

The Fourfold Gospel

Part VI: From Third Passover to Bethany

Workbook Based on *The Fourfold Gospel*

By: J.W. McGarvey and Philip Y. Pendleton

Electronic Edition

Compiled By: Allan McNabb
allan@BibleStudyGuide.org

Table of Contents

Introduction: Bible Class Edition	iii
-----------------------------------------	-----

PART SIXTH FROM THE LORD'S THIRD PASSOVER UNTIL OUR LORD'S ARRIVAL AT BETHANY

LXV. Jesus Fails to Attend the Third Passover: Scribes Reproach Him for Disregarding Tradition.	1
LXVI. Second Withdrawal from Herod's Territory.	6
LXVII. Healing a Phoenician Woman's Daughter.	7
LXVIII. Another Avoiding of Herod's Territory.	10
LXIX. The Deaf Stammerer Healed and Four Thousand Fed.	11
LXX. Third Withdrawal from Herod's Territory	
A. Pharisaic Leaven. A Blind Man Healed.	14
B. The Great Confession Made by Peter.	18
C. Passion Foretold. Peter Rebuked.	21
D. The Transfiguration. Concerning Elijah.	24
E. Healing the Demoniac Boy.	28
LXXI. Return to Galilee. The Passion Foretold.	32
LXXII. Jesus Pays the Tribute Money.	34
LXXIII. False Ambition Versus Childlikeness.	36
LXXIV. Sin and Forgiveness Between Brethren.	41
LXXV. Jesus' Brothers Advise Him to Go to Jerusalem.	45
LXXVI. The Private Journey to Jerusalem.	47
LXXVII. As to Sacrifice for Christ's Service.	49
LXXVIII. In the Temple at the Feast of Tabernacles.	50
LXXIX. The Story of the Adulteress.	56
LXXX. Messianic Claims Met by Attempt to Stone Jesus.	58
LXXXI. Contention Over the Man Born Blind.	65
LXXXII. Discourse on the Good Shepherd.	70
LXXXIII. Mission and Return of the Seventy.	74
LXXXIV. Parable of the Good Samaritan.	77
LXXXV. Jesus the Guest of Martha and Mary.	80
LXXXVI. Prayer Taught and Encouraged.	82
LXXXVII. Sabbath Healing. Mustard Seed and Leaven.	84
LXXXVIII. Feast of the Dedication. The Jews Attempt to Stone Jesus and He Retires to Peræa.	86
LXXXIX. The Strait Gate. Warned Against Herod.	89
XC. Dining with a Pharisee. Sabbath Healing and Three Lessons Suggested by the Event. ...	92
XCI. Cost of Discipleship Must Be Counted.	96

CII. Second Great Group of Parables.	
A. Introduction.	98
B. Parable of the Lost Sheep.	99
C. Parable of the Lost Coin.	101
D. Parable of the Lost Son.	102
E. Parable of the Unrighteous Steward.	106
F. Parable of the Rich Man and Lazarus.	110
G. Concerning Offenses, Faith, and Service.	114
XCIII. Peræa to Bethany. Raising of Lazarus.	116
XCIV. Retiring Before the Sanhedrin's Decree.	122
XCV. Journey to Jerusalem. Ten Lepers. Concerning the Kingdom.	124
XCVI. Parable of the Importunate Widow.	128
XCVII. Parable of the Pharisee and Publican.	130
XCVIII. Journey to Jerusalem. Concerning Divorce.	132
XCIX. Blessing Children. Concerning Childlikeness.	136
C. The Rich Ruler. Peril of Riches. Reward of Sacrifice. Parable of the Laborers in the Vineyard.	138
CI. Foretelling His Passion. Rebuking Ambition.	145
CII. Bartimæus and His Companion Healed.	149
CIII. Zacchæus. Parable of the Pounds. Journey to Jerusalem.	152

Introduction

This lesson workbook is based on an electronic edition of *The Fourfold Gospel* by Ernie Stefanik. I have corrected some errors that existed in the electronic edition mostly consisting of punctuation and spelling errors as well as minor omissions.

Each lesson is divided into three sections. In this Bible Class edition, I have taken the commentary and extracted the Biblical text and placed it in a separate section labeled "Bible Text Only" allowing easier reading of the Bible text. Below the Bible text, there is a section labeled "Bible Text and Commentary" which contains the original work set forth in *The Fourfold Gospel*. Lastly, there are some study questions appropriate for individual study or class discussion.

For McGarvey and Pendleton's Introduction and the Electronic Edition Introduction, see the first book in this series (Parts: I, II, III).

Allan McNabb

Copyright 2000 by Allan McNabb: All Rights Reserved
Free Download Available on BibleStudyGuide.org

Permission is granted to reproduce this work in whole or in part
with the stipulations that the reproduced material is neither changed nor altered
and that all reproductions include this copyright statement.

PART SIXTH.
FROM THE THIRD PASSOVER UNTIL OUR
LORD'S ARRIVAL AT BETHANY.

(Time: One Year Less One Week.)

LXV.

JESUS FAILS TO ATTEND THE THIRD PASSOVER.

SCRIBES REPROACH HIM FOR DISREGARDING TRADITION.

(Galilee, probably Capernaum, Spring A. D. 29.)

^aMATT. XV. 1-20; ^bMARK VII. 1-23; ^dJOHN VII. 1.

Bible Text:

^d1 And after these things Jesus walked in Galilee: for he would not walk in Judæa, because the Jews sought to kill him. ^a1 Then there come to Jesus from Jerusalem ^b1 And there are gathered together unto him the Pharisees, and certain of the scribes, who had come from Jerusalem, ² and had seen that some of his disciples ate their bread with defiled, that is, unwashen, hands. ³ (For the Pharisees, and all the Jews, except they wash their hands diligently, eat not, holding the tradition of the elders; ⁴ and *when they come* from the market-place, except they bathe themselves, they eat not; and many other things there are, which they have received to hold, washings of cups, and pots, and brasen vessels.) ⁵ And the Pharisees and scribes asked him, ^asaying, ^bWhy walk not thy disciples according to the tradition of the elders, but eat their bread with defiled hands? ^a2 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, Why do ye also transgress the commandment of God because of your tradition? ⁷ Ye hypocrites, ^bWell did Isaiah prophesy of you hypocrites, ^asaying, ^bas it is written, This people honoreth 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, Full well do ye reject the commandment of God, that ye may keep your tradition. ^a4 For God {^bMoses} said, Honor thy father and thy mother; and, He that speaketh evil of father or mother, let him die the death: ¹¹ but ye say, If a man {^aWhosoever} shall say to his father or his mother, That wherewith thou mightest have been profited by me ^bis Corban, that is to say, Given to God; ^a6 he shall not honor his father. ^b12 ye no longer suffer him to do ought for his father or his mother; ^aAnd ye have made {^b13 making} void the word of God by {^abecause of} your tradition. ^bwhich ye have delivered: and many such like things ye do. ¹⁴ And he called to him the multitude again, and said unto them, Hear me all of you, and understand: ^a11 Not that which entereth into the mouth defileth the man; but that which proceedeth out of the mouth, this defileth the man. ^b15 there is nothing from without a man, that going into him can defile him; but the things which proceed out of the man are those that defile the man. ¹⁷ And when he was entered into the house from the multitude, ^a12 Then came the disciples, and said unto him, Knowest thou that the Pharisees were offended, when they heard this saying? ¹³ But he answered and said, Every plant which my heavenly Father hath planted not, shall be rooted up.

14 Let them alone: they are blind guides. And if the blind guide the blind, both shall fall into a pit. 15 And Peter answered and said unto him, Declare unto us the parable. ^bhis disciples asked of him the parable. 18 And he saith {^asaid,} ^bunto them, ^aAre ye even yet ^bso without understanding also? Perceive ye not, that whatsoever from without goeth into the man, *it* cannot defile him; 19 because it goeth not into his heart, but ^apasseth into the {^bhis} belly, and goeth out into {^aand is cast out into} the draught? ^b*This he said*, making all meats clean. 20 And he said, ^a18 But the things which proceed out of the mouth come forth out of the heart; and they defile the man. ^bThat which proceedeth out of the man, that defileth the man. 21 For from within, out of the heart of men, ^acome forth {^bproceed,} ^aevil thoughts, ^bfornications, thefts, murders, adulteries, 22 covetings, wickednesses, deceit, lasciviousness, an evil eye, ^afalse witness, railings: {^brailing,} pride, foolishness: 23 all these evil things proceed from within, and ^a20 these are the things which defile the man; but to eat with unwashen hands, defileth not the man.

Bible Text with Commentary:

^d**1 And after these things Jesus walked in Galilee: for he would not walk in Judæa, because the Jews sought to kill him.** [John told us in his last chapter that the passover was near at hand. He here makes a general statement which shows that Jesus did not attend this passover. The reason for his absence is given at John v. 18.] ^a**1 Then there come to Jesus from Jerusalem** ^b**1 And there are gathered together unto him the Pharisees, and certain of the scribes, who had come from Jerusalem, 2 and had seen that some of his disciples ate their bread with defiled, that is, unwashen, hands.** [Evidently several days intervened between the address of John vi. and the events here recorded, for the Pharisees and scribes would not be likely to leave Jerusalem until after the passover.*] **3 (For the Pharisees, and all the Jews, except they wash their hands diligently, eat not, holding the tradition of the elders; 4 and when they come from the market-place, except they bathe themselves, they eat not; and many other things there are, which they have received to hold, washings of cups, and pots, and brasen vessels.) 5 And the Pharisees and scribes asked him, ^asaying, ^bWhy walk not thy disciples according to the tradition of the elders, but eat their bread with defiled hands? ^a2 Why do thy disciples transgress the tradition of the elders? for they wash not their hands when they eat bread.** [For former comment on the custom of washing or dipping see page 312. Belief in the tradition of the elders was the fundamental peculiarity of the Pharisaic system. They held that these traditions, or oral expositions of and additions to the law, were revealed to Moses along with the law, and were communicated by him orally to the elders of the people, by whose successors they had been handed down through each successive generation. They regarded these traditions as equal in authority with the written word. Various uncleannesses are specified in the Mosaic law. Traditions extended the idea of uncleanness so as to hold the man as probably unclean who had been in the marketplace, where he might have touched an unclean person, and to hold certain cups, pots, and brazen vessels as ceremonially unclean when neither the laws of Moses nor the laws of hygiene declared them to be so. Since the law of Moses ordered the unclean to dip himself in a bath for his cleansing, the tradition of the elders required a like dipping in these cases of uncleanness which they had invented. When we remember that bathing was a daily practice among the Pharisees, we are less surprised at this observance. As to the theory that the tradition of the elders was derived from Moses, Jesus here flatly contradicts it. There is no trustworthy evidence to show that it is of higher antiquity than the time of the return from the Babylonian captivity.] **3 And he answered and said unto them, Why do ye also transgress the commandment of God**

because of your tradition? ⁷ Ye hypocrites, ^bWell did Isaiah prophesy of you hypocrites [Isa. xxix. 13], ^asaying, ^bas it is written, **This people honoreth 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, Full well do ye reject the commandment of God, that ye may keep your tradition.** [These Pharisees coming from Jerusalem could find nothing wherein Jesus or his disciples transgressed the law, so they eagerly grasped this transgression of the tradition as affording ground for an accusation. Jesus does not deny their charge, but justifies his disciples by attacking the whole traditional system, basing his attack upon a pointed prophecy which condemns it. It is hard for us to learn and apply the distinction between serving God as God wishes to be served, and serving him according to our own wishes and notions.] ^a**4 For God {^bMoses} said** [that is, God said it through Moses], **Honor thy father and thy mother; and, He that speaketh evil of father or mother, let him die the death** [see Ex. xx. 12; Deut. v. 16; Ex xxi. 17; Lev. xx. 9]: **11 but ye say, If a man {^aWhosoever} shall say to his father or his mother, That wherewith thou mightest have been profited by me ^bis Corban, that is to say, Given to God; ^a6 he shall not honor his father. ^b12 ye no longer suffer him to do ought for his father or his mother; ^aAnd ye have made {^b13 making} void the word of God by {^abecause of} your tradition. ^bwhich ye have delivered: and many such like things ye do.** [Leaving for a moment the main question concerning uncleanness and washing, Jesus makes good his indictment against their tradition by giving an example of the mischievous way in which it set aside God's commandments. The law required the honoring of parents, and for any one to cast off his parents in their old age, thus subjecting them to beggary or starvation, was to do more than to speak evil of them. Such conduct was practically to curse them, and to incur the death penalty for so doing. But at this point the Pharisees interfered with their tradition, which taught that a son could say of that part of his estate by which his parents might be profited, It is a gift; that is, a gift to God, and by thus dedicating that part to God, he would free himself from his obligation to his parents. Thus tradition undid the law. God's law leads to pure and acceptable worship, while human additions and amendments make worship vain, if not abominable. There is probably not one such addition or amendment which does not to a greater or less degree make some commandment void.] **14 And he called to him the multitude again, and said unto them** [Having been accused by the scribes and Pharisees of a breach of their tradition, Jesus points out to *them* generally the iniquity of tradition, for it lay within their power as leaders to remedy the whole system of things. Having done this, he turns to the *multitude* and answers before them as to the offense with which he is specifically charged. Thus he gives to the leaders general principles, and to the common people the single instance], **Hear me all of you, and understand: ^a11 Not that which entereth into the mouth defileth the man; but that which proceedeth out of the mouth, this defileth the man. ^b15 there is nothing from without a man, that going into him can defile him; but the things which proceed out of the man are those that defile the man. ¹⁷ And when he was entered into the house from the multitude, ^a12 Then came the disciples, and said unto him, Knowest thou that the Pharisees were offended, when they heard this saying?** [The entire speech offended them. He charged them with hypocrisy. He showed that their tradition, which they revered as a revelation from God, led them into sin, and he disturbed their self-complacency by showing that the ceremonial cleanness, which was founded on tradition, and in which they prided themselves, was worthless in comparison with the moral cleanness required by God's law, which they had ignored. It grieved the disciples to see Jesus offend these reverend gentlemen from Jerusalem. Like many modern disciples their respect for men counteracted their zeal for truth.] **13 But he answered and said, Every plant which my heavenly Father hath planted not, shall be rooted up.** [God had planted the

law with its doctrine: he had planted the Hebrew religion as given by Moses. He had not planted the tradition of the elders; so it, and the religion founded upon it, was doomed to be rooted up.] **14 Let them alone: they are blind guides. And if the blind guide the blind, both shall fall into a pit.** [This proverbial expression is found in the Sermon on the Mount. See page 262. There it taught that the disciple could expect to attain no higher felicity than his teacher. Here it teaches the lesson of patience, and is akin to the words of David, which begin, "Fret not thyself because of evil-doers" (Ps. xxxvii. 1, 2). The words of Jesus are full of encouragement to those who adhere to the simple teachings of God; for they show that God guarantees that every error shall be uprooted, and that every teacher of error or false religion shall participate in the judgment which uproots, and shall fall into the pit of ruin; and his disciples, no matter how numerous, shall share his fate. In this particular instance, the destruction of Jerusalem was the pit. The Jewish leaders led their disciples into it, and God uprooted their system of tradition, that the pure gospel might be sowed in the room which they occupied.] **15 And Peter answered and said unto him, Declare unto us the parable.** [The word "parable" is used here in its looser sense to indicate an obscure saying.] **his disciples asked of him the parable.** [They asked him what he meant by the words contained in the eleventh verse. **18 And he saith {^asaid,} ^bunto them, ^aAre ye even yet ^bso without understanding also?** [It was to be expected that the multitude, swayed by the teaching of the Pharisees, would be slow to grasp what Jesus said about uncleanness; but the disciples, having been so long taught of him, and having felt free to eat with unwashed hands, should have been more quick of understanding.] **Perceive ye not, that whatsoever from without goeth into the man, it cannot defile him; 19 because it goeth not into his heart, but ^apasseth into the {^bhis} belly, and goeth out into {^aand is cast out into} the draught? ^bThis he said, making all meats clean. 20 And he said, ^a18 But the things which proceed out of the mouth come forth out of the heart; and they defile the man. ^bThat which proceedeth out of the man, that defileth the man. 21 For from within, out of the heart of men, ^acome forth {^bproceed,} ^aevil thoughts, ^bfornications, thefts, murders, adulteries, 22 covetings, wickednesses, deceit, lasciviousness, an evil eye [an envious eye], ^afalse witness, railings: {^brailing,} pride, foolishness: 23 all these evil things proceed from within, and ^a20 these are the things which defile the man; but to eat with unwashed hands, defileth not the man.** [Thus Jesus sets forth the simple doctrine that a man's moral and spiritual state is not dependent upon the symbolic cleanness of his physical diet, much less is it dependent on ceremonial observances in regard to things eaten, or the dishes from which they are eaten. Of course, Jesus did not mean at this time to abrogate the Mosaic law of legal uncleanness. These uncleannesses worked no *spiritual* defilement, but were merely typical of such; for the food in no way touched or affected the mind or soul, the fountains of spiritual life, but only the corporeal organs, which have no moral susceptibility. The Pharisees had erred in confusing legal and spiritual defilement, and had added error to error by multiplying the causes of defilement in their tradition. By thus showing that legal defilement was merely symbolic, Jesus classed it with all the other symbolism which was to be done away with when the gospel reality was fully ushered in (Col. ii. 16, 17). In saying, therefore, that Jesus made all meats clean, Mark does not mean that Jesus then and there repealed the law. The declaration of such repeal came later (Acts x. 14, 15). He means that he there drew those distinctions and laid down those principles which supplanted the Mosaic law when the kingdom of God was ushered in on the day of Pentecost. Here was the fountain whence Paul drew all his teaching concerning things clean and unclean.]

* It was a whole year.--J. W. McG.

Study Questions:

1. Why did Jesus avoid going into Judea at this point in His ministry?
2. What question did the scribes and Pharisees ask Jesus? Why?
3. What was Jesus' answer? What does this teach us about binding man-made religious traditions?
4. When is our worship vain? Explain.
5. What example of transgressing (rejecting) God's commandment because of their man-made religious traditions did Jesus give to them? Explain.
 - a. Give present-day examples of people transgressing (rejecting) God's commandments because of their man-made religious traditions.
6. Why weren't Jesus' disciples defiled by eating with unwashed hands?
7. Apply the principle taught by Jesus in Matthew 15:11, 17-20 to people living today.
8. What was Jesus' reaction to his disciples telling him that the Pharisees were offended?
 - a. What should our attitude be toward people who are offended when we teach the truth?

LXVI.

SECOND WITHDRAWAL FROM HEROD'S TERRITORY.

^aMATT. XV. 21; ^bMARK VII. 24.

Bible Text:

^b24 And from thence ^aJesus ^barose, and went ^aout ^baway ^aand withdrew into the parts {^bborders} of Tyre and Sidon.

Bible Text with Commentary:

^b24 And from thence ^aJesus ^barose, and went ^aout ^baway ^aand withdrew into the parts {^bborders} of Tyre and Sidon. [The journey here is indicated in marked terms because it differs from any previously recorded, for it was the first time that Jesus ever entered a foreign or heathen country. Some commentators contend from the use of the word "borders" by Mark that Jesus did not cross over the boundary, but the point is not well taken, for Mark vii. 31 shows that the journey led through Sidon. For the location of Tyre and Sidon, see page 286. Jesus withdrew to escape the opposition of his enemies and the mistaken movements of his friends. As he was not on a missionary tour, it was perfectly proper for him to enter heathen territory.]

Study Questions:

1. What is significant about the fact that Jesus went to Tyre and Sidon?

LXVII.

HEALING A PHOENICIAN WOMAN'S DAUGHTER.

(Region of Tyre and Sidon.)

^aMATT. XV. 22-28; ^bMARK VII. 24-30.

Bible Text:

^bAnd he entered into a house, and would have no man know it; and he could not be hid. 25 But {^a22 And} behold, ^bstraightway ^aa Canaanitish woman ^bwhose little daughter had an unclean spirit, having heard of him, ^acame out from those borders, and cried, saying, Have mercy on me, O Lord, thou son of David; my daughter is grievously vexed with a demon. 23 But he answered her not a word. ^b26 Now the woman was a Greek, a Syrophenician by race. And she besought him that he would cast forth the demon out of her daughter. ^aAnd his disciples came and besought him, saying, Send her away; for she crieth after us. 24 But he answered and said, I was not sent but unto the lost sheep of the house of Israel. 25 But she came ^band fell down at his feet. ^aand worshipped him, saying, Lord, help me. 26 And he answered and said, ^bunto her, Let the children first be filled: for it is not meet to take the children's bread and cast it to the dogs. 28 But she answered and saith {^asaid,} ^bunto him, Yea, Lord; ^afor even the dogs ^bunder the table eat of the children's crumbs. ^awhich fall from their masters' table. 28 Then Jesus answered and said unto her, O woman, great is thy faith: ^bFor this saying go thy way; ^abe it done unto thee even as thou wilt. ^bthe demon is gone out of thy daughter. ^aAnd her daughter was healed from that hour. ^b30 And she went away unto her house, and found the child laid upon the bed, and the demon gone out.

Bible Text with Commentary:

^bAnd he entered into a house, and would have no man know it [Jesus sought concealment for the purposes noted in the last section. He also, no doubt, desired an opportunity to impart private instruction to the twelve]; and he could not be hid. [The fame of Jesus had spread far and wide, and he and his disciples were too well known to escape the notice of any who had seen them or heard them described.] 25 But {^a22 And} behold, ^bstraightway ^aa Canaanitish woman ^bwhose little daughter [the word for daughter is a diminutive, such as is often used to indicate affection] had an unclean spirit, having heard of him [having formerly heard of his power and having recently heard of his arrival in her neighborhood], ^acame out from those borders [this does not mean, as some construe it, that she crossed over into Galilee from Phoenicia; it means that she came out of the very region *where Jesus then was*], and cried, saying, Have mercy on me, O Lord, thou son of David [Sympathy so identified her with her daughter that she asked mercy for herself. The title "son of David" shows that the Jewish hopes had spread to surrounding nations and that some, like this woman and the one at Jacob's well, expected to share in the Messianic blessing]; my daughter is grievously vexed with a demon. 23 But he answered her not a word. [God's unanswering silence is a severe test of our faith.] ^b26 Now the woman was a Greek, a Syrophenician by race. [The Macedonian conquest had diffused Greek civilization throughout western Asia till the word Greek among the Jews had become synonymous with Gentile. The term Canaanite was narrower and indicated an inhabitant of Canaan--that is, a non-Jewish inhabitant of Palestine. The term

Syrophenician was narrower still. It meant a Syrian of Phoenicia, and distinguished the Phoenicians from the other Syrians. Phoenicia was a narrow strip near the northeast corner of the Mediterranean Sea. It was some twenty-eight miles long with an average width of about one mile. Canaan means lowland; Phoenicia means palmland. The Canaanites founded Sidon (Gen. x. 19), and the Phoenicians were their descendants.] **And she besought him that he would cast forth the demon out of her daughter.** ^a**And his disciples came and besought him, saying, Send her away; for she crieth after us.** [The woman by her loud entreaties was drawing to Jesus the very attention which he sought to avoid. The disciples therefore counseled him to grant her request for his own sake--not for mercy or compassion, but merely to be rid of her.] **24 But he answered** [answered the disciples, not the woman] **and said, I was not sent but unto the lost sheep of the house of Israel.** [Jesus had not forborne answering her prayers through lack of feeling, but from principle. It was part of the divine plan that his *personal* ministry should be confined to the Jewish people. Divine wisdom approved of this course as best, not only for the Jews, but for the Gentiles as well. Variations from this plan were to be few and were to be granted only as rewards to those of exceptional faith.] **25 But she came** ^b**and fell down at his feet.** ^a**and worshipped him, saying, Lord, help me.** [The narrative indicates that Jesus had left the house and was moving on, and that the woman obtruded herself upon his notice by falling in front of him and obstructing his way.] **26 And he answered and said,** ^b**unto her, Let the children first be filled: for it is not meet** [suitable, becoming] **to take the children's bread and cast it to the dogs.** [By the use of the word "first" Jesus suggested that there would come a time of mercy for the Gentiles. He uses the diminutive for the word dog, thus indicating a tame pet, and suggesting rather the dependence and subordinate position than the uncleanness of the dog. By so doing he gave the woman an argumentative handle which she was not slow to grasp.] **28 But she answered and saith** {^asaid,} ^b**unto him, Yea, Lord;** ^a**for even the dogs** ^b**under the table eat of the children's crumbs.** ^a**which fall from their masters' table.** [Jesus had suggested that domestic *order* by which dogs are required to wait until the meal is over before they receive their portion; but with a wit made keen by her necessity, she replies by alluding to the well-known fact that dogs under the table are permitted to eat the crumbs *even while the meal is in progress*; intimating thereby her hope to receive aid before all the needs of Israel had first been satisfied. By using the word dogs Jesus did not mean to convey the impression that he shared the Jewish prejudices against Gentiles; a construction which would be contrary to Luke iv. 25, 26, and Matt. viii. 10-12.] **28 Then Jesus answered and said unto her, O woman, great is thy faith:** ^b**For this saying go thy way;** ^a**be it done unto thee even as thou wilt.** ^b**the demon is gone out of thy daughter.** [Thus by its ending this little incident illustrates the doctrine that men should pray and not faint (Luke xviii. 1-8). The woman's experience has been often repeated by other parents who have prayed for children which, if not demon-possessed, was certainly swayed by diabolical influences. The woman's faith is shown in many ways: 1. She persisted when he was silent. 2. She reasoned when he spoke. 3. She regarded this miracle, though a priceless gift to her, as a mere crumb from the table of his abundant powers. It is noteworthy that the two most notable for faith--this woman and the centurion--were both Gentiles.] ^a**And her daughter was healed from that hour.** ^b**30 And she went away unto her house, and found the child laid upon the bed, and the demon gone out.** [The posture of the daughter indicated the physical exhaustion which would naturally succeed the intense nervous strain of demoniacal possession--especially the last paroxysms produced by the departing demon.]

Study Questions:

1. Why couldn't Jesus be hid while staying in Tyre and Sidon?

2. What did the Canaanite woman ask Jesus to do?
3. What is interesting about the fact that the Canaanite woman referred to Jesus as the Son of David?
4. What did Jesus' disciples ask Him to do? What was Jesus' response?
5. What did the woman do and say? What was Jesus' response?
6. What did Jesus mean by the statement, "Let the children be satisfied first, for it is not good to take the children's bread and throw it to the dogs?"
 - a. What was the woman's response?
 - b. How does her response show her great faith? How do these things apply to us today?
7. Did Jesus heal the woman's daughter? Why?

LXVIII.

ANOTHER AVOIDING OF HEROD'S TERRITORY.

^aMATT. XV. 29; ^bMARK VII. 31.

Bible Text:

^b31 And ^aJesus ^bagain went out ^aAnd departed thence, ^bfrom the borders of Tyre, and came through Sidon, ^aand came nigh unto the sea of Galilee; ^bthrough the midst of the borders of Decapolis. ^aand he went up into the mountain, and sat there.

Bible Text with Commentary:

^b31 And ^aJesus ^bagain went out ^aAnd departed thence, ^bfrom the borders of Tyre, and came through Sidon, ^aand came nigh unto the sea of Galilee; ^bthrough the midst of the borders of Decapolis. ^aand he went up into the mountain, and sat there. [From Tyre Jesus proceeded northward to Sidon and thence eastward across the mountains and the headwaters of the Jordan to the neighborhood of Damascus. Here he turned southward and approached the Sea of Galilee on its eastern side. Somewhere amid the mountains on the eastern side he sat down; *i. e.*, he ceased his journeying for some days.]

Study Questions:

1. Where did Jesus go after healing the Phoenician woman's daughter?
2. What did Jesus do as He approached the Sea of Galilee?

LXIX.

THE DEAF STAMMERER HEALED AND FOUR THOUSAND FED.

^aMATT. XV. 30-39; ^bMARK VII. 32-VIII. 9.

Bible Text:

^b32 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 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: but the more he charged them, so much the more a great deal they published it. 37 And they were beyond measure astonished, saying, He hath done all things well; he maketh even the deaf to hear, and the dumb to speak. ^a30 And there came unto him great multitudes, having with them the lame, blind, dumb, maimed, and many others, and they cast them down at his feet; and he healed them: 31 insomuch that the multitude wondered, when they saw the dumb speaking, the maimed whole, the lame walking, and the blind seeing: and they glorified the God of Israel. ^a32 And ^b1 In those days, when there was again a great multitude, and they had nothing to eat, ^aJesus called unto him his disciples, and said, {^bsaith,} unto them, 2 I have compassion on the multitude, because they continue with me now three days, and have nothing to eat: ^aAnd I would not send them away fasting, lest haply they faint on the way. ^b3 and if I send them away fasting to their home, they will faint on the way; and some of them are come from far. 4 And his {^athe} disciples say unto {^banswered} him, Whence shall one be able to fill these men with bread here in a desert place? ^aWhence should we have so many loaves in a desert place as to fill so great a multitude? 34 And Jesus said unto them, ^b5 And he asked them, How many loaves have ye? And they said, Seven. ^aand a few small fishes. 35 And he commanded {^bcommandeth} the multitude to sit down on the ground: and he took the seven loaves ^aand the fishes; and he gave thanks ^band having given thanks, he brake, and gave to his {^athe} disciples, and the disciples to the multitude. {^bto set before them; and they set them before the multitude.} 7 And they had a few small fishes: and having blessed them, he commanded to set these also before them. ^a37 And they all ate, and were filled: and they took up that which remained over of the broken pieces, seven baskets full. 38 And they that did eat were ^babout ^afour thousand men, besides women and children. 39 And he sent away the multitudes.

Bible Text with Commentary:

^b32 And they bring unto him one that was deaf, and had an impediment in his speech [The man had evidently learned to speak before he lost his hearing. Some think that defective hearing had caused the impediment in his speech, but verse 35 suggests that he was tongue-tied]; 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 [He separated him from the crowd to avoid publicity (see verse 36, below), and by signs indicating an intention to heal, Jesus gives him the assurance which in other cases he is accustomed to give by words. He evidently induced the man by signs to stick out his

tongue. He then placed one finger of each hand in the man's ears, after which he spat. Where he spit is not said. He then touched with one or both his thumbs the man's tongue, and, speaking the healing word, the cure was accomplished]; **34 and looking up to heaven, he sighed, and saith unto him, Ephphatha, that is, Be opened.** [Jesus here, as in the healing of Jairus' daughter, spoke the Aramaic. Why he sighed is not said. It was doubtless an expression of sympathy, though Farrar thinks he did so because he thought of the millions there were of deaf and dumb who in this world never hear and never speak.] **35 And his ears were opened, and the bond of his tongue was loosed, and he spake plain.** [He was evidently not deaf from his birth, or he would not have known how to speak at all.] **36 And he charged them that they should tell no man: but the more he charged them, so much the more a great deal they published it.** [Jesus was still seeking to suppress excitement. A very little encouragement from him would have brought together a multitude, the very thing which he was journeying to avoid. He therefore cautioned the people to be silent, but by a common freak of human nature, his desire to avoid publicity made him more wonderful in the eyes of the people, and thereby inspired a greater eagerness on their part to tell about him.] **37 And they were beyond measure astonished** [Mark here coins a double superlative to express the boundlessness of their amazement], **saying, He hath done all things well** [commendation upon the workman which had originally been bestowed upon his work--Gen. i. 31]; **he maketh even the deaf to hear, and the dumb to speak.** [These were the people who had asked Jesus to depart from their coast on account of the loss of their swine. A complete change in their feelings had taken place since that day.] **30 And there came unto him great multitudes, having with them the lame, blind, dumb, maimed, and many others, and they cast them down at his feet; and he healed them** [We have here an instance of the common difference between the narratives of Matthew and Mark. Where Matthew is wont to mention the healing of multitudes, Mark picks out one of the most remarkable cases and describes it minutely. The hasty action of those who brought in the sick and returned to bring in others is indicated by the way in which they cast down their burdens at Jesus' feet]: **31 insomuch that the multitude wondered, when they saw the dumb speaking, the maimed whole, the lame walking, and the blind seeing: and they glorified the God of Israel.** [The people whom Jesus healed were Jews, but daily intercourse with the heathen of Decapolis had tended to cool their religious ardor. The works of Jesus revived this ardor and caused them to praise the God whose prophet they esteemed Jesus to be.] **32 And ^b1 In those days [i. e., while Christ was in Decapolis], when there was again a great multitude, and they had nothing to eat, ^aJesus called unto him his disciples, and said, {^bsaith,} unto them, **2 I have compassion on the multitude, because they continue with me now three days, and have nothing to eat: ^aAnd I would not send them away fasting, lest haply they faint on the way. ^b3 and if I send them away fasting to their home, they will faint on the way; and some of them are come from far.** [When the five thousand had been caught in similar circumstances, the apostles had come with suggestions to Jesus, but now, being taught by experience, they keep silence and let Jesus manage as he will. The multitude had not been three days without food, but it had been with Jesus three days and was *now* without food.] **4 And his {^athe} disciples say unto {^banswered} him, Whence shall one be able to fill these men with bread here in a desert place? ^aWhence should we have so many loaves in a desert place as to fill so great a multitude?** [It seems strange that the apostles should ask such a question after having assisted in feeding the five thousand. But the failure to expect a miracle, despite previous experience, was a common occurrence in the history of Israel and of the twelve (Num. xi. 21-23; Ps. lxxviii. 19, 20). In this case the failure of the apostles to expect miraculous relief suggests that they had probably often been hungry and had long since ceased to look for supernatural relief in such cases. Their disbelief here is so similar to their disbelief in the first instance that**

it, with a few other minor details, has led rationalistic commentators to confound the miracle with the feeding of the five thousand. But the words of Jesus forbid this--Matt. xvi. 9, 10; Mark viii. 19, 20.] **34 And Jesus said unto them, ^b5 And he asked them, How many loaves have ye? And they said, Seven. ^aand a few small fishes. 35 And he commanded {^bcommandeth} the multitude to sit down on the ground [they were on the bleak mountain, and not in the grassy plain of Butaiha]: and he took the seven loaves ^aand the fishes; and he gave thanks ^band having given thanks, he brake, and gave to his {^athe} disciples, and the disciples to the multitude. {^bto set before them; and they set them before the multitude.} 7 And they had a few small fishes: and having blessed them, he commanded to set these also before them. ^a37 And they all ate, and were filled: and they took up that which remained over of the broken pieces, seven baskets full. 38 And they that did eat were ^babout ^afour thousand men, besides women and children. 39 And he sent away the multitudes.**

Study Questions:

1. Where was Jesus when they brought the deaf man to Jesus to be healed? What had previously happened here?
2. Why did Jesus put His fingers into the man's ears, spit, and touch his tongue? What can we learn from this?
3. Why might Jesus have sighed?
4. Why might Jesus have ordered (charged) the people not to tell about the miracles He performed? What resulted from Jesus' order to not tell?
5. What was the multitudes' reaction to the miracles Jesus performed?
6. Why did Jesus desire to feed the four thousand?
7. How many people did Jesus feed with seven loaves and a few small fishes? What did Jesus do before feeding them?
8. Did everyone have enough to eat? How much was left over?
9. What are the similarities and differences between feeding the five thousand and feeding the four thousand? How do we know that these were separate events?
10. What did Jesus do after the multitudes had finished eating?

LXX.

THIRD WITHDRAWAL FROM HEROD'S TERRITORY.

Subdivision A.

PHARISAIC LEAVEN. A BLIND MAN HEALED.

(Magadan and Bethsaida. Probably Summer, A. D. 29.)

^aMATT. XV. 39-XVI. 12; ^bMARK VIII. 10-26.

Bible Text:

^b10 And straightway he entered into the boat with his disciples, ^aand came into the borders of Magadan. ^binto the parts of Dalmanutha. ^a1 And the Pharisees and Sadducees ^bcame forth, and began to question with him, seeking of him a sign ^aand trying him asked him to show them a sign from heaven. ^b12 And he sighed deeply in his spirit, ^a2 But he answered and said {^bsaith,} ^aunto them, ^bWhy doth this generation seek a sign? ^aWhen it is evening, ye say, *It will be fair weather: for the heaven is red.* 3 And in the morning, *It will be foul weather to-day: for the heaven is red and lowering.* 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 ^bverily I say unto you, There shall no sign be given unto this generation. ^bbut the sign of Jonah. 13 And he left them, ^bAnd again entering into *the boat* departed to the other side. ^a5 And the disciples came to the other side and forgot to take bread. ^band they had not in the boat with them more than one loaf. ^a6 Then Jesus said unto them, ^b15 And he charged them, saying, ^aTake heed and beware of the leaven of the Pharisees and Sadducees. ^band the leaven of Herod. 16 And they reasoned one with another, ^aamong themselves, saying, We took {^bhave} no bread. ^a8 And Jesus perceiving it said, {^bsaith} unto them, ^aO ye of little faith, why reason ye among yourselves, because ye have no bread? 9 Do ye not yet perceive, ^bneither understand? ^aneither remember the five loaves of the five thousand, and how many baskets ye took up? 10 Neither the seven loaves of the four thousand, and how many baskets ye took up? 11 How is it that ye do not perceive that I spake not to you concerning bread? ^bhave ye your hearts hardened? 18 Having eyes, see ye not? and having ears, hear ye not? and do ye not remember? 19 When I brake the five loaves among the five thousand, how many baskets full of broken pieces took ye up? They say unto him, Twelve. 20 And when the seven among the four thousand, how many basketfuls of broken pieces took ye up? And they say unto him, Seven. 21 And he said unto them, Do ye not yet understand? ^aBut beware of the leaven of the Pharisees and Sadducees? 12 Then understood they that he bade them not beware of the leaven of bread, but of the teaching of the Pharisees and Sadducees. ^b22 And they come unto Bethsaida. And they bring to him a blind man, and beseech him to touch 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 steadfastly, 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.

Bible Text with Commentary:

^b10 And straightway he entered into the boat with his disciples, ^aand came into the borders of Magadan. ^binto the parts of Dalmanutha. [It appears from the context that he crossed the lake to the west shore. Commentators, therefore, pretty generally think that Magadan is another form of the name Magdala, and that Dalmanutha was either another name for Magdala, or else a village near it.] **^a1 And the Pharisees and Sadducees ^bcame forth, and began to question with him, seeking of him a sign ^aand trying him [testing the strength of his miraculous power] asked him to show them a sign from heaven.** [They rejected his miracles as signs of his Messiahship, the Pharisees holding that such signs could be wrought by Beelzebub. They therefore asked for a sign from heaven such as only God could give, and such as he had accorded to Moses, Joshua, Samuel, and Elijah, or such as Joel foretold (Joel ii. 31). It is generally thought that the Herodians were Sadducees of Galilee. If so, we note the beginning of their hostility recorded at Mark iii. 6, page 216.] **^b12 And he sighed deeply in his spirit [being grieved deeply at the sinful obduracy which demanded signs in the midst of overwhelming demonstrations of divine power], ^a2 But he answered and said {^bsaith,} ^aunto them, ^bWhy doth this generation seek a sign? ^aWhen it is evening, ye say, *It will be fair weather: for the heaven is red.* ³ And in the morning, *It will be foul weather to-day: for the heaven is red and lowering. Ye know how to discern the face of the heaven; but ye cannot discern the signs of the times.* [For comment on similar language, see page 325. The signs of the times being fulfillments of prophecies, were better evidence of the period and presence of the Messiah than heavenly portents. It is useless to bestow new signs upon those who are blind as to the signs already existing. Jews continue to require a sign--I. Cor. i. 22.] **⁴ An evil and adulterous generation seeketh after a sign; and ^bverily I say unto you, There shall no sign be given unto this generation. [*i. e.*, none such as was demanded] ^bbut the sign of Jonah.** [For comment on similar language see pages 305-306. The resurrection or Jonah sign was a sign from heaven in the sense in which they used the words; that is, it was wrought directly by God, and not through man.] **¹³ And he left them, ^bAnd again entering into the boat departed to the other side.** [*i. e.*, from Magdala back again to the east shore, or rather, toward Bethsaida Julias, on the northeast shore.] **^a5 And the disciples came to the other side and forgot to take bread. ^band they had not in the boat with them more than one loaf.** [This loaf was probably left over from the previous supply.] **^a6 Then Jesus said unto them, ^b15 And he charged them, saying, ^aTake heed and beware of the leaven of the Pharisees and Sadducees. ^band the leaven of Herod.** [Leaven, which answered to our modern yeast, was a symbol of a secret, penetrating, pervasive influence, usually of a corrupting nature. The influence of the Pharisees was that of formalism, hypocritical ostentation, and traditionalism; that of the Sadducees was sneering rationalistic unbelief, free thought and cunning worldliness, manifesting itself among the Herodians in political corruption. **¹⁶ And they reasoned one with another, ^aamong themselves, saying, We took {^bhave} no bread.** They thought that Jesus reproved them for their carelessness in forgetting to take bread, *since* that carelessness might lead them to be without bread on their journey. So his rebuke below indicates.] **^a8 And Jesus perceiving it said, {^bsaith} unto them, ^aO ye of little faith, why reason ye among yourselves, because ye have no bread? ⁹ Do ye not yet perceive, ^bneither understand? ^aneither remember the five loaves of the five thousand, and how many baskets [*cophini*, probably traveling baskets] ye took up? ¹⁰ Neither the seven loaves of the four thousand, and how many baskets [*spurides*, probably grain baskets or hampers] ye took up? ¹¹ How is it that ye do not perceive that I spake not to you concerning bread? ^bhave ye your hearts hardened? ¹⁸ Having eyes, see ye not? and having ears, hear ye not? and do ye not remember? ¹⁹ When I brake the five loaves among the five thousand, how many baskets [*cophini*] full of broken pieces took ye up? They say****

unto him, Twelve. **20** And when the seven among the four thousand, how many basketfuls [*spurides*] of broken pieces took ye up? And they say unto him, Seven. **21** And he said unto them, Do ye not yet understand? ^aBut beware of the leaven of the Pharisees and Sadducees? **12** Then understood they that he bade them not beware of the leaven of bread, but of the teaching of the Pharisees and Sadducees. [Jesus had resorted to metaphor because the word leaven better expressed his idea than did the word teaching. The formulated dogmas of the Pharisees were not so bad, but the subtle influence of their spirit and example corrupted without warning, like a concealed grave. There are those to-day who are too skillful to be openly convicted of heterodox statements, but whose teaching, nevertheless, in its very essence and spirit, tends to infidelity.] ^b**22** And they come unto **Bethsaida**. [Not the suburb of Capernaum, but Bethsaida Julias, a town on the east side of the Jordan, near where it flows into the Sea of Galilee. Jesus was proceeding northward toward Caesarea Philippi.] **And they bring to him a blind man, and beseech him to touch him. 23** And he took hold of the blind man by the hand, and brought him out of the village [Jesus increased the sympathy between himself and the man by separating him from the crowd. Our greatest blessings can only come to us after we have been alone with God]; **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 steadfastly, and was restored, and saw all things clearly. [The man's eyes were probably sore, and Jesus made use of saliva to soften and soothe them. But it was our Lord's custom to give variety to the manifestation of his power, sometimes using one apparent auxiliary means, and sometimes another; and also healing instantly or progressively, as he chose, that the people might see that the healing was altogether a matter of his will. The man had evidently not been born blind, else he would not have been able to recognize men or trees by sight, for those not used to employ sight can not by it tell a circle from a square.] **26** And he sent him away to his home, saying, **Do not even enter into the village.** [The man, of course, lived in the village, and to send him home was to send him thither, but he was to go directly home and not spread the news through the town, for if he did the population would be at once drawn to Jesus, thus breaking up the privacy which he sought to maintain.]

Study Questions:

1. Where was Jesus and what did the Pharisees and Sadducees ask?
2. What was Jesus' reaction and answer to their questioning?
3. What was the only sign from heaven given to that generation? How was it a sign from heaven?
4. Where did Jesus go after answering the Pharisees and Sadducees?
5. Jesus told the apostles to beware of the leaven of the Pharisees, Sadducees, and Herod. At first, what did the apostles think Jesus was talking about? Why?
6. Later, what did the apostles understand Jesus to be referring to as "leaven."
7. Why is the teaching of the Pharisees and Sadducees "leaven?" Why were the actions of the Herodians "leaven?" How do these apply to us today?
8. Where was Jesus when He healed the blind man?
9. What did He do when healing the blind man? Why might Jesus have healed the man in this way instead of another way?
10. Why might the man not have been completely healed the first time? Could Jesus have completely healed the man the first time?

11. Why might Jesus have commanded the man not to enter into the village?

LXX.

THIRD WITHDRAWAL FROM HEROD'S TERRITORY.

Subdivision B.

THE GREAT CONFESSION MADE BY PETER.

(Near Cæsarea Philippi. Summer, A. D. 29.)

^aMATT. XVI. 13-20; ^bMARK VIII. 27-30; ^cLUKE IX. 18-21.

Bible Text:

^b27 And Jesus went forth, and his disciples, into the villages of Cæsarea Philippi: ^a13 Now when Jesus came into the parts of Cæsarea Philippi, ^cit came to pass, ^bon the way ^cas he was praying apart, the disciples were with him: and he asked ^bhis disciples, saying unto them, ^aWho do men say that the Son of man is? ^aWho do men {^cthe multitudes} say that I am? 19 And they answering ^btold him, saying, {^csaid,} ^aSome say John the Baptist; ^cbut {^band} ^asome, ^bothers, Elijah; but {^cand} others, ^aJeremiah, or ^cthat one of the old prophets is risen again. 20 And he said {^asaith} unto them, ^b29 And he asked them, But who say ye that I am? ^a16 And Simon Peter answered and said, {^canswering ^banswereth and saith} unto him, Thou art the Christ. ^cof God. ^athe Son of the living God. 17 And Jesus answered and said unto him, Blessed art thou, Simon Bar-Jonah: for flesh and blood hath not revealed it unto thee, but my Father who is in heaven. 18 And I also say unto thee, that thou art Peter and upon this rock I will build my church; and the gates of Hades shall not prevail against it. 19 I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven. ^b30 And ^a20 Then {^c21 But} ^acharged he the disciples ^cand commanded *them* to tell this to no man; ^bthat they should tell no man of him. ^athat he was the Christ.

Bible Text with Commentary:

^b27 And Jesus went forth, and his disciples, into the villages of Cæsarea Philippi [The city of Paneas was enlarged by Herod Philip I., and named in honor of Tiberias Cæsar. It also bore the name Philippi because of the name of its builder, and to distinguish it from Cæsarea Palestinæ or Cæsarea Stratonis, a city on the Mediterranean coast. Paneas, the original name, still pertains to the village, though now corrupted to Baniyas. It is situated under the shadow of Mt. Hermon at the eastern of the two principal sources of the Jordan, and is the most northern city of the Holy Land visited by Jesus, and save Sidon, the most northern point of his travels]: ^a13 Now when Jesus came into the parts of Cæsarea Philippi, ^cit came to pass, ^bon the way ^cas he was praying apart, the disciples were with him: and he asked ^bhis disciples, saying unto them, ^aWho do men say that the Son of man is? ^aWho do men {^cthe multitudes} say that I am? [Jesus asks them to state the popular opinion concerning himself as contrasted with the opinion of the rulers, Pharisees, etc.] 19 And they answering ^btold him, saying, {^csaid,} ^aSome say John the Baptist; ^cbut {^band} ^asome, ^bothers, Elijah; but {^cand} others, ^aJeremiah, or ^cthat one of the old prophets is risen again. [For comment on similar language see page 370 (Section LXII). It should be noted that popular opinion did not honor him as Messiah, but since it

accepted him as a prophet, the people were therefore inexcusable in not receiving the statements which he made in regard to himself, and admitting the Messianic claims which he set forth.] **20 And he said {^asaith} unto them, ^b29 And he asked them, But who say ye that I am?** [Jesus here first asks the disciples this question, having given them abundant time and opportunity in which to form a correct judgment. The proper answer of the heart to this question forms the starting-point of the true Christian life.] **16 And Simon Peter answered and said, {^canswering ^banswereth and saith} unto him, Thou art the Christ. ^cof God. ^athe Son of the living God.** [Peter asserts this as an assured fact and not as a mere opinion. This confession embraces two propositions: 1. The office of Jesus--the Christ; 2. The divinity of Jesus--the Son of God. The Christhood of Jesus implies his humanity, for as such he was to be the son of David. It also identifies him as the hero or subject of prophecy, the long-expected deliverer. In declaring Jesus to be the Son of God, Peter rose above the popular theories as to the personality of Messiah, for the Jews generally did not expect him to be divine. The term "living God" was used by prophets to express the contrast between dead idols and the supreme Being who is possessed of vitality, reason, and feeling.] **17 And Jesus answered and said unto him, Blessed art thou, Simon Bar-Jonah** [Jesus gives the full name to make his saying more personally emphatic]: **for flesh and blood** [The common words of contrast by which humanity was distinguished from divinity. See also Gal. i. 16] **hath not revealed it unto thee, but my Father who is in heaven.** [Peter was blessed by having a revelation from God by which facts were made known that could not be discovered by the unaided human reason. God had revealed the truth to him in the words and works of Jesus, and this revealed truth was to him a source of happiness both temporal and eternal. Like confessions as to this truth had been made before (Matt. xiv. 33; John i. 49), but they had been made under the pressure of miraculous display and strong emotion. Hence they were rather exclamatory guesses at the truth, and differed from this now made by Peter which was the calm expression of a settled conviction produced both by the character and by the miracles of Jesus.] **18 And I also say unto thee, that thou art Peter** [*petros*, a noun masculine] **and upon this rock** [*Petra*, a noun feminine] **I will build my church** [The tense here is future. Christ had followers, but they were not yet organized, and hence had no such structural form as to suggest a similitude to a building]; **and the gates of Hades** [Hades was the name of the abode of the dead. Its gate symbolized its power because the military forces of an ancient city always sallied forth from its gates] **shall not prevail against it.** [Death shall neither destroy the organic church which is in the world, nor the members thereof which go down into the grave (I. Thess. iv. 15; I. Cor. xv. 54-56). No passage in the word of God has called forth more discussion than this and the succeeding verse, the first point in dispute being as to what is meant by the rock; *i. e.*, whether Christ or Peter or Peter's confession is the foundation of the church; the second point being as to the extent of the power and authority bestowed on Peter by the symbol of the keys. To aid us in reaching a correct conclusion we must note that Jesus speaks in metaphorical language. He represents: 1. His kingdom as a city about to be built upon a rock. 2. Himself as a builder of the city. 3. Simon Peter as the one who holds the keys to the gates by which egress and regress is had to the city. 4. The gates or powers of the opposing city of Hades are not able to prevail against this kingdom city. Now, since Jesus himself occupies the position of builder in the metaphor, and Simon Peter the position of key-bearer, neither of them can properly be regarded as the foundation. The foundation must therefore be the confession which Peter has just spoken, since it is all that remains that is liable to such application. The case would present no difficulty at all were it not for the unmistakable allusion to Peter (*petros*, a loose stone) as in some way associated with *petra*, the bedrock or foundation. But in the light of other Scriptures this allusion presents no difficulty; for all the apostles were such stones, and were closely allied to the foundation (Eph. ii. 19-22; Gal. ii. 9). Compare also I. Pet. ii. 3-8. The

Christian religion in all its redemptive completeness rests and can rest on no other foundation than Christ (I. Cor. iii. 11). But the church or kingdom of Christ among men rests organically and constitutionally upon a foundation of apostolic authority, for the apostles were the mouthpieces of the Holy Spirit; but in this apostolic foundation the other apostles had equal rights, each one of them becoming a living foundation stone as soon as his faith led him to make a like confession with Simon Peter. Hence we find the apostle Paul asserting the superior authority of the apostles to all other Christian teachers and workers (I. Cor. xii. 28), and times without number asserting his apostolic office and authority--I. Cor. ix. 1, 2; II. Cor. xii. 12; xiii. 1-4; Gal. i. 1, 8; Eph. iii. 1-6; Phil. 8, 9.] **19 I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven.** [Continuing his metaphorical language, Jesus promised to Peter the keys; *i. e.*, the authority to lay down the rules or laws (under the guidance of the Holy Spirit, however) for admission to or exclusion from the kingdom or church. This office was, of course, given to Peter in a secondary sense, since it must ever belong to Christ in a primary sense (Rev. iii. 7). The figure of key-bearer is taken from Isa. xxii. 22. Peter used the keys on the day of Pentecost to open the church to the Jews, and about seven years afterward, at Cæsarea Palestinæ, he used them again to admit the Gentiles. In fixing the terms of admission, he also fixed the terms of exclusion, for all who are not admitted are excluded. The keys as used by Peter have never been changed; that is to say, the terms of admission abide forever. Plurality of keys is merely part of the parabolic drapery, since cities were accustomed to have several gates, thus requiring a plurality of keys. The kingdom was not opened to Jews and Gentiles by different keys, since both were admitted on the same terms. The words "bind" and "loose" were commonly used among the Jews in the sense of forbid and allow. Abundant instances of this usage have been collected by Lightfoot. They relate to the binding and annulling of laws and rules. In this sense the word for loose, is used very many times in the New Testament, but it is translated by the word break or broken (Matt. v. 19; John vii. 23; x. 35). The power here given to Peter was soon after extended to the rest of the apostles (Matt. xviii. 18). The apostles were to lay down, as they afterward did, the organic law of the new kingdom, defining what things were prohibited and what permitted. Their actions in this behalf would of course be ratified in heaven, because they were none other than the acts of the Holy Spirit expressed through the apostles.] **^b30 And ^a20 Then {^c21 But} ^acharged he the disciples ^cand commanded *them* to tell this to no man; ^bthat they should tell no man of him. ^athat he was the Christ.** [The people were not ready to receive this truth, nor were the apostles sufficiently instructed to rightly proclaim it. Their heads were full of wrong ideas with regard to Christ's work and office, and had they been permitted to teach about him, they would have said that which it would have been necessary for them to subsequently correct, thus producing confusion.]

Study Questions:

1. Where was Jesus and what was He doing?
2. Whom did the people say that Jesus was?
3. Whom did Peter say that Jesus was? What is significant about Peter's confession?
4. How did Peter know who Jesus was?
5. Upon what rock did Jesus say that He would build His church? Did He? Explain.
6. What would not prevail against the church? Explain.
7. What would Jesus give Peter? Explain.
8. Why might Jesus of commanded the apostles not to tell anyone that He was the Christ?

LXX.

THIRD WITHDRAWAL FROM HEROD'S TERRITORY.

Subdivision C.

PASSION FORETOLD. PETER REBUKED.

^aMATT. XVI. 21-28; ^bMARK VIII. 31-38; IX. 1; ^cLUKE IX. 22-27.

Bible Text:

^a21 From that time began Jesus to show unto his disciples, ^b31 And to teach them, that the Son of man must suffer many things, ^athat he must go up to Jerusalem, ^band be rejected by ^aand suffer many things of the elders and ^bthe chief priests, and the scribes, and be killed, ^aand the third day be raised up. {^band after three days rise again.} 32 And he spake the saying openly. ^c22 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. ^a22 And Peter took him, and began to rebuke him, saying, Be it far from thee, Lord: this shall never be unto thee. ^b33 But he turning about, and seeing his disciples. ^aturned, ^brebuked Peter, and saith, {^asaid} unto Peter, Get thee behind me, Satan: thou art a stumbling-block unto me: for thou mindest not the things of God, but the things of men. ^b34 And he called unto him the multitude with his disciples, ^a24 Then said Jesus unto his disciples, ^c23 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 life shall lose it; ^aand {^cbut} whosoever shall lose his life for my sake, ^band the gospel's ^cthe same shall ^afind it. ^csave it. ^b36 For what doth it profit a man, {^cis a man ^ashall a man be profited,} if he shall gain {^bto gain} the whole world, ^cand lose or forfeit his own self? ^ahis life? or {^b37 For} ^awhat shall {^bshould} a man give in exchange for his life? 38 For whosoever shall be ashamed of me and of my words in this adulterous and sinful generation, the Son of man also shall be ashamed of him ^cwhen he cometh in his own glory, and *the glory* of the {^bhis} ^cFather, and of {^bwith} the holy angels. ^a27 For the 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 deeds. ^b1 And he said unto them, Verily I say unto you, ^c27 But I tell you of a truth, ^aThere are some of them that stand here, who shall in no wise taste of death, till they see the Son of man coming in his kingdom. ^ctill they see the kingdom of God. ^bcome with power.

Bible Text with Commentary:

^a21 From that time [*i. e.*, from the time of Peter's confession, and about three-quarters of a year before the crucifixion] began Jesus to show unto his disciples, ^b31 And to teach them, that the Son of man must suffer many things [Since the apostles, by the mouth of Peter, had just confessed Jesus as Christ, it was necessary that their crude Messianic conceptions should be corrected and that the true Christhood--the Christhood of the atonement and the resurrection--should be revealed to them. In discourse and parable Jesus had explained the principles and the nature of the kingdom, and now, from this time forth, he taught the apostles about himself, the priestly King], ^athat he must go up to Jerusalem, ^band be rejected by ^aand suffer many things of the elders and ^bthe chief priests, and the scribes

[The Jewish Sanhedrin was generally designated by thus naming the three constituent parts. See page 45], **and be killed, ^aand the third day be raised up. {^band after three days rise again.}** [For comment on these variant phrases see page 306.] **32 And he spake the saying openly. ^c22 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.** [Very early in his ministry Jesus had given obscure intimations concerning his death (John ii. 19-22; iii. 14; Matt. xii. 38-40), but these had not been understood by either friend or foe. Now that he thus spoke plainly, we may see by Peter's conduct that they comprehended and were deeply moved by the dark and more sorrowful portion of his revelation, and failed to grasp the accompanying promise of a resurrection.] **^a22 And Peter took him, and began to rebuke him, saying, Be it far from thee, Lord: this shall never be unto thee.** [Evidently Peter regarded Jesus as overcome by a fit of despondency, and felt that such talk would utterly dishearten the disciples if it were persisted in. His love, therefore, prompted him to lead Jesus to one side and deal plainly with him. In so doing, Peter overstepped the laws of discipleship and assumed that he knew better than the Master what course to pursue. In his feelings he was the forerunner of those modern wiseacres who confess themselves constrained to reject the doctrine of a suffering Messiah.] **^b33 But he turning about, and seeing his disciples. ^aturned, ^brebuked Peter, and saith, {^asaid} unto Peter, Get thee behind me, Satan: thou art a stumbling-block unto me: for thou mindest not the things of God, but the things of men.** [Jesus withdrew from Peter and turned back to his disciples. By the confession of the truth Simon had just won his promised name of Peter, which allied him to Christ, the foundation. But when he now turned aside to speak the language of the tempter, Peter receives the name Satan, as if he were the very devil himself. Peter presented the same temptation with which the devil once called forth a similar rebuke from Christ (Matt. iv. 10). He was unconsciously trying to dissuade Jesus from the death on which the salvation of the world depended, and this was working into Satan's hand. Peter did not mind or think about the Messiah's kingdom as divinely conceived and revealed in the Scriptures.] **^b34 And he called unto him the multitude with his disciples, ^a24 Then said Jesus unto his disciples, ^c23 And he said unto all** [despite the efforts of Jesus to seek privacy, the people were still near enough at hand to be called and addressed], **If any man would come after me, let him deny himself, and take up his cross daily** [comp. Rom. viii. 36; I. Cor. xv. 31], **and follow me.** [For comment, see page 368. The disciple must learn to say "no" to many of the strongest cravings of his earthly nature. The cross is a symbol for duty which is to be performed daily, at any cost, even that of the most painful death. The disciple must follow Jesus, both as to his teaching and example.] **24 For whosoever would save his life shall lose it; ^aand {^bbut} whosoever shall lose his life for my sake, ^band the gospel's ^cthe same shall ^afind it. ^csave it.** [Jesus here plays upon the two meanings of the word life, one being of temporal and the other of eternal duration. For comment on a similar expression see page 368.] **^b36 For what doth it profit a man, {^ais a man ^ashall a man be profited,} if he shall gain {^bto gain} the whole world, ^cand lose or forfeit his own self? ^ahis life? or {^b37 For} ^awhat shall {^bshould} a man give in exchange for his life?** [Peter and the rest of the apostles had been thinking about a worldly Messianic kingdom, with its profits and rewards. Jesus shows the worthlessness even of the whole world in comparison with the rewards of the true kingdom. It is the comparison between the things which are external, and which perish, and the life which is internal, and which endures. External losses may be repaired, but a lost life can never be regained, for with what shall a man buy it back?] **38 For whosoever shall be ashamed of me and of my words** [comp. Luke xii. 9; II. Tim. i. 8, 12; ii. 12] **in this adulterous and sinful generation** [see pp. 305, 306], **the Son of man also shall be ashamed of him ^cwhen he cometh in his own glory, and *the glory of the* {^bhis} ^cFather, and of {^bwith} the holy angels.** [Peter had just been ashamed of the words in which

Christ pictured himself as undergoing his humiliation. Jesus warns him and all others of the dangers of such shame.] **^a27 For the 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 deeds.** [The Father's glory, the angels and the rendering of universal judgment form a threefold indication that Jesus here speaks of his final coming to judge the world.] **^b1 And he said unto them, Verily I say unto you, ^c27 But I tell you of a truth, ^aThere are some of them that stand here, who shall in no wise taste of death, till they see the Son of man coming in his kingdom. ^ctill they see the kingdom of God. ^bcome with power.** [The mention of his final coming suggested one nearer at hand which was to be accomplished during the life of most of those present, since none but Jesus himself and Judas were to die previous to that time. The kingdom was to come and likewise the King. The former coming was literal, the latter spiritual. Those who refer this expression to the transfiguration certainly err, for no visible kingdom was established at that time. The expression refers to the kingdom which was organized and set in motion on the Pentecost which followed the resurrection of Jesus. It was set up with power, because three thousand souls were converted the first day, and many other gospel triumphs speedily followed.]

Study Questions:

1. What did Jesus begin to show His disciples from this point forward in His ministry?
2. What was Peter's reaction to Jesus?
3. How did Jesus respond to Peter's rebuke?
 - a. What types of people are stumbling blocks to us today?
4. What did Jesus teach His disciples after rebuking Peter?
 - a. What must Jesus' disciples do?
 - b. What is our cross that we must bear daily?
 - c. How do we lose our life for Jesus' sake and the gospel's sake?
 - d. What do we gain by losing our life for Jesus' sake?
 - e. How does someone forfeit (lose) his soul?
 - f. What is more profitable than the whole world?
 - g. What can a man give in exchange for his soul?
5. What will happen to those who were ashamed of Jesus?
6. What will Jesus render to every man?
7. When did Jesus come into His kingdom with power? Explain.

LXX.

THIRD WITHDRAWAL FROM HEROD'S TERRITORY.

Subdivision D.

THE TRANSFIGURATION. CONCERNING ELIJAH.

(A Spur of Hermon, near Cæsarea Philippi.)

^aMATT. XVII. 1-13; ^bMARK IX. 2-13; ^cLUKE IX. 28-36.

Bible Text:

^c28 And it came to pass about eight days {^asix days} ^cafter these sayings, that ^aJesus taketh {^ctook} ^awith him Peter, and James, and John his brother, and bringeth them {^cwent} ^aup into a {^cthe} ^bhigh mountain apart by themselves: ^cto pray. 29 And as he was praying, the fashion of his countenance was altered, and his raiment *became white and dazzling*. ^a2 and he was transfigured before them; and his face did shine as the sun, and his garments became white as the light. ^bglistening, exceeding white, so as no fuller on earth can whiten them. ^a3 And behold, there appeared unto them ^ctwo men, who were Moses and {^bwith} ^cElijah; ^band they were talking with Jesus. ^c31 who appeared in glory, and spake of his decease which he was about to accomplish at Jerusalem. 32 Now Peter and they that were with him were heavy with sleep: but when 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 departing from him, ^aPeter answered, and said {^banswereth and saith} ^aunto Jesus, ^bRabbi, ^cMaster, ^aLord, it is good for us to be here: ^band let us make three tabernacles; ^aif thou wilt, I will make here three tabernacles; one for thee, and one for Moses, and one for Elijah. ^cnot knowing what he said. ^b6 For he knew not what to answer; for they became sore afraid. ^c34 And while he said these things, ^a5 While he was yet speaking, behold, ^bthere came ^aa bright cloud ^bovershadowing them: {^cand overshadowed them:} and they feared as they entered into the cloud. ^aand behold, ^bthere came a voice out of the cloud, ^asaying, This is my beloved Son, ^cmy chosen: ^ain whom I am well pleased; hear ye him. 6 And when the disciples heard it, they fell on their face, and were sore afraid. 7 And Jesus came and touched them and said, Arise, and be not afraid. ^b8 And suddenly looking round about, ^a8 And lifting up their eyes, ^bthey saw no one any more, save Jesus only with themselves. ^c36 And when the voice came, Jesus was found alone. ^b9 And as they were coming down from the mountain, he charged them that they should tell no man what things they had seen, save when the Son of man should have risen again from the dead. ^a9 And Jesus commanded them, saying, Tell the vision to no man, until the Son of man be risen from the dead. ^b10 And they kept the saying, questioning among themselves what the rising again from the dead should mean. ^cAnd they held their peace, and told no man in those days any of the things which they had seen. ^a10 And his disciples asked him, saying, Why then say the scribes that Elijah must first come? ^bHow is it that the scribes say that Elijah must first come? ^a11 And he answered and ^bsaid unto them, Elijah indeed cometh first, and restoreth {^ashall restore} all things ^band how it is written of the Son of man, that he should suffer many things and be set at naught? 13 But I say unto you, that Elijah is come, ^aalready, and they knew him not, but did {^band they have also done} unto him whatsoever they would. Even as it is written of him. ^aEven so shall the Son of man also suffer of them. 13 Then understood the disciples that he

spake unto them of John the Baptist.

Bible Text with Commentary:

28 And it came to pass about eight days ^a**six days** ^c**after these sayings** [Mark agrees with Matthew in saying six days. Luke qualifies his estimate of time by saying "about." But if we regard him as including the day of the "sayings" and also the day of the transfiguration, and the other two as excluding these days, then the three statements tally exactly. The "sayings" referred to were the words of Jesus with regard to his suffering at Jerusalem], **that** ^a**Jesus taketh** ^c**{took}** ^a**with him Peter, and James, and John his brother** [These three, as leaders among the apostles, needed the special encouragement which was about to be given. For further comment see page 355], **and bringeth them** ^c**{went}** ^a**up into a** ^c**{the}** ^b**high mountain apart by themselves: to pray.** [A tradition dating from the fourth century fixes upon Mt. Tabor as the site of the transfiguration, but this is unquestionably a mistake. Mt. Tabor is in Galilee, while Jesus was still in the region of Cæsarea Philippi (Mark ix. 30). Moreover there is little doubt that at that time and for centuries previous there was an inhabited fortress upon Mt. Tabor (Josh. xix. 12; Jos. B. J. i. 8, 7; Vit. 37). Moreover, Tabor is not a high mountain, its elevation above the sea being but 1,748 feet. Hermon, on the contrary, is the highest mountain in Palestine, its elevation, according to Reclus, being 9,400 feet. It was Jesus' custom to withdraw for prayer by night (Matt. xiv. 23, 24; Luke vi. 12; xxi. 37; xxii. 39) and the transfiguration took place at night.] **29 And as he was praying, the fashion of his countenance was altered, and his raiment became white and dazzling.** ^a**2 and he was transfigured** [*i. e.*, transformed; the description shows to what extent] **before them; and his face did shine as the sun, and his garments became white as the light.** ^b**glistering, exceeding white, so as no fuller on earth can whiten them.** [We may conceive of the body of Jesus becoming luminous and imparting its light to his garments. The Christian looks forward to beholding such a transfiguration and also to participating in it--I. John iii. 2.] **3 And behold, there appeared unto them** ^c**two men, who were Moses and** ^b**{with}** ^c**Elijah; and they were talking with Jesus.** [The three apostles could identify Moses and Elijah by the course of this conversation, though it is possible that miraculous knowledge may have accompanied miraculous sight.] **31 who** [*i. e.*, Moses and Elijah] **appeared in glory, and spake of his decease which he was about to accomplish at Jerusalem.** [The word for decease is "exodus," an unusual word for death. It means a departure and is, as Bengel says, a very weighty word, since it includes the passion, crucifixion, death, burial, resurrection, and ascension.] **32 Now Peter and they that were with him were heavy with sleep** [it being night]: **but when 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 departing from him,** ^a**Peter answered, and said** ^b**{answereth and saith}** ^a**unto Jesus,** ^b**Rabbi,** ^c**Master,** ^a**Lord, it is good for us to be here:** ^b**and let us make three tabernacles; if thou wilt, I will make here three tabernacles; one for thee, and one for Moses, and one for Elijah.** ^c**not knowing what he said.** ^b**6 For he knew not what to answer; for they became sore afraid.** [Peter's fears overcame his discretion, but did not silence his tongue. Though he trembled at the fellowship of Moses and Elijah, he also realized the blessedness of it and could not let them depart without an effort to detain them, though the best inducement that he could offer was to build three booths, or arbors, made of the branches of trees, for their and Christ's accommodation. By thus speaking, Peter placed Jesus upon the same level with Moses and Elijah--all three being worthy of a booth.] **34 And while he said these things,** ^a**5 While he was yet speaking, behold,** ^b**there came** ^a**a bright cloud** ^b**overshadowing them: {and overshadowed them:} and they feared as they entered into the cloud.** [Clouds often roll against the sides of Mt. Hermon, but the brightness of this cloud and the fear which it produced suggests that it was the Shekinah, or cloud

of glory, which was the symbol of God's peculiar presence--Ex. xiii. 21, 22; xix. 9, 18; xxiv. 16; xl. 34, 35; I. Kings viii. 10.] **^aand behold, ^bthere came a voice out of the cloud, ^asaying, This is my beloved Son, ^cmy chosen: ^ain whom I am well pleased; hear ye him.** [This command contains the chief significance of the entire scene. Spoken in the presence of Moses and Elijah, it gave Jesus that pre-eminence which a son has over servants. He is to be heard. His words have pre-eminence over those of the lawgiver and the prophet (Heb. i. 1, 2). Peter recognized Jesus as thus honored by this voice--II. Pet. i. 16-18.] **6 And when the disciples heard it, they fell on their face, and were sore afraid.** [As every man is who hears the voice of God.] **7 And Jesus came and touched them and said, Arise, and be not afraid.** [As mediator between man and God, Jesus removes fear.] **^b8 And suddenly looking round about, ^a8 And lifting up their eyes, ^bthey saw no one any more, save Jesus only with themselves. ^c6 And when the voice came, Jesus was found alone.** [Leaders and prophets depart, but Christ abides--Heb. iii. 5, 6.] **^b9 And as they were coming down from the mountain, he charged them that they should tell no man what things they had seen, save when the Son of man should have risen again from the dead. ^a9 And Jesus commanded them, saying, Tell the vision to no man, until the Son of man be risen from the dead.** [The people were not ready for the publication of such an event. To have told it now would only have been to raise doubts as to their veracity.] **^b10 And they kept the saying, questioning among themselves what the rising again from the dead should mean.** [Jesus spake so often in parables and made so frequent use of metaphors that the apostles did not take his words concerning the resurrection in a literal sense. They regarded his language as figurative, and sought to interpret the figure.] **^cAnd they held their peace, and told no man in those days any of the things which they had seen. ^a10 And his disciples asked him, saying, Why then say the scribes that Elijah must first come? ^bHow is it that the scribes say that Elijah must first come?** [They were puzzled by the disappearance of Elijah. They looked upon him as having come to fulfill the prophecy of Malachi (Mal. iv. 5, 6), but they marveled that, having come, he should so soon withdraw, and that they should be forbidden to tell that they had seen him, since the sight of him would be some sign of Jesus' Messiahship.] **^a11 And he answered and ^bsaid unto them, Elijah indeed cometh first, and restoreth {^ashall restore} all things** [this sentence leads some to think that Elijah will appear again before the second coming of our Lord, but the words are to be interpreted in connection with the rest of the passage]: **^band how it is written of the Son of man, that he should suffer many things and be set at naught?** [If the writings concerning Elijah perplexed the apostles, those concerning the Messiah perplexed them also. From one set of prophecies they might learn something about the other. Elijah came, but the Scriptures concerning him were so little understood that he was put to death. The Messiah also came, and the prophecies concerning him were so little understood that he, too, would be set at naught.] **13 But I say unto you, that Elijah is come, ^aalready, and they knew him not, but did {^band they have also done} unto him whatsoever they would. Even as it is written of him. ^aEven so shall the Son of man also suffer of them. 13 Then understood the disciples that he spake unto them of John the Baptist.** [Malachi used the name of Elijah figuratively to represent John the Baptist. See pp. 102, 284. That there shall be a second coming of Elijah in fulfillment of this prophecy is hardly possible, for the office of Elijah is prophetically outlined as that of the restorer. But Elijah could not restore Judaism, for that dispensation had been done away with in Christ. He could hardly be chosen to restore Christianity, for even if it should need such a restoration, a Jewish prophet would be ill suited to such an office. One of the apostles would be vastly preferable.]

Study Questions:

1. How many days after Jesus foretold of His death and resurrection (Matt. 16:21-28) was Jesus transfigured? Reconcile Matthew and Mark with Luke.
2. Whom did Jesus take up into the mountain and what were they doing before Jesus was transfigured?
3. What happened when Jesus was transfigured?
4. Who appeared with Jesus when He was transfigured? What did they do?
5. What is the significance of the appearance of Moses and Elijah when Jesus was transfigured?
6. What did Peter offer to do for Jesus, Moses, and Elijah? Why?
7. What happened as Peter was speaking? What was the apostle's reaction?
8. What did the voice from the cloud say? What is the statement's significance?
9. What did Jesus do after the voice from the cloud stopped speaking?
10. What did the apostles see when they raised up?
11. What command did Jesus give the apostles as they came down from the mountain?
12. What did the apostles ask about Elijah? Why might they have asked the question?
13. Who was the Elijah who preceded the Messiah?
14. How would the Jews' treatment of Jesus be similar to their treatment of John the Baptist?

LXX.

THIRD WITHDRAWAL FROM HEROD'S TERRITORY.

Subdivision E.

HEALING THE DEMONIAK BOY.

(Region of Cæsarea Philippi.)

^aMATT. XVII. 14-20; ^bMARK IX. 14-29; ^cLUKE IX. 37-43.

Bible Text:

^c37 And it came to pass, on the next day, when they were come down from the mountain, ^b14 And when they came to the disciples, they saw a great multitude about them, and scribes questioning with them. ¹⁵ And straightway all the multitude, when they saw him, were greatly amazed, and running to him ^ca great multitude met him. ^bsaluted him. ^a14 And when they were come to the multitude, ^bhe asked them, What question ye with them? ^c38 And behold, ^athere came to him a man, ^bone of {^cfrom} the multitude ^akneeling to him, ^banswered him, ^ccried, saying, ^bTeacher, ^a15 Lord, ^bI brought unto thee my son, who hath a dumb spirit; ^ahave mercy on my son: for he is epileptic, and suffereth grievously; ^cI beseech thee look upon my son; for he is mine only child: ³⁹ and behold a spirit taketh him, and he suddenly crieth out; ^b18 and wheresoever it taketh him, it dasheth him down: ^cand it teareth him that he foameth, ^band grindeth his teeth, and pineth away: ^cand it hardly departeth from him, bruising him sorely. ^a16 And I brought him to thy disciples, ^band I spake to thy disciples that they should cast it out; ^c40 And I besought thy disciples to cast it out; and they could not. ^bthey were not able. ^athey could not cure him. ¹⁷ And Jesus answered and said, {^banswereth them and saith,} ^aO faithless and perverse generation, how long shall I be with you? how long shall I bear with you? ^cbring hither thy son. ^bunto me. ²⁰ And they brought him unto him: ^c42 And as he was yet a coming, ^bwhen he saw him, straightway ^cthe demon dashed him down, and ^bthe spirit tare him grievously; and he fell on the ground, and wallowed foaming. ²¹ And he asked his father, How long is it since this hath come unto him? And he said, From a child. ²² And oft-times it hath cast him both into the fire and into the waters, to destroy him: {^ahe falleth into the fire, and oft-times into the water.} ^bbut 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 that believeth. ²⁴ Straightway the father of the child cried out, and said, 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 of him, and enter no more into him. ²⁶ And having cried out, and torn him much, he came out: and *the boy* 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. ^cBut Jesus healed the boy, and gave him back to his father. ^aand the demon went out of him: and the boy was cured from that hour. ^c43 And they were all astonished at the majesty of God. ^b28 And when he was come into the house, ^a19 Then came the disciples to Jesus apart, and said, ^basked him privately, *How is it* that we could not cast it out? ^aWhy could not we cast it out? ²⁰ And he saith unto them, Because of your little faith: for verily I say unto you, If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be

impossible unto you. ^b29 And he said unto them, This kind can come out by nothing, save by prayer.

Bible Text with Commentary:

^c37 And it came to pass, on the next day, when they were come down from the mountain, ^b14 And when they came to the disciples [the nine apostles which had been left behind], they saw a great multitude about them [We last heard of the multitude at Mark viii. 34. See page 416. It had no doubt been with Jesus until he ascended the mount and had remained with his apostles until he came down], and scribes questioning with them. [These scribes had caught the apostles in one and perhaps the only case where they had failed to cure, and they were making full use of this advantageous opportunity to discredit Christ and his apostles before the people by asking sneering and sarcastic questions.] ¹⁵ And straightway all the multitude, when they saw him, were greatly amazed, and running to him ^ca great multitude met him. ^bsaluted him. [Why were the multitude amazed? Most commentators answer that it was because the face of Jesus shone with remaining traces of the transfiguration glory, as did that of Moses (Ex. xxxiv. 29), but this can hardly have been so, for it would have been at variance with the secrecy which Jesus enjoined as to his transfiguration. Moreover, so important a feature could hardly have escaped from the narratives of all three evangelists. Undoubtedly the amazement was caused by the sudden and opportune return of Jesus. Those who urge that this was not enough to produce amazement show themselves to be poor students of human nature. The multitude had been listening to and no doubt enjoying the questions of the scribes. The unexpected appearance of Jesus therefore impressed them with the sudden sense of having been detected in wrong-doing which invariably leads to amazement. Moreover, those who remained loyal to Jesus would be equally amazed by his approach, since they could not but feel that an exciting crisis was at hand.] ^a14 And when they were come to the multitude [*i. e.*, when Jesus and the multitude met], ^bhe asked them, What question ye with them? [He surprised the scribes by this demand and they saw at once that he knew all and they felt rebuked for their unwarranted exultation, and so kept silent.] ^c38 And behold, ^athere came to him a man, ^bone of {*from*} the multitude ^akneeling to him, ^banswered him, ^ccried, saying, ^bTeacher, ^a15 Lord, ^bI brought unto thee my son, who hath a dumb spirit; ^ahave mercy on my son: for he is epileptic, and suffereth grievously; ^cI beseech thee look upon my son; for he is mine only child: ³⁹ and behold a spirit taketh him, and he suddenly crieth out; ^b18 and wheresoever it taketh him, it dasheth him down: ^cand it teareth him that he foameth, ^band grindeth his teeth, and pineth away: ^cand it hardly departeth from him, bruising him sorely. [When the scribes did not answer, the father of the demoniac boy broke the embarrassing silence by telling Jesus about the matter in question. His child was deaf, dumb, and epileptic, but all these physical ailments were no doubt produced by the demon or evil spirit which possessed him. The phrase "hardly departeth from him" rather suggests the continual unrest in which the demon kept his victim than that the demon ever really relinquished his possession of him. Pauses in the delirium of agony were regarded as departures of the demon.] ^a16 And I brought him to thy disciples, ^band I spake to thy disciples that they should cast it out; ^c40 And I besought thy disciples to cast it out; and they could not. ^bthey were not able. ^athey could not cure him. ¹⁷ And Jesus answered and said, {^banswereth them and saith,} ^aO faithless and perverse generation, how long shall I be with you? how long shall I bear with you? ^cbring hither thy son. ^bunto me. [As there was no reason to accuse the apostles of perversity, it is evident that the rebuke of Jesus is addressed generally to all and not particularly to the disciples. The perverse faithlessness and infidelity of the scribes had operated upon

the multitude, and the doubts of the multitude had in turn influenced the apostles, and thus, with the blind leading the blind, all had fallen into the ditch of impotent disbelief. The disbelief of the people was a constant grief to Jesus, but it must have been especially so in this case, for it fostered and perpetuated this scene of weakness, mean-spiritedness, misery and suffering which stood out in such sharp contrast with the peace, blessedness and glory from which he had just come.] **20 And they brought him unto him: ^c42 And as he was yet a coming, ^bwhen he saw him [saw Jesus], straightway ^cthe demon dashed him down, and ^bthe spirit tare him grievously; and he fell on the ground, and wallowed foaming. 21 And he asked his father, How long is it since this hath come unto him? And he said, From a child. 22 And oft-times it hath cast him both into the fire and into the waters, to destroy him: {^ahe falleth into the fire, and oft-times into the water.}** [By causing the long-standing nature of the case and the malignity of it to be fully revealed, Jesus emphasized the power of the cure] **^bbut 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 that believeth.** [Jesus echoed back the "if thou canst" which the man had uttered. If Jesus marveled at the faith of a Gentile which trusted the fullness of his divine power, he also marveled at the disbelief of this Jew which thus coolly and presumptuously questions the sufficiency of that power. In the remainder of his answer Jesus shows that the lack of power is not in him, but in those who would be recipients of the blessings of his power, for those blessings are obtained by faith.] **24 Straightway the father of the child cried out, and said, I believe; help thou mine unbelief.** [He confessed his faith, but desired so ardently to have the child healed that he feared lest he should not have faith enough to accomplish that desire, and therefore asked for more faith.] **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 of him, and enter no more into him.** [Jesus had found the multitude when he came down from the mountain, but the excitement in this multitude was evidently drawing men from every quarter, so that the crowd was momentarily growing greater. A longer conversation with the man might have been beneficial, but to prevent the gathering of any larger company Jesus acted at once and spoke the words of command. Since the demon was manifestly of a most daring, impudent, and audacious nature, Jesus took the precaution to forbid it attempting to re-enter its victim, a precaution which the conduct of the demon abundantly justified.] **26 And having cried out, and torn him much, he came out: and the boy became as one dead; insomuch that the more part said, He is dead.** [The malicious effrontery and obstinacy displayed by this demon stands in marked contrast to the cowed, supplicating spirit shown by the Gergesene legion. See pp. 345, 346.] **27 But Jesus took him by the hand, and raised him up; and he arose. ^cBut Jesus healed the boy, and gave him back to his father.** [For comment on similar conduct see page 277.] **^aand the demon went out of him: and the boy was cured from that hour. ^c43 And they were all astonished at the majesty of God.** [The failure of the disciples had only emphasized the power of the Master.] **^b28 And when he was come into the house, ^a19 Then came the disciples to Jesus apart, and said, ^basked him privately, How is it that we could not cast it out? ^aWhy could not we cast it out? 20 And he saith unto them, Because of your little faith** [The failure of the disciples was not because of any insufficiency of power in Jesus, but was due to their own failure to appropriate that power by faith. The relation of belief and unbelief to miraculous power is fully illustrated in Peter's attempt to walk upon the waters. See page 380]: **for verily I say unto you, If ye have faith as a grain of mustard seed, ye shall say unto this mountain [Mount Hermon], Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you.** [The mustard seed was the proverbial type for the infinitely little (Matt. xiii. 32). Faith has such power with God that even little faith becomes well-nigh omnipotent in an age of miracles.] **^b29 And he**

said unto them, This kind can come out by nothing, save by prayer. [Prayer was the means of increasing faith. Demons, like spirits in the flesh, have different degrees of will force, some being easier to subdue than others, and this one, being particularly willful and obstinate, required more faith to expel it.]

Study Questions:

1. What did Jesus see as He descended from the mount after being transfigured?
2. What did the multitude do when they saw Jesus? Why might they have done this?
3. Why had the scribes been questioning Jesus' disciples?
4. What was the condition of the man's son?
5. Why couldn't Jesus' disciples cast the demon out of the boy?
6. What happened to the boy after Jesus told the man to bring his son to Him?
7. What did Jesus ask the boy's father? What was his answer?
8. What did Jesus mean when He said, "All things are possible to him that believeth"?
9. Why did the man ask Jesus to help his unbelief?
10. What did Jesus do when He healed the boy?
11. What did the demon do to the boy as he departed?
12. What did Jesus do when the boy lay on the ground as dead?
13. What was the multitude's reaction to the miracle?
14. When alone with Jesus, what lesson did Jesus teach the disciples about faith and their ability to perform miracles?

LXXI.

RETURN TO GALILEE. THE PASSION FORETOLD.

^aMATT. XVII. 22, 23; ^bMARK IX. 30-32; ^cLUKE IX. 43-45.

Bible Text:

^b30 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 them, The Son of man is delivered up into the hands of men, ^a22 And {^cBut} ^awhile they abode in Galilee, ^cwhile all were marvelling at all the things which he did, ^aJesus ^csaid unto his disciples, 44 Let these words sink into your ears: for the Son of man shall be delivered up into the hands of men. ^band they shall kill him; and when he is killed, after three days he shall rise again. {^aand the third day he shall be raised up.} And they were exceeding sorry. ^c45 But they understood not this {^bthe} saying, ^cand it was concealed from them, that they should not perceive it; and they were afraid to ask him about this saying.

Bible Text with Commentary:

^b30 And they went forth from thence [from the region of Cæsarea Philippi], and passed through Galilee [on his way to Capernaum]; and he would not that any man should know it. [He was still seeking that retirement which began on the journey to Tyre. See page 399. This is the last definite mention of that retirement, but we find it referred to again at John vii. 3, 4. See page 439.] 31 For he taught his disciples [the reason for his retirement is here given: he wished to prepare his disciples for his passion], and said unto them, The Son of man is delivered up [the present tense is used for the future to express the nearness and certainty of the event] into the hands of men, ^a22 And {^cBut} ^awhile they abode in Galilee, ^cwhile all were marvelling at all the things which he did, ^aJesus ^csaid unto his disciples, 44 Let these words sink into your ears: for the Son of man shall be delivered up into the hands of men. [We have here two notes of time during which Jesus spoke of his passion. It was all the while he was in Galilee, between his return from Cæsarea and his departure into Judæa, for which see page 439. The length of time suggests that the sad lesson was oft repeated, but was at a time when the marvels of his works strengthened the faith of the disciples so as to enable them to bear the instruction.] ^band they shall kill him; and when he is killed, after three days he shall rise again. {^aand the third day he shall be raised up.} [For comment on similar language see page 306.] And they were exceeding sorry. [Peter's experience taught them not to attempt to correct Jesus while thus speaking, so there was nothing left for them but to grieve at his words.] ^c45 But they understood not this {^bthe} saying, ^cand it was concealed from them, that they should not perceive it [What was told to them was not for their present but their future benefit, and therefore they were left to puzzle over the words of Jesus]; and they were afraid to ask him about this saying. [Not so much from any awe with which they regarded him, as from the delicacy of the subject itself, and their own sorrow, which shrank from knowing it more fully.]

Study Questions:

1. Where did Jesus go after leaving the region of Caesarea Philippi?
2. Did he want people to know that He had returned to Galilee? Why?
3. What did Jesus teach His disciples about the Son of Man? What was their reaction to His teaching?
4. When and where did Jesus teach His disciples about His death and resurrection?

LXXII.

JESUS PAYS THE TRIBUTE MONEY.

(Capernaum, Autumn, A. D. 29)

^aMATT. XVII. 24-27.

Bible Text:

^a24 And when they were come to Capernaum, they that received the half-shekel came to Peter, and said, Doth not your teacher pay the half-shekel? 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 shekel: that take, and give unto them for me and thee.

Bible Text with Commentary:

^a24 And when they were come to Capernaum, they that received the half-shekel came to Peter, and said, Doth not your teacher pay the half-shekel? [The law of Moses required from every male of twenty years and upward the payment of a tax of half a shekel for the support of the temple (Ex. xxx. 12-16; II. Chron. xxiv. 5, 6). This tax was collected annually. We are told that a dispute existed between the Pharisees and Sadducees as to whether the payment of this tribute was voluntary or compulsory. The collectors of it may have thought that Jesus regarded its payment as voluntary, or they may have thought that Jesus considered himself exempt from it because he was so great a rabbi. Though this temple tax was usually collected in March, Lightfoot informs us that the payment of it was so irregular that its receivers kept two chests; in one of which was placed the tax for the current year, and in the other that for the year past. The demand was made upon Jesus at Capernaum because that was his residence, and it was not made sooner because of the wandering life which he led. It appears that since the first of April he had been in Capernaum only once for a brief period, probably no longer than a Sabbath day (John vi. 22-24). The Jewish shekel answered to the Greek stater, which has been variously estimated as worth from fifty to seventy-five cents. The stater contained four drachmæ, and a drachma was about equivalent to a Roman denarius, or seventeen cents.] **25 He saith, Yea.** [Peter answered with his usual impulsive presumption. Probably he had known the tribute to be paid before out of the general fund held by Judas; or he may have assumed that Jesus would fulfill this as one of God's requirements.] **And when he came into the house, Jesus spake first to him** [without waiting for him to tell what he had said], **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.** [The argument is this: If the sons of kings are free from the payment of tribute, I, the Son of God, am free from God's tribute. The half-shekel was regarded as given to God--Jos. *Ant.* xviii. 9. 1.] **27 But, lest we cause them to stumble** [lest we be totally misunderstood, and be thought to teach that men should not pay this tribute to God], **go thou to the sea [of Galilee], and cast a hook, and take up the fish that first cometh up; and when thou hast opened his mouth, thou**

shalt find a shekel: that take, and give unto them for me and thee. [Jesus paid the tribute in such a manner as to show that the whole realm of nature was tributary to him, and that he was indeed the Son of the great King. Some have thought that our Lord's beneficence, in paying Peter's tax also, was an evidence that Peter, too, was exempt from tribute. But the conclusion is not well drawn. Had this been intended, Jesus would have said "for us," and would not have used the words "for me and thee," which distinguished between the exempted Son and the unexempted subject. Though afterward Peter might possibly have claimed exemption as a child of God by adoption, he was not yet free from this duty to pay this tax--John i. 12.]

Study Questions:

1. Where is Jesus?
2. What was Peter asked?
3. Why was Jesus exempt from paying the half-shekel? Why did He pay it anyway?
 - a. What are we taught behaving in a manner that will not result in our brethren stumbling (Rom. 14:1-15:3; 1 Cor. 10:23-33)?
4. What did Jesus command Peter to do to get the money to pay the half-shekel for both of them? Was this a miracle?
 - a. What was significant about Jesus' half-shekel coming from a fish's mouth?

LXXIII.

FALSE AMBITION VERSUS CHILDLIKENESS.

(Capernaum, Autumn, A. D. 29.)

^aMATT. XVIII. 1-14; ^bMARK IX. 33-50; ^cLUKE IX. 46-50.

Bible Text:

^c46 And there arose a reasoning among them, which of them was the greatest. ^b33 And they came to Capernaum: ^c47 But when Jesus saw the reasoning of their heart, ^band when he was in the house he asked them, What were ye reasoning on the way? ³⁴ But they held their peace: for they had disputed one with another on the way, who *was* the greatest. ³⁵ And he sat down, and called the twelve; and he said unto them, If any man would be first, he shall be last of all, and servant of all. ^a1 In that hour came the disciples unto Jesus, saying, Who then is greatest in the kingdom of heaven? ² And he called to him a little child, ^b36 And he took a little child, ^cand set him by his side, ^band set him in the midst of them: and taking him in his arms, he said unto them, ^aVerily I say unto you, Except ye turn, and become as little children, ye shall in no wise enter into the kingdom of heaven. ⁴ Whosoever therefore shall humble himself as this little child, the same is the greatest in the kingdom of heaven. ⁵ And ^b37 Whosoever shall receive one of such little children {^cthis little child} in my name, receiveth me: and whosoever receiveth {^cshall receive} me, receiveth not me, but ^creceiveth him that sent me: for he that is least among you all, the same is great. ⁴⁹ And John answered and said, Master, ^bTeacher, we saw one casting out demons in thy name; and we forbade him, ^cbecause he followeth {^bfollowed} ^cnot with us. ⁵⁰ But Jesus said unto him, ^bForbid him not: for there is no man who shall do a mighty work in my name, and be able quickly to speak evil of me. ⁴⁰ For he that is not against us is for us. ^cfor he that is not against you is for you. ^b41 For whosoever shall give you a cup of water to drink, because ye are Christ's, verily I say unto you, he shall in no wise lose his reward. ⁴² And {^a6 but} ^bwhosoever shall cause one of these little ones that believe on me to stumble, it were better for him if {^ait is profitable for him that} ^ba great millstone were {^ashould be} ^bhanged about his neck, and he were {^athat he should be} ^bcast into the sea. ^asunk in the depth of the sea. ⁷ Woe unto the world because of occasions of stumbling! for it must needs be that the occasions come; but woe to that man through whom the occasion cometh! ^b43 And if thy hand causeth thee to stumble, cut it off: it is good for thee to enter into life maimed, rather than having thy two hands to go into hell, into the unquenchable fire. ⁴⁵ And if thy foot causeth thee to stumble, cut it off: it is good for thee to enter into life halt, rather than having thy two feet to be cast into hell. {^athe eternal fire.} ⁹ And if thine eye causeth {^bcause} ^athee to stumble, pluck it out, and cast it from thee: it is good for thee to enter into life {^bthe kingdom of God} with one eye, rather than having two eyes to be cast ^ainto the hell of fire. ^b48 where their worm dieth not, and the fire is not quenched. ⁴⁹ For every one shall be salted with fire. ⁵⁰ Salt is good: but if the salt have lost its saltness, wherewith will ye season it? Have salt in yourselves, and be at peace one with another. ^a10 See that ye despise not one of these little ones: for I say unto you, that in heaven their angels do always behold the face of my Father who is in heaven. ¹² How think ye? if any man have a hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and go unto the mountains, and seek that which is 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 the will of your Father who is in heaven, that one of these little ones should perish.

Bible Text with Commentary:

46 And there arose a reasoning among them, which of them was the greatest. ^b**33** And they came to Capernaum: ^c**47** But when Jesus saw the reasoning of their heart, ^band when he was in the house [probably Simon Peter's house] he asked them, What were ye reasoning on the way? **34** But they held their peace: for they had disputed one with another on the way, who was the greatest. [The Lord with his disciples was now on his way back to Galilee from Cæsarea Philippi, where, some ten days before, he had promised the keys of the kingdom to Peter, and where he had honored Peter and the sons of Zebedee by a mysterious withdrawal into the mount. These facts, therefore, no doubt started the dispute as to which should hold the highest office in the kingdom. The fires of envy thus set burning were not easily quenched. We find them bursting forth again from time to time down to the very verge of Christ's exit from the world--Matt. xx. 20-24; Luke xxii. 24.] **35** And he sat down, and called the twelve; and he said unto them, If any man would be first, he shall be last of all, and servant of all. [The spirit which proudly seeks to be first in place thereby consents to make itself last in character, for it reverses the graces of the soul, turning love into envy, humility into pride, generosity into selfishness, etc.] ^a**1** In that hour came the disciples unto Jesus, saying, Who then is greatest in the kingdom of heaven? [Not comprehending our Lord's answer and wishing to have him definitely point out the honored person, they now come asking this question. Had Jesus wished to teach the primacy of Peter, no better opportunity could have been found.] **2** And he called to him a little child, ^b**36** And he took a little child, ^cand set him by his side, ^band set him in the midst of them: and taking him in his arms, he said unto them, ^aVerily I say unto you, Except ye turn, and become as little children, ye shall in no wise enter into the kingdom of heaven. **4** Whosoever therefore shall humble himself as this little child, the same is the greatest in the kingdom of heaven. [Jesus told them plainly that they must turn from their sin of personal ambition or they could not be his disciples--part of his kingdom--and he pointed them to a little child as the model life in this particular, because the humble spirit in which the child looks up to its parents stood out in sharp contrast to their self-seeking, self-exalting ambition.] **5** And ^b**37** Whosoever shall receive one of such little children {^cthis little child} in my name, receiveth me: and whosoever receiveth {^cshall receive} me, receiveth not me, but ^creceiveth him that sent me: for he that is least among you all, the same is great. [Greatness does not consist in place. Disciples who receive those of a childlike spirit and disposition that they may thereby honor the name of Christ are honored of Christ as the greatest. The words "in my name" probably suggested to John the incident which follows.] **49** And John answered and said, Master, ^bTeacher, we saw one casting out demons in thy name; and we forbade him, ^cbecause he followeth {^bfollowed} ^cnot with us. [Was not one of our immediate company. This man's actions had excited the jealousy of John. Jealousy as to official prerogative is very common. His zeal for Jesus reminds us of the friends of Moses (Num. xi. 27-29). But Jesus shows that one who knows enough of him to use his power is not apt to dishonor him.] **50** But Jesus said unto him, ^bForbid him not: for there is no man who shall do a mighty work in my name, and be able quickly to speak evil of me. **40** For he that is not against us is for us. ^cfor he that is not against you is for you. [The converse of this statement is found at Matt. xii. 30. The two statements taken together declare the impossibility of neutrality. If a man is in no sense against Christ, then he is for him; and if he is not for Christ, he is against him.] ^b**41** For whosoever shall give you a cup of water

to drink, because ye are Christ's, verily I say unto you, he shall in no wise lose his reward. [Jesus here returns to the discussion of greatness, and reasserts the doctrine that the smallest act of righteousness, if performed for the sake of the King, shall be honored in the kingdom. For comment, see page 368.]

42 And ^{a6 but} ^bwhosoever shall cause one of these little ones that believe on me to stumble, it were better for him if ^{it is profitable for him that} ^ba great millstone [the word indicates a large millstone which was turned by an ass] were ^{should be} ^bhanged about his neck, and he were ^{that he should be} ^bcast into the sea. ^asunk in the depth of the sea. [Character depends upon small things. If a small act of goodness receives its reward, an act of evil, made apparently small by the trifling insignificance of the person against whom it is committed, receives just as inevitably its punishment. In short, there is no smallness in good and evil that men may rely upon, for heavy penalties may be meted out for what the world judges to be light sins. Those who cause the weak to lapse into unbelief through their ecclesiastical arrogance have a heavy reckoning for which to answer. Greeks, Romans and Egyptians were punished by such millstone drowning. But the fate of one who, by striving for place, causes others to sin, will be worse than that. From offenses caused by a proud spirit Jesus now passes to discuss offences or sins caused by any spirit of evil.]

7 Woe unto the world because of occasions of stumbling! for it must needs be that the occasions come; but woe to that man through whom the occasion cometh! [The depravity of man makes sin inevitable, but nevertheless it does not remove or reduce the personal responsibility of him who tempts to or causes to sin.]

^b43 And if thy hand causeth thee to stumble, cut it off: it is good for thee to enter into life maimed, rather than having thy two hands to go into hell, into the unquenchable fire. 45 And if thy foot causeth thee to stumble, cut it off: it is good for thee to enter into life halt, rather than having thy two feet to be cast into hell. ^{the eternal fire.} [We see from this that "hell" and "eternal fire" are interchangeable terms, and stand in contrast to eternal life.]

9 And if thine eye causeth ^{b cause} ^athee to stumble, pluck it out, and cast it from thee: it is good for thee to enter into life ^{b the kingdom of God} with one eye, rather than having two eyes to be cast ^ainto the hell of fire. ^b48 where their worm dieth not, and the fire is not quenched. [It is better to deny ourselves all unlawful pleasures, even if the denial be as painful and distressing as the loss of a member. The image of the worm is taken from Isa. lxvi. 24, and refers to those worms which feed upon the carcasses of men. The fire and worm can hardly be taken literally, for the two figures are incompatible--worms do not frequent fires. The two figures depict hell as a state of decay which is never completed and of burning which does not consume. Some regard the worm as a symbol of the gnawings of remorse, and the fire as a symbol of actual punishment.]

49 For every one shall be salted with fire. [At this point many ancient authorities add, "and every sacrifice shall be salted with salt."] **50 Salt is good: but if the salt have lost its saltness, wherewith will ye season it? Have salt in yourselves, and be at peace one with another.** [We have here one of the most difficult passages in the Bible. If the word "fire" were found in an isolated text it might be taken as a symbol either of purification or of punishment. But the context here determines its meaning, for it has just been taken twice as a symbol of punishment. Salt is a symbol of that which preserves from decay. Now, Jesus has just been talking about the future state, with its two conditions or states of bliss and punishment. In both of these states the souls of men are salted or preserved. Every one of the wicked is preserved by a negative or false salt--a worm which feeds but does not die, and a fire which consumes but refuses to go out. Though this state is a condition of life, it is such a negative and false condition that it is elsewhere termed a second death. It is therefore rightly called a "salted" or preserved condition, yet it contradicts the symbolic idea of saltness. As we understand it, the difficulty of the passage lies in this contradictory sense in which the term "salt" is used--a contradiction in which the term "eternal life" also shares, for eternal life is the constant contrast to life in

hell, though that life also is spoken of as eternal. The true Christian--the man who offers his body as "a living sacrifice, holy, acceptable to God"--is preserved by the true salt or element of preservation, which is a divinely begotten life of righteousness within him. This is the good state of preservation which a man is counseled to obtain, and not to lose, since it will not be restored to him. The passage summarizes and contrasts the two states of future preservation, one being the salt of eternal life which preserves a man to enjoy the love of God in heaven, and the other being the salt of fire which preserves him in hell to endure the just punishment of God. The "every one" in verse 49 refers to the sufferers mentioned in verse 48.]

^a10 See that ye despise not one of these little ones: for I say unto you, that in heaven their angels do always behold the face of my Father who is in heaven. [Jesus here resumes his warning against that pride which exalts itself and despises the humble; disclosing the fact that the ministration of angels is not only general but special, certain angels being entrusted with the care of certain individuals, and all of them supplementing their own wisdom and power by direct access to the presence of God.]

12 How think ye? if any man have a hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and go unto the mountains, and seek that which is gone 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 the will of your Father who is in heaven, that one of these little ones should perish. [Those who have led highly moral lives have a tendency to despise those who have been defiled by gross sin. This truth is abundantly illustrated by the conduct of the Pharisees, but that such little ones should not be despised Jesus speaks this warning parable. Though the sheep in the fold and the one that is lost have, as individuals, the same intrinsic value, yet this even balance of value is somewhat modified by the sentiments and emotions incident to loss and recovery. Moreover, the anxiety and trouble caused by the sheep's wandering do not *depreciate* but rather *enhance* the value of that sheep, because the heart of the Shepherd is so replete with goodness that the misbehavior of the sheep prompts him to feel pity and compassion, rather than to cherish resentment and revenge. Sin does not add to a man's intrinsic value in God's sight--nay, it detracts from it; but it excites in the heart of God pity, compassion and other tender emotions which make it extremely dangerous for those who hinder his reformation and imperil his soul by despising him.]

Study Questions:

1. About what were the apostles disputing? Why might they have been disputing about this?
2. Whom did Jesus say was greatest in the kingdom? Why are these the greatest?
3. Who receives Jesus and God (the One who sent Jesus)?
4. What is the relevance of John's answer in which he told Jesus about the man who was casting out demons in Jesus' name? What was Jesus' response to John?
5. Why wouldn't the people who gave the apostles a cup of cold water because they are Christ's, lose their reward? Explain.
 - a. Does this have any relevance to our salvation today? Explain.
6. Would occasions for stumbling come about? What would happen to those who caused those who caused people to stumble?
7. What does Jesus teach us to do regarding things that cause us to stumble? How does Jesus illustrate this teaching?
 - a. List and explain situations in which this principle applies regarding worldly desires, possessions, and other people.

8. What will happen to the people who stumble?
 - a. What terms does Jesus use for eternal punishment? What are the characteristics of each term and how each term express the hopelessness and suffering of eternal punishment?
9. What is the salt that they were going to be salted with?
 - a. Why is this salt good?
 - b. Would there be any way to season salt that had lost its saltiness? What does this mean in respect to the apostles?
 - c. Why would they be at peace with one another if they had salt in themselves?
 - d. How does all of this apply to us today?
10. Whom shouldn't the apostles despise? Why?
 - a. How does the parable of the hundred sheep illustrate God's care of the little ones (the saved)?
 - b. What does Jesus' statement, "their angels do always behold the face of my Father who is in heaven" tell us about angels in relationship to God and the saved?

LXXIV.

SIN AND FORGIVENESS BETWEEN BRETHREN.

(Autumn, A. D. 29.)

^aMATT. XVIII. 15-35.

Bible Text:

^a15 And if thy brother sin against thee, go, show him his fault between thee and him alone: 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. 17 And if he refuse to hear them, tell it unto the church: and if he refuse to hear the church 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: 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 seventy times seven. 23 Therefore is the kingdom of heaven likened unto a certain king, who would make a reckoning with his servants. 24 And when he had begun to reckon, one was brought unto him, that owed him ten thousand talents. 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 servant therefore fell down and worshipped him, saying, Lord, have patience with me, and I will pay thee all. 27 And the lord of that servant, being moved with compassion, released him, and forgave him the debt. 28 But that servant went out, and found one of his fellow-servants, who owed him a hundred shillings: and he laid hold on him, and took *him* by the throat, saying, Pay what thou owest. 29 So his fellow-servant fell down and besought him, saying, Have patience with me, and I will pay thee. 30 And he would not: but went and cast him into prison, till he should pay that which was due. 31 So when his fellow-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 to him, Thou wicked servant, I forgave thee all that debt, because thou besoughtest me: 33 shouldst not thou also have had mercy on thy fellow-servant, even as I had mercy on thee? 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.

Bible Text with Commentary:

^a15 And if thy brother sin against thee, go, show him his fault between thee and him alone: if he hear thee, thou hast gained thy brother. [Having warned against giving offense, Jesus now shows how to act when offense is received. The fault is to be pointed out to the offender, but for the purpose of gaining him--not from a desire to humiliate him. The offended is to seek the offender, and the offender is likewise to seek the offended (Matt. xv. 23, 24), and neither is to wait for the other.] **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. [Reconciliation is still to be sought, but witnesses are now to be called in preparatory to the next step, which is the hearing before the church, wherein their testimony will be needed.] **17 And if he refuse to hear them, tell it unto the church: and if he refuse to hear the church also, let him be unto thee as the Gentile and the publican.** [As the Saviour was giving preparatory instruction, he was compelled to thus speak of the church by anticipation before it actually existed. The word "church" means assembly, and the apostles knew that there would be some form of assembly in the kingdom about to be set up. When Matthew wrote his Gospel, churches were already in existence. One who will not hear the church is to be regarded as an outsider. This implies that such a one is to be excluded from the church.] **18 Verily I say unto you, What things soever ye shall bind on earth shall be bound in heaven: and what things soever ye shall loose on earth shall be loosed in heaven.** [The binding and loosing here mentioned is limited by the context or the subject of which Jesus now treats. Binding represents exclusion from membership. Loosing, the restoration to fellowship in cases of repentance. The church's act in thus binding or loosing will be recognized in heaven if performed according to apostolic precept or precedent. Hence it is a most august and fearful prerogative.] **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.** [These two verses illustrate the sublime power of the church which has just been suggested by its right of excommunication. A small church of two or three can prevail with God in prayer (in matters not wholly at variance with his will) and can be honored by the very presence of the Christ.] **21 Then came Peter, and said to him, Lord, how oft shall my brother sin against me, and I forgive him? until seventimes?** [Peter, seeing that the language of Jesus called for large forbearance, asked the Lord to fix the bounds. If we accept the Talmud as probably representing the ideals of forgiveness which pertained among the Jews of that age, we find that Peter was striving to be liberal, for the Talmud limits forgiveness to three times.] **22 Jesus saith unto him, I say not unto thee, Until seven times; but, Until seventy times seven.** [Jesus here plays upon the words so as to show that there is no numerical limitation. To keep track of four hundred ninety offenses one would have to open a set of books with his neighbor, which would be ridiculous. Forgiveness, prayer and charity know no arithmetic. Peter's question brings to mind the forgiveness of God and calls forth the following parable.] **23 Therefore is the kingdom of heaven likened unto a certain king, who would make a reckoning with his servants.** **24 And when he had begun to reckon, one was brought unto him, that owed him ten thousand talents.** [Assuming that the silver talent is meant (\$1,600), the debt was \$16,000,000, which would render the debtor hopeless enough. If it was a gold talent, it would be nearly twenty times as much.] **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.** [The law of Moses allowed such a sale--Lev. xxv. 39-47; II. Kings iv. 1.] **26 The servant therefore fell down and worshipped him, saying, Lord, have patience with me, and I will pay thee all.** **27 And the lord of that servant, being moved with compassion, released him, and forgave him the debt.** [Seeing the man's apparent willingness to pay, and knowing the hopelessness of his offer to do so, the lord compassionately forbore to sell him and forgave him the whole debt.] **28 But that servant went out, and found one of his fellow-servants, who owed him a hundred shillings** [The denarius or shilling was worth about seventeen cents. The debt was, therefore, about \$100]: **and he laid hold on him, and took him by the throat, saying, Pay what thou owest.** [This frenzy to collect might have been somewhat pardonable had the lord still been demanding his debt, but, that debt being forgiven, such harsh conduct was inexcusable.] **29 So his**

fellow-servant fell down and besought him, saying, Have patience with me, and I will pay thee. [Compare this conduct with that depicted in verse 26 above.] **30 And he would not: but went and cast him into prison, till he should pay that which was due.** [Prison life was far worse than slavery. The Roman law permitted such a punishment, and it was practiced in this country until after the beginning of the last century.] **31 So when his fellow-servants saw what was done, they were exceeding sorry, and came and told unto their lord all that was done.** [They were sorry for the sin of the one and the suffering of the other. Human nature rarely grows so wicked that it fails to resent sin in others.] **32 Then his lord called him unto him, and saith to him, Thou wicked servant, I forgave thee all that debt, because thou besoughtest me: 33 shouldst not thou also have had mercy on thy fellow-servant, even as I had mercy on thee?** [God's forgiveness places us under obligation to be forgiving. The lord does not call the servant wicked because he had contracted a debt which he could not pay, but because of the merciless, unforgiving spirit which he had manifested toward his fellow-servant. Thus God freely forgives sin against himself, but the sin of refusing to forgive our fellow-man is with him an unforgivable sin. No doctrine of the Bible is more plainly taught than this.] **34 And his lord was wroth, and delivered him to the tormentors, till he should pay all that was due.** [The picture is to be interpreted by the usages of the East, where even at the present day torture is used to compel debtors to confess the possession of property which they suspected of hiding. Thus the man had escaped being sold into slavery only to receive sentence of death by torture.] **35 So shall also my heavenly Father do unto you, if ye forgive not every one his brother from your hearts.** [Jesus reminds us that God is a Father unto him whom we have refused to forgive. The key to the parable is introduced by the words, "So shall also." God will so deliver to the tormentors the unforgiving. Incidentally the parable draws comparisons between the forgiving spirit of God and the revengeful spirit of man, and the magnitude of our debt to him and the insignificance of our debts to each other. The retraction of forgiveness is merely a part of the parabolic drapery, but it is nevertheless true that those who are delivered from sin come to a worse state than ever if they return to it--II. Pet. ii. 20-22.]

Study Questions:

1. How does Jesus' teaching in this lesson relate to His teachings in the previous lesson?
2. What should we do when a brother has sinned against us?
 - a. Relate Jesus' teachings to:
 1. 1 Cor. 5:1-13.
 2. 1 Cor. 6:1-11.
 3. Gal. 6:1-2; Ja. 6:19-20.
 4. 2 Th. 3:6, 14-15.
5. How does Jesus express the Scriptural authority of the church in respect to church discipline (Matthew 18:18-20)?
 - a. What is significant about Jesus being in the presence of two or three who are gathered in His name?
6. What question did Peter ask? What was Jesus' answer?
7. Explain the parable Jesus told the apostles to teach them about forgiveness.
 - a. What is the value of ten thousand talents and a hundred shillings (denarii) today? Compare the debt owed by each man in present-day terms.
 - b. What are the similarities and differences between the three men in the parable?

- c. How are the following behaviors exemplified in the parable:
 1. judgment and punishment?
 2. worship?
 3. asking for forgiveness?
 4. compassion?
 5. forgiveness?
 6. mercy?
 - d. What does the parable teach us about God and forgiveness?
7. What will God do to us if we do not forgive our brethren from our hearts?

LXXV.

JESUS' BROTHERS ADVISE HIM TO GO TO JUDEA.

(Galilee, probably Capernaum.)

^dJOHN VII. 2-9.

Bible Text:

^d2 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 Judaea, that thy disciples also may behold thy works which thou doest. 4 For no man doeth anything in secret, and 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 always 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: I go not up unto this feast; because my time is not yet fulfilled. 9 And having said these things unto them, he abode *still* in Galilee.

Bible Text with Commentary:

^d2 Now the feast of the Jews, the feast of tabernacles, was at hand. [The first verse of this chapter tells us that Jesus kept away from Judæa because the Jews sought his life. See page 393. This keeping away or seclusion began at the Passover season, and led Jesus not only to keep away from Judæa, but even to hover upon the outskirts of Galilee itself. This seclusion is described in Sections LXV.-LXXI. We now turn back to take up with John the narrative which tells how, after his six months' retirement, Jesus prepared to appear once more in Judæa. The Feast of Tabernacles began on the 15th day of the month Tisri, which answers to our September-October, and consequently came six months after and six months before the Passover. It was the most joyous of the two great feasts, and not only commemorated the time when Israel dwelt in the wilderness in tents, but also celebrated the harvest home. It was, therefore, a thanksgiving both for permanent abodes and for the year's crops. As the people dwelt in booths, the feast partook much of the form and merriment of a picnic.] **3 His brethren therefore said unto him, Depart hence, and go into Judaea, that thy disciples also may behold thy works which thou doest. 4 For no man doeth anything in secret, and himself seeketh to be known openly. If thou doest these things, manifest thyself to the world.** [When we consider how Jesus had withdrawn into the regions of Tyre, Sidon, Decapolis, and Cæsarea Philippi, and with what assiduity he had avoided crowds and concealed miracles, these words become very plain. The twelve had been instructed sufficiently to confess his Messiahship, but thousands of his disciples had not seen a miracle in six months. To his brothers such secrecy seemed foolish on the part of one who was ostensibly seeking to be known. They were not disposed to credit the miracles of Jesus, but insisted that if he could work them he ought to do so openly.] **5 For even his brethren did not believe on him.** [This verse explodes the idea that the parties known in the New Testament as our Lord's brothers were the sons of Alphæus and cousins to Jesus. The sons of Alphæus had long since been numbered among the apostles, while our Lord's brothers were still unbelievers. As to his brothers, see pp. 224-226, 360.] **6 Jesus therefore saith unto them, My time is not yet come; but your time is always ready.** [Jesus is answering a request that he manifest himself. The great manifestation of his cross and resurrection could not properly take place before

the Passover, which was still six months distant. But his brothers, having no message and no manifestation, could show themselves at Jerusalem any time.] **7 The world cannot hate you; but me it hateth, because I testify of it, that its works are evil.** [The world can not hate you because you are in mind and heart a part of it, and it can not hate itself. It hates those who are not of it, and who rebuke its sins and oppose its ways.] **8 Go ye up unto the feast: I go not up unto this feast; because my time is not yet fulfilled.** **9 And having said these things unto them, he abode *still* in Galilee.** [He did go to the feast, but he did not go up to manifest himself, as his brothers asked, and hence, in the sense in which they made the request, he did not go up. Six months later, at the Passover, he manifested himself by the triumphal entry somewhat as his brothers wished.]

Study Questions:

1. What and when was the feast of tabernacles?
2. What did Jesus' brothers want Him to do? Why?
3. Why couldn't Jesus go to the feast of tabernacles and publically display Himself and His works? At what point would Jesus publically display Himself?
4. Why did Jesus say that His time had not yet come, but that His brothers' time was always ready?
5. Why did the world hate Jesus but not hate His brothers?
 - a. What does this tell us about Christians today?
6. Did Jesus go to the feast with His brothers? What did He do?

LXXVI.

THE PRIVATE JOURNEY TO JERUSALEM.

(Through Samaria. Probably September, A. D. 29.)

^cLUKE IX. 51-56; ^dJOHN VII. 10.

Bible Text:

^d**10 But when his brethren were gone up unto the feast, then went he also up, not publicly, but as it were in secret. ^c51 And it came to pass, when the days were well-nigh come that he should be received up, he steadfastly set his face to go to Jerusalem, 52 and sent messengers before his face: 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 them? 55 But he turned, and rebuked them. 56 And they went to another village.**

Bible Text with Commentary:

^d**10 But when his brethren were gone up unto the feast, then went he also up, not publicly, but as it were in secret.** [This section follows immediately after the preceding. The secrecy of this journey consists in the fact that Jesus did not join the caravans or pilgrim bands, and that he did not follow the usual Peræan route, but went directly through Samaria.] ^c**51 And it came to pass, when the days were well-nigh come that he should be received up, he steadfastly set his face to go to Jerusalem, 52 and sent messengers before his face: and they went, and entered into a village of the Samaritans, to make ready for him.** [Taken in its strictest sense, the expression "taken up" refers to our Lord's ascension, but it is here used to embrace his entire passion. Though our Lord's death was still six months distant, his going to Jerusalem is described as attended with a special effort, because from that time forth Jerusalem was to occupy the position of headquarters, as Capernaum had done, and his withdrawals and returns would be with regard to it. The presence of the twelve alone is sufficient to account for the messengers. He did not wish to overtax the fickle hospitality of the Samaritans by coming unannounced.] **53 And they did not receive him, because his face was as though he were going to Jerusalem.** [Had Jesus come among them on a missionary tour he would doubtless have been received. But when he came as a Jew passing through to Jerusalem, and using their highway as a convenience, they rejected him.] **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 them? 55 But he turned, and rebuked them. 56 And they went to another village.** [Refusing to receive a religious teacher was considered a rejection of his claim. This rejection roused the ire of the two sons of thunder and prompted them to suggest that the example of Elijah be followed (II. Kings i. 9-12), but Jesus was a Saviour and not a destroyer, so he passed on to another village. The conduct of John in after years contrasts sharply with the wish which he here expressed--Acts viii. 14-25.]

Study Questions:

1. When did Jesus go to the feast? Why did He go secretly?
2. Why didn't the Samaritans receive Jesus?
3. What did James and John ask Jesus? What was Jesus' response?
4. Where did Jesus go after being rejected? In what way should we do the same thing?

LXXVII.

AS TO SACRIFICE FOR CHRIST'S SERVICE.

(Samaria. Probably September, A. D. 29.)

‘LUKE IX. 57-62.

Bible Text:

‘57 And as they went on the way, 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* 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 plow, and looking back, is fit for the kingdom of God.

Bible Text with Commentary:

‘57 And as they went on the way [the way through Samaria to Jerusalem], **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* 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.** [For comment upon similar language see pp. 341, 342.] **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 plow, and looking back, is fit for the kingdom of God.** [Comparing Luke with Matthew, as indicated above, we find that Matthew gives two and Luke three proposals to follow him, and that they differ widely as to the time. It is likely that the first instance occurred where Matthew places it, and the last two occurred where Luke places them, and that each Evangelist borrowed an item from another period and joined it to his incident because of the similarity of the subject. But as such proffers of discipleship may have been very common, the incidents may be entirely different. The teaching of the last incident is that at a command of Christ all conflicting obligations must be set aside.]

Study Questions:

1. When a man told Jesus that he would follow Him, how did Jesus respond? What does this tell us about Jesus' day-to-day life during His earthly ministry?
2. How did the two people respond to Jesus when He told them to follow Him? Explain Jesus' response to each person and apply it to today.
3. What is the main lesson for us to learn from Luke 9:57-62.

LXXVIII.

IN THE TEMPLE AT THE FEAST OF TABERNACLES.

(October, A. D. 29.)

^dJOHN VII. 11-52.

Bible Text:

^d11 The Jews therefore sought him at the feast, and said, Where is he? 12 And there was much murmuring among the multitudes concerning him: some said, He is a good man; others said, Not so; but he leadeth the multitude astray. 13 Yet 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. 15 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 is of God, or *whether* I speak from myself. 18 He that speaketh from himself seeketh his own glory: 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 demon: who seeketh to kill thee? 21 Jesus answered and said unto them, I did one work, and ye all marvel because thereof. 22 Moses hath given you circumcision (not that it is of Moses, but of the fathers); and on the sabbath ye circumcise a man. 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 judgment. 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: 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 ye 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: 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: 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 among the Greeks, and teach the Greeks? 36 What is this word that he said, Ye shall seek me, and shall not find me: 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, from within him shall flow rivers of living water. 39 But this spake he of the Spirit, which they that believed on him were to receive: for 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, 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 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 ledastray? 48 Hath any of the rulers believed on him, or of the Pharisees? 49 But this multitude that knoweth not the law are accursed. 50 Nicodemus said 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 see that out of Galilee ariseth no prophet.

Bible Text with Commentary:

^d11 The Jews therefore sought him at the feast, and said, Where is he? [It was now eighteen months since Jesus had visited Jerusalem, at which time he had healed the impotent man at Bethesda. His fame and prolonged obscurity made his enemies anxious for him to again expose himself in their midst. John here used the word "*Jews*" as a designation for the Jerusalemites, who, as enemies of Christ, were to be distinguished from the multitudes who were in doubt about him, and who are mentioned in the next verse.] **12 And there was much murmuring among the multitudes concerning him: some said, He is a good man; others said, Not so; but he leadeth the multitude astray.** [The use of the plural, "multitudes," suggests that the vast crowd disputed as groups rather than as individuals. The inhabitants of some towns were disposed to unite in his defense, while those from other towns would concur in condemning him.] **13 Yet no man spake openly of him for fear of the Jews.** [They would not commit themselves upon a question so important until the Sanhedrin had given its decision.] **14 But when it was now the midst of the feast Jesus went up into the temple, and taught.** [As the feast lasted eight days, the middle of it would be from the third to the fifth day. Though Jesus had come up quietly to prevent public demonstrations in his favor, he now taught boldly and openly in the very stronghold of his enemies. His sudden appearance suggests the fulfillment of Mal. iii. 1.] **15 The Jews therefore marvelled, saying, How knoweth this man letters, having never learned?** [The enemies of Christ were content to know but little about him, and now when they heard him they could not restrain their astonishment at his wisdom. By letters was meant the written law and the unwritten traditions which were taught in the great theological schools at Jerusalem. The same word is translated "learning" at Acts xxvi. 24. No one was expected to teach without having passed through such a course. Skeptics of our day assert that Jesus derived his knowledge from the schools, but the schoolteachers who are supposed to have taught him complained of him that he was not their scholar, and surely they ought to have known.] **16 Jesus therefore answered them, and said, My teaching is not mine, but his that sent me.** [Seeing the Jews inquiring as to the source of his wisdom, Jesus explains that it was given him of God, and was therefore not derived from any school.] **17 If any man willeth to do his will, he shall know of the teaching, whether it is of God, or whether I speak from myself.** [Those who would test the divinity of the doctrine of Christ can not do so by rendering a mere mechanical obedience to his teaching. A willing, heartfelt obedience is essential to a true knowledge of his doctrine. Such a disposition makes a good and honest heart in which the seeds of his kingdom must inevitably grow. But a spirit of disobedience is the general source of all skepticism.] **18 He that speaketh from himself seeketh his own glory: but he that seeketh the glory of him that sent him, the same is true, and no unrighteousness is in him.**

[Those who bear their own message seek their own glory. Those who bear God's message seek God's glory, and such seeking destroys egotism.] **19 Did not Moses give you the law, and yet none of you doeth the law? Why seek ye to kill me?** [The point he makes here is, that their seeking to kill him was proof that they were not keeping the law.] **20 The multitude answered, Thou hast a demon: who seeketh to kill thee?** [The multitude had sought to kill him at his last visit, and it now affects to deny it. Wild notions and extraordinary conduct indicated insanity, and insanity was usually attributed to demoniacal possession. Comp. Matt. xi. 18. Their meaning therefore was that the words of Jesus were insanely preposterous, and their words savored more of roughness and irreverence than of malignant unkindness.] **21 Jesus answered and said unto them, I did one work, and ye all marvel because thereof.** [Jesus forbears to speak further as to the plot to murder him, knowing that time would reveal it; but refers to the miracle performed on the Sabbath day at Bethesda eighteen months before, which gave rise to the plot to murder him. A reference to the excitement at that time would recall to the thoughtful the evidence and bitter hostility which the Jerusalemites had then manifested.] **22 Moses hath given you circumcision (not that it is of Moses, but of the fathers); and on the sabbath ye circumcise a man. 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 judgment.** [The law which said that no work must be done on the Sabbath day was in conflict with the law which said that a child must be circumcised on the eighth day, whenever that eighth day happened to fall on the Sabbath. It was a case of a specific command making *exception* to the general law. Circumcision was great because it purified legally a portion of the body. But the healing worked by Jesus was greater, for it renewed the whole man. If the act of Christ in healing a man were judged as a mere act, it might be considered a breach of the Sabbath. But if the nature of the act be taken into account and all the laws relative to it be considered--in short, if it be judged righteously in all bearings--it would be amply justified.] **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?** [Thus, by referring to the miracle at Bethesda, Jesus not only brought to mind the former opposition of the Jewish rulers, but he started the people of Jerusalem (who were acquainted with the present tempter of the hierarchy) to talking about the intention to kill him, thus warning the people beforehand that they would be called upon to assist in his crucifixion. The men of Jerusalem spoke more freely because the present boldness of Jesus led them to think that maybe the rulers were changing their attitude toward him.] **27 Howbeit we know this man whence he is: but when the Christ cometh, no one knoweth whence he is.** [Jerusalem shared the prejudice of its rulers: its citizens felt sure that the rulers could not accept Jesus as Christ because his manner of coming did not comply with accepted theories. Prophecy fixed upon Bethlehem as the birthplace and the line of David as the family of the Christ, but the Jews, probably influenced by Isa. liii. 8, appear to have held that there would be a mystery attached to the immediate and actual parentage of the Messiah. Surely there could have been no greater mystery than the real origin of Jesus as he here outlines it to them, and as they might have fully known it to be had they chosen to investigate the meaning of his words.] **28 Jesus therefore cried in the temple, teaching and saying, Ye both know me, and ye 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.** [Our Lord here asserts their ignorance as to his divine origin. Since he came from God, and they did not know God, they consequently did not know whence he came. As they expected a Messiah who would be supernaturally sent, they ought to have been satisfied with Jesus. But they had no eyes with which to discern the

supernatural.] **30 They sought therefore to take him** [because they understood his language as referring to God and were incensed that he should so openly declare them ignorant of God]: **and no man laid his hand on him, because his hour was not yet come.** [Because it was not the will of God that he should be arrested at this time.] **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?** [Their question was an argument in favor of the Messiahship of Jesus.] **32 The Pharisees heard the multitude murmuring these things concerning him; and the chief priests and the Pharisees** [that is, the Sanhedrin, described by its constituent classes] **sent officers to take him.** [When the Sanhedrin heard the people expressing their faith in Jesus they felt that it was time to take action.] **33 Jesus therefore said, Yet a little while am I with you, and I go unto him that sent me.** [Knowing their attempt to arrest him, Jesus tells them that it is not quite time for them to accomplish this purpose.] **34 Ye shall seek me, and shall not find me: and where I am, ye cannot come.** [They would soon destroy Jesus; after which they would seek him in vain. Their violence would result in his return to his Father. In the dark days which were about to come the Jews would long for a Messiah, for the Christ whom they had failed to recognize in Jesus. They, too, would desire the heavenly rest and security of a better world, but their lack of faith would debar them from entering it.] **35 The Jews therefore said among themselves, Whither will this man go that we shall not find him? will he go unto the Dispersion among the Greeks, and teach the Greeks?** **36 What is this word that he said, Ye shall seek me, and shall not find me: and where I am, ye cannot come?** [The *words* of Jesus were plain enough, but the assertion that he would return to God, and that such a return would be denied to them was, in their ears, too preposterous to be entertained. They therefore made light of it by construing it nonsensically. They asked if he would go among the Jews who had been dispersed or scattered by the captivity and who had never returned to Palestine, and if, when so doing, he would teach the heathen among whom these dispersed were scattered, assuming that such teaching would certainly frustrate and render absurd his claims to be a Jewish Messiah. They little suspected that Jesus, through his apostles, would do this very thing and thereby vindicate his claim as the true Messiah of God.] **37 Now on the last day** [the eighth day], **the great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me and drink.** [If we may trust the later Jewish accounts, it was the custom during the first seven days for the priests and people in joyful procession to go to the pool of Siloam with a golden pitcher and bring water thence to pour out before the altar, in commemoration of the water which Moses brought from the rock and which typified the Christ (I. Cor. x. 4). If this is so, it is likely that the words of Jesus have some reference to this libation, and are designed to draw a contrast between the earthly water which ceases and the spiritual water which abides, similar to the contrast which he presented to the Samaritan woman at Jacob's well.] **38 He that believeth on me, as the scripture hath said** [in such passages as Isa. lviii. 11; Zech. xiv. 8, etc.], **from within him shall flow rivers of living water.** [For comment on similar expressions see page 145.] **39 But this spake he of the Spirit, which they that believed on him were to receive: for the Spirit was not yet given; because Jesus was not yet glorified.** [The first and second chapters of the Book of Acts is the best comment upon this passage. When Jesus ascended to the right hand of the Father and was glorified, he sent forth the Spirit upon his apostles on the day of Pentecost, and the apostles in turn promised the gift of the Spirit to all who would believe, repent, and be baptized.] **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, the village where David was?** **43 So there arose a division in the multitude because of him.** [Some of the well

disposed toward Jesus, seeing the boldness with which he proclaimed himself, asserted that he was the prophet spoken of by Moses (Deut. xviii. 15), which prophet was thought by some to be the Messiah himself, and by others to be no more than the Messiah's forerunner. Still others of the multitude went further and asserted that he was the Christ. These latter were confronted by those who contended that Jesus was not born in the right place nor of the right family. These did not know that he had satisfied the very objections which they named.] **44 And some of them would have taken him; but no man laid hands on him.** [We note here that the enmity of the rulers which had been taken up by the men of Jerusalem (see verse 30) had now reached a faction even of the multitude, so that it desired his arrest, but was restrained from acting.] **45 The officers therefore came to the chief priests and Pharisees** [*i. e.*, to those that sent them]; **and they said unto them, Why did ye not bring him?** [These officers were temple police or Levites, under direction of the chief priests. The words suggest that the Sanhedrin was assembled and waiting for the return of the officers. An extraordinary proceeding for so great a day, but no more extraordinary than that assembly at the feast of the Passover which met and condemned Jesus six months later.] **46 The officers answered, Never man so spake.** [Their report has passed into a saying, which is as true now as when first spoken.] **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 that knoweth not the law are accursed.** [This rebuke to the officers may be paraphrased thus: You are to respect the authority of the officers and the judgment of the Pharisees, but you have permitted yourselves to be influenced by a multitude which rests under a curse because of its ignorance.] **50 Nicodemus said unto them (he that came to him before, being one of them)** [therefore able to speak from a position of equality], **51 Doth our law judge a man, except it first hear from himself and know what he doeth?** [Nicodemus bids these proud rulers note that they were breaking the very law which they extolled--Deut. i. 16; Ex. xxiii. 1.] **52 They answered and said unto him, Art thou also of Galilee? Search, and see that out of Galilee ariseth no prophet.** [They laid the lash to the pride of Nicodemus by classing him with the Galilæans who formed the main body of Jesus' disciples, thus separating him from the true Jews. There is no clear evidence that any of the prophets save Jonah was from the district at this time called Galilee, and this fact would justify the hasty demand of the objectors, who were not very scrupulous as to accuracy.]

Study Questions:

1. What were the Jews doing and saying regarding Jesus before He arrived at the feast? Which feast was it?
2. Why didn't people speak openly about Jesus?
3. What did Jesus do in the midst of the feast?
4. Why did the Jews marvel while Jesus taught in the temple? What was His response to them?
5. How did the Jews' attempts to kill Jesus prove that they were not keeping the Mosaic Law and that the Jews' teaching was not of God?
6. Why did the multitude say that Jesus had a demon? What was Jesus' response?
7. How did the Jews' practice of circumcision on the Sabbath prove that Jesus lawfully healed on the Sabbath?
8. What is the meaning of, "Do not judge according to appearance, but judge with righteous judgment" (Jn. 7:24)? Give examples of its application today.
9. Why did some of the people wonder if the rulers knew that Jesus was the Christ?

10. Some of the people disbelieved because they knew where Jesus was from (Jn. 7:27). Why were they doctrinally incorrect resulting in their disbelief? Give examples of similar situations today.
11. Why did the Jews seek to seize Jesus? Why couldn't they seize Him?
12. Why did many of the multitude believe in Jesus (Jn. 7:31)? What did the Pharisees and chief priests do when they heard this?
13. When and where was Jesus going to go that the Jews could not find Him and could not go themselves? What is the significance of this statement to the Jews who were trying to seize Jesus?
14. When and how do people who believe in Jesus have rivers of living water flowing within themselves?
15. What was the multitudes' reaction to Jesus' teaching (Jn. 7:40-43)?
16. Why didn't the officers seize Jesus and take Him to the chief priests and Pharisees? How did the Pharisees respond to the officers?
17. What question did Nicodemus pose in defense of Jesus? What is the significance of his question and what was the Pharisees' answer?
18. What tactics did the Jews use attempting to discredit Jesus and anyone who might believe in Him? Explain each tactic, explain the response where applicable, and explain how the tactic is similarly used in religion today.
 - a. vs. 12-13?
 - b. vs. 15-19?
 - c. vs. 20?
 - d. vs. 40-43?
 - e. vs. 47-49?
 - f. vs. 51-52?

LXXIX.
THE STORY OF THE ADULTERESS.
 (Jerusalem.)

^dJOHN VII. 53-VIII. 11.

Bible Text:

^d**53 And they went every man unto his own house: 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, Teacher, this woman hath been taken in adultery, in the very act. 5 Now in the law Moses commanded us to stone such: what then sayest thou of her? 6 And this they said, trying 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: 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: go thy way; from henceforth sin no more.**

Bible Text with Commentary:

[This section is wanting in nearly all older manuscripts, but Jerome (A. D. 346-420) says that in his time it was contained in "many Greek and Latin manuscripts," and these must have been as good or better than the best manuscripts we now possess. But whether we regard it as part of John's narrative or not, scholars very generally accept it as a genuine piece of history.] ^d**53 And they went every man unto his own house** [confused by the question of Nicodemus, the assembly broke up and each man went home]: **1 but Jesus went unto the mount of Olives.** [Probably crossing the mountain to the house of Lazarus and sisters.] **2 And early in the morning he came again into the temple, and all the people came unto him; and he sat down** [as an authoritative teacher did--Matt. v. 1], **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, Teacher, this woman hath been taken in adultery, in the very act.** [The woman had probably been brought to the rulers for trial, and they had seen in her case what appeared to be a promising means of entrapping Jesus. In the presence of the woman and the form of their accusation we see their coarse brutality. The case could have been presented to Jesus without the presence of the woman, and without a detailed accusation.] **5 Now in the law Moses commanded us to stone such** [It was a case under verse 22 of Deut. xxii. Stoning was the legal method of capital punishment]: **what then sayest thou of her? 6 And this they said, trying him, that they might have *whereof* to accuse him.** [They were placing Jesus in a dilemma. They reasoned that he could not set aside the law of Moses and clear the woman without so losing the confidence and favor of the people as to frustrate his claim to be Messiah. They thought he would therefore be compelled to condemn the woman. But if he ordered her

to be put to death, he would be assuming authority which belonged only to the Roman rulers, and could therefore be accused and condemned as a usurper.] **But Jesus stooped down, and with his finger wrote on the ground.** [His act was intended to make them vehement, and to give his answer greater effect. What he wrote is unimportant and immaterial, and hence was not told.] **7 But when they continued asking him** [they insisted on an answer, hoping that he would so explain away the seventh commandment as to encourage them in breaking the sixth], **he lifted up himself, and said unto them, He that is without sin among you, let him first cast a stone at her.** [Under the law (Deut. xvii. 7), the witnesses were to cast the first stone. Jesus maintained and vindicated the law, but imposed a condition which they had overlooked. The one who executed the law must be free from the same crime, lest by stoning the woman he condemn himself as worthy of a like death. There is no doubt that the words of Jesus impressed upon them the truth that freedom from the outward act did not imply inward purity or sinlessness--Matt. v. 27,28.] **8 And again he stooped down, and with his finger wrote on the ground.** [Thus giving them the opportunity to retire without the embarrassment of being watched.] **9 And they, when they heard it, went out one by one, beginning from the eldest, even unto the last** [the oldest was first to be convicted of his conscience, because his experience of life's sinfulness was necessarily the fullest]: **and Jesus was left alone, and the woman, where she was, in the midst.** [*I. e.*, in the midst of the court, where the crowd had been.] **10 And Jesus lifted up himself, and said unto her, Woman, where are they? did no man condemn thee?** [This question is asked to pave the way for the dismissal of the woman.] **11 And she said, No man, Lord.** ["Lord" is ambiguous; it may mean "Master" or simply "sir."] **And Jesus said, Neither do I condemn thee: go thy way; from henceforth sin no more.** [The woman did not ask forgiveness, so no words of pardon are spoken. Compare this case with Luke xii. 14. Jesus did not come as an earthly judge; neither did he come to condemn, but to save. The narrative shows how Jesus could deal with malice and impurity in a manner so full of delicacy and dignity as to demonstrate the divine wisdom which dwelt within him.]

Study Questions:

1. Where did the chief priests and Pharisees go after Nicodemus' question (Jn. 7:50-53)? Where did Jesus go?
2. What was Jesus doing when the scribes and Pharisees brought a man caught in adultery to Him?
3. What did the scribes and Pharisees ask Jesus? Why did they ask?
4. What did Jesus do? And, what was His answer?
 - a. Did Jesus' answer give the Jews anything whereby they could accuse Him of wrongdoing? Explain.
 - b. What answers could Jesus have given that would have given the Jews something whereby they could have accused Him of wrongdoing? Explain.
5. What did the Jews do after Jesus answered them? Why?
6. What did Jesus tell the woman after her accusers had left? Did He forgive her sins?

LXXX.

MESSIANIC CLAIMS MET BY ATTEMPT TO STONE JESUS.

(Jerusalem. October, A. D. 29.)

^dJOHN VIII. 12-59.

Bible Text:

^d12 Again therefore Jesus spake unto them, saying, I am the light of the world: he that followeth me shall not walk in the darkness, but shall have the light of life. 13 The Pharisees therefore said unto him, Thou bearest witness of thyself; thy witness 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, and whither I go. 15 Ye judge after the flesh; I judge no man. 16 Yea and if I judge, my judgment 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. 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: if ye knew me, ye would know my Father also. 20 These words spake he in the treasury, as he taught in the temple: and no man took him; because his hour was not yet come. 21 He said therefore again unto them, I go away, and ye shall seek me, and shall die in your sin: 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: ye are of this world; I am not of this world. 24 I said therefore unto you, that ye shall die in your sins: for except ye believe that I am *he*, ye shall die in your sins. 25 They said therefore unto him, Who art thou? Jesus said unto them, Even that which I have also spoken unto you from the beginning. 26 I have many things to speak and to judge concerning you: howbeit he that sent me is true; and the things which I heard from him, these speak I unto the world. 27 They perceived not that he spake to them of the Father. 28 Jesus therefore said, When ye have lifted up the Son of man, then shall ye know that I am *he*, and *that* I do nothing of myself; but as the Father taught me, I speak these things. 29 And he that sent me is with me; he hath not left me alone; for I do always the things that are pleasing to him. 30 As he spake these things, many believed on him. 31 Jesus therefore said to those Jews that had believed him, If ye abide in my word, *then* are ye truly my disciples; 32 and ye shall know the truth, and the truth shall make you free. 33 They answered unto him, We are Abraham's seed, and have never yet been in bondage to any man: how sayest thou, Ye shall be made free? 34 Jesus answered them, Verily, verily, I say unto you, Every one that committeth sin is the bondservant of sin. 35 And the bondservant abideth not in the house for ever: the son abideth for ever. 36 If therefore the Son shall make you free, ye shall be free indeed. 37 I know that ye are Abraham's seed; yet ye seek to kill me, because my word hath not free course in you. 38 I speak the things which I have seen with *my* Father: 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 were Abraham's children, ye 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: 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: 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 understand 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 standeth not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father thereof. 45 And because I say the truth, ye believe me not. 46 Which of you convicteth me of sin? If I say truth, why do ye not believe me? 47 He that is of God heareth the words of God: for this cause ye hear them not, because 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 demon? 49 Jesus answered, I have not a demon; but I honor my Father, and ye dishonor me. 50 But I seek not mine own glory: 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 demon. Abraham died, 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, who died? and the prophets died: whom makest thou thyself? 54 Jesus answered, If I glorify myself, my glory is nothing: it is my Father that glorifieth me; of whom ye say, that he is your God; 55 and ye have not known him: but I know him; and if I should say, I know him not, I shall be like unto you, a liar: but I know him, and keep his word. 56 Your father Abraham rejoiced to 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 was born, I am. 59 They took up stones therefore to cast at him: but Jesus hid himself, and went out of the temple.

Bible Text with Commentary:

^d**12 Again therefore Jesus spake unto them, saying, I am the light of the world: he that followeth me shall not walk in the darkness, but shall have the light of life.** [The metaphor of light was common, and signified knowledge and life; darkness is opposed to light, being the symbol of ignorance and death.] **13 The Pharisees therefore said unto him, Thou bearest witness of thyself; thy witness is not true.** [They perhaps recalled the words of Jesus at John v. 31.] **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, and whither I go.** [No man can bear testimony of his own nature, for he knows neither its origin nor its end. The Jews could not judge as to Christ's nature--that he was the source of light and life, because of their ignorance as to him. But Jesus, having complete knowledge as to his eternal existence, was qualified to testify. These are truths about Deity to which Deity alone can testify, and as to the truth of which Deity alone is fully competent to judge.] **15 Ye judge after the flesh** [*i. e.*, carnally, superficially, according to appearances. Carnal tests are not suited to spiritual truth]; **I judge no man. 16 Yea and if I judge, my judgment is true; for I am not alone, but I and the Father that sent me.** [He contrasts his spirit with theirs. They came upon him eager to condemn, but he had come not to condemn, but to save (John iii. 17). As an exception to his general course he might at intervals condemn a sinner; but should be do so the sentence would be just, for it would be the judgment of the Father, and hence devoid of any personal resentment or other biasing, perverting influence; the Father being lifted above and removed from the heats of argument in which the Son engaged.] **17 Yea and in your law it is written, that the witness of two men is true. 18 I am he that beareth witness of myself, and the Father that sent me beareth witness of me.** [Jesus here returns

to the point raised in verse 13. He cites the law as to two witnesses, found at Deut. xix. 15, and calls the law *their* law because they had arrogantly claimed possession of it (John vii. 49). The Father had borne witness to the Son by the prophets, including John the Baptist, by his voice at the baptism and transfiguration, by the works wrought by Jesus, and by the very nature of the life manifested by our Lord throughout his entire ministry. If the witness of two *men* establishes truth, much more the witness of the two divine voices--that of the Father and of the Son.] **19 They said therefore unto him, Where is thy Father?** [They evidently thought that Jesus referred to the testimony of some earthly parent (see verse 27), and appeal to him to produce this absent, unseen witness. It was according to their carnal or fleshly judgment to thus think.] **Jesus answered, Ye know neither me, nor my Father: if ye knew me, ye would know my Father also.** [If they had really known the Son they would have recognized in him the Father, and *vice versa*--John xiv. 6, 8.] **20 These words spake he in the treasury, as he taught in the temple: and no man took him; because his hour was not yet come.** [The treasury, or place where the chests for offerings were placed, was in the court of the women, the most public part of the Jewish temple. It was near the hall Gazith, where the Sanhedrin met. Though he taught in a place so suited to his arrest, he was not taken. There is evidently a pause after verse 20, but probably not a very long one.] **21 He said therefore again unto them, I go away, and ye shall seek me, and shall die in your sin: whither I go, ye cannot come.** [See comment on page 447. Seeking their Messiah as an earthly and not as a spiritual deliverer, they would not find him, and hence would die unforgiven, and therefore could not come to the land whither Jesus went, since the unforgiven cannot enter there.] **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: ye are of this world; I am not of this world.** **24 I said therefore unto you, that ye shall die in your sins: for except ye believe that I am *he*, ye shall die in your sins.** [Jesus had made *their* sins the ground of separation between him and them, but they assumed that they could go wherever he went, unless he went *some place* for self-murder. Thus they adroitly attempt to make *his sin* the cause of the separation. To this Jesus replies that they are even now separated from him by their origin and nature, and that theirs is a sinful nature, and that they shall die in it unless delivered from it through faith in him.] **25 They said therefore unto him, Who art thou? Jesus said unto them, Even that which I have also spoken unto you from the beginning.** [His bold call to them to believe in him leads them to make a counter demand that he confess himself to them, but Jesus had all along confessed himself to them as the Son of the Father, the bread and water of life, the light of the world, etc., and had no new confession to make.] **26 I have many things to speak and to judge concerning you: howbeit he that sent me is true; and the things which I heard from him, these speak I unto the world.** [Up to this point Jesus had sought to reveal himself; from this point on he would reveal his enemies also, and though the revelation would be displeasing, it was from the Father, and hence would be spoken.] **27 They perceived not that he spake to them of the Father.** **28 Jesus therefore said, When ye have lifted up the Son of man, then shall ye know that I am *he*, and that I do nothing of myself; but as the Father taught me, I speak these things.** **29 And he that sent me is with me; he hath not left me alone; for I do always the things that are pleasing to him.** [The words which he was about to speak would seem to them to be prompted by personal malevolence. Misconstruing his words as spoken in this spirit, the Jews would crucify him; but when their rage had accomplished his death and spent itself, they would look back upon his life--especially the closing scenes of it--and see that his soul contained no bitterness toward them, that what he had said was true, and was spoken at the dictation of his Father. At the day of Pentecost and the season which followed it, the repentance of the Jews amply fulfilled this prophecy.] **30 As he spake these things, many believed on him.** [The tender

manner in which Jesus spoke these words convinced many that he was filled with the spirit of loving good will, and they believed him. Among these converts were some of the Jewish hierarchy, which had been but even now opposing him. The succeeding verses shows how Jesus tried to correct their false views of his Messiahship, and to raise their faith to a higher level, and how their faith utterly broke down under the test.]

31 Jesus therefore said to those Jews [those of the hierarchy] **that had believed him** [the words indicate a less faith than the "believed on him" of the previous verse], **If ye abide in my word, then are ye truly my disciples** [Discipleship is an abiding condition--a life, not an act. The prejudices and preconceived notions of these Jews would prevent them from believing on him]; **32 and ye shall know the truth, and the truth shall make you free.** [Freedom consists in conformity to that which, in the realm of intellect, is called truth, and in the realm of morality, law. The only way in which we know truth is to obey it, and God's truth gives freedom from sin and death.] **33 They answered unto him, We are Abraham's seed, and have never yet been in bondage to any man: how sayest thou, Ye shall be made free?** **34 Jesus answered them, Verily, verily, I say unto you, Every one that committeth sin is the bondservant of sin.** [Jesus here shows that the freedom of which he spoke was spiritual--a relief from the distress mentioned in verses 21, 24.] **35 And the bondservant abideth not in the house for ever: the son abideth for ever. 36 If therefore the Son shall make you free, ye shall be free indeed.** [For light on this passage read Gal. iv. 19-21. Slaves have no permanent relationship to a house, and may be changed at will. God was about to dismiss the Jews as unfaithful slaves (Luke xx. 16-19). Sons, on the contrary, have a permanent relationship to the house, and if a son take one into fraternal adoption, he communicates to such a one his own perpetuity--Rom. viii. 2.] **37 I know that ye are Abraham's seed; yet ye seek to kill me, because my word hath not free course in you.** [Outwardly and carnally ye are Abraham's seed, but ye are not so inwardly and spiritually, for he was the friend of God (Jas. ii. 23), but ye are the enemies of God's Son, even seeking to kill him because ye are so corrupt that his words are distasteful to you, and ye resist them.] **38 I speak the things which I have seen with my Father: and ye also do the things which ye heard from your father.** [An introductory statement leading up to verse 44. In the discourse which follows, Jesus discloses two households, two sets of children, and two styles of language or thought--one divine, the other diabolic.] **39 They answered and said unto him, Our father is Abraham.** [Seeing that he was distinguishing between his parentage and their parentage, they reassert for themselves the fatherhood of Abraham, leaving him to find a better one if he could.] **Jesus saith unto them, If ye were Abraham's children, ye 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: this did not Abraham.** [Jesus here asserts that true descent is spiritual--a common nature manifesting itself in a similarity of works. According to this standard, the works of the Jews disproved their claim to be derived from Abraham.] **41 Ye do the works of your father.** [This refers back to verse 38, and shows that in distinguishing between his and their parentage Jesus had not allotted them the parentage of Abraham which they so glibly claimed.] **They said unto him, We were not born of fornication; we have one Father, even God.** [Perceiving that he spoke of spiritual parentage, and recognizing the fact that he had shattered their claim of spiritual derivation from Abraham, they fell back upon the citadel of Jewish confidence and pride--spiritually they were begotten of God; they were not begotten of an idolatrous but of a godly stock. Fornication is here used as the common symbol for idolatry--Ex. xxxiv. 15, 16; Hos. i. 2; ii. 4.] **42 Jesus said unto them, If God were your Father, ye would love me: for I came forth and am come from God; for neither have I come of myself, but he sent me.** [If ye were God's children, ye would recognize me as of the same household, and love me accordingly, for I am both God-derived and God-sent. Thus their hatred destroyed this claim also.] **43 Why do ye not understand**

my speech? Even because ye cannot hear my word. [By "speech" here Jesus means the outward form or expression of an idea; by "word" he means the inner thought or substance--the idea itself. Throughout this whole dialogue the Jews had failed to understand the verbiage of Jesus, because his thoughts were so utterly unfamiliar that no words could make them plain. Minds filled with ideas of the devil find it difficult to comprehend the thoughts of God, no matter how plainly expressed.] **44 Ye are of your father the devil, and the lusts [wishes, desires] of your father it is your will to do. He was a murderer from the beginning, and standeth not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father thereof.** [By your hatred of the truth and your desire to commit murder, which are notable lusts of the devil, you show that you are spiritually derived from him. He was a murderer in the very beginning, for he brought sin into the world, which caused death (Rom. v. 12). He shrinks from the truth as you do, because it meets no response in his heart. When he speaks a lie he speaks of his own offspring, for he is a liar and the father of lying.] **45 And because I say the truth, ye believe me not.** [As children of Satan they were used to his flattering speech; hence they rejected the word of Jesus because it was the bitter truth, and convicted them of sin.] **46 Which of you convicteth me of sin? If I say truth, why do ye not believe me?** [If you can not convict me of sin, then what I say must be true. Why, then, do you not believe me?] **47 He that is of God heareth the words of God: for this cause ye hear them not, because ye are not of God.** [The word "hear" is used in the sense of receive. Children of God love the honesty of God, but children of the devil prefer to be deceived. The saying is akin to John iii. 20, 21.] **48 The Jews [the same mentioned in verse 31] answered and said unto him, Say we not well that thou art a Samaritan, and hast a demon?** [They present this piece of scorn as though it were a current saying; but it was probably suggested by the distinction in parentage which Jesus had just made. See verse 38. He had shown they were no true sons of either Abraham or God, and they retaliate by calling him a Samaritan, swayed by diabolical influences. Jesus had visited Samaria (John iv.), and had just come through Samaria to this feast; these things, coupled with his bitter charges against the sons of Abraham, were sufficient to suggest the slanderous accusation.] **49 Jesus answered, I have not a demon; but I honor my Father, and ye dishonor me.** [He did not deny the charge of being a Samaritan, not choosing to recognize the difference which they attached to race--John iv. 39-42; Luke x. 33; xvii. 16.] **50 But I seek not mine own glory: there is one that seeketh and judgeth.** [I do not mind your abuse, for I do not seek my own glory. My Father seeks it, and judges those in whom he finds it not--John v. 23.] **51 Verily, verily, I say unto you, If a man keep my word, he shall never see death.** [Jesus here re-states the thought in verses 31, 32. "To keep" here means to cherish and obey. Sin is bondage, and its wages is death. The fleshly body of the Christian dies, but the spirit within him does not. His eternal life begins in this world--John v. 24.] **52 The Jews said unto him, Now we know that thou hast a demon.** [They thus construed his words as a confirmation of their former accusation.] **Abraham died, 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, who died? and the prophets died: whom makest thou thyself?** [The argument is this: God's word spoken to Abraham and the prophets had not preserved their lives, yet you claim power of life for your words greater than God's, yet surely you will not claim even to be as great as Abraham. Such wild talk is mere raving. They expected Jesus to disclaim the high position to which he seemed to have exalted himself.] **54 Jesus answered, If I glorify myself, my glory is nothing** [he prefaces his answer by showing that his words are not spoken in a spirit of self-exaltation, but in accordance to the will of his Father]: **it is my Father that glorifieth me; of whom ye say, that he is your God; 55 and ye have not known him: but I know him; and if I should say, I know him not, I shall be like unto you, a liar** [referring back

to verse 44]: **but I know him, and keep his word.** [Jesus here makes plain as sunlight his entire discourse by showing that he has used the word Father where they would have used the word God. There is a distinction, too, between the "known" and the "know" used by Jesus. The first represents knowledge which is acquired. The Jews had not acquired a knowledge of God from their Scriptures. The second, "know," indicates that which is grasped intuitively, by direct personal cognition.] **56 Your father Abraham rejoiced to see my day; and he saw it, and was glad.** ["My day" means the mediatorial manifestation of Messiah. Abraham saw it by faith in the promised seed.] **57 The Jews therefore said unto him, Thou art not yet fifty years old, and hast thou seen Abraham?** [They continue to persist in a literal interpretation, and even wrest the words of Jesus; for Abraham might well have seen him as the seed of promise, without his fleshly eyes ever seeing Abraham. Fifty years indicated the prime of life. It had been two thousand years since the time of Abraham, and Jesus was not yet a mature man as estimated by years.] **58 Jesus said unto them, Verily, verily, I say unto you, Before Abraham was born, I am.** ["I was" would simply have expressed priority, but "I am" marks timeless existence. It draws the contrast between the created and the uncreated, the temporal and the eternal. Compare Ex. iii. 14.] **59 They took up stones therefore to cast at him [judging him to be a blasphemer]: but Jesus hid himself, and went out of the temple.** [He doubtless drew back into the crowd and was concealed by his friends.]

Study Questions:

1. Explain the teachings Jesus employs in this sermon of Himself in relation to salvation in:
 - a. vs. 12.
 - b. vs. 24.
 - c. vs. 28.
 - d. vs. 31.
 - e. vs. 32.
 - f. vs. 34-36.
 - g. vs. 39-42.
 - h. vs. 51.
2. Why were the Jews wrong to assert that Jesus' witness was not true since He bore witness of Himself (Jn. 8:13-18)?
3. In what ways will we know the Father if we know Jesus (Jn. 8:19)?
4. Where was Jesus going that they could not go (Jn. 8:21-24)? Why would they die in their sins?
5. Who did Jesus say that He was (Jn. 8:25)? Explain.
6. How would they lift up the Son of Man? How would they know that He is the Messiah at that time (Jn. 8:28-29)?
7. What was the result of Jesus' preaching (Jn. 8:30)?
8. What do we know if we abide in Jesus' word? From what are we set free (Jn. 8:31-32)? Explain.
 - a. When are we set free from the bondage of sin and become sons of God today (Rom. 6:1-23; 8:1-17; Gal. 3:26-4:7)?
9. How can we tell if a person's father is God or the devil (Jn. 8:39-42; cf. 1 Jn. 3:10)?
10. Why didn't the Jews understand Jesus' teachings (Jn. 8:43-47)? In what way is this applicable today?
11. Why did the Jews say that Jesus was a Samaritan and had a demon?
12. What does it mean to "keep" Jesus' word (Jn. 8:51; cf. Jn. 8:55)? What results from keeping Jesus

word (Jn. 8:51)?

- a. Why was this so absurd to the Jews (Jn. 8:51-53)?
13. How does Jesus state His superiority over Abraham (Jn. 8:54-58)?
14. What does Jesus assert by using the phrase, "I am" (Jn. 8:58)?
15. Why did the Jews pick up stones to throw at Jesus (Jn. 8:59)?

LXXXI.

CONTENTION OVER THE MAN BORN BLIND.

(Jerusalem.)

^dJOHN IX. 1-41.

Bible Text:

^d1 And as he passed by, he saw a man blind from his birth. 2 And his disciples asked him, saying, Rabbi, who sinned, this man, or his parents, that he should be born blind? 3 Jesus answered, Neither did this man sin, nor his parents: 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: 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 neighbors therefore, and they that saw him aforetime, that he was a beggar, said, Is not this he that sat and begged? 9 Others said, It is he: 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: 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. 15 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 I 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: 21 but how he now seeth, we know not; or who opened his eyes, we know not: ask him; he is of age; he shall speak for himself. 22 These things said his parents, because they feared the Jews: for the Jews had agreed already, that if any man should confess him *to be* Christ, he should be put out of the synagogue. 23 Therefore said his parents, He is of age; ask him. 24 So they called a second time the man that was blind, and said unto him, Give glory to God: we know that this man is a sinner. 25 He therefore answered, Whether he is a sinner, I know not: 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; 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: 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: 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 the Son of God? 36 He answered and said, And who is he, Lord, that I may believe on him? 37 And 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 judgment came I into this world, that they that see not may see; and that they that see may become blind. 40 Those of the Pharisees who 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: but now ye say, We see: your sin remaineth.

Bible Text with Commentary:

[Some look upon the events in this and the next section as occurring at the Feast of Tabernacles in October, others think they occurred at the Feast of Dedication in December, deriving their point of time from John x. 22.] **1 And as he passed by, he saw a man blind from his birth.** [The man probably sought to waken compassion by repeatedly stating this fact to passers-by.] **2 And his disciples asked him, saying, Rabbi, who sinned, this man, or his parents, that he should be born blind?** [They assumed that all suffering was retributive, and asked for whose sins this man suffered, regarding it as a case of extreme hardship, for to be born blind is uncommon, even in the East. Their question had reference to the doctrine of transmigration of souls, the man being regarded as possibly having sinned in some pre-existing state.] **3 Jesus answered, Neither did this man sin, nor his parents: but that the works of God should be made manifest in him.** [Jesus found a third alternative to their dilemma. The man's parents were sinners, but neither their sin nor the beggar's own sin had caused this calamity. It had come upon him as part of God's plan for his life; it was part of the providential arrangement by which God governs the world.] **4 We must work the works of him that sent me, while it is day: the night cometh, when no man can work.** [As to the duration of his earthly works, Jesus classifies himself with his disciples, for his humanity, like ours, had its season of activity, or day, which was practically terminated by the night of death. After his resurrection, Jesus performed no miracles of healing.] **5 When I am in the world, I am the light of the world.** [In the spiritual sense, Christ is ever the light of the world, but while he lived among men, even the privileges of physical light were imparted to him.] **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).** [Jesus probably used the clay to aid the man's faith. His so doing gave the Pharisees a chance to cavil at Jesus for breaking the Sabbath. If later rabbis report correctly, the traditions of that day, clay might be put on the eyes for pleasure on the Sabbath, but not for medicine, nor might the eyes be anointed with spittle on that day. As to the pool of Siloam, see page 327. It was probably called Sent because its waters are sent to it from the Virgin's Fountain through a tunnel cut through the hill Ophel. For the Virgin's Fountain, see page 194.] **He went away therefore, and washed, and came seeing.** [He did not come back to Jesus, but came to his own house.] **8 The neighbors therefore, and they that saw him aforetime, that he was a beggar, said, Is not this he that sat and begged? 9 Others said, It is he: others said, No, but he is like him.** [The conclusion of the neighbors is very natural. Such a cure would slightly change his appearance, but in any event the impossibility of the cure would raise doubts as to the identity of the

cured.] **He said, I am he.** **10 They said therefore unto him, How then were thine eyes opened?** [They question as to the manner, not as to the fact.] **11 He answered, The man that is called Jesus made clay, and anointed mine eyes, and said unto me, Go to Siloam, and wash: so I went away and washed, and I received sight.** [He speaks of Jesus as one well known. He had learned who sent him before he went to Siloam. We shall note how opposition enlarges the faith and the confession of this man.] **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.** [They wanted to see how the Pharisees would deal with Jesus' miracles. See McGarvey's "Credibility," page 112*f*.] **14 Now it was the sabbath on the day when Jesus made the clay, and opened his eyes.** [Such conduct on the Sabbath raised legal questions of which the Pharisees were also the recognized judges.] **15 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 I see.** [The Pharisees ascertained no more than the neighbors had learned.] **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.** [The cause for division is apparent. One party laid stress upon the Jewish tradition and judged Jesus a sinner because he had violated them. The other party laid stress upon the sign or miracle and argued that one who could do such things could not be a violator of God's laws.] **17 They [both parties] say therefore unto the blind man again, What sayest thou of him, in that he opened thine eyes?** [Each party asked the opinion of the blind man, hoping to get something to aid their side of the argument--one party trusting to the man's gratitude, and the other to his fear of the rulers.] **And he said, He is a prophet.** [A far more pronounced confession than that which he gave in verse 11.] **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?** [The man's advocacy of Jesus as prophet suggested to those cunning diplomats that there was collusion between Jesus and the man, and that the cure was fraudulent. They therefore denied the cure and sent for the parents, to whom they put the threefold question as to sonship, blindness and cure.] **20 His parents answered and said, We know that this is our son, and that he was born blind [thus they answer clearly as to the first two points]:** **21 but how he now seeth, we know not; or who opened his eyes, we know not: ask him; he is of age; he shall speak for himself.** [The emphasis in this verse lies in the pronouns. Thus the parents timidly declined to answer the third point, alleging that their son is old enough to answer for himself.] **22 These things said his parents, because they feared the Jews: for the Jews had agreed [informally] already, that if any man should confess him to be Christ, he should be put out of the synagogue.** [The parents, having heard the unrestrained, freely spoken account given by their son as to his healing, had no doubt in their own minds as to who effected that healing. They therefore declined to speak because of fear, and not through lack of knowledge.] **23 Therefore said his parents, He is of age; ask him.** **24 So [following the suggestion of the parents, and because a miracle could not now be denied] they called a second time the man that was blind, and said unto him, Give glory to God: we know that this man is a sinner.** [Taken in their English sense, these words would mean, "praise God and not Jesus for what has been done," but the phrase "give God the praise" is, in Hebrew usage, an adjuration to a criminal to confess his guilt (Josh. vii. 9; I. Sam. vi. 5). The idea may then be paraphrased thus: confess that you and Jesus have conspired to work a pretended miracle. It is your best course, since we know all about the frauds of Jesus and will soon unearth this one.] **25 He therefore answered, Whether he is a sinner, I know not: one thing I know, that, whereas I was blind, now I see.** [As to the doings of Jesus, whether fraudulent or

not, he could not answer, but he could say that there was no sham or deception about his eyesight.] **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; wherefore would ye hear it again? would ye also become his disciples?** [Perceiving that their boasted knowledge as to the frauds of Jesus was untrue, and that they were even then questioning him to obtain material to be used against Jesus, he declines to repeat his statement and shows them that he understands their sinister motive in questioning him by ironically asking them if they wished to become disciples of Jesus.] **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: but as for this man, we know not whence he is.** [In Jewish estimation, Moses stood next to God. To forsake Moses for another prophet was to be an apostate. Such reviling was a severe test, but the man stood it.] **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.** [The man answers contempt with contempt; with biting irony he declares that the miracle of his healing is no wonder at all when compared with the fact that such wonderfully learned men should be totally ignorant of so great a miracle-worker as Jesus. Thus he scorned their superlative claim to infallible knowledge, expressed in verses 24 and 29.] **31 We know** [he takes up their style of speech] **that God heareth not sinners: but if any man be a worshipper of God, and do his will, him he heareth.** [Such was the teaching of the Old Testament--Prov. xv. 29; Isa. i. 15; Mic. iii. 4; Jas. v. 16, 17.] **32 Since the world began it was never heard that any one opened the eyes of a man born blind.** [The Old Testament contains no record of such a miracle; the case stood alone as a marvel of power.] **33 If this man were not from God, he could do nothing.** [He draws the same conclusion which the better element of the Pharisees had drawn. See verse 16.] **34 They answered and said unto him, Thou wast altogether born in sins, and dost thou teach us?** [They give here the Jewish answer to the question asked in verse 2. Do you, so stamped a sinner from birth, presume to teach us, the heads of Israel? They had been denying that he had been blind; they now inconsistently taunt him with blindness as an evidence of his sin.] **And they cast him out.** [The vast majority of commentators take this as an immediate act, and hence allege that the language refers to his being cast out of the hall or place where they were assembled, and not to his being excommunicated. Their reason for this is found in the fact that the man could not be excommunicated without a formal meeting of the Sanhedrin. But there is nothing to show that the act was not a deliberate one, including a formal meeting, etc. We agree with DeWette that his expulsion from a hall "would not be important enough to occasion verse 35."] **35 Jesus heard that they had cast him out** [His was a sad plight, indeed. To be put out of the synagogue was to be put on a level with the heathen, and to be left without a country or a religious fellowship]; **and finding him, he said, Dost thou believe on the Son of God?** [Being cut off from all that came through Moses, Jesus was leading him into all that came through the Son of God.] **36 He answered and said, And who is he, Lord, that I may believe on him?** [The form of the man's question showed that he regarded a knowledge of the Son of God as a privilege beyond all hope or expectation, and the reply of Jesus is suited to this idea.] **37 And Jesus said unto him, Thou hast both seen him, and he it is that speaketh with thee.** [Thus the un hoped for had been actually and sensually realized. To the outcast of the synagogue here and to the outcast of the nation at Jacob's well (John iv. 26), how fully Jesus revealed himself!] **38 And he said, Lord, I believe. And he worshipped him. 39 And Jesus said** [not addressing anyone in particular, but rather as summing up the whole incident], **For judgment came I into this world, that they that see not may see; and that they that see may become blind.** [The life course of Jesus attracted the needy and repelled the self-satisfied, and was therefore a continuous judgment. Those conscious of their deficiencies and ready to ask for light received it (verses 36-38), while those satisfied

with their own opinion became daily more blinded by their bigotry. See verses 24 and 34, and Matt. xi. 25.] **40 Those of the Pharisees who were with him** [not as disciples, but for curiosity's sake] **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: but now ye say, We see: your sin remaineth.** [If you were conscious of your spiritual darkness, and sought light, you either find it or not be blamed for your failure to do so. They could see if they would, and were responsible for their blindness.]

Study Questions:

1. What question did Jesus' disciples ask Him about the man who was born blind? What was Jesus' answer?
 - a. What do we learn about God by the fact that the man was born blind so that the works of God might be displayed (manifested) in him?
2. What was Jesus while He was in the world?
3. What did Jesus do to heal the man? Why might He have healed the man this way instead of a more convenient way?
4. What did the man do after washing in Siloam?
5. What did the man say to his neighbors when telling them about being healed?
 - a. Whom did he say healed him?
 - b. Did the healed man know where Jesus had gone?
6. What did the man say to the Pharisees when telling them about being healed?
7. Over what was the Pharisees divided?
 - a. Why did some of them say that Jesus was not from God and some of them say that Jesus was from God?
8. When asked by the Pharisees as they disputed over Jesus, what did the healed man say about Jesus?
9. Why did the Pharisees call in the healed man's parents? What did the Pharisees ask them and what were their answers?
10. Why were the healed man's parents afraid to tell the Pharisees how their son had been healed or who had opened his eyes?
11. What did the healed man say when the Pharisees told Him to give glory to God since they knew Jesus was a sinner?
12. What did the healed man say when the Pharisees asked him again what Jesus did to open his eyes?
13. Whose disciples did the Pharisees confess to be? Why?
14. What was ironic about the fact that the Pharisees did not know where Jesus was from, but Jesus had healed a man who was born blind?
15. What did Jesus do after hearing that the man had been cast out of the synagogue?
16. What did the man do after learning that Jesus was the Son of God?
17. In what way did Jesus come into the world for judgment?
18. What was Jesus' response to the Pharisees who asked Him if they were blind?
 - a. Why were they blind?
 - b. Is this applicable to people today? Explain.

LXXXII.

DISCOURSE ON THE GOOD SHEPHERD.

(Jerusalem, December, A. D. 29.)

^dJOHN X. 1-21.

Bible Text:

^d1 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 the shepherd of the sheep. 3 To him the porter openeth; and the sheep hear his voice: 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: for they know his voice. 5 And a stranger will they not follow, but will flee from him: for they know not the voice of strangers. 6 This parable spake Jesus unto them: but they understood not what things they were which he spake unto them. 7 Jesus therefore said unto them again, Verily, verily, I say unto you, I am the door of the sheep. 8 All that came before me are thieves and robbers: but the sheep did not hear them. 9 I am the door; 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: I came that they may have life, and may have *it* abundantly. 11 I am the good shepherd: 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*: 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, 15 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: them also I must bring, and they shall hear my voice; and they 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 taketh it away from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment 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 demon, and is mad; why hear ye him? 21 Others said, These are not the sayings of one possessed with a demon. Can a demon open the eyes of the blind?

Bible Text with Commentary:

^d1 Verily, verily, I say unto you [unto the parties whom he was addressing in the last section], **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.** [In this section Jesus proceeds to contrast his own care for humanity with that manifested by the Pharisees, who had just cast out the beggar. Old Testament prophecies were full of declarations that false shepherds would arise to the injury of God's flock (Ezek. xxxiv. 1-6; Jer. xxiii. 1-6; Zech. xi. 4-11). But other prophecies spoke of the true shepherding of God and his Messiah (Ps. xxiii.; lxxvii. 20; Ps. lxxx. 1; xcv. 7; Jer. xxxi. 10; Ezek. xxxiv. 31; Mic. vii. 14; Isa. xliii. 11). The Pharisees were fulfilling the first line of prophecies, and Jesus was fulfilling the second. The sheepfolds of the East are

roofless enclosures, made of loose stone, or surrounded by thornbushes. They have but one door. Jesus, the true shepherd, came in the proper and appointed way (and was the proper and appointed Way), thus indicating his office as shepherd. A thief steals by cunning in one's absence; a robber takes by violence from one's person. The Pharisees were both. They stole the sheep in Messiah's absence, and they slew Messiah when he came. They did not come in the ways ordained of God.] **2 But he that entereth in by the door is the shepherd of the sheep. 3 To him the porter openeth; and the sheep hear his voice: and he calleth his own sheep by name, and leadeth them out.** [Several small flocks were sometimes kept in one field. The door was fastened from the inside with sticks or bars by the porter, who remained with the sheep during the night, and opened for the shepherds in the morning. The fold is the church, Christ is the door, the sheep are the disciples, and the shepherd is Christ. The porter is probably part of the drapery of the parable. If he represents anybody, it is God, who decides who shall enter through the door.] **4 When he hath put forth all his own, he goeth before them, and the sheep follow him: for they know his voice.** [In the East, sheep are not driven, but led, and each sheep has and knows its name. Disciples also are led. There is no rough road or thorny path which the feet of Jesus have not first trod. The Pharisees had put forth the beggar to be rid of him; the true shepherd puts forth to feed.] **5 And a stranger will they not follow, but will flee from him: for they know not the voice of strangers.** [The mingled flocks are separated by the calling voices of the several shepherds. The control of the Pharisees was not of this order. The authority of the synagogues had passed into their hands, and their rule was about the same as when thieves and robbers gained possession of the sheepfold. The people were disposed to flee from them--Matt. ix. 36.] **6 This parable spake Jesus unto them: but they understood not what things they were which he spake unto them.** [The idea of loving care was so foreign to the nature of the Pharisees that they could not comprehend the figures which clothed such a thought. The word here translated "parable" is not the word "*parabole*," which John never uses, but the word "*paroimia*," which the synoptists never use. *Paroimia* means, literally, "beside the way," *i. e.*, speech not of the common or direct form, *i. e.*, a similitude or allegory.] **7 Jesus therefore said unto them again, Verily, verily, I say unto you, I am the door of the sheep.** [Seeing that they did not understand the allegory, Jesus gives a twofold explanation of it found in verses 7-10 and 11-16.] **8 All that came before me are thieves and robbers: but the sheep did not hear them.** [He speaks of the past, and refers to false Messiahs.] **9 I am the door; by me if any man enter in, he shall be saved, and shall go in and go out, and shall find pasture.** [The door is here spoken of with reference to the *sheep*, and hence becomes a symbol of entrance into protection and shelter, or exit to liberty and plenty.] **10 The thief cometh not, but that he may steal, and kill, and destroy: I came that they may have life, and may have it abundantly.** [Through the life of Jesus, as through a heavenly portal, men have entered upon true civilization, with its schools, colleges, railroads, telegraph, telephone, and innumerable privileges and liberties.] **11 I am the good shepherd** [The relations of Christ to his people are so abounding and complex as to overburden any parable which seeks to carry them. He is not only the passive doorway to life, but also the active, energizing force which leads his people through that doorway into life]: **the good shepherd layeth down his life for the sheep.** [Verses 11-14 set forth the perfect self-sacrifice through which the blessings of Christ have been obtained for us. The world-ruling spirit blesses itself through the sacrifice of the people; the Christ-spirit blesses the people through the sacrifice of self.] **12 He that is a hireling, and not a shepherd, whose own the sheep are not** [shepherds were not, as a rule, owners of the sheep, but they were expected to love and care for them by reason of their office as shepherds], **beholdeth the wolf coming, and leaveth the sheep, and fleeth, and the wolf snatcheth them, and scattereth them** [the perils of the Oriental shepherd accord with the picture here given--Gen. xiii. 5; xiv. 12; xxxi. 39, 40; xxxii.

7, 8; xxxvii. 33; Job i. 7; I. Sam. xvii. 34, 35]: **13 he fleeth because he is a hireling, and careth not for the sheep.** [He flees because he loves his wages rather than the flock.] **14 I am the good shepherd; and I know mine own, and mine own know me, 15 even as the Father knoweth me, and I know the Father** [Our Lord's relationship to his flock is one of mutual knowledge and affection, and is far removed from the spirit of hire. The knowledge existing between disciple and Master springs from mutual acquaintanceship and love. Thus it is the same *kind* of knowledge which exists between Father and Son, though it is not of the same *quality*, being infinitely less full and perfect]; **and I lay down my life for the sheep.** [The sacrifice of the good shepherd to shield his sheep has never been in vain.] **16 And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and they shall become one flock, one shepherd.** [Jesus was speaking to the Jews, who had been frequently spoken of in Scripture as God's flock. The other sheep were Gentiles. They are spoken of as scattered sheep, and not as flocks, because with them there was no unity. Here, as everywhere, the truth breaks through, revealing Christ as the world's Redeemer, who would break down the middle wall of partition between Jew and Gentile, and cause all true worshipers to have a common relationship to one Master.] **17 Therefore doth the Father love me, because I lay down my life, that I may take it again.** [Jesus did not permit his life to be sacrificed so as to become cast away, but to be raised again as an earnest of the resurrection of all flesh.] **18 No one taketh it away from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment received I from my Father.** [This shows that his death was voluntary, and with the resurrection which followed, it was in full and perfect accordance with his original commission or commandment from the Father.] **19 There arose a division again among the Jews because of these words.** [The word "again" refers to John vii. 43 and ix. 16.] **20 And many of them said, He hath a demon, and is mad; why hear ye him?** [The theory that demons could produce supernatural effects (Matt. xii. 24) formed a handy device for explaining away the miracles of Christ.] **21 Others said, These are not the sayings of one possessed with a demon. Can a demon open the eyes of the blind?** [These defenders refer to the well-remembered cure of the man born blind, and argue, as he did, that a demoniac could not work such a miracle. They fail, however, to make a positive confession of faith in Jesus.]

Study Questions:

1. Tell and explain the parable of the shepherd.
 - a. Explain the sheepfold with its door and doorkeeper (porter). How did the shepherd take his sheep from the sheepfold? How did a thief or robber take sheep from the sheepfold?
 - b. Shepherds in the east lead their sheep and do not drive their sheep. How does this exemplify Christ's work and our relation to him?
 - c. Would the sheep follow a stranger? What would they do?
 - d. How do the teachings in this parable apply to us today?
2. Did the people understand the parable of the shepherd (vs. 6)? What two analogies (parables) did Jesus use to explain the parable of the shepherd (vs. 7-16)?
3. Tell and explain the parable of the door.
 - a. Why was Jesus the door and all that came before Him were thieves and robbers?
 - b. Why did the sheep hear Jesus but not hear all who came before Him?
 - c. What do the sheep obtain who entered in through Jesus?
 - d. How do the teachings in this parable apply to us today?

4. Tell and explain the parable of the good shepherd.
 - a. What was different about Jesus to differentiate Him as the good shepherd from a hired hand (hireling)? What does this difference exemplify in respect to Jesus' relationship with God and with us?
 - b. Why does the Father love Jesus?
 - c. Who are Jesus' sheep? How does Jesus know them and they know Him?
 - d. Who are the other sheep in John 10:16? When and how were they brought into the fold?
 - e. What is the "one flock"?
 - f. How do the teachings in this parable apply to us today?
5. Was Jesus' life taken from Him on the cross or did He voluntarily give it up?
6. Why did Jesus have the power to lay down His life and the power to resurrect from the dead?
7. What division arose among the Jews? What were the arguments on both sides?

LXXXIII.

MISSION AND RETURN OF THE SEVENTY.

(Probably in Judæa, October, A. D. 29.)

‘LUKE X. 1-24.

Bible Text:

1 Now after these things the Lord appointed seventy 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 indeed is plenteous, but the laborers are few: pray ye therefore the Lord of the harvest, that he send forth laborers into his harvest. 3 Go your ways; behold, I send you forth as lambs in the midst of wolves. 4 Carry no purse, no wallet, no shoes; and salute no man on the way. 5 And into whatsoever house ye shall enter, first say, Peace *be* to this house. 6 And if a son of peace be there, your peace shall rest upon him: but if not, it shall turn to you again. 7 And in that same house remain, eating and drinking such things as they give: for the laborer is worthy of his hire. Go not from house to house. 8 And into whatsoever city ye enter, and they receive you, eat such things as are set before you: 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 wipe off against you: nevertheless 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. 13 Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty 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 But it shall be more tolerable for Tyre and Sidon in the judgment, than for you. 15 And thou, Capernaum, shalt thou be exalted unto heaven? thou shalt be brought down unto Hades. 16 He that heareth you heareth me; and he that rejecteth you rejecteth me; and he that rejecteth me rejecteth him that sent me. 17 And the seventy returned with joy, saying, Lord, even the demons 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: and nothing shall in any wise hurt you. 20 Nevertheless 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 in the Holy Spirit, and said, I thank thee, O Father, Lord of heaven and earth, that thou didst hide these things from the wise and understanding, and didst reveal them unto babes: yea, Father; for so it was well-pleasing in thy sight. 22 All things have been delivered unto me of my Father: and no one knoweth who the Son is, save the Father; and who the Father is, save the Son, and he to whomsoever the Son willeth to reveal *him*. 23 And turning to the disciples, he said privately, Blessed *are* the eyes which see the things that ye see: 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.

Bible Text with Commentary:

1 Now after these things the Lord appointed seventy others [*i. e.*, other messengers in addition to the twelve apostles], **and sent them two and two before his face into every city and place, whither he himself was about to come.** [Luke has told us of the journey through Samaria to Jerusalem, and John has told us what occurred at the Feast of Tabernacles in Jerusalem. We learn from John also that Jesus was at the Feast of Dedication (John x. 22). The first feast was in October and the latter in December. Jesus evidently spent the time between these feasts in Judæa, making a tour of that province and sending the seventy before him, thus thoroughly evangelizing it as he had Galilee, by sending out the twelve.] **2 And he said unto them, The harvest indeed is plenteous, but the laborers are few: pray ye therefore the Lord of the harvest, that he send forth laborers into his harvest. 3 Go your ways; behold, I send you forth as lambs in the midst of wolves. 4 Carry no purse, no wallet, no shoes; and salute no man on the way.** [This last was probably a common direction in cases of haste (II. Kings iv. 29). Eastern salutations were tedious and overburdened with ceremony. Those in haste were excused from them.] **5 And into whatsoever house ye shall enter, first say, Peace be to this house. 6 And if a son of peace be there, your peace shall rest upon him: but if not, it shall turn to you again. 7 And in that same house remain, eating and drinking such things as they give** [they were not to give trouble and waste time by asking for better food]: **for the laborer 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: 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 wipe off against you: nevertheless 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.** [For comment, see pp. 362-365.] **13 Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty 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 But it shall be more tolerable for Tyre and Sidon in the judgment, than for you. 15 And thou, Capernaum, shalt thou be exalted unto heaven? thou shalt be brought down unto Hades.** [For comment on a similar passage, see pp. 286, 287.] **16 He that heareth you heareth me; and he that rejecteth you rejecteth me; and he that rejecteth me rejecteth him that sent me.** [For comment, see page 368.] **17 And the seventy returned with joy, saying, Lord, even the demons are subject unto us in thy name.** [The report of the seventy is more joyous than that of the twelve, for the sayings of the latter on their return were overshadowed by the news of John the Baptist's death.] **18 And he said unto them, I beheld Satan fallen as lightning from heaven.** [This may be translated "I was beholding Satan fallen as lightning falls from heaven." The sense indicates that the words refer to the victories over the unclean spirits just reported by the seventy. In their successes Jesus saw Satan falling from lofty heights with the swiftness of lightning. The overthrow of Satan was then in progress--John xvi. 11; xii. 31.] **19 Behold, I have given you authority to tread upon serpents and scorpions, and over all the power of the enemy: and nothing shall in any wise hurt you.** [While the messengers of Christ were, no doubt, literally protected from the poisons of reptiles, etc. (Acts xxviii. 3-6), serpents and scorpions are here to be taken as emblematic of the powers of evil.] **20 Nevertheless in this rejoice not, that the spirits are subject unto you; but rejoice that your names are written in heaven.** [Your joy in visible and temporal success, and in the subjection to you of the powers of evil, is not to be compared to the joy that you have the prospect of heaven.] **21 In that same hour he rejoiced in the Holy Spirit, and said, I thank thee, O Father, Lord of heaven and earth, that thou**

didst hide these things from the wise and understanding, and didst reveal them unto babes: yea, Father; for so it was well-pleasing in thy sight. 22 All things have been delivered unto me of my Father: and no one knoweth who the Son is, save the Father; and who the Father is, save the Son, and he to whomsoever the Son willeth to reveal him. [For comment, see pp. 288, 289.] **23 And turning to the disciples, he said privately, Blessed are the eyes which see the things that ye see: 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.** [For comment, see p. 332.]

Study Questions:

1. How many messengers did Jesus appoint to go ahead of Him and preach? What is significant about this number?
 - a. How were they grouped?
 - b. For what were they to pray?
2. What instruction did Jesus give them before sending them out? How was this similar to His instructions to the apostles before sending them out to preach?
 - a. What does Jesus mean when saying that He was sending them out as lambs in the midst of wolves?
 - b. Explain the message Jesus commanded the seventy to preach?
 - c. What would happen to the cities that rejected them?
 - d. Whom did the people hear when they heard the seventy? Whom did the people reject when they rejected the seventy?
3. When the seventy returned from their missionary journey, what was their attitude and what did they report to Jesus?
 - a. What does Jesus mean, saying that He was watching Satan fall from heaven like lightening?
 - b. What authority had Jesus given the seventy?
4. Why were the seventy not to rejoice over the supernatural power given them? In what were they to rejoice?
 - a. In what way should we rejoice in the same way today?
5. Jesus rejoiced in the Holy Spirit. What does this mean and how is it applicable to us today?
 - a. What did Jesus pray when rejoicing in the Holy Spirit? Explain the prayer and how it reflects the meaning of rejoicing in the Holy Spirit?
 - b. In what way had all things been delivered (handed over) to Jesus by God?
6. What did Jesus say to the disciples after completing His prayer?
 - a. Why were they blessed? In what way are we similarly blessed?

LXXXIV.

PARABLE OF THE GOOD SAMARITAN.

(Probably Judæa.)

‘LUKE X. 25-37.

Bible Text:

‘25 And behold, a certain lawyer stood up and made trial of him, saying, Teacher, 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 God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself. 28 And he said unto him, Thou hast answered right: this do, and thou shalt live. 29 But he, desiring to justify himself, said unto Jesus, And who is my neighbor? 30 Jesus made answer and said, A certain man was going down from Jerusalem to Jericho; and he fell among robbers, who both stripped him and beat him, and departed, leaving him half dead. 31 And by chance a certain priest was going down that way: 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: 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 shillings, 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 neighbor unto him that fell among the robbers? 37 And he said, He that showed mercy on him. And Jesus said unto him, Go, and do thou likewise.

Bible Text with Commentary:

‘25 And behold, a certain lawyer stood up and made trial of him, saying, Teacher, what shall I do to inherit eternal life? [For the term lawyer see pp. 313, 314, The lawyer wished to make trial of the skill of Jesus in solving the intricate and difficult question as to how to obtain salvation. Jesus was probably teaching in some house or courtyard, and his habit of giving local color to his parables suggests that he was probably in or near Bethany, through which the road from Jerusalem to Jericho passes. The lawyer stood up to attract attention to himself, and thus give emphasis to his question and its answer.] 26 And he said unto him, What is written in the law? how readest thou? [Looking upon Jesus as a sabbath-breaker and a despiser of tradition, the lawyer no doubt expected that Jesus would lay down some new rule for obtaining salvation. If so, he was surprised to be thus referred to the law of Moses for his answer.] 27 And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself. [Deut. vi. 4, 5; Lev. xix. 18. Having made himself conspicuous by standing up, the lawyer had to give the best answer he knew or sully his own reputation for knowledge. He therefore gives the two great laws which comprise all other laws.] 28 And he said unto him, Thou hast answered right: this do, and thou shalt live. [The lawyer had asked his question simply as a test. With him the law was simply matter for speculation and theory, and the word "do" was very startling. It showed the difference between his

and the Master's views of the law. He had hoped by a question to expose Jesus as one who set aside the law, but Jesus had exposed the lawyer as one who merely theorized about the law, and himself as one who advocated the doing of the law.] **29 But he, desiring to justify himself, said unto Jesus, And who is my neighbor?** [He could justify his conduct if permitted to define the word "neighbor." He asked his question, therefore, in the expectation of securing such a definition of the word as would enable him to maintain his public standing and quiet his conscience.] **30 Jesus made answer and said, A certain man [evidently a Jew, for otherwise the nationality would have been specified] was going down from Jerusalem to Jericho; and he fell among robbers, who both stripped him and beat him, and departed, leaving him half dead.** [The road from Jerusalem to Jericho is eighteen miles long, and descends about 3,500 feet. About two miles from Jerusalem it passes through the village of Bethany, and for the rest of the eighteen miles it passes through desolate mountain ravines without any habitation save the inn, the ruins of which are still seen about half way to Jericho. This district from that time till the present has been noted for robberies, and Jerome tells that the road was called the "bloody way."] **31 And by chance a certain priest was going down that way** [a very natural thing for a priest to do, for there was a very large priestly settlement at Jericho]: **and when he saw him, he passed by on the other side.** [He did this although the law commanded mercy and help to a neighbor--Ex. xxiii. 4; Deut. xxii. 1-4.] **32 And in like manner a Levite also** [A temple minister. The tribe of Levi had been set apart by God for his service], **when he came to the place, and saw him, passed by on the other side.** [In the priest and Levite the lawyer saw the picture of his own life, for he saw in them those who knew the law, but did not practice it. There may have been many excuses for this neglect of the wounded man: danger, haste, dread of defilement, expense, but Jesus does not consider any of them worth mentioning.] **33 But a certain Samaritan** [the hereditary enemy of the Jew--John iv. 9], **as he journeyed, came where he was: 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** [the ordinary remedies for wounds--Isa. i. 6]; **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 shillings** [the shilling or denarius was worth about seventeen cents, but it represented the price of a day's labor], **and gave them to the host** [the inn-keeper], **and said, Take care of him; and whatsoever thou spendest more, I, when I come back again, will repay thee.** [The compassion of the Samaritan bore full fruitage. However heterodox he was, he was after all a worshiper of Jehovah and more orthodox at heart than either the priest or the Levite. Though it was not customary for an inn-keeper to furnish food either for man or beast, he could do so if he chose out of his own stores. The scant cash left by the Samaritan indicates a poverty which made his charity the more praiseworthy. His eye and heart and hand and foot and purse were all subservient to the law of God.] **36 Which of these three, thinkest thou, proved neighbor unto him that fell among the robbers?** [Instead of answering didactically, "Everybody is your neighbor," Jesus had incarnated the law of neighborliness in the good Samaritan, and had made it so beautiful that the lawyer could not but commend it even when found in a representative of this apostate race. He showed, too, that the law was not for casuistry but for practice.] **37 And he said, He that showed mercy on him.** [The lawyer avoided the name Samaritan so distasteful to his lips. Jesus gave countenance to no such racial prejudice, even though the Samaritans had rejected him but a few weeks before this--Luke ix. 53.] **And Jesus said unto him, Go, and do thou likewise.** [All the laws and teachings of God are to be generously interpreted (Matt. v. 43, 44) and are to be embodied in the life--Matt. vii. 24-27.]

Study Questions:

1. What question did the lawyer ask Jesus? Why did he ask it?
 - a. Why was this question a test?
2. What was Jesus' answer to the lawyer's question?
 - a. Why was Jesus' answer a good answer in this situation?
 - b. What can we learn from Jesus' answer that can help us in answering people's questions concerning salvation today?
3. Why did the lawyer ask, "Who is my neighbor?" Explain.
 - a. What was Jesus' answer?
4. In the parable, who proved to be a neighbor to the man who fell into the robbers hands? Why?
 - a. What is compassion and how does it relate to mercy? If we are compassionate and merciful, will we prove to be neighbors to our fellow man?

LXXXV.

JESUS THE GUEST OF MARTHA AND MARY.

(Bethany, near Jerusalem.)

☞LUKE X. 38-42.

Bible Text:

☞38 Now as they went on their way, he entered into a certain village: and a certain woman named Martha received him into her house. 39 And she had a sister called Mary, who also sat at the Lord's feet, and heard his word. 40 But Martha was cumbered 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, Martha, Martha, thou art anxious and troubled about many things: 42 but one thing is needful: for Mary hath chosen that good part, which shall not be taken away from her.

Bible Text with Commentary:

☞38 Now as they went on their way [he was journeying through Judæa, attended by the twelve], **he entered into a certain village** [It was the village of Bethany (John xi. 1), which was on the eastern slope of the Mount of Olives, less than two miles from Jerusalem]: **and a certain woman named Martha received him into her house. 39 And she had a sister called Mary, who also sat at the Lord's feet, and heard his word.** [Sitting at the feet was the ancient posture of pupils (Acts xxii. 3). Martha honored Christ as a *Guest*, but Mary honored him as a Teacher.] **40 But Martha was cumbered about much serving** [she was evidently preparing an elaborate repast, and was experiencing the worry and distraction which usually accompanies such effort]; **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.** [Martha so forms her appeal to Christ as to make it a covert insinuation that Mary would not listen to *her* requests.] **41 But the Lord answered and said unto her, Martha, Martha, thou art anxious and troubled about many things** [By thus repeating the name, Jesus tempered the rebuke. See also Luke xxii. 31; Acts ix. 4]: **42 but one thing is needful** [*I.e.*, one duty or privilege is pre-eminent. Bread for the body may be important, but food for the soul is, after all, the one thing needful]: **for Mary hath chosen that good part, which shall not be taken away from her.** [The expression "good part" is an allusion to the portion of honor sent to the principal guest at a banquet. Its use shows that Jesus had food in mind when he used the expression "one thing is needful," and that he was contrasting spiritual nourishment with physical. The description of the two sisters here tallies with that given at John xii. 2, 3, for there Martha serves and Mary expresses personal devotion. Our Lord's rebuke is not aimed at hospitality, nor at a life full of energy and business. It is intended to reprove that fussy fretfulness which attempts many unneeded things, and ends in worry and fault-finding. It does not set a life of religious contemplation above a life of true religious activity, for contemplation is here contrasted with activity put forth with a faulty spirit. The trend of New Testament teaching shows that a man must be a *doer* as well as a *hearer* of the Word.]

Study Questions:

1. Where was Jesus? What was Jesus, Martha, and Mary doing?
 - a. What should Martha have been doing? Why?
2. What did Martha ask Jesus to do? What was Jesus' response?
3. What was Jesus referencing when He said that Mary had "chosen the good part, which shall not be taken away"?
 - a. What does this mean in respect to Martha's choice to be worried and anxious about serving food?
 - b. In what way does this apply to us today? Give examples.

LXXXVI.

PRAYER TAUGHT AND ENCOURAGED.

(Probably Judæa.)

LUKE XI. 1-13.

Bible Text:

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, Father, Hallowed be thy name. Thy kingdom come. **3** Give us day by day our 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. **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: 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 as many as he needeth. **9** And I say unto you, Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you. **10** For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened. **11** And of which of you that is a father shall his son ask a 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?

Bible Text with Commentary:

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. [Jesus had already taught his disciples how to pray in the Sermon on the Mount. This disciple probably thought that the prayer already taught was too brief to be sufficient, especially as Jesus often prayed so long. It was customary for the rabbis to give their disciples forms of prayer, and the Baptist seems to have followed this practice, though the prayer taught by him appears soon to have been forgotten.] **2** And he said unto them, When ye pray, say, Father, Hallowed be thy name. Thy kingdom come. **3** Give us day by day our 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. [The form given by Matthew is fuller than this. See pp. 252-254. The variation of the two prayers is an evidence of the independence of the two Gospels. In the prayer as usually publicly repeated, the word "trespasses" is often used in place of the word "debts." This is a remnant of Tyndale's translation (A.D. 1526) which has been preserved and handed down in the Episcopal Liturgies. Tyndale renders Matthew as follows: "And forgive us our trespasses even as we forgive them which trespass vs."] **5** And he said unto them, Which of you shall have a friend, and shall go unto him at midnight [a most unseasonable hour], 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

[In the summer Orientals often travel by night to avoid the heat of the day, and the customs of the land then made hospitality so obligatory that the greatest inconvenience and deepest poverty did not excuse one from practicing it. The occasion here described would call for three loaves, that the host and the guest might each have one, and that there might be one in reserve as an evidence of liberality]; **7 and he from within shall answer and say, Trouble me not: the door is now shut, and my children are with me in bed; I cannot rise and give thee?** [The man within does not use the word "friend." His answer is blunt and discouraging. In the house of a laboring man, the family all sleep in one room. The pallets, or thin mattresses, are spread upon the divan, or raised platform, which passes around the room next to the wall. Where there was no divan they were spread upon the floor. For a father to rise and grope about in the dark that he might unbolt the door and find the required bread was indeed no slight trouble. He would be apt to step upon, or otherwise disturb, the sleeping children.] **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 as many as he needeth.** [Friendship should have prompted the man to supply his friend. It failed, however; yet the bread was given to get rid of a noisy beggar, to be rid of whom all the bread in the house would be willingly sacrificed if necessary. If a selfish man can be thus won by importunity, much more can a generous God, whose reluctance is never without reason, and whose ever-present desire is to bless. Idle repetition of prayers is forbidden; but persistence and importunity are encouraged. See Isa. xlii. 6; Gen. xviii. 23-33; Matt. xv. 27, 28.] **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 a 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, knowhow to give good gifts unto your children, how much more shall *your* heavenly Father give the Holy Spirit to them that ask him?** [The substance of this passage is recorded by Matthew as a portion of the Sermon on the Mount. See pp. 264, 265. Verse 12 is peculiar to Luke, and in verse 13 Matthew has "good things" where Luke has "Holy Spirit." The Holy Spirit is the best of all gifts, being as necessary to the soul as food to the body. The scorpion is an insect somewhat similar to a small lobster. It is two or three inches long, and has a sting at the end of its tail which is about as severe as that of a wasp. The old commentators tell us that the white scorpion, when rolled up, closely resembled an egg.]

Study Questions:

1. What was Jesus doing? What did one of His disciples ask Him?
2. How did Jesus teach them to pray? Is this a good way for us to teach others to pray?
3. What can we learn about prayer from Jesus' prayer?
4. What do we learn about prayer from Jesus' teachings in Luke 11:5-13? Explain the analogy of a man asking to borrow three loaves at midnight.
5. Explain Luke 11:9.
 - a. What does this teach us about prayer?
 - b. What, if any, are the limitations God has set upon giving us the things for which we ask?
6. What does Jesus mean, saying that our heavenly Father will give the Holy Spirit to them that ask Him?

LXXXVII.

SABBATH HEALING. MUSTARD SEED AND LEAVEN.

(Probably Peræa.)

°LUKE XIII. 10-21.

Bible Text:

°10 And he was teaching in one of the synagogues on the sabbath day. 11 And behold, a woman that 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: 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, answered and said to the multitude, There are six days in which men ought to work: in them therefore come and be healed, and not on the day of the sabbath. 15 But the Lord answered him, and said, Ye hypocrites, doth not each one of you on the sabbath loose his ox or his ass from the stall, 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: 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. 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 measures of meal, till it was all leavened.

Bible Text with Commentary:

°10 And he was teaching in one of the synagogues on the sabbath day. [Our Lord's habit of teaching in the synagogue, which had been for some time interrupted by his retirement, had probably been revived during the mission of the seventy.] 11 And behold, a woman that had a spirit of infirmity eighteen years; and she was bowed together, and could in no wise lift herself up. [The use of the word "spirit" in this verse indicates that the curvature of the spine which afflicted this woman was attributed to demoniacal agency.] 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: 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, answered and said to the multitude, There are six days [quite enough] in which men ought to work: in them therefore come and be healed, and not on the day of the sabbath. [There is not evidence that the woman came with any intention of being healed, nor was the ruler angry at her, but at Jesus. Too cowardly to openly rebuke Jesus, the ruler fell to reprimanding the people, and thus indirectly censuring the Lord.] 15 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 stall, and lead him away to watering? [The word "hypocrite" was among the strongest ever used by our Lord. He here applies it to the whole class to whom the ruler belonged and for whom he was the spokesman--the class

who are mentioned as "adversaries" in verse 17. Their hypocrisy appears in two ways: 1. They were disguising their hatred toward Christ under a pretended zeal for the Sabbath. 2. Their zeal for the Sabbath was at no time sincere, for they favored indulgence where their own interests were involved, but applied their Sabbath rules sharply where others were concerned. It was their tradition and not the Sabbath which Jesus had broken, and he here attempts no other justification of himself than to show that he is guiltless under a fair application of their own precedents.] **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?** [Taking their own conduct on the Sabbath day as the basis for his justification, Jesus presents three contrasts, each of which made his action better than theirs: 1. He had blessed the woman instead of an ox. 2. He had loosed from a disease instead of from a comfortable stall. 3. He had relieved a waiting of eighteen years' standing instead of one of some few hours' duration--the brief time since the watering of the morning. He mentions the woman's descent from Abraham because, according to their ideas, it made her worthy of every consideration. In attributing the infirmity to Satan he acknowledges the action of the demon as Satan's agent. Disease were not infrequently ascribed to Satan and the demons--Acts x. 38; II. Cor. xii. 7.] **17 And as he said these things, all his adversaries were put to shame: and all the multitude rejoiced for all the glorious things that were done by him.** [The people rejoiced not only in the miracle, but in that wisdom which silenced the narrow-minded rulers. The triumph which they rejoiced in was but a slight foretaste of the victories to come, and to point out the nature of those victories the Lord spoke the two parables which follow.] **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. 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 measures of meal, till it was all leavened.** [For comment, see pp. 337, 338.]

Study Questions:

1. Where was Jesus and what was He doing when He healed the woman?
 - a. What was wrong with the woman who was healed?
2. What did Jesus say and do when healing the woman?
3. What was the ruler of the synagogue's response? Explain.
4. What was Jesus' response to the ruler of the synagogue? Why did Jesus call them hypocrites?
 - a. What resulted from Jesus' response?
5. Explain the two parables Jesus told to explain the kingdom of heaven. How do the parables relate to what had just happened?

LXXXVIII.

FEAST OF THE DEDICATION. THE JEWS ATTEMPT
TO STONE JESUS AND HE RETIRES TO PERÆA.

(Jerusalem and beyond Jordan.)

^dJOHN X. 22-42.

Bible Text:

^d22 And it was the feast of the dedication at Jerusalem: 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: 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: 28 and I give unto them eternal life; and they shall never perish, and no one shall snatch them out of my hand. 29 My Father, who hath given *them* unto me, is greater than all; and no one is able to snatch *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 showed 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? 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 sanctified 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 ye believe not me, believe the works: that ye may know and understand that the Father is in me, and I in the Father. 39 They sought again to take him: and he went forth out of their hand. 40 And he went away again beyond the Jordan into the place where John was at first baptizing; and there he abode. 41 And many came unto him; and they said, John indeed did no sign: but all things whatsoever John spake of this man were true. 42 And many believed on him there.

Bible Text with Commentary:

^d22 And it was the feast of the dedication at Jerusalem: 23 it was winter; and Jesus was walking in the temple in Solomon's porch. [The feast of dedication was one of eight days' duration and began upon the 25th Chisleu, which, according to the calculation of M. Chevannes, fell upon the nineteenth or twentieth of December, A.D. 29. The feast was kept in honor of the renovation and purification of the temple in the year B.C. 164, after it had been desecrated by the Syrians under Antiochus Epiphanes (I. Macc. i. 20-60; iv. 36-59; II. Macc. x. 1-8; Jos. Ant. xii. 7. 6, 7). As this feast was commemorative of national deliverance, the rulers considered it an opportune time to tempt Jesus to declare himself to be the Messiah, or coming Deliverer from the present Roman oppression. We are told that it was winter, that we may understand why Jesus walked under cover in Solomon's porch. This was a colonnade on the east side of the temple court, the name probably being derived from the wall against which it was built, which Josephus tells us was the work of Solomon--Jos. Ant. xx. 9. 7.] 24 The Jews therefore came round

about him [as if to detain him until he answered], **and said unto him, How long dost thou hold us in suspense? If thou art the Christ, tell us plainly.** [The previous conduct and temper of the questioners, together with the context (which includes an attempt to stone, followed by an effort to arrest), shows that this question was asked for the purpose of committing Jesus to an open declaration which might be used as an accusation against him.] **25 Jesus answered them, I told you, and ye believe not: the works that I do in my Father's name, these bear witness of me.** [Jesus was the Christ of the Old Testament, but not the Christ of Pharisaic hopes. Had he assumed to himself in their presence the *title* of Christ, it would have led them to false expectations. By his declarations and works Jesus had repeatedly published and proved to all his claims to be the true Messiah. He had, at the feast of tabernacles, set himself forth as the Good Shepherd, and on other occasions as the Son of God, etc. (John v. 19; viii. 36, 56). Had they understood or received the Old Testament ideal of the Messiah, they could not have failed to understand his claims.] **26 But ye believe not, because ye are not of my sheep.** [Failure to be Christ's sheep was not the cause, but the evidence, of their unbelief.] **27 My sheep hear my voice, and I know them, and they follow me: 28 and I give unto them eternal life; and they shall never perish, and no one shall snatch them out of my hand.** [The thought here is similar to that set forth on pp. 469, 470.] **29 My Father, who hath given them unto me, is greater than all; and no one is able to snatch them out of the Father's hand.** [This passage is taken by Calvinists as asserting the doctrine of the impossibility of apostasy. It is certainly a strong assurance that the Christian may expect to succeed in fighting the good fight. It may be taken in connection with Rom. viii. 38, 39; but both passages must be interpreted in the light of Heb. vi. 4-8. We can not be taken from God against our will; but our will, being free, we may choose to leave him. We can not be protected against ourselves in spite of ourselves. If that were so, no one could be lost.] **30 I and the Father are one.** [This assertion as to the unity of power residing in the hand brings forward the idea of the general unity which subsists between the Father and the Son. This unity Jesus asserts fully, without limitation or restriction; the unity of interest, design and essence are all included. It is the advance from an assertion of special unity to an assertion of general unity.] **31 The Jews took up stones again to stone him.** [They prepared to act on Lev. xxiv. 14-16, and a precedent as to it found at I. Kings xxi. 10; though the right to stone for blasphemy was now abrogated by the Roman dominion. The repairs and enlargements then going on in the temple no doubt supplied an abundance of missiles. The word "again" refers back to John viii. 59.] **32 Jesus answered them, Many good works have I showed 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.** [Jesus, conscious that he was living the divine life, endeavored to arouse the Jews to a consciousness of that life by asking them to point out what part of it offended them. It was a demand that his claim to be divine be tested and judged by his *life*. But the Jews insisted upon judging him by his *words* without in any way taking his life into account. Jesus urged that a divine claim was made good by a divine life, but they replied that a divine claim issuing from a human body was blasphemy.] **34 Jesus answered them, Is it not written in your law [Ps. lxxxii. 6. The whole Old Testament not infrequently is thus designated as the "law"], I said, Ye are gods? 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 sanctified and sent into the world, Thou blasphemest; because I said, I am the Son of God?** [Since the civil rulers of a land are ordained of God (Rom. xiii. 1-7; I. Sam. xxiv. 6, 7), they were regarded as God's delegates or ministers, and as such the inspired Psalmist addresses them, calling them gods. Compare also Ex. xxii. 28. If it was not blasphemy to call those gods who so remotely represented the Deity, how much less did Christ blaspheme in taking unto himself a title to which he had a better right than they, even in the

subordinate sense of being a mere messenger. The expression "word of God" is equivalent to "commission from God." Compare Luke iii. 2, where John was commissioned. The Jews regarded the Scripture as final authority. Jesus asserted this view by stating that the Scripture could not be broken; that is, could not be undone or set aside. We may regard Jesus as here ratifying their view, since he elsewhere concurred in it--see Matt. v. 19.] **37 If I do not the works of my Father, believe me not. 38 But if I do them, though ye believe not me, believe the works: that ye may know and understand that the Father is in me, and I in the Father.** [Having set aside their false judgment which was based upon his mere words, Jesus again bids them to consider his works or manner of life.] **39 They sought again to take him: and he went forth out of their hand.** [The calm reasoning of Jesus cooled their violence, and so far changed their evil designs that they now sought to arrest him that they might bring him before the Sanhedrin. The word "again" refers back to John vii. 30, 32, 44.] **40 And he went away again beyond the Jordan into the place where John was at first baptizing; and there he abode.** [The word "again" either refers to John i. 28, or else it refers to some former escape beyond the Jordan not recorded by John, but by one of the other evangelists. The supplementary nature of John's Gospel makes this latter view somewhat plausible.] **41 And many came unto him; and they said, John indeed did no sign: but all things whatsoever John spake of this man were true.** [John at first baptized "in the wilderness of Judæa," and afterwards at Bethany and Ænon. The presence of Jesus in this place recalled to the minds of the people the work of the Baptist and his testimony concerning Jesus. They had held John to be a prophet, yet when they searched for his credentials as a prophet, they found them inextricably intertwined with the claims of Jesus. John had failed to prove himself a prophet by miracles and signs--the accustomed credentials. But he had done so by his predictions which had come true, and all of these predictions related to Jesus.] **42 And many believed on him there.** [The word "there" stands in contrast to Jerusalem, which rejected Jesus.]

Study Questions:

1. What was the feast of dedication? What time of year did it occur?
2. Where was Jesus when the Jews gathered around Him?
3. What did the Jews ask Jesus?
 - a. What was Jesus' answer?
 - b. Why was Jesus' answer a very wise answer?
4. Why didn't the Jews believe?
 - a. Who are Jesus' sheep?
 - b. What security do Jesus' sheep have? Does Jesus teach once saved always saved? Explain.
5. What question did Jesus ask the Jews when they tried to stone Him? Explain the significance of the question.
 - a. Why did the Jews say that they picked up stones to stone Jesus? Explain Jesus' rebuttal.
 - b. What did Jesus tell the Jews to believe even if they did not believe Him? Explain.
 - c. If the Jews believed the works done by Jesus, what would they know?
6. What is significant concerning Jesus' statement, "Scripture cannot be broken" (Jn. 10:35).
7. Where did Jesus go after they tried to take Him again?
 - a. Why did many people believe in Jesus there?

LXXXIX.

THE STRAIT GATE. WARNED AGAINST HEROD.

(Peræa.)

LUKE XIII. 22-35.

Bible Text:

22 And he went on his way through cities and villages, teaching, and journeying on unto Jerusalem. 23 And one said unto him, Lord, are they few that are saved? And he said unto them, 24 Strive to enter in by the narrow door: 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. 28 There shall be the weeping and the 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 sit down in the kingdom of God. 30 And behold, there are last who shall be first, and there are first who shall be last. 31 In that very hour there came certain Pharisees, saying to him, Get thee out, and go hence: for Herod would fain kill thee. 32 And he said unto them, Go and say to that fox, Behold, I cast out demons and perform cures to-day and to-morrow, and the third *day* I am perfected. 33 Nevertheless I must go on my way to-day and to-morrow and the *day* following: for it cannot be that a prophet perish out of Jerusalem. 34 O Jerusalem, Jerusalem, that 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*: 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.

Bible Text with Commentary:

22 And he went on his way through cities and villages, teaching, and journeying on unto Jerusalem. [This verse probably refers back to verse 10, and indicates that Jesus resumed his journey after the brief rest on the Sabbath day when he healed the woman with the curvature of the spine.] 23 And one said unto him, Lord, are they few that are saved? [It is likely that this question was asked by a Jew, and that the two parables illustrating the smallness of the kingdom's beginning suggested it to him. The Jews extended their exclusive spirit even to their ideals of a world to come, so that they believed none but the chosen race would behold its glories. The circumstances attending to the conversion of Cornelius, recorded in Acts, show how this exclusiveness survived even among Jewish Christians. The questioner wished Jesus to commit himself to this narrow Jewish spirit, or else to take a position which would subject him to the charge of being unpatriotic.] And he said unto them, 24 Strive [literally, agonize] to enter in by the narrow door: for many, I say unto you, shall seek to enter in, and shall not be able. [Jesus answers that *many* shall be excluded from the kingdom, and that the questioner, and all others who hear,

need to exercise themselves and give the matter their own personal attention lest they be among that many. The passage should be compared with that in Matthew, p. 266. There one enters by a narrow gate upon a narrow road, indicating the strictness of the Christian life. Here one enters by a narrow door upon a season of festivity, indicating the joyous privileges of a Christian life.] **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** [This verse gives the reason why one should strive to enter in. The *time* for entrance is limited, and he must get in before it expires; for when the limited time has passed, he can not enter, no matter how earnestly he may seek or strive. Our Lord pictures a householder who refuses to receive any guest that has shown contempt for his feast by coming late. The strict spirit of the Lord in giving his invitation is indicated by the phrase "narrow door," but the phrase includes more than this, for those who would strive must not only be prompt to act, but must be painstaking so as to act intelligently, and of obedient spirit so as to act acceptably]; **26 then shall ye begin to say** [in answer to the Lord's statement that he does not know them], **We did eat and drink in thy presence, and thou didst teach in our streets** [Thus they idly urged their privileges to him who was condemning them for having neglected to make a proper use of those privileges. Had these privileges been valued and improved, the clamoring outcasts would have been inside and not outside the door]; **27 and he shall say, I tell you, I know not whence ye are; depart from me, all ye workers of iniquity.** [Thus pleading avails not. The door would not be narrow if it opened to excuses.] **28 There shall be the weeping and the 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.** [See pp. 273 and 274.] **29 And they shall come from the east and west, and from the north and south, and shall sit down in the kingdom of God.** [See p. 273.] **30 And behold** [little as you may think it], **there are last who shall be first, and there are first who shall be last.** [A familiar proverb of Christ's (Matt. xix. 30; xx. 16), to be interpreted by such passages as Matt. xxi. 31 and Rom. ix. 30, 31. The Jew who thought the Gentile had no hope at all, and that he himself was sure of salvation, would be surprised to find that his opinion was the very reverse of the real fact as time developed it.] **31 In that very hour there came certain Pharisees, saying to him, Get thee out, and go hence: for Herod would fain kill thee.** [This shows that Jesus was in the territory of Herod Antipas, and hence probably in Peræa. The Pharisees, no doubt, wished to scare Jesus that they might exult over his fright. We might suppose, too, that their words were untrue, were it not that Jesus sends a reply to Herod. Herod long desired to see Jesus (Luke ix. 9; xxiii. 8), but it was not likely that he desired to put him to death. He was, doubtless, glad enough to get Jesus out of his territory, lest he might foment an uprising, and to this end he employed this strategy of sending messengers to warn Jesus under the guise of friendship.] **32 And he said unto them, Go and say to that fox** [*i.e.*, say to that crafty, sly fellow. The fox is a type of craftiness and treachery. We have no other instance where Jesus used such a contemptuous expression; but Herod richly merited it. An Idumæan by his father, a Samaritan by his mother, a Jew by profession, and a heathen by practice, he had need to be foxy by nature. And he was even now playing the fox in sending these messengers], **Behold, I cast out demons and perform cures to-day and to-morrow, and the third day I am perfected.** **33 Nevertheless** [although I know what lies before me] **I must go on my way to-day and to-morrow and the day following: for it cannot be that a prophet perish out of Jerusalem.** [Wieseler, Meyer, Alford, and other able commentators think that the days mentioned in this difficult passage are literal days. If the language is to be thus construed, the saying amounts to a promise to leave Herod's territory in three days. Such construction, however, is not consistent with the elevation of the sentiment and the solemnity of its repetition. Three days are thus sometimes used

proverbially to designate a short time (Hos. vi. 2), and they are unquestionably so used here. The meaning then is this: "For a little while I liberate and heal and abide in your territory to disturb your peace. But in a few days I shall be perfected in my office as a liberator and healer, after which I shall be seen no more in your territory. And though I understand these plots against me, I must fill up my time and go on my course till I suffer martyrdom at Jerusalem, which has the gruesome honor of being the prophet-slaying city." This word "perfected" in this passage finds its complement in the "It is finished" of John xix. 30. Both the verbs are derived from the Greek word *telos*, which means end or completion. Compare also II. Cor. xii. 9; Phil. iii. 12; Heb. ii. 10; v. 8, 9; xi. 40. John the Baptist having perished at Machærus in Peræa is regarded as an exception to this rule and the prophets die at Jerusalem. The exception does not disprove the rule, if it be a true exception; which may be questioned, since John died at the hands of Herod and Herodias, neither of whom were, properly speaking Jews. John, therefore, died as a prophet to foreigners rather than as a prophet to the Jewish people.] **34 O Jerusalem, Jerusalem, that killeth the prophets, and stoneth them that are sent unto her! how often would I have gathered thy children [inhabitants] together, even as a hen gathereth her own brood under her wings, and ye would not!** [Jesus repeated these words again as recorded in Matt. xxiii. 37-39. With such beautiful imagery does Jesus set forth his tender love for the people of that city which he knew would soon compass his death.] **35 Behold, your house [temple] is left unto you desolate** [he was about to withdraw from the temple, which for centuries to come was to be visited by no heavenly messenger whatever]: **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.** [It is hardly possible that these words can refer to the triumphal entry for their fulfillment (Matt. xxi. 9). The use of them on that occasion may have had no reference to his prediction. They undoubtedly refer to the Parousia, or second coming of the Lord in his glory, before which time the Jews must turn and believe (Rom. xi. 25-27). Not until they were thus prepared would they again see him whom they were now rejecting.]

Study Questions:

1. What was Jesus doing when asked whether few are saved?
 - a. What was Jesus' answer to the question?
 - b. What do we learn about the kingdom from Jesus' answer?
2. Explain the analogy of the householder in Luke 13:25-30 as it relates to:
 - a. Jesus.
 - b. the kingdom.
 - c. the judgment.
 - d. eternal reward and eternal punishment.
3. What warning did some of the Pharisees issue to Jesus? Why might they have given this warning?
 - a. What was Jesus' reply to Herod's warning?
4. Explain Jesus' lament for Jerusalem in Luke 13:34-35.
 - a. When and why was her house left desolate? Explain.
 - b. Who were her children and what would Jesus have done for them? Why couldn't He do it?
 - c. What would they say before they saw Jesus again?

XC.

DINING WITH A PHARISEE. SABBATH HEALING
AND THREE LESSONS SUGGESTED BY THE EVENT.

(Probably Peræa.)

°LUKE XIV. 1-24.

Bible Text:

°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 that 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 an 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 that 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, sit not down in the chief seat; lest haply a more honorable 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: then shalt thou have glory in the presence of all that sit at meat with thee. 11 For everyone 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, call not thy friends, nor thy brethren, nor thy kinsmen, nor rich neighbors; 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: 14 and thou shalt be blessed; for they have not *wherewith* to recompense thee: for thou shalt be recompensed in the resurrection of the just. 15 And when one of them that sat at meat with him heard these things, he said unto him, Blessed is he that shall eat bread in the kingdom of God. 16 But he said unto him, A certain man made a great supper; and he bade many: 17 and he sent forth his servant at supper time to say to them that were bidden, Come; for *all* things are now ready. 18 And they all with one *consent* began to make excuse. The first said unto him, I have bought a field, and I must needs go out and see it; I pray thee have me excused. 19 And another said, I have bought five yoke of oxen, and I go to prove them; I pray thee have me excused. 20 And another said, I have married a wife, and therefore I cannot come. 21 And the servant came, and told his lord these things. Then the master of the house being angry said to his servant, Go out quickly into the streets and lanes of the city, and bring in hither the poor and maimed and blind and lame. 22 And the servant said, Lord, what thou didst command is done, and yet there is room. 23 And the lord said unto the servant, 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 that were bidden shall taste of my supper.

Bible Text with Commentary:

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. [The Pharisees were an unorganized party, hence their rulers were such not by *office*, but by influence. Those who were members of the Sanhedrin, or who were distinguished among the rabbis, might fitly be spoken of as rulers among them. The context favors the idea that Jesus was invited for the purpose of being watched--a carrying out of the Pharisaiic purpose declared at Luke xi. 53, 54. Bountiful feasts on the Sabbath day were common among the Jews; the food, however, was cooked the previous day in obedience to the precept at Ex. xvi. 23.] **2 And behold, there was before him a certain man that had the dropsy.** [The phrase "let him go" of verse 4 shows that the man was not a guest, but rather one who seems to have taken advantage of the freedom of an Oriental house to stand among the lookers-on. He may have been there purely from his own choice, but the evil intention with which Jesus was invited makes it highly probable that the man's presence was no accident, but part of a deep-laid plot to entrap Jesus.] **3 And Jesus answering** [replying to their unspoken thoughts, in which they were assuming that he would heal the sick man] **spake unto the lawyers and Pharisees, saying, Is it lawful to heal on the sabbath, or not? 4 But they held their peace.** [They evidently expected Jesus to act on the impulse, and were confused by his calm, deliberate question. If they declared it lawful, they defeated their plot, and if they said otherwise, they involved themselves in an argument with him in which, as experience taught them, they would be humiliated before the people. Hence, they kept silence, but their silence only justified him, since it was the duty of every lawyer to pronounce this act unlawful if it had been so.] **And he took him, and healed him, and let him go. 5 And he said unto them, Which of you shall have an 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.** [Here Jesus again asserts that the Sabbath law did not forbid acts of mercy. See pp. 212, 213, 215. Though silenced, the Pharisees relented not, either as to their bigotry or their hatred.] **7 And he spake a parable unto those that were bidden, when he marked how they chose out the chief seats** [The *triclinia*, or Grecian table, then in use had three sections which were placed together so as to form a flat-bottomed letter U. The space enclosed by the table was not occupied. It was left vacant that the servants might enter it and attend to the wants of the guests who reclined around the outer margin of the table. The central seat of each of these three sections were deemed a place of honor. This struggle for precedence was a small ambition, but many of the ambitions of our day are equally small]; **saying unto them, 8 When thou art bidden of any man to a marriage feast** [Jesus mentions another kind of feast than the one in progress, that he may not be needlessly personal], **sit not down in the chief seat; lest haply a more honorable man** [Phil. ii. 3] **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.** [Because when ousted from the top he would find every place full except the bottom.] **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: then shalt thou have glory in the presence of all that sit at meat with thee.** [The words here used by our Lord teach how to avoid earthly shame and to obtain worldly honor. But they form a parable which is intended to teach the great spiritual truth that true humility leads to exaltation.] **11 For everyone that exalteth himself shall be humbled; and he that humbleth himself shall be exalted.** [This is one of our Lord's favorite maxims (Luke xviii. 14; Matt. xxiii. 12). Both man and God look upon humiliation as the just punishment of pride; but it is a pleasure to every right-minded spirit to give joy to the humble by showing him respect and honor.] **12 And he said to him also that had bidden him, When thou makest a dinner or a supper, call not thy friends, nor**

thy brethren, nor thy kinsmen, nor rich neighbors; 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: 14 and thou shalt be blessed; for they have not *wherewith* to recompense thee: for thou shalt be recompensed in the resurrection of the just.** [According to the Oriental mode of speech Jesus here emphatically commands one course of action by prohibiting a contrary course. But his prohibition is not to be construed strictly. He does not forbid the exercise of social hospitality, but discountenances that interested form of it which seeks a return. His teaching is positive rather than negative, and should constrain us to live more for charity and less for sociability. Some think that this verse teaches that there shall be two resurrections, but the contrast is not between two *times*, but rather between two *parties* or divisions of one resurrection. If one has part in the resurrection of the just, he may expect recompense for his most trivial act. But if he be resurrected among the unjust, he need expect no reward, even for the most meritorious deeds of his whole life.] **15 And when one of them that sat at meat with him heard these things, he said unto him, Blessed is he that shall eat bread in the kingdom of God.** [The language of Christ implied that God himself would feast those who feasted the poor, and this implication accorded with the Jewish notion that the kingdom of God would be ushered in with a great festival. Inspired by this thought, and feeling confident that he should have been part of the festivities, this guest exclaimed upon the anticipated blessedness.] **16 But he said unto him, A certain man made a great supper; and he bade many: 17 and he sent forth his servant at supper time to say to them that were bidden, Come; for all things are now ready.** [The custom of sending a second invitation at the supper hour is a very old one (Esth. v. 8; vi. 14), and is still observed.] **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; I pray thee have me excused. 19 And another said, I have bought five yoke of oxen, and I go to prove them; I pray thee have me excused. 20 And another said, I have married a wife, and therefore I cannot come.** [These three excuses show: 1. That the guests had made their engagements, either for business or pleasure, without the least regard for the hour of the banquet; 2. That they set little value upon either the friendship or the feast of the one who had invited them. Moreover, the excuses progress in disrespect, for the first excuse is on the ground of necessity, the second simply offers a reason, and the third is almost impudent in its bluntness. Viewing the excuses spiritually, we note that each one contains an element of *newness*--new field, new oxen, new wife. Thus the things of the earth seem new and sweet in comparison with the gospel invitation. Again, all the excuses are trifling, for the parable is intended to teach that men forego their rights to heaven for trifles. Again, the "sacred hate" of Luke xiv. 25, 26 would have eliminated all these excuses. Possibly Paul had this parable in mind when he wrote I. Cor. vii. 29-33. The three excuses warn us not to be hindered by 1. the love of possessions; 2. the affairs of business; 3. Our social ties.] **21 And the servant came, and told his lord these things. Then the master of the house being angry said to his servant, Go out quickly into the streets and lanes of the city, and bring in hither the poor and maimed and blind and lame. 22 And the servant said, Lord, what thou didst command is done, and yet there is room. 23 And the lord said unto the servant, 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 that were bidden shall taste of my supper.** [We have a preliminary or general invitation followed by three special invitations. We may regard the general invitation as given by Moses and the prophets in the ages before the feast was prepared. Then the first special one would be given by John the Baptist and Christ to the Jewish nation in the first stages of Christ's ministry. The second special invitation was given by Christ, the twelve and the seventy, and came more especially to the poor and outcast, the publicans and sinners, because the leading men of the

nation spurned the invitation. The third invitation was begun by the apostles after the Lord's ascension and is still borne forward by those who have come after them and includes all nations. The three conditions of Jew, outcast and Gentiles are indicated by the three orders of guests: 1. The honorable citizens of the city; 2. Those who frequent the streets and lanes, but are still in and of the city; 3. Those who live without the city and are found upon the highways and in the hedgepaths of the vineyards and gardens. The second and third classes are depicted as needing to be constrained. This would be so, because they would hold themselves unworthy of the invitation. But they were to be constrained by moral and not by physical means (Matt. xiv. 22; II. Cor. xii. 11; Gal. ii. 14). Physical constraint would have been contrary to all custom, as well as impossible to one servant. Incidentally the parable shows the roominess of heaven and the largeness of divine hospitality, so that Bengel aptly observes, "Grace, no less than nature, abhors a vacuum."]

Study Questions:

1. Where was Jesus when He healed the man suffering from dropsy? Why were they watching Jesus?
 - a. What is dropsy?
2. What did Jesus ask the lawyers and Pharisees before healing the man? What was their response?
3. What did Jesus ask the lawyers and Pharisees after healing the man? What was their answer?
4. Explain the parable of the marriage feast.
 - a. What is the spiritual lesson taught in the parable? How did it apply to the people with Jesus and how does it apply to us today?
5. What did Jesus tell the man who had invited Him to eat at his house?
 - a. How does this relate to the parable of the marriage feast Jesus had just told?
 - b. How does it relate to us today?
6. Explain the parable of the great supper (dinner). Relate it to Jesus' previous teachings at the Pharisees' house.
 - a. Who were the people invited at first? Explain the three excuses of the first group that was invited to the supper? Relate them to the people of Jesus' day and today.
 - b. What type of people were invited in the second group? Relate them to the people of Jesus' day and today.
 - c. Who was invited in the third group? Relate them to the people of Jesus' day and today.
 - d. Who would not taste of the master's supper? What does this tell us about judgment and eternal damnation?

XCI.

COST OF DISCIPLESHIP MUST BE COUNTED.

(Probably Peræa.)

°LUKE XIV. 25-35.

Bible Text:

°25 Now there went with him great multitudes: and he turned, and said unto them, 26 If any man cometh unto me, and hateth not his own father, and mother, and wife, 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 the 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: but if even the salt have lost its savor, wherewith shall it be seasoned? 35 It is fit neither for the land nor for the dunghill: *men* cast it out. He that hath ears to hear, let him hear.

Bible Text with Commentary:

°25 Now there went with him great multitudes [he had hitherto spent but little time in Peræa, and the people were availing themselves of this opportunity to see and hear him]: 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. ["Hateth," as used here, is an example of phenomenal speech, or speaking from appearances. In the cases supposed the person would *appear* to hate those whom he abandoned for Christ. It is like repent, anger, etc., when spoken of God. To construe the passage literally as enjoining hatred would be contrary to the fifth commandment as re-enacted at Eph. vi. 1-3 and Col. iii. 20; and also contrary to our Lord's own example (John xix. 25-27). Seeing the number of those adherents which now surrounded him, Jesus made use of this striking statement that he might startle each hearer, and impress upon him the wide difference between a mere outward appearance upon him and a real, disciple-like adhesion to him. The latter requires that we be ready to sacrifice all, even our animal life, in so far as it tends to separate from Christ--Rom. xii. 11; Acts xx. 24.] 27 Whosoever doth not bear his own cross, and come after me, cannot be my disciple. [Christ must be followed and imitated even to the extremity of suffering. The costliness of discipleship is illustrated in the two brief parables which follow.] 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 the 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. [Discipleship is character-building, and shame awaits him who attempts to be a Christian and fails to live up to his

profession. Unless his tower rises to the heavenly heights to which it aspired, it is but a Babel at last. The parable is not intended to discourage any one from attempting to be a disciple. It is meant to warn us against attempting so great an undertaking with the frivolity of spirit and want of determination which insure failure.] **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.** [Is the adversary here God or the devil? As warring against God is no part of discipleship, it might seem that the conflict was with Satan. But the case supposed is that of a man who, after counting the cost, is about to decline taking up his cross--about to rebel against the claims of God. But while in this rebellious state he sees a superior force coming against him. This superior force can not be the devil's, for Jesus could not counsel any to make peace with him, as the parable advises. The superior force, then, is God's, and the lesson is, that however fearful the task of being a disciple may be, it is not so dreadful as to fight against God. As soon as the hesitating man takes in this thought, he will immediately take up the cross which he was about to refuse.] **33 So therefore whosoever he be of you that renounceth not all that he hath, he cannot be my disciple.** [The tower can not be built by him who spends his time or squanders his money on other enterprises, nor can the peace be maintained by one who does not fully renounce his rebellion.] **34 Salt therefore is good: but if even the salt have lost its savor, wherewith shall it be seasoned? 35 It is fit neither for the land nor for the dunghill: men cast it out.** [Our Lord twice before used such language. See pp. 234, 433. Salt is here used as a symbol of perseverance. The condition of those who begin the Christian life and fail to persevere is dangerous in the extreme--Heb. vi. 4-12; x. 26-39.] **He that hath ears to hear, let him hear.** [See p. 330.]

Study Questions:

1. How many people were following Jesus?
2. What did Jesus tell the people they had to do to become His disciple?
 - a. What does it mean to carry (bear) our cross?
3. Explain the two parables.
 - a. What are the spiritual lessons taught in each parable?
 - b. How do the parables exemplify Jesus' teaching in Luke 14:26-27?
4. Explain Jesus' analogy of salt in relation to His teachings in Luke 14:26-33.

XCII.
SECOND GREAT GROUP OF PARABLES.
(Probably in Peræa.)

Subdivision A.
INTRODUCTION.
☞LUKE XV. 1, 2.

Bible Text:

☞1 Now all the publicans and sinners were drawing near unto him to hear him. 2 And both the Pharisees and the scribes murmured, saying, This man receiveth sinners, and eateth with them.

Bible Text with Commentary:

☞1 Now all the publicans and sinners were drawing near unto him to hear him. 2 And both the Pharisees and the scribes murmured, saying, This man receiveth sinners, and eateth with them. [For publicans see p. 76, and for eating with them see p. 349. The Pharisees classed as "sinners" all who failed to observe the traditions of the elders, and especially their traditional rules of purification. It was not so much the wickedness of this class as their legal uncleanness that made it wrong to eat with them. Compare Gal. ii. 12, 13. In answer to their murmuring, Jesus spoke three parables, in which he set forth the yearnings of redemptive love. Having thus replied to the Pharisees, Jesus continued his discourse, adding two other parables, concerning the right employment of worldly goods, and ending with some teaching concerning offenses, etc. We defer comparing the parables until we have discussed them.]

Study Questions:

1. Who was coming near Jesus to listen to Him?
2. About what were the scribes and Pharisees grumbling (murmuring)?

XCII.

SECOND GREAT GROUP OF PARABLES.

(Probably in Peræa.)

Subdivision B.

PARABLE OF THE LOST SHEEP.

°LUKE XV. 3-7.

Bible Text:

°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, who need no repentance.

Bible Text with Commentary:

°3 And he spake unto them this parable [Jesus had spoken this parable before. See pp. 434, 435.], saying, 4 What man of you [man is emphatic; it is made so to convey the meaning that if man would so act, how much more would God so act], having a hundred sheep [a large flock], and having lost one of them, doth not leave the ninety and nine in the wilderness [the place of pasture, and hence the proper place to leave them], and go after that which is lost, until he find it? [The ninety-nine represent the Jewish respectability, and the lost sheep stands for a soul which has departed from that respectability.] 5 And when he hath found it, he layeth it on his shoulders, rejoicing. [A touch suggesting the weakness of the sheep and the willing affection of the shepherd.] 6 And when he cometh home, he calleth together his friends and his neighbours, saying unto them, Rejoice with me [Heb. xii. 2], for I have found my sheep which was lost. [The call implies that the loss was known to the neighbors, and that they felt concerned about it. Had the Pharisees been neighbors to the spirit of Christ they would have sympathized with him in his joy; but they were false undershepherds--Ezek. xxxiv.] 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, who need no repentance. [How little Jesus thought of external morality may be seen by his words at Luke xviii. 9, but he here quoted the Pharisees at their own valuation to show that even when so doing God's love for the sinner was the paramount love.]

Study Questions:

1. Explain the parable of the lost sheep.
2. What does the parable reveal about God and about the lost?
3. What does the parable reveal about the joy in heaven when one sinner repents?
4. How does this parable contrast the Jew's attitude toward the lost with God's attitude toward the lost?

(cf. Lk. 15:2)?

XCII.

SECOND GREAT GROUP OF PARABLES.

(Probably in Peræa.)

Subdivision C.

PARABLE OF THE LOST COIN.

☞LUKE XV. 8-10.

Bible Text:

☞ **8 Or what woman having ten pieces 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 Evenso, I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth.**

Bible Text with Commentary:

☞ **8 Or what woman having ten pieces of silver, if she lose one piece, doth not light a lamp** [because oriental houses are commonly without windows, and therefore dark], **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.** [The *drachma*, or piece of silver, corresponded to the Latin *denarius*, and was worth about seventeen cents. The woman, having only ten of them, was evidently poor. Such small coin have been for centuries worn by oriental women as a sort of ornamental fringe around the forehead. The phrase "until she find it," which is practically repeated in both parables, is a sweet source of hope; but it is not to be pressed so as to contradict other Scripture.] **10 Evenso, I say unto you, there is joy** [Ezek. xxxiii. 11] **in the presence of the angels of God over one sinner that repenteth.** [By thus reaffirming the heavenly joy, Jesus sought to shame the Pharisees out of their cold-blooded murmuring.]

Study Questions:

1. Explain the parable of the lost coin.
2. What are the spiritual lessons taught by the parable concerning:
 - a. seeking and finding.
 - b. diligence.
 - c. rejoicing.
 - d. the joy in heaven when a sinner repents.
3. How does this parable contrast the Jew's attitude toward the lost with God's attitude toward the lost (cf. Lk. 15:2)?

XCII.

SECOND GREAT GROUP OF PARABLES.

(Probably in Peræa.)

Subdivision D.

PARABLE OF THE LOST SON.

°LUKE XV. 11-32.

Bible Text:

°11 And he said, A certain man had two sons: 12 and the younger of them said to his father, Father, give me the portion of *thy* 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. 15 And he went and joined himself to one of the citizens of that country; and he sent him into his fields to feed swine. 16 And he would fain have filled his belly with the husks that the swine did eat: and no man gave unto him. 17 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: 19 I am no more worthy to be called thy son: make me as one of thy hired servants. 20 And he arose, and came to his father. But while he was yet afar off, his father saw him, and was moved with compassion, and ran, and fell on his neck, and kissed him. 21 And the son said unto him, Father, I have sinned against heaven, and in thy sight: I am no more worthy to be called thy son. 22 But the father said to his servants, Bring forth quickly the best robe, and put it on him; and put a ring on his hand, and shoes on his feet: 23 and bring the fatted calf, *and* kill it, and let us eat, and make merry: 24 for this my son was dead, and is alive again; he was lost, and is found. And they began to be merry. 25 Now his elder son was in the field: and as he came and drew nigh to the house, he heard music and dancing. 26 And he called to him one of the servants, 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: and his father came out, and entreated 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; and *yet* thou never gavest me a kid, that I might make merry with my friends: 30 but when this thy son came, who hath devoured thy living with harlots, thou hast killed for him the fatted calf. 31 And he said unto him, Son, thou art ever with me, and all that is mine is thine. 32 But it was meet to make merry and be glad: for this thy brother was dead, and is alive *again*; and *was* lost, and is found.

Bible Text with Commentary:

°11 And he said, A certain man had two sons [These two sons represent the professedly religious (the elder) and the openly irreligious (the younger). They have special reference to the two parties found

in the first two verses of this chapter--the Pharisees, the publicans and sinners]: **12 and the younger of them** [the more childish and easily deceived] **said to his father, Father, give me the portion of thy substance that falleth to me.** [Since the elder brother received a double portion, the younger brother's part would be only one-third of the property--Deut. xxi. 17.] **And he divided unto them his living.** [Abraham so divided his estate in his lifetime (Gen. xxv. 1-6); but the custom does not appear to have been general among the Jews. God, however, gives gifts and talents to us all, so the parable fits the facts of life--Ps. cxlv. 9; Matt. v. 45; Acts x. 34.] **13 And not many days after** [with all haste], **the younger son gathered all together and took his journey into a far country** [He yearned for the spurious liberty of a land where he would be wholly independent of his father. Thus the sinful soul seeks to escape from the authority of God]; **and there he wasted his substance with riotous living.** [Sin now indulges itself with unbridled license, and the parable depicts the sinner's course: his season of indulgences (vs. 12, 13); his misery (vs. 14-16); his repentance (vs. 17-20); his forgiveness (vs. 20-24).] **14 And when he had spent all, there arose a mighty famine in that country; and he began to be in want.** [Sooner or later sinful practices fail to satisfy, and the sense of famine and want mark the crises in our lives as they did in the life of the prodigal. The direst famine is that of the word of God--Amos viii. 11-13; Jer. ii. 13.] **15 And he went and joined** [literally, glued] **himself to one of the citizens of that country; and he sent him into his fields to feed** [literally, to pasture or tend] **swine.** [This was, to the Jew, the bottom of degradation's pit. They so abhorred swine that they refused to name them. They spoke of a pig as *dabhar acheer*; *i. e.*, "the other thing."] **16 And he would fain have filled his belly with the husks that the swine did eat: and no man gave unto him.** [The master upon whom he had forced himself did not deem his services worthy of enough food to sustain life; so that he would gladly have eaten the husks or pods of the carob bean, which are very similar to our honey-locust pods, if they would have satisfied his hunger.] **17 But when he came to himself** [his previous state had been one of delusion and semi-madness (Eccl. ix. 3); in it his chief desire had been to get away from home, but returning reason begets a longing to return thither] **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: 19 I am no more worthy to be called thy son: make me as one of thy hired servants.** [The humility of his confession indicates that the term "riotous living" means more than merely a reckless expenditure of money. But vile as he was he trusted that his father's love was sufficient to do something for him.] **20 And he arose, and came to his father.** [Repentance is here pictured as a journey. It is more than a mere emotion or impulse.] **But while he was yet afar off, his father saw him** [being evidently on the lookout for him], **and was moved with compassion** [seeing his ragged, pitiable condition], **and ran, and fell on his neck, and kissed him.** [Giving him as warm a welcome as if he had been a model son.] **21 And the son said unto him, Father, I have sinned against heaven, and in thy sight: I am no more worthy to be called thy son.** [The son shows a manly spirit in adhering to his purpose to make a confession, notwithstanding the warmth of his father's welcome; in grieving for what he had done, and not for what he had lost; and in blaming no one but himself.] **22 But the father said to his servants** [interrupting the son in his confession], **Bring forth quickly the best robe, and put it on him; and put a ring on his hand, and shoes on his feet** [none but servants went barefooted]: **23 and bring the fatted calf** [which, according to Eastern custom, was held in readiness for some great occasion (Gen. xviii. 7; I. Sam. xxviii. 24; II. Sam. vi. 13), and which some custom still exists], **and kill it, and let us eat, and make merry** [the robe, ring, etc., are merely part of the parabolic drapery, and are so many sweet assurances of full restoration and forgiveness, and are not to be pressed beyond this]: **24 for this my son was dead, and is alive again; he was lost, and is found.** [The

condition of the impenitent sinner is frequently expressed in the Bible under the metaphor of death--Rom. vi. 13; Eph. ii. 1; v. 14; Rev. iii. 1.] **And they began to be merry.** [Having thus finished his account of the openly irreligious, Jesus now turns to portray that of the professedly religious; *i. e.*, he turns from the publican to the Pharisee. He paints both parties as alike children of God, as both faulty and sinful in his sight, and each as being loved despite his faultiness. But while the story of the elder son had a present and local application to the Pharisees, it is to be taken comprehensively as describing all the self-righteous who murmur at and refuse to take part in the conversion of sinners.] **25 Now his elder son was in the field [at work]: and as he came and drew nigh to the house, he heard music and dancing.** [He heard evidences of joy, a joy answering to that mentioned at verses 7 and 10; the joy of angels in seeing the publicans and sinners repenting and being received by Jesus--the joy at which the Pharisees had murmured.] **26 And he called to him one of the servants, 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** [he refused to be a party to such a proceeding]: **and his father came out, and entreated him.** [In the entreating father Jesus pictures the desire and effort of God then and long afterwards put forth to win the proud, exclusive, self-righteous spirits which filled the Pharisees and other Jews--Luke xiii. 34; Acts xiii. 44-46; xxviii. 22-28.] **29 But he answered and said to his father, Lo, these many years do I serve thee** [literally, I am thy slave], **and I never transgressed a commandment of thine** [He speaks with the true Pharisaic spirit (Luke xviii. 11, 12; Rom. iii. 9). His justification was as proud as the prodigal's confession was humble]; **and yet thou never gavest me a kid** [much less a calf], **that I might make merry with my friends** [he reckons as a slave, so much pay for so much work, and his complaint suggests that he might have been as self-indulgent as his brother had he not been restrained by prudence]: **30 but when this thy son** [he thus openly disclaims him as a brother] **came, who hath devoured thy living with harlots** [and not decent friends such as mine], **thou hast killed for him the fatted calf.** **31 And he said unto him, Son, thou art ever with me** [a privilege which the elder brother had counted as naught, or rather as slavery], **and all that is mine is thine.** [See Rom. ix. 4, 5. The younger brother had the shoes, etc., but the elder still had the inheritance.] **32 But it was meet to make merry and be glad** [Acts xi. 18]: **for this thy brother was dead, and is alive again; and was lost, and is found.** [Here the story ends. We are not told how the elder brother acted, but we may read his history in that of the Jews who refused to rejoice with Jesus in the salvation of sinners. At the next Passover they carried their resentment against him to the point of murder, and some forty years later the inheritance was taken from them. Thus we see that the elder brother was not pacified by the father. He continued to rebel against the father's will till he himself became the lost son. A comparison of the three preceding parables brings out many suggestive points, thus: The first parable illustrates Christ's compassion. A sentient, suffering creature is lost, and it was bad for *it* that it should be so. Hence it must be sought, though its value is only one out of a hundred. Man's lost condition makes him wretched. The second parable shows us how God values a soul. A lifeless piece of metal is lost, and while it could not be pitied, it could be valued, and since its value was one out ten, it was bad for the *owner* that it should be lost. God looks upon man's loss as his impoverishment. The first two parables depict the efforts of Christ in the salvation of man, or that side of conversion more apparent, so to speak, to God; while the third sets forth the responsive efforts put forth by man to avail himself of God's salvation--the side of conversion more apparent to us. Moreover, as the parabolic figures become more nearly literal, as we pass from sheep and coin to son, the values also rise, and instead of one from a hundred, or one from ten, we have one out of two!]

Study Questions:

1. Explain the parable of the lost son.
 - a. What does each son represent?
2. What do we learn about sin and repentance in the parable:
 - a. vs. 12-13?
 - b. vs. 14-16?
 - c. vs. 17-20?
 - d. vs. 20-24?
3. What is the changed spiritual condition of one who repents?
4. What do we learn about God's reaction toward those who repent?
5. What was the elder son's reaction to his father's rejoicing over the return of his son? How does this exemplify the Pharisees and scribes listening to Jesus (Lk. 15:1-2)?
 - a. What does this teach us about the reaction we should have over sinners who repent and obey the gospel?
6. What would the eldest son receive from his father?
 - a. How does this exemplify the reward received by faithful Christians?
7. How does this parable contrast the Jew's attitude toward the lost with God's attitude toward the lost (cf. Lk. 15:2)?

XCII.

SECOND GREAT GROUP OF PARABLES.

(Probably in Peræa.)

Subdivision E.

PARABLE OF THE UNRIGHTEOUS STEWARD.

☞LUKE XVI. 1-18.

Bible Text:

☞1 And he said also unto the disciples, There was a certain rich man, who 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 measures of oil. And he said unto him, Take thy bond, and sit down quickly and write fifty. 7 Then said he to another, And how much owest thou? And he said, A hundred measures of wheat. He saith unto him, Take thy bond, and write fourscore. 8 And his lord commended the unrighteous steward because he had done wisely: for the sons of this world are for their own generation wiser than the sons of the light. 9 And I say unto you, Make to yourselves friends by 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: 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 your own? 13 No servant can serve two masters: for either he will hate the one, and love the other; or else he will hold to 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. 15 And he said unto them, Ye are they that justify yourselves in the sight of men; but God knoweth your hearts: for that which is exalted among men is an abomination in the sight of God. 16 The law and the prophets were until John: from that time the gospel of the kingdom of God is preached, and every man entereth violently into it. 17 But it is easier for heaven and earth to pass away, than one tittle of the law to fall. 18 Every one that putteth away his wife, and marrieth another, committeth adultery: and he that marrieth one that is put away from a husband committeth adultery.

Bible Text with Commentary:

☞1 And he said also unto the disciples [If we remember that many publicans were now taking their stand among Jesus' disciples, we will more readily understand why Jesus addressed to them a parable about an unjust man. They would be more readily affected by such a story], **There was a certain rich**

man, who had a steward; and the same was accused unto him that he was wasting his goods. ["Wasting" of this verse and "wasted" of Luke xv. 13 are parts of the same verb. The attitude of the two brethren to their father's estate, as set forth in the previous parable, introduced thoughts as to the proper relation which a man bears to his possessions, and these relations Jesus discusses in this parable. While no parable has been so diversely explained, yet the trend of interpretation has been in the main satisfactory. In verse 8 the Lord himself gives the key to the parable, which is that the children of light, in the conduct of their affairs, should emulate the wisdom and prudence of the children of the world in the conduct of their affairs. The difficulty of the parable is more apparent than real. The whole parabolic machinery is borrowed from worldly and irreligious life, where dishonest cunning and rascality are freely tolerated. The child of light is to be equally shrewd and wise in the management of his affairs; *using, however, only those means and methods which are permissible in his sphere of action.* God's word, of course, nowhere teaches the absurdity that sinful methods are permitted to him whom it calls to lead a sinless life. While the steward's conduct teaches valuable lessons, the steward himself is condemned as an "unrighteous" man in verse 8.] **2 And he called him, and said unto him, What is this that I hear of thee?** [an indignant expression of surprise arising from abused confidence] **render the account of thy stewardship; for thou canst be no longer steward.** [Ordinarily the stewards were slaves; but this was evidently a free man, for he was neither punished nor sold, but discharged.] **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** [Being too weak in body because of my luxurious living. Digging refers generally to agricultural labor]; **to beg I am ashamed.** [Being too strong in pride because of my exalted manner of life.] **4 I am resolved what to do** [a way of escape comes to him in a sudden flash of discovery], **that, when I am put out of the stewardship, they [my lord's debtors] 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 measures of oil.** [The measure mentioned here is the Hebrew *bath*, which corresponded roughly to a firkin, or nine gallons.] **And he said unto him, Take thy bond** [literally, writings], **and sit down quickly and write fifty.** [The amount remitted here--450 gallons of olive oil--represented a large sum of money. Such a reduction would put the debtor under great obligation to the steward.] **7 Then said he to another, And how much owest thou? And he said, A hundred measures of wheat.** [The measure here is the Hebrew *cor*, which contains ten baths, or ephahs, or, more exactly, eighty-six and seven-tenths gallons.] **He saith unto him, Take thy bond, and write fourscore.** [The amount remitted was about 267 bushels, and the debtor himself altered the writing, that he might be in no uncertainty about it. Scholars disagree as to whether these debtors were tenants or traders; *i.e.*, purchasers of produce who had given their bonds or notes for the same. Meyer, Trench, Godet, and others favor this latter view, but the language used and the customs of the land rather indicate that the former is correct. In the East rents are in proportion to the crop, and hence they vary as it varies. It was natural, therefore, that the steward should ask the amount of the rent; and also natural, since rents were thus payable in kind, that the tenant should answer as to the very thing owed. A trader would have been held, not for the *purchase*, but for the *price*, and would rather have specified the money due than the quantity or thing bought. Since the price of produce varies, it has been the immemorial custom everywhere to fix the amount to be paid for it at the very time it is purchased, and this amount becomes the debt.] **8 And his lord commended the unrighteous steward because he had done wisely [shrewdly]: for the sons of this world are for their own generation [their own clan or class] wiser than the sons of the light.** [That is to say, the steward, a worldly-minded rascal, knew better how to deal with a worldly-minded master above him and dishonest tenants beneath him, than a son of light knows how to

deal with the God over him and his needy brethren about him. The verse contrasts the sons of two households: the children of the worldly household exercise more forethought and prudence in gaining among their brethren friends for the day of need, and in expending money to that end, than do the children of the light. The "devil's martyrs," in their skillful prudence, often shame the saints. If the latter showed a wisdom in their affairs analogous to that which the unjust steward employed in his affairs, God would commend them as the lord commended the steward.] **9 And I say unto you, Make to yourselves friends by means of the mammon of unrighteousness [see p. 257]; that, when it shall fail, they may receive you into the eternal tabernacles.** [Worldly possession are the Christian's stewardship. If he has been wasting them in self-indulgence, he must take warning from the parable and so employ them in deeds of usefulness and mercy that, when the stewardship is taken from him, he may have obtained for himself a refuge for the future. But how can those whom the Christian has befriended receive him into heaven? The key to the difficulty is found at Matt. xxv. 35-40, where our Lord altogether identifies himself with his poor and unfortunate disciples, and returns on their behalf a heavenly recompense for any kindness which has been shown them on the earth. Only in this secondary and subordinate sense can those whom the Christian has benefited receive him into heaven. Nor does the passage teach that there is any *merit* in almsgiving, since the thing given is already the property of another (verse 12). Almsgiving is only a phase of the fidelity required of a steward, and the reward of a steward is not of merit but of grace--Luke xvii. 7-10; Matt. xxv. 21.] **10 He that is faithful in a very little is faithful also in much: and he that is unrighteous in a very little is unrighteous also in much.** [God does not judge by the magnitude of an act, but by the spiritual principles and motives which lie back of the act. A small action may discover and lay bare these principles quite as well as a large one. In the administration of the small properties entrusted to us on the earth we reveal our disposition and temper as stewards quite as well as if we owned half the universe.] **11 If therefore ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches?** [The word "unrighteous" is here used to mean deceitful, as opposed to true. Worldly riches deceive us by being temporal and transitory, while the true riches are eternal--II. Cor. iv. 18.] **12 And if ye have not been faithful in that which is another's, who will give you that which is your own?** [We are all God's stewards, and the perishing possessions of earth are not our own (I. Chron. xxix. 14), but that which is given us *forever* is *our own*--I. Cor. iii. 22.] **13 No servant can serve two masters [Gal. i. 10; Jas. iv. 4]: 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.** [See p. 257.] **14 And the Pharisees, who were lovers of money, heard all these things; and they scoffed at him.** [They derided him with open insolence (Luke xxiii. 35). This was a new phase of their opposition, and showed that they no longer feared Jesus as formerly, being assured that he aimed at no earthly dominion. Because of his poverty they may have regarded him as prejudiced against wealth. At any rate, they regarded themselves as living contradictions of this to them ridiculous statement that a man could not be rich and yet religious.] **15 And he said unto them, Ye are they that justify yourselves in the sight of men; but God knoweth your hearts: for that which is exalted among men is an abomination in the sight of God.** [The Pharisees lived in such outward contrast to the publicans and made such pretensions and claims that men esteemed them righteous, but they were none the less abominable in God's sight. God approves righteousness when *inward*, but despises the mere outward show of it.] **16 The law and the prophets were until John: from that time the gospel of the kingdom of God is preached, and every man entereth violently into it.** [See p. 283.] **17 But it is easier for heaven and earth to pass away, than one tittle of the law to fall.** [See page 236. The law and the prophets had been used of God to set up the old dispensation, and it had been so perverted and abused that in it the Pharisees

could pass for righteous men, though abominable according to its true standard. Since the days of John the old dispensation has been merging into the new, and this also has been subjected to violence. But despite all the changes made, approved, and justified by men, the God-given law had never changed. Its smallest letter could no more be eliminated than the universe could be obliterated. But of course the Lawgiver could with notice modify his law.] **18 Every one that putteth away his wife, and marrieth another, committeth adultery: and he that marrieth one that is put away from a husband committeth adultery.** [See p. 242. This precept is inserted here as an illustration of a flagrant violation of the law of God both countenanced and practiced by these Pharisees.]

Study Questions:

1. Explain the parable of the unrighteous steward.
 - a. Why did the rich man call his steward to give an account of his stewardship?
 - b. What did the steward do? Why?
 - c. Why did the rich man commend his steward for acting wisely?
2. Why must we be good stewards of the material wealth God blesses us with (Lk. 16:9-13)?
3. How did John describe the Pharisees in Luke 16:14? What were the Pharisees doing and what did Jesus tell them?
4. When and how were people forcing their way (i.e., violently entering) into the kingdom?
 - a. Why was it important for them to know that none of the Law would fail (i.e., fall away)?
5. How does Jesus' teachings in Luke 16:16-17 and Luke 16:18 relate to the things previously taught in the parable of the unrighteous steward?

XCII.

SECOND GREAT GROUP OF PARABLES.

(Probably in Peræa.)

Subdivision F.

PARABLE OF THE RICH MAN AND LAZARUS.

°LUKE XVI. 19-31.

Bible Text:

°19 Now there was a certain rich man, and he was clothed in purple and fine linen, faring sumptuously every day: 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: 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, Son, remember that thou in thy lifetime receivedst thy good things, and Lazarus in like manner evil things: but nowhere he is comforted, and thou art in anguish. 26 And beside all this, between us and you there is a great gulf fixed, that they that 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: 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.

Bible Text with Commentary:

[The parable we are about to study is a direct advance upon the thoughts in the previous section. We may say generally that if the parable of the unjust steward teaches how riches are to be used, this parable sets forth the terrible consequences of a failure to so use them. Each point of the previous discourse is covered in detail, as will be shown by the references in the discussion of the parable.] °19 Now there was a certain rich man, and he was clothed in purple and fine linen, faring sumptuously every day [For convenience' sake, this rich man has been commonly called Dives, which is simply Latin for *rich man*, and is therefore not truly a name, for it is not fitting to name him whom the Lord left nameless. Along the coast of Tyre there was found a rare shell-fish (*Murex purpurarius*) from which a costly purple dye was obtained, each little animal yielding about one drop of it. Woolen garments dyed with it were worn by kings and nobles, and idol images were sometimes arrayed in them. This purple robe formed the outer, and the linen the inner garment. The *byssus*, or fine linen of Egypt, was produced from flax, which grew on the banks of the Nile. It was dazzlingly white, and worth twice its weight in gold (Gen. xli. 42; Ex. xxvi.

31-33; xxviii. 5; I. Chron. xv. 27; Ezek. xxvii. 7). The mention of these garments and a continual banqueting indicates a life of extreme luxury.]: **20 and a certain beggar** [literally, one who crouches. It is used thirty-four times in the New Testament, and is everywhere translated "poor" save here and at Gal. iv. 9. In the last stages of life Lazarus had become an object of charity, but there is nothing to indicate that he had been an habitual beggar] **named Lazarus** [This is the only name which occurs in our Lord's parables. It is derived from Eleazar, which means, God a help. The name is symbolic of destitution, and many words indicative of beggary are derived from it] **was laid at his gate** [in the East the gates of the rich are still the resorts of the poor.], **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.** [The contrast here is sharp. Lazarus is naked and clothed with sores instead of royal apparel, and desires crumbs instead of a banquet. That he limited his desire to crumbs suggests a freedom from both worldly lust and envy. Whether he got the crumbs is not stated. His sufferings may have been as unmitigated on earth as those of the rich man were in Hades (verse 24), and it is certain that even if he received the crumbs they did not count as a gift, being mere refuse, utterly worthless in the sight of the rich man. The very point of the parable is that the rich man gave him nothing. The dogs also suggest a contrast. The rich man is surrounded by loyal brethren and attentive servants, while Lazarus is the companion of dogs, the scavengers of the streets, who treat him with rude compassion as one of their number, soothing his sores with their saliva.] **22 And it came to pass, that the beggar died, and that he was carried away by the angels into Abraham's bosom** [it is the office of angels to minister to the heirs of salvation--Matt. xxiv. 31; Mark xiii. 27; Heb. i. 14]: **and the rich man also died, and was buried.** [In death as well as in life the two men stand in contrast. The rich man passes from view with the pomp and pageantry of a burial (II. Chron. xvi. 13, 14), an earthly honor suited to a worldly life. But Lazarus passes hence with the angels, a spiritual triumph suited to one accepted of God.] **23 And in Hades he lifted up his eyes, being in torments, and seeth** [Rev. xiv. 10] **Abraham afar off, and Lazarus in his bosom.** [Hades (Greek), or Sheol (Hebrew), was the name given to the abode of the dead between death and the resurrection. In it the souls of the wicked are in torment, and those of the righteous enjoy a paradise (Luke xxiii. 43). The joys of Paradise were conceived of as those of a feast, and the expression "Abraham's bosom" is taken from the custom of reclining on couches at feasts. As a guest leaned upon his left arm, his neighbor on his left might easily lean upon his bosom. Such a position with respect to the master of the house was one of special honor, and indicated great intimacy (John i. 18; xiii. 23). What higher honor or joy could the Jew conceive of than such a condition of intimacy and fellowship with Abraham, the great founder of their race?--Matt. viii. 11.] **24 And he cried** [in earnest entreaty] **and said, Father Abraham** [the claim of kindred is not denied, but it is unavailing--Luke iii. 8], **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.** [The smallness of the favor asked indicates the greatness of the distress, as it does in verse 21, where crumbs are desired. There is a reciprocity also between the desired *crumbs* and the prayed-for *drop* which contains a covert reference to verses 4 and 5. Had the rich man given more he might now have asked for more. The friendship of Lazarus might have been easily won, and now the rich man needed that friendship, but he had neglected the principle set forth in verse 9, and had abused his stewardship by wasting his substance upon himself. Again, the former condition of each party is sharply reversed. Lazarus feasts at a better banquet, and the rich man begs because of a more dire and insatiable craving. Thus the life despised of men was honored by God, and (verse 15) the man who was exalted among men is found to have been abominable unto God.] **25 But Abraham said, Son** [a tender word--Josh. vii. 19], **remember** [Prov. v. 11-14] **that thou in thy lifetime receivedst thy good things, and Lazarus in like manner evil things: but now here** [where

a different order pertains from that of the earth] **he is comforted, and thou art in anguish.** [The woes received by Lazarus are not spoken of as *his*. He neither earned nor deserved them (Rev. vii. 13-17). His was the stewardship of suffering (I. Cor. iv. 9; II. Cor. iv. 7), and in its small details he had shown great faithfulness. The rich man had the stewardship of wealth, with its accompanying obligation of generosity. This obligation he had esteemed as too contemptibly small to deserve his notice; but in neglecting it he had inadvertently been unfaithful in much. See verse 10. This had been the sin of omission on the part of the rich man, and his sin of commission answered as a complement to it, for he had been guilty of that money-loving self-indulgence which was condemned by Jesus and justified by the Pharisees (verses 14, 15). No other crime is charged against the rich man, yet he is found in torment. But the rich man during his lifetime had been so deceived by his wealth that he had failed to detect his sin. Moreover, as he indicates in verse 28, a like deception was now being practiced upon his brethren. Thus the parable justifies the term "unrighteous" which Jesus had given to mammon at verses 9, 11.] **26 And beside all this, between us and you there is a great gulf fixed, that they that would pass from hence to you may not be able, and that none may cross over from thence to us.** [We have here a clear statement of the separation which parts the good from the evil in the future state. But it has been urged that the coloring and phraseology of this parable is derived from rabbinical teaching, that our Lord made use of a current but erroneous Jewish notion to teach a valuable lesson, and that therefore it is not safe to draw any inferences from the narrative relative to the future state. But it should be observed that the parables of Jesus never introduce fictitious conditions, nor do they anywhere violate the order and course of nature. It is hardly possible that he could have made this an exception to his rule, especially since it is in a field where all the wisdom of the world is insufficient to make the slightest correction. Moreover, it is certainly impossible that he could exaggerate the differences between the states of the lost and saved in the hereafter. Nor can the teaching of the parable be set aside on the ground that it represents merely the intermediate and not the final condition of things. If the intermediate condition of things is fixed and established, the final condition must, *a fortiori*, be more so. Moreover, the teaching here differs from that of the old rabbis, for, according to Lightfoot, a wall and not a gulf separated between the just and the unjust, and they were not "afar off" from each other, the distance being but a handbreadth. The passage therefore confirms the doctrine that the righteous are neither homeless nor unconscious during the period between death and the resurrection (Phil. i. 23), and refutes the doctrine of Universalism, for the gulf is, 1, fixed: and, 2, can not be passed or bridged. The gulf of pride and caste between the rich man and Lazarus while on earth was easy to cross.] **27 And he said, I pray thee therefore, father, that thou wouldest send him to my father's house** [The double attempt of Dives to use Lazarus as his servant shows how hard it was for him to adjust himself to his new condition]; **28 for I have five brethren** [there is no typical significance in the number]; **that he may testify unto them, lest they also come into this place of torment.** [Deceived by his wealth, the rich man looked upon his earthly possessions as real and substantial, and, like rich sinners of to-day, had simply disregarded the affairs of the future life. Aroused by the sudden experience of the awful realities of the future state, he desires to make it as real to his brethren as it had now become to him. In endeavoring to carry out his desire he proceeds on the theory that the testimony of the dead in reference to the realities of the future state are more trustworthy and influential than the revelations of God himself, given through his inspired spokesmen. This dishonoring of God and his law was to be expected from one who had made mammon his real master, even though professing (as the context suggests) to serve God. The singleness of his service is shown in that he, though practically discharged by one master--mammon, can not even now speak respectfully of God. Some commentators make much of the so-called repentance of the rich man, manifested in this concern for his

brethren; but the Lord did not count kindness shown to kindred as evidence of goodness, much less of repentance (Luke vi. 32-35, pp. 248, 249). Besides the natural feeling for his brothers, he knew that their presence in torment would add to his own. His concern for his brethren is not told to indicate repentance. It is mentioned to bring out the point that the revealed will of God of itself and without more makes it inexcusable for a man to lead a selfish life.] **29 But Abraham saith, They have Moses and the prophets** [*i. e.*, the entire Old Testament]; **let them hear them.** [John i. 45; v. 39-46; Luke xxiv. 27. The Scriptures are a sufficient guide to godliness--II. Tim. iii. 16, 17, and a failure to live rightly when possession them is due to lack of will, and not to lack of knowledge.] **30 And he said, Nay, father Abraham: but if one go to them from the dead, they will repent.** [With the spirit of a true Pharisee he sought a sign for his brothers. See page 305. But the guidance of Scripture is better than any sign.] **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.** [These words might sound like an overstatement of the obduracy of unbelief were they not amply verified by the literal facts. Jesus had already raised at least two from the dead as witnesses to his divine power, and he was about to raise a third, who, with startling suggestiveness, would bear this very name of Lazarus. But despite all these witnesses the majority of the Jews disbelieved and continued to disbelieve in him; nay, they even went so far as to seek the death of Lazarus that they might be rid of his testimony (John xii. 10). This is also a reference to Jesus' own resurrection. It is true that he did not appear in person to those who disbelieved in him, but they had clear knowledge of his resurrection (Matt. xxviii. 11-15), and it was considered as proved to all men--Acts xvii. 31.]

Study Questions:

1. Explain the parable of the rich man and Lazarus.
 - a. What are the comparisons between the rich man and Lazarus before death, at death, and in Hades?
2. What do we learn about Hades from the parable?
 - a. What can and cannot be done?
 - b. What is the difference between torment and paradise?
3. Why didn't Abraham send Lazarus to the rich man's brothers to testify?
4. How does the parable relate to Jesus' teaching with the parable of the unrighteous steward (Lk. 16:1-18) regarding:
 - a. accountability regarding stewardship on God's blessings while living on earth?
 - b. making friends with our wealth while on earth?
 - c. the Pharisees who justify themselves in the sight of men?

XCII.

SECOND GREAT GROUP OF PARABLES.

(Probably in Peræa.)

Subdivision G.

CONCERNING OFFENSES, FAITH, AND SERVICE.

☩ LUKE XVII. 1-10.

Bible Text:

☩ 1 And he said unto his disciples, It is impossible but that occasions of stumbling should come; 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: 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 had 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 obey you. 7 But who is there of you, having a servant 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 servant because he did the things that were commanded? 10 Even so ye also, when ye shall have done all things that are commanded you, say, We are unprofitable servants; we have done that which it was our duty to do.

Bible Text with Commentary:

☩ 1 And he said unto his disciples [Jesus here ceases to speak to the Pharisees, and begins a new series of sayings addressed to the disciples, which sayings are, however, pertinent to the occasion, and not wholly disconnected with what he has just been saying], **It is impossible** [in a world where Pharisees abound, etc.--I. Cor. xi. 19] **but that occasions of stumbling should come; but woe unto him, through whom they come!** [See page 432.] **2 It were well for him if a millstone** [not the large millstone mentioned by Matthew and Mark, but the small one which was turned by hand] **were hanged about his neck, and he were thrown into the sea, rather than that he should cause one of these little ones** [beginners in the faith, or weaklings--Rom. xiv. 1] **to stumble.** [See page 432.] **3 Take heed to yourselves** [our dangers are not overpassed when we avoid giving offenses, for it is also required of us that we should forgive the evils which we receive]: **if thy brother sin, rebuke him; and if he repent, forgive him.** [Righteousness has its obligation to rebuke as well as love has to forgive.] **4 And if he sin against thee seven times in the day** [a general expression indicating a great number of times], **and seven times turn again to thee, saying, I repent; thou shalt forgive him.** [See p. 437. The passage differs from that in Matthew in that the repentance of the sinner is required as a condition precedent to forgiveness.] **5 And the apostles said unto the Lord, Increase our faith.** [The apostles asked for faith

that they might be able to fulfill the great moral requirements which Jesus had just revealed. Our Lord sanctions the wisdom of their prayer by showing the greatness of faith.] **6 And the Lord said, If ye had 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 obey you.** [See pp. 424, 426. "The only real power of the universe," says Godet, "is the divine will. The human will, which has discovered the secret of blending with this force of forces, is raised, in virtue of this union, to omnipotence." But our distance from omnipotence measures how far we are from attaining that desired union of will. The sycamine is the well-known black mulberry tree, which belongs to the same natural order as the fig-tree, and is a tree distinguished for being deeply rooted.] **7 But who is there of you, having a servant 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 servant because he did the things that were commanded? 10 Even so ye also, when ye shall have done all things that are commanded you, say, We are unprofitable servants; we have done that which it was our duty to do.** [In this passage, which is in the nature of a parable, Jesus teaches that duty is coextensive with ability, and explodes the doctrine that it is possible for a man to do "works of supererogation." Since in God's sight no man can even do his full duty (Ps. cxliii. 2), it is impossible that he can do *more* than his duty. We may be rewarded for the discharge of our duty, but the reward is of grace and not of merit. Compare Luke xii. 3-48. The theme is no doubt suggested by verse 6. When one's faith endows him with great gifts he need not consider himself as an unusually profitable servant for he can do no more than it is his duty to do. Godet denies this connection with verse 6, contending that miracles are not among "the things that are commanded" in the terms of verse 10; but miracles were commanded, and for those who could bestow it, a gift of healing was as much an obligation as a gift of alms (Matt. x. 8; Acts iii. 1-6). The paragraph is a fitting close to a discourse so much of which relates to Phariseeism.]

Study Questions:

1. Whom is Jesus teaching? Whom had He been previously teaching?
 - a. How do these teachings to the disciples relate Jesus' teachings to others in Luke 15-16?
2. Why was it inevitable that stumbling blocks would come? What was Jesus' warning to the disciples?
3. What should the disciples do when their brethren sinned against them? Why?
4. Why did the apostles ask Jesus to increase their faith? What does this teach us about faith?
5. What did Jesus tell the apostles regarding their faith and performing miracles?
6. What illustration does Jesus give the apostles teaching them the proper attitude when doing God's will (e.g., miracles)?
 - a. How does this principle apply to us today?

XCIII.

PERÆA TO BETHANY. RAISING OF LAZARUS.

^dJOHN XI. 1-46.

Bible Text:

^d1 Now a certain man was sick, Lazarus of Bethany, the village of Mary and her sister Martha. 2 And it was that Mary who 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 Judæa 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: 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 recover. 13 Now Jesus had spoken of his death: but they thought that he spake of taking rest in sleep. 14 Then Jesus therefore said unto them plainly, Lazarus is dead. 15 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 Didymus, said unto his fellow-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: 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: he that believeth on me, though he die, yet shall he live; 26 and whosoever liveth and believeth on me shall never die. Believest thou this? 27 She saith unto him, Yea, Lord: I have believed that thou art the Christ, the Son of God, *even* he that cometh into the world. 28 And when she had said this, she went away, and called Mary her sister secretly, saying, The Teacher 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 who were with her in the house, and were consoling her, when they saw Mary, that she rose up quickly and went out, followed her, supposing that she was going unto the tomb to weep 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 weeping, and the Jews *also* weeping who came with her, he groaned in the spirit, and was 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, who opened the eyes of him that was blind, have caused that this man also should not die? 38 Jesus therefore again groaning in himself cometh to the tomb. Now it was a cave, and a stone lay against it. 39 Jesus saith, Take ye away the stone. Martha, the sister of him that was dead, saith unto him, Lord, by this time the body decayeth; for he hath been *dead* four days. 40 Jesus saith unto her, Said I not unto thee, that, if thou believedst, thou shouldst 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: but because of the multitude that 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 grave-clothes; and his face was bound about with a napkin. Jesus saith unto them, Loose him, and let him go. 45 Many therefore of the Jews, who 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 things which Jesus had done.

Bible Text with Commentary:

^d1 Now a certain man was sick, Lazarus of Bethany, the village of Mary and her sister Martha. [For Bethany and the sisters, see p. 478.] 2 And it was that Mary who anointed the Lord with ointment, and wiped his feet with her hair [John xii. 3], whose brother Lazarus was sick. [The anointing had not yet taken place, as John himself shows. For a similar anticipation see Matt. x. 4. There are five prominent Marys in the New Testament: those of Nazareth, Magdala and Bethany; the mother of Mark, and the wife of Clopas.] 3 The sisters therefore sent unto him, saying, Lord, behold, he whom thou lovest is sick. [The message and its form both indicate the close intimacy between this family and Christ. They make no request, trusting that Jesus' love will bring him to Bethany.] 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. [The sickness of Lazarus was for the purpose or design of a resurrection, so that death was a mere preceding incident. By this resurrection the Son of God would be glorified by manifesting more clearly than ever before that death came under his Messianic dominion, and by gathering believers from amongst his enemies. In all this the Father would also be glorified in the Son.] 5 Now Jesus loved Martha, and her sister, and Lazarus. [In this passage we have two Greek words for love. In verses 3 and 36 we have *philein*, which expresses natural affection such as a parent feels for a child. In this verse we have *agapan*, an affection resulting from moral choice, loftier and less impulsive. We are told of the Lord's love that we may understand that his delay was not due to indifference.] 6 When therefore he heard that he was sick, he abode at that time two days in the place where he was. [It is urged that the exigencies of his ministry delayed Jesus in Peræa. But the import of the text is that he kept away because of his love for the household of Lazarus and his desire to bless his disciples. He delayed that he might discipline and perfect the faith of the sisters and disciples. He withheld his blessing that he might enlarge it. Strauss pronounces it immoral in Christ to let his friend die in order to glorify himself by a miracle. In the vocabulary of Strauss glorification means the gratification of personal vanity, but in the language of Christ it means the revelation of himself as the divine Saviour, that men may believe and receive the blessing of salvation.] 7 Then after this he saith to the disciples, Let us go into Judæa again. [The word "again" refers back to John x. 40. Jesus does not propose to them to return to Bethany, where he has friends, but to go back to Judæa, the land of hostility. In so doing he caused them to think

of his death, of which he had for some time been seeking to accustom them to think.] **8 The disciples say unto him, Rabbi, the Jews were but now seeking to stone thee [John x. 31]; 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.** [This parabolic expression resembles that at John ix. 4. See p. 462. In this passage, day represents the allotted season of life which was to be terminated by what Jesus called "his hour." Until this "hour" came, Jesus felt no fear. He did not thrust himself into danger, thus tempting God; but he feared not to go whither his duty and the Spirit led him. As yet it was still day, but the evening shadows were falling, and the powers of darkness were soon to prevail (Luke xxii. 53), and then the further prosecution of the work would lead to death, for death was part of the work, and had its allotted time and place.] **11 These things spake he: 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 recover. 13 Now Jesus had spoken of his death: but they thought that he spake of taking rest in sleep.** [Jesus had before this spoken of death under the figure of sleep (Luke viii. 52, see p. 355), and the disciples might have understood him to mean death in this case had they not misunderstood his promise given at verse 4. As it was, they looked upon the mentioned sleep as marking the crisis of the disease, as it so often does in cases of fever. They were glad to urge it as an evidence of complete recovery, and thus remove one of the causes of the dreaded journey into Judæa.] **14 Then Jesus therefore said unto them plainly, Lazarus is dead. 15 And I am glad for your sakes that I was not there, to the intent ye may believe; nevertheless let us go unto him.** [Had Jesus been present during the sickness of Lazarus, he would have felt constrained to heal him, and so would have lost the opportunity of presenting to his disciples a more striking proof of his divine power, a proof which has been the joy of each succeeding age. The disciples were soon to learn by sad experience how little belief they really had--Mark xiv. 50; xvi. 11; Luke xxiv. 11, 21, 25.] **16 Thomas therefore, who is called Didymus [see p. 224], said unto his fellow-disciples, Let us also go, that we may die with him.** [*I. e.*, die with Christ, see verse 8. They could not die with Lazarus, as some have foolishly supposed, for he was already dead. This mention of Thomas is closely connected with the thought in verse 15. Jesus was about to work a miracle for the express purpose of inducing his disciples to believe in him, especially as to his power over death. In this despairing speech Thomas shows how little faith he had in Christ's ability to cope with death. Thomas sadly needed to witness this miracle of the resurrection of Lazarus, and even after seeing it, it proved insufficient to sustain his faith in the ordeal through which he was about to pass--John xx. 25-29.] **17 So when Jesus came, he found that he had been in the tomb four days already.** [If Lazarus was buried on the day he died, as is the custom in the East, and in hot climates generally (Acts v. 6, 10), he probably died on the day that the messengers brought word to Jesus about his sickness. If so, Jesus set forth for Bethany on the third day and arrived there on the fourth. The resurrections wrought by Jesus are progressional manifestations of power. Jairus' daughter was raised immediately after death, the young man of Nain was being carried to his grave, and Lazarus had been buried four days. All these were preparatory to that last and greatest manifestation of resurrectional power--the raising of his own body.] **18 Now Bethany was nigh unto Jerusalem, about fifteen furlongs off** [the furlong, or stadium, was six hundred feet, so that the distance here was one and seven-eighths miles]; **19 and many of the Jews had come to Martha and Mary, to console them concerning their brother.** [These Jews were present four days after the death because Jewish custom prolonged the season of mourning (Gen. i. 3, 10; Num. xx. 29; Deut. xxxiv. 8; I. Sam. xxviii. 13). The Mishna prescribed seven days for near relatives, and the rules as laid down by rabbis, required seven days'

public and thirty days' private mourning for distinguished or important personages.] **20 Martha therefore, when she heard that Jesus was coming, went and met him: but Mary still sat in the house.** [Jesus evidently paused on the outskirts of the town. He probably wished to avoid the noisy conventional wailing, the hypocrisy of which was distasteful to him (Mark v. 40). It comports with the businesslike character of Martha as depicted by Luke to have heard of our Lord's arrival before Mary. She was probably discharging her duty towards the guests and new arrivals, as was her wont. See p. 478.] **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.** [We might take it that Martha confidently expected the Lord to raise Lazarus, were it not for the subsequent conversation, and especially verse 39. We must therefore look upon her hope as more vague than her words would indicate. Such vague and illusive hopes are common where a great expectation, such as she had before indulged, had but lately departed.] **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: he that believeth on me, though he die, yet shall he live; 26 and whosoever liveth and believeth on me shall never die. Believest thou this?** [Instead of saying "I will raise Lazarus," Jesus uses the wholly impersonal phrase "thy brother shall rise again," for it was this very impersonal feature of faith which he wished to correct. Martha assents to it at once. The doctrine of a resurrection was commonly held by all the Jews except the Sadducees. It was in their view, however, a remote, impersonal affair, a very far distant event powerless to comfort in bereavement. From this comparatively cheerless hope Jesus would draw Martha to look upon *himself* as both resurrection and life. Where he is there is life and there also is resurrection at his word without limitation. No mere man, if sane, could have uttered such words. They mean that Jesus is the power which raises the dead and bestows eternal life--John vi. 39-54; x. 28.] **27 She saith unto him, Yea, Lord: I have believed that thou art the Christ, the Son of God, even he that cometh into the world.** [She could not say she believed it, for Lazarus had believed in Jesus and yet he had died. So, evading the question, she confessed her faith in him. Believing him, she accepted whatever he might say. She responds in the words of that apostolic creed which, in its ultimate application, embraces all that is true and discards all that is false (Matt. xvi. 16; John vi. 68, 69; xx. 31; I. John v. 1-5). See p. 411.] **28 And when she had said this, she went away, and called Mary her sister secretly, saying, The Teacher is here, and calleth thee.** [She called Mary secretly, for she wished that Mary might have a private word with Jesus such as she had just had.] **29 And she, when she heard it, arose quickly** [moved by ardent feeling], **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 who were with her in the house, and were consoling her, when they saw Mary, that she rose up quickly and went out, followed her, supposing that she was going unto the tomb to weep there.** [Rather, to wail (Matt. ii. 18; Mark v. 38). According to Eastern custom, the Jews followed her as friends, to assist in the demonstration of mourning. This frustrated the effort of Martha to keep secret the Lord's coming, and caused the miracle to be wrought in the presence of a mixed body of spectators.] **32 Mary therefore, when she came where Jesus was, and saw him, fell down at his feet** [in grief and dependence, but with less self-control than Martha], **saying unto him, Lord, if thou hadst been here, my brother had not died.** [That both sisters used this phrase, shows that it is an echo of the past feelings and conversations of the sisters. It is clear that they felt hurt at his not coming sooner, as he could have done.] **33 When Jesus therefore saw her weeping, and the Jews also weeping who came with her, he groaned in the spirit, and was troubled** [The verb translated "groaned" carries in it the idea of indignation. But the fact that sin had brought such misery to those he

loved was enough to account for the feeling], **34 and said, Where have ye laid him?** [This question was designed to bring all parties to the tomb; it was not asked for information. See pp. 353, 354, 376.] **They** [the sisters] **say unto him, Lord, come and see.** **35 Jesus wept.** [This is not the verb for wailing, but for shedding tears. On another occasion, when Jesus saw with prophetic eye a vast city, the center of God's chosen nation, sweeping on to destruction, he lamented aloud (Luke xix. 41), but here, as a friend, he mingled his quiet tears with the two broken-hearted sisters, thus assuring us of his sympathy with the individual grief of each lowly disciple (Rom. xii. 15). Nor did the nearness of comfort prevent his tears. They were tears of sympathy. "A sympathetic physician," says Neander, "in the midst of a family drowned in grief,--will not his tears flow with theirs, though he knows that he has the power of giving immediate relief?"] **36 The Jews therefore said, Behold how he loved him!** **37 But some of them said, Could not this man, who opened the eyes of him that was blind, have caused that this man also should not die?** [Knowing the miracle which he had performed upon a blind man (John ix. 1-13), they could therefore see no reason why he should not have performed one here.] **38 Jesus therefore again groaning in himself cometh to the tomb. Now it was a cave, and a stone lay against it.** [These stones were frequently in the shape of large grindstones resting in a groove, so that they could be rolled in front of the door of the tomb. Tombs had to be closed securely to keep out jackals and other ravenous beasts.] **39 Jesus saith, Take ye away the stone.** [Miracles only begin where human power ends.] **Martha, the sister of him that was dead, saith unto him, Lord, by this time the body decayeth; for he hath been dead four days.** [She evidently thought that Jesus wished to see the remains of his friend, and her sisterly feeling prompted her to conceal the humiliating ravages of death. Her words show how little expectation of a resurrection she had.] **40 Jesus saith unto her, Said I not unto thee, that, if thou believedst, thou shouldst see the glory of God?** [Jesus reminds her of his words which are recorded in verses 25 and 26, and of the message which he sent, found in verse 4, thus removing her objections.] **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: but because of the multitude that standeth around I said it, that they may believe that thou didst send me.** [Jesus, dwelling in constant communion with the Father, knew that the Father concurred in his wish to raise Lazarus. He therefore makes public acknowledgment, and offers a prayer of thanksgiving, for the Father's gracious answer to this and all his petitions. He states, too, that the prayer is publicly made that it may induce faith in the bystanders. He wished all present to know that the miracle about to be wrought is not the work of some independent wonder-worker, but is performed by him as one commissioned and sent of God. In other words, the miracle was wrought to prove the concord between the Son and the Father, the very fact which the Jews refused to believe. Rationalists criticize this prayer as a violation of the principle at Matt. vi. 5, 6, and Weiss called it "prayer for show." But it shows on its face that it is not uttered by Jesus to draw admiration to himself as a praying man, but to induce faith unto salvation in those who heard.] **43 And when he had thus spoken, he cried with a loud voice, Lazarus, come forth.** [The loud cry emphasized the fact that the miracle was wrought by personal authority, and not by charms, incantations, or other questionable means. His voice was as it were an earnest of the final calling which all shall hear (Rev. i. 5; John v. 28, 29; I. Thess. iv. 16). It has been happily said he called Lazarus by name, lest all the dead should rise.] **44 He that was dead came forth, bound hand and foot with grave-clothes; and his face was bound about with a napkin. Jesus saith unto them, Loose him, and let him go.** [It is thought by some that Lazarus walked forth from the tomb, and the fact that the Egyptians sometimes swathed their mummies so as to keep the limbs and even the fingers separate is cited to show that Lazarus was not so bound as to prevent motion. But the grave-clothes were like a modern shroud, wrapped around

arms and legs, and mummies also were thus wrapped after their limbs were swathed. It was part of the miracle that Lazarus came out bound hand and foot, and John puts emphasis upon it.] **45 Many therefore of the Jews, who came to Mary and beheld that which he did, believed on him. 46 But some of them** [some of the class mentioned in verse 37] **went away to the Pharisees, and told them the things which Jesus had done.** [By the miracle Jesus had won many from the ranks of his enemies, but others, alarmed at this deflection, rush off to tell the Pharisees about this new cause for alarm. Farrar argues that these may have gone to the Pharisees with good intentions toward Jesus, but surely no friend of Jesus could have been so hasty to communicate with his enemies. But the way in which the Evangelist separates these from the believers of verse 45, stamps their action as unquestionably hostile.]

Study Questions:

1. Who was Lazarus and where did he live?
2. What were Jesus' two statements concerning Lazarus' death? Why don't these two different statements contradict one another (Jn. 11:4, 11, 14)?
3. Why did Lazarus become ill and die? Why didn't Jesus go to see Lazarus for two days after hearing that he was sick?
4. What was Jesus' disciples' reaction when hearing that they were going to Judea again? Explain Jesus' response to them.
5. Explain Thomas' comment in John 11:16 as it relates to the context.
6. When Jesus arrived in Bethany, how long had Lazarus been in the tomb?
7. What did Martha and Mary do when hearing that Jesus was coming?
8. What did Martha tell Jesus when she met Him? Explain Jesus' response.
 - a. What resurrection did Martha think Jesus was talking about? Why was she mistaken?
 - b. What will happen to the people who believe in Jesus?
 - c. What did Martha say to communicate her faith in Jesus?
9. What did Martha tell Mary after return home?
10. Why did the Jews follow Mary to the tomb?
11. What did Mary do and say when she met Jesus?
 - a. What did Jesus do and say when He saw Mary and the Jews weeping?
 - b. What did some of the Jews say about Jesus?
12. What did Martha say when Jesus told them to remove the stone from Lazarus' tomb?
13. What was Jesus' prayer before calling Lazarus from the tomb?
14. Describe Lazarus as he walked from the tomb.
15. What did Jesus tell them to do after Lazarus walked out of the tomb?
16. What did the Jews do after witnessing Lazarus' resurrection?
 - a. Why did some of them believe?
 - b. Why did some of them go and tell the Pharisees the things Jesus had done? What does this tell us about people who do not believe?

XCIV.

RETIRING BEFORE THE SANHEDRIN'S DECREE.

(Jerusalem and Ephraim in Judæa.)

^dJOHN XI. 47-54.

Bible Text:

^d**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: 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 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: 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.**

Bible Text with Commentary:

^d**47 The chief priests therefore and the Pharisees gathered a council** [called a meeting of the Sanhedrin], **and said, What do we?** [Thus they reproach one another for having done nothing in a present and urgent crisis. As two of their number (Nicodemus and Joseph of Arimathæa) were afterwards in communications with Christians, it was easy for the disciples to find out what occurred on this notable occasion.] **for this man doeth many signs.** [They did not deny the miracles, therefore their conduct was the more inexcusable.] **48 If we let him thus alone, all men will believe on him** [they found that despite the threat of excommunication, Jesus was still winning disciples under the very shadow of Jerusalem]: **and the Romans will come and take away both our place and our nation.** [The course of Jesus seemed to undermine Judaism, and to leave it a prey to the innovations of Rome. It is uncertain what is meant by the noun "place." Meyer says it refers to Jerusalem; Luecke to the temple; while Bengel says that place and nation are a proverbial expression, meaning "our all;" but the Greek language furnishes no example of such proverbial use. It is more likely that place refers to their seats in the Sanhedrin, which they would be likely to lose if the influence of Jesus became, as they feared, the dominant power. They feared then that the Romans would, by removing them, take away the last vestige of civil and ecclesiastical authority, and then eventually obliterate the national life.] **49 But a certain one of them, Caiaphas, being high priest that year** [that notable, fatal year; he was high priest from A.D. 18 to A.D. 36], **said unto them, Ye know nothing at all, 50 nor do ye account that it is expedient for you that one man should die for the people, and that the whole nation perish not.** [His words are a stinging rebuke, which may be paraphrased thus: "If you had any sense you would not sit there asking, 'What do we?' when there is but one thing to do; viz.: Let Jesus die and save the people." Expediency, not justice, is his law.] **51 Now this he said not of himself: 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** [Gal. iii. 28;

Col. iii. 11] **the children of God that are scattered abroad.** [The expression "not of himself" is a very common Hebrew idiom for "not of himself *only*." God had a meaning in his words different from his own. In earlier, better days the high priest had represented the divine headship of the nation, and through him, by means of the Urim and Thummin, the inspired oracles and decisions had been wont to come. This exalted honor had been lost through unworthiness. But now, according to the will of God, the high priest prophesies in spite of himself, as did Balaam and Saul, performing the office without the honor.] **53 So from that day forth they took counsel that they might put him to death.** [Thus, acting on the advice of Caiaphas the Sanhedrin condemned Jesus without a hearing, and sought means to carry their condemnation to execution. Quieting their consciences by professing to see such political dangers as made it necessary to kill Jesus for the public welfare, they departed utterly from justice, and took the course which brought upon them the very evils which they were professedly seeking to avoid.] **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.** [Ephraim is supposed to be the city called Ophrah at Josh. xviii. 23 and Ephraim at II. Chron. xiii. 19. Dr. Robinson and others identify it with the village now called et Taiyibeh, which is situated on a conical-shaped hill about sixteen miles northeast of Jerusalem, and five miles east of Bethel. It is on the borders of a wilderness, and commands an extensive view of the Jordan valley. Here Jesus remained till shortly before his last Passover.]

Study Questions:

1. What did the Pharisees do after hearing about Jesus raising Lazarus from the dead (cf. Jn. 11:45-46)?
2. Did the Pharisees deny that Jesus was doing many signs?
3. What did the Pharisees think would happen if they did not stop Jesus? What could have been their reasoning?
4. What did they decide to do? Why?
5. Explain Caiaphas' prophesy. What does the apostle John tell us about Jesus' death and the nations of the world in explaining the prophesy?
6. Where did Jesus go after the Jews decided to put Jesus to death?

XCV.
JOURNEY TO JERUSALEM. TEN LEPERS.
CONCERNING THE KINGDOM.

(Borders of Samaria and Galilee.)

☩ LUKE XVII. 11-37.

Bible Text:

11 And it came to pass, as they were on the way to Jerusalem, that he was passing along the borders of Samaria and Galilee. 12 And as he entered into a certain village, there met him ten men that were lepers, who stood afar off: 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 show yourselves unto the priests. And it came to pass, as they went, they were cleansed. 15 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: and he was a Samaritan. 17 And Jesus answering said, Were not the ten cleansed? but where are the nine? 18 Were there none found that returned to give glory to God, save this stranger? 19 And he said unto him, Arise, and go thy way: thy faith hath made 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: 21 neither shall they say, Lo, here! or, There! for, lo, the kingdom of God is within you. 22 And he said unto his 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*: 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 in 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. 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; 29 but in the day that Lot went out from Sodom it rained fire and brimstone from heaven, and destroyed them all: 30 after the same manner shall it be in the day that the Son of man is revealed. 31 In that day, he that shall be on the housetop, and his goods in the house, let him not go down to take them away: and let him that is in the field likewise not return back. 32 Remember Lot's wife. 33 Whosoever shall seek to gain his life shall lose it: but whosoever shall lose *his life* shall preserve 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 left. 37 And they answering say unto him, Where, Lord? And he said unto them, Where the body *is*, thither will the eagles also be gathered together.

Bible Text with Commentary:

11 And it came to pass, as they were on the way to Jerusalem, that he was passing along the borders of Samaria and Galilee. [If our chronology is correct, Jesus passed northward from Ephraim

about forty miles, crossing Samaria (here mentioned first), and coming to the border of Galilee. He then turned eastward along that border down the wady Bethshean which separates the two provinces, and crossed the Jordan into Peræa, where we soon find him moving on toward Jericho in the midst of the caravan of pilgrims on the way to the passover.] **12 And as he entered into a certain village, there met him ten men that were lepers, who stood afar off** [One may still meet such groups of lepers outside the villages. They do not stand directly in the road so as to make an actual meeting, but are off to one side and near enough to beg. The law required lepers to keep away from the rest of the people (Lev. xiii. 45, 46). The rabbis are said to have prescribed a fixed distance at which lepers must keep, but authority varies as to this distance, some giving it as low as a rod, and others as high as a hundred paces]: **13 and they lifted up their voices** [such as they had, for the leper's bronchial tubes are dry, and the voice is harsh and squeaky], **saying, Jesus, Master, have mercy on us.** [Considering their condition, their prayer was definite enough.] **14 And when he saw them** [the disciples about him probably at first obstructed the Lord's view], **he said unto them, Go and show yourselves unto the priests.** [See p. 180.] **And it came to pass, as they went, they were cleansed.** [They received the blessing when they showed their faith by their obedience.] **15 And one of them, when he saw that he was healed, turned back** [like Naaman--II. Kings v. 15], **with a loud voice** [made strong by health and gratitude] **glorifying God;** **16 and he fell upon his face at his feet, giving him thanks: and he was a Samaritan.** [On his way to the priests at Mt. Gerizim the Samaritan turned back to express his thanks. Apparently nine of the lepers were Jews. A Samaritan was among them because they were along the border of his country, and because the fellowship of affliction and disease obliterated the distinctions of race as it does to this day. In the leper-houses at Jerusalem Mohammedans and Jews now live together despite the rancor existing between the healthy representatives of these two religions.] **17 And Jesus answering said, Were not the ten cleansed? but where are the nine?** [The Lord publicly noted the indifference and ingratitude of the nine and the thanksgiving of the tenth. As we look around to-day and see how many are ungrateful for the blessings which they receive, the words ring like an echo in our ears.] **18 Were there none found that returned to give glory to God, save this stranger?** [It sometimes happens that we receive most where we expect least. Though the Samaritan's religion was partly Jewish, yet by blood he was a foreigner, as the word "stranger" means.] **19 And he said unto him, Arise, and go thy way: thy faith hath made thee whole.** [Thus Jesus emphasized the fact that the blessing came through faith, encouraging the man to seek higher blessings by the same means.] **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: 21 neither shall they say, Lo, here! or, There! for, lo, the kingdom of God is within you.** [Rom. xiv. 17. The question of the Pharisees was doubtless a covert criticism. More than three years before this Jesus had begun to say that the kingdom of heaven was at hand; and they thought that after all this preparation it was high time that the kingdom should commence. They were looking for some manifestation of the sovereignty of God in the realm of the civil and the external, which would raise the Jewish nation to conspicuous supremacy, but they are told that the work of the kingdom is internal and spiritual (John iii. 8; xviii. 36; Rom. x. 8; Col. i. 27), and that its effects are not such as can be located in space. They were seeking honors and joys, and would find contempt and sorrow (Amos v. 18-20). Some have thought it strange that Jesus should say "within you" when addressing the Pharisees, but the word "you" is used generally and indefinitely.] **22 And he said unto his disciples** [giving them instructions suggested by the question of the Pharisees], **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: 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 in his day. [Acts xxvi. 13; II. Thess. ii. 8. If the Pharisees looked eagerly for a sensuous external Messianic kingdom, so also would the disciples be tempted in the days to come to cherish a somewhat similar yearning. Knowing that Jesus was to come again to rule in power and in great glory, they would, under the stress of persecution, hunger to see one of the days of his rule. This longing for the coming of the Christ is frequently expressed (Phil. iv. 5; Tit. ii. 13; Jas. v. 7-9; Rev. xxii. 20). In their restless eagerness the unwary disciples would be tempted to follow the false Messiahs who excited widespread admiration and attention. Against all this Jesus warns them, telling them that when the kingdom of heaven does at last assume a visible shape in the manifestation of its King, that manifestation will be so glorious, universal and pronounced as to be absolutely unmistakable.] **25 But first must he suffer many things and be rejected of this generation.** [Thus when he speaks of his glory Jesus is careful to mention the humiliation and suffering which precedes it, that the faith of his disciples may not be weakened by false expectations and misunderstandings. The day of glory was not for that generation, since it would reject him.] **26 And as it came to pass in the days of Noah [Gen. vii. 11-23], even so shall it be also in the days of the Son of man. 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 [Gen. xix. 15-28; Ezek. xvi. 46-56; Jude 7]; they ate, they drank, they bought, they sold, they planted, they builded; 29 but in the day that Lot went out from Sodom it rained fire and brimstone from heaven, and destroyed them all: 30 after the same manner shall it be in the day that the Son of man is revealed.** [Our Lord here gives us two historical incidents of the false security of the ungodly, and in doing so he endorses them as real history. The antediluvians and the citizens of Sodom discharged the business of the day and laid their plans for to-morrow and had no thought of evil or anticipation of trouble down to the very moment that the bowls of wrath were poured upon them. Despite all warnings, they were taken by surprise when completely off their guard. The coming of Christ shall be a like surprise to the people of the last day (Matt. xxiv. 44; Luke xii. 39; I. Thess. v. 2; II. Pet. iii. 10; Rev. iii. 3; xvi. 15), and it shall be a day of like punishment--II. Thess. i. 6-10.] **31 In that day, he that shall be on the housetop [the flat roofs of Oriental houses are used much the same as we use porches], and his goods in the house, let him not go down to take them away: and let him that is in the field likewise not return back. 32 Remember Lot's wife.** [Gen. xix. 26; Luke ix. 62.] **33 Whosoever shall seek to gain his life shall lose it: but whosoever shall lose his life shall preserve it.** [See p. 416. It seems strange that the terrors of the last day should be accompanied by any thought or concern for property, but such is the plain intimation of the text. If our hope has been centered upon earthly things, we will be found seeking them even in that hour, just as the face of Lot's wife was turned toward Sodom despite the glare of the penal fires. Our earthly characters become fixed, and great catastrophes do not change them (Rev. xxii. 10-12). If in that hour we be found seeking to save our carnal treasures, it will be a sign that we have lost the spiritual from our lives and have no heavenly treasures.] **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 [making meal or flour with the little stone hand-mills, as they still do in the East]; the one shall be taken, and the other shall be left.** [Day and night exist simultaneously upon the earth, and the Lord's coming will be at noon to some and at midnight to others. His saints will be found mingled with the rest of the people and engaged in duties befitting the hour. But the Lord will receive them to himself as his own (John xiv. 3; I. Thess. iv. 17), and they will be ready to be detached from their worldly ties that they may go to meet and welcome the bridegroom at his coming--Matt. xxv. 6, 7.] **37 And they answering say unto him,**

Where, Lord? And he said unto them, Where the body is, thither will the eagles also be gathered together. [The disciples desired to know where this manifestation and division would take place, looking upon it as a local prediction. Jesus gave a proverbial answer, the meaning of which is that sin courts and draws to itself punishment and destruction just as a carcass draws winged scavengers. Applying his words, we may say that as the corruption of the antediluvians drew upon them the devastation of the flood, and as the crimes of the Sodomites called down upon them the fires from heaven, and as the unbelief of the Jews of Christ's day caused the destruction of Jerusalem and the death of the nation, so the wickedness of the men of the last times will result in the ending of the world. The word translated eagles is generic, and included the vultures also (Pliny Nat. Hist. ix. 3). It is likely that the Revision Committee retained the word "eagles" instead of vultures because of the mistaken notion of Lightfoot and others that our Lord here makes a covert allusion to the eagles which were borne upon the Roman standards. A passage similar to the latter part of this section will be found at Matt. xxiv. 17-41.]

Study Questions:

1. Where was Jesus going? Where was Jesus when He met the ten lepers?
2. Where were the lepers and what did they say to Jesus?
 - a. What did Jesus say to the lepers and when were they healed?
3. Which of the ten lepers turned back to glorify God and thank Jesus?
 - a. What did Jesus say after being thanked by the Samaritan leper? What is significant about the fact that just the Samaritan returned to thank Jesus?
4. What did the Pharisees ask Jesus?
 - a. What was Jesus' answer to the Pharisees?
 - b. What was Jesus' warning to His disciples? In what way is the warning applicable to us today?
 - c. What had to happen before the kingdom of God could come?
 - d. How would the coming of the kingdom of God be like the days of Noah and Lot?
 - e. What did Jesus command them to do when the kingdom of God came? Explain.
 - f. In what way are the lessons learned from Lot and his wife applicable to us today?
 - g. Explain Lk. 17:32-37 in light of what Jesus had been teaching.

XCVI.

PARABLE OF THE IMPORTUNATE WIDOW.

☞ LUKE XVIII. 1-8.

Bible Text:

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, who feared not God, and regarded not man: 3 and there was a widow in that city; and she came oft unto him, saying, Avenge me of mine adversary. 4 And he would not for a while: 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 wear me out by her continual coming. 6 And the Lord said, Hear what the unrighteous judge saith. 7 And shall not God avenge his elect, that cry to him day and night, and yet he is longsuffering over them? 8 I say unto you, that he will avenge them speedily. Nevertheless, when the Son of man cometh, shall he find faith on the earth?

Bible Text with Commentary:

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, who feared not God, and regarded not man [an utterly abandoned character]: **3 and there was a widow in that city; and she came oft unto him, saying, Avenge me of** [rather, Do justice by me as to] **mine adversary.** [In Scripture language widowhood is symbolic of defenselessness (Ex. xxii. 22-24; Deut. x. 18; xxvii. 19; Mal. iii. 5; Mark xii. 40), and the early church concerned itself much about the welfare of widows--Acts vi. 1; ix. 41; Jas. i. 27; I. Tim. v. 3.] **4 And he would not for a while: 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 wear me out by her continual coming.** [The point of this soliloquy is this: Though the high motives such as accountability to God for my office and my good name and respect among men do not lead me to do this woman justice, yet will I do it simply to be rid of her importunity.] **6 And the Lord said** [this expression indicates that the Lord paused for a moment, that the parable might be fully grasped before he made the application], **Hear what the unrighteous judge saith. 7 And shall not God avenge his elect, that cry to him day and night** [The application is an argument *a fortiori*, and presents a triple antithesis: 1. In the petitioned--a just God and an unrighteous judge. 2. In the petitioners--a despised widow and the beloved elect. 3. In the petition--the frequent visits of the one, and the continual cries of the many], **and yet he is longsuffering over them? 8 I say unto you, that he will avenge them speedily. Nevertheless, when the Son of man cometh, shall he find faith on the earth?** [Though a beloved people cry continually unto a just God, yet will he in mercy be longsuffering to their enemies, and because of the longsuffering he will seem to delay his answer, but the delay will not be extended a moment longer than necessary. When the season of repentance is past, and the measure of iniquity is full (Gen. xv. 16), then the Lord's answer will be speedy, immediate. But despite this admonition to pray without discouragement, and this promise to answer with all speed, God's patience with the wicked, and his consequent delays in answering the prayers of the just, will prove such a trial to his people as to leave it questionable whether any of them will have faith enough to pray until the coming of the Lord. We find an echo of this passage at II. Pet. iii. 1-13.]

Compare also Matt. xxiv. 12, 13. The parable resembles that of the friend who came at midnight (Luke xi. 5), see p. 480, but there the petitioner asked a gift, and here the request is for justice and deliverance. And this parable also teaches that the saints must be patient in prayer until the Lord's return.]

Study Questions:

1. Explain the parable of the persistent widow.
 - a. What does the parable teach us about prayer?
2. In what way was Jesus' teaching in Luke 18:1-8 pertinent to the disciples and the Jews in view of what He had taught in Luke 17?
3. Explain Jesus' statement in verse eight, "However, when the Son of Man comes, will He find faith on the earth?"
 - a. How does faith relate to prayer?

XCVII.

PARABLE OF THE PHARISEE AND PUBLICAN.

☞LUKE XVIII. 9-14.

Bible Text:

9 And he spake also this parable unto certain who trusted in themselves that they were righteous, and set all others at nought: 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, be thou merciful to me a sinner. 14 I say unto you, This man went down to his house justified rather than the other: for every one that exalteth himself shall be humbled; but he that humbleth himself shall be exalted.

Bible Text with Commentary:

9 And he spake also this parable unto certain who trusted in themselves that they were righteous, and set all others at nought [It is commonly said that this parable teaches humility in prayer, but the preface and conclusion (see verse 14) show that it is indeed to set forth generally the difference between self-righteousness and humility, and that an occasion of prayer is chosen because it best illustrates the point which the Lord desired to teach. The parable shows that the righteousness in which these parties trusted was devoid of that true charity or heart-love toward God and man without which our characters are worthless in the sight of God--Prov. xxx. 12, 13; Isa. lxxv. 5; I. Cor. xiii. 1-3]: **10 Two men went up into the temple to pray** [The temple was the appointed place for Jewish prayer. To it the Jew went if near at hand, and towards it he prayed it afar off. The stated hours of prayer were 9 A.M. and 3 P.M., but men went there to pray whenever they felt like it]; **the one a Pharisee, and the other a publican.** [The two represent the extremes of Jewish social and religious life--see p. 71 and 76.] **11 The Pharisee stood and prayed thus with himself** [This may mean that he stood alone, withdrawing from the contamination of others, but it seems rather to mean that he prayed having himself, rather than God, uppermost in his thoughts], **God, I thank thee, that I am not as the rest of men, extortioners, unjust, adulterers, or even as this publican.** [His prayer is more a boast as to himself than an expression of worship toward God (Rev. iii. 17, 18), and he makes the sinful record of the publican a dark background on which to display the bright contrast of his own character--a character for which he was thankful, and apparently with reason.] **12 I fast twice in the week** [the law appointed one fast in the year, viz.: on the Day of Atonement (Lev. xvi. 29, 30), but the Pharisees fasted on Mondays and Thursdays of each week]; **I give tithes of all that I get.** [I give the tenth part of my income. The law required that tithes be given from the corn, wine, oil, and cattle (Deut. xiv. 22, 23), but the Pharisees took account of the humblest herbs of the garden, and gave a tenth of their mint, anise, and cummin (Matt. xxiii. 23). Thus he confessed his virtues rather than his sins.] **13 But the publican, standing afar off** [remote from the Holy Place], **would not lift up so much as his eyes unto heaven** [Ps. cxxiii. 1, 2; xl. 12; Ez. ix. 6], **but smote his breast** [as if to remind himself of the stroke of God which he so richly deserved--Nah. ii. 7; Luke xxiii.

48], **saying, God, be thou merciful to me a sinner.** [He makes full confession of his sin without excuse or justification, and without offset of righteousness. Moreover, he petitions for no temporal blessings, but simply asks for mercy--I. Tim. i. 15.] **14 I say unto you, This man went down to his house justified rather than the other** [we are taught here, as in the parable of the prodigal son, that the penitent unrighteous are more acceptable to God than the righteous who make no confession of their sins]; **for every one that exalteth himself shall be humbled; but he that humbleth himself shall be exalted.** [Luke xiv. 11, see p. 494. The Pharisee was an example of the first, and the publican of the second.]

Study Questions:

1. To whom did Jesus speak this parable? What does this parable teach this group of people?
2. Explain the parable of the Pharisee and publican.
 - a. What are the differences between the two men and their prayers?
 - b. What did each man confess?
3. Why was the publican justified and the Pharisee not justified?
4. What lessons are important for us to learn from the parable today?

XCVIII.

JOURNEY TO JERUSALEM. CONCERNING DIVORCE.

^aMATT. XIX. 1-12; ^bMARK X. 1-12.

Bible Text:

^a1 And it came to pass when Jesus had finished these words, he departed from Galilee, ^b1 And he arose from thence, and cometh {^acame} ^binto the borders of Judæa and beyond the Jordan: ^a2 and great multitudes ^bcome together unto him again; ^afollowed him; ^band, as he was wont, he taught them again. ^aand he healed them there. ^b2 And there came unto him Pharisees, and asked him, ^asaying, ^bIs it lawful for a man ^ato put away his wife for every cause? ^btrying him. 3 And he answered and said unto them, What did Moses command you? 4 And they said, Moses suffered to write a bill of divorcement, and to put her away. ^a4 And he answered and said, Have ye not read, that he who made *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 two shall become one flesh? 6 So that they are no more two, 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? ^b5 But Jesus said {^asaith} unto them, Moses for your hardness of heart ^bwrote you this commandment. ^asuffered you to put away your wives: but from the beginning it hath not been so. ^b6 But from the beginning of the creation, Male and female made he them. 10 And in the house the disciples asked him again of this matter. 11 And he saith unto them, ^a9 And I say unto you, Whosoever shall put away his wife, except for fornication, and shall marry another, committeth adultery: ^bagainst her: ^aand he that marrieth her when she is put away committeth adultery. ^b12 and if she herself shall put away her husband, and marry another, she committeth adultery. ^a10 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, Not all men can receive this saying, but they to whom it is given. 12 For there are eunuchs, that were so born from their mother's womb: and there are eunuchs, that were made eunuchs by men: and there are eunuchs, that made themselves eunuchs for the kingdom of heaven's sake. He that is able to receive it, let him receive it.

Bible Text with Commentary:

^a1 And it came to pass when Jesus had finished these words [the words contained in Matt. xviii., which are the last teachings in Galilee recorded by any of the Evangelists, p. 435 and p. 439], **he departed from Galilee** [Having come into the borders of it again from Ephraim. It seems likely that Matthew takes in at one view both departures from Galilee, viz.: that mentioned on p. 441 and that at Sec. XCV., for Matthew records none of the intervening events and Jesus spent no time in Galilee between the two journeys, merely returning to the border of the land and making a second journey thence to Jerusalem. He now left Galilee to return thither no more until after the resurrection--Matt. xxviii. 16, 17; John xxi. 1], ^b1 And he arose from thence, and cometh {^acame} ^binto the borders of Judæa and beyond the Jordan [The land beyond the Jordan was called Peræa. See p. 176. It was no part of Judæa, but belonged to the tetrarchy of Herod. It and the river Jordan bordered Judæa on the east]: ^a2 and great multitudes

^bcome together unto him again; ^afollowed him; ^band, as he was wont, he taught them again. [The teachings of this journey will be found in Sections XCVIII-CI.] ^aand he healed them there. [No doubt bands of pilgrims on their way to the passover helped to swell the multitudes which now surrounded the Lord.] ^b2 And there came unto him Pharisees, and asked him, ^asaying, ^bIs it lawful for a man ^ato put away his wife for every cause? [*i.e.*, for every cause satisfactory to the husband.] ^btrying him. [Knowing that Jesus had modified the law of Moses, the Pharisees asked this question, seeking to entrap him. If he had reaffirmed his teaching in the Sermon on the Mount (Matt. v. 32), they hoped to make it appear that he despised the authority of Moses. But if he ratified the law of Moses, then they would show that he was contradicting his former teaching, and hence too inconsistent to be worthy of credit. For the Lord's teaching concerning divorce see p. 242.] 3 And he answered and said unto them, What did Moses command you? 4 And they said, Moses suffered to write a bill of divorcement, and to put her away. ^a4 And he answered and said, Have ye not read, that he who made *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 two shall become one flesh? 6 So that they are no more two, but one flesh. What therefore God hath joined together, let not man put asunder. [Jesus went back to the original law propounded by God and recorded by Moses, and shows from it: 1. That marriage is a fundamental principle of social order, God having it in view from the creation, and hence making them male and female. 2. That the relation of marriage is superior even to the parental relation. 3. That by it the pair become one flesh, so that a man is as much joined to his wife as he is to his own body. Now, since a man can only be separated from his parental relations or from his own body by death, which is an act of God, so it follows that the superior or similar relation of marriage can only be dissolved by the act of God. Thus Jesus draws the conclusion that no man or body of men, whether acting in private, civil or ecclesiastical capacity, can dissolve marriage otherwise than according to the decrees of God.] 7 They say unto him, Why then did Moses command to give a bill of divorcement, and to put *her* away? [Seeing that Jesus reaffirmed his former teaching, the Jews proceed to show that he is in conflict with the law of Moses, apparently failing to note that Jesus has merely cited Scripture, and that therefore the issue is really Moses against Moses.] ^b5 But Jesus said {^asaith} unto them, Moses for your hardness of heart ^bwrote you this commandment. ^asuffered you to put away your wives: but from the beginning it hath not been so. ^b6 But from the beginning of the creation, Male and female made he them. [Thus Jesus replies that Moses did not *command*, but *suffered* or permitted (the word "commandment" used by Mark having reference not to the matter but the manner; *i. e.*, commanding it to be done by giving a writing) men to put away their wives because at the time when the law was given the wickedness of men made such a concession beneficial. Had the law propounded at creation been re-enacted by Moses, many would have refused to marry at all, preferring an illicit life to the hazard of matrimony under a stringent law, and others finding themselves unhappily married would have secretly murdered their wives to gain their liberty. As a choice of two evils God therefore temporarily modified the law out of compassion for women. It was expected that as the hearts of men softened they would recognize the wisdom, justice and wholesomeness of the original law, and cease to take advantage of their permission to evade it. But men had not done this, and Christ himself had brought this concession to an end, and since then it has been the most daring interference with the divine prerogative, for men to venture on a continuance of the same concession, as though they were possessed of divine authority.] 10 And in the house the disciples asked him again of this matter. 11 And he saith unto them, ^a9 And I say unto you, Whosoever shall put away his wife, except for fornication, and shall marry another, committeth adultery: ^bagainst her: ^aand he that marrieth her when she is put away committeth

adultery. ^b12 and if she herself shall put away her husband, and marry another, she committeth adultery. [Thus Jesus reaffirms the teaching at Matt. v. 32.] **^a10 The disciples say unto him, If the case of the man is so with his wife, it is not expedient to marry.** [The disciples illustrate not only the hardness of heart of which Jesus spoke, but also the wisdom of allowing divorce under the law of Moses.] **11 But he said unto them, Not all men can receive this saying, but they to whom it is given. 12 For there are eunuchs, that were so born from their mother's womb: and there are eunuchs, that were made eunuchs by men: and there are eunuchs, that made themselves eunuchs for the kingdom of heaven's sake. He that is able to receive it, let him receive it.** ["This saying" is the saying which Jesus himself had just uttered concerning divorce: and his teaching is that the prohibition of divorce does not apply to eunuchs. If a woman finds herself married to a eunuch, she is not bound to him. So with a man married to a hermaphrodite.*]

* NOTE.--I dissent from the above interpretation for many reasons: If the cases be confined to the two instances given, the rule presents nothing but what every man and woman would gladly receive, which is contrary to what Jesus says about the saying. But, if the cases be extended to cover those who make themselves eunuchs for the kingdom of heaven's sake, and it be contended that evangelists and others who sacrifice their home ties for the good of the cause thereby give to their wives a right of divorce, the saying becomes on the other hand too hard for any to receive. My understanding of the passage is this: The disciples, startled by the Lord's declaration as to the indissolubility of marriage, declared that marriage was inexpedient. Jesus accepts their sayings as a logical deduction from his teaching; but a difficult saying, because applicable to but three cases. Jesus is therefore speaking with regard to *celibacy* and not *divorce*. He says that eunuchs are unfit for marriage, whether made so by nature or by the violence of man. The two first--the *physical* eunuch--are introduced to illustrate the last or *spiritual* eunuch--the man whose intense interest in the affairs of the kingdom of heaven makes him prefer the celibate state. The saying with regard to him is indeed hard to receive, for it borders on the abnormal and unnatural, and hence it is no command save to those who, being in that abnormal and almost unnatural condition, are in a shape to receive it. Marriage is the natural condition of man, and celibacy is abnormal, but to some extent Biblically countenanced. The trend of Scripture shows that Jesus here speaks about celibacy and not about divorce, for it has much to say about the celibate principle involved here--those who prefer to be eunuchs for the kingdom of heaven's sake, and nothing to say about women obtaining divorces because of their husbands' sacrifices for the kingdom of heaven. The Scripture everywhere treats of celibacy as a difficult problem, and the teaching is this: When any in the kingdom of heaven feel called to such extreme labors therein as render marriage impracticable (Acts xiii. 2; I. Cor. ix. 4, 5), they are permitted to abstain from marriage; and when seasons of persecution seriously interfere with the regular order and course of life among Christians, they may find it expedient to live as eunuchs (I. Cor. vii. 25-34). But in no case must celibacy be practiced unless it can be done so without the sin of incontinency (I. Cor. vii. 1-9). The Bible nowhere countenances any celibate vow, for it teaches that celibacy is to be continued only so long as it is expedient. Much less does it give countenance to the doctrine that a church can pass laws enforcing celibacy on the whole class of clergy, without any regard for their natural constitution, their spiritual powers, or their faithful continuance.--P. Y. P.

Study Questions:

1. What did the Pharisees ask Jesus?
 - a. In what way did the Pharisees test Jesus by asking this question?
2. What was Jesus' answer?
 - a. What was God's law concerning divorce from the beginning (i.e., creation)? Why is this law applicable to all men today?
 - b. Who can and who cannot separate the married people? Why?
3. Why had Moses commanded them to give her a certificate of divorce and send her away? Explain.
4. Define:

- a. fornication.
 - b. adultery. Can two people commit adultery unless one of them is married to another person?
5. Why is a person living in adultery if he divorces his spouse for a reason other than fornication and marries another person?
 6. Why is a person not living in adultery if he divorces his spouse for fornication and marries another person?
 7. What was the disciples' response to Jesus' teaching on marriage? Explain Jesus response to them.

XCIX.

BLESSING CHILDREN. CONCERNING CHILDLIKENESS.

(In Peræa.)

^aMATT. XIX. 13-15; ^bMARK X. 13-16; ^cLUKE XVIII. 15-17.

Bible Text:

^a13 Then were there brought ^b13 And they were bringing ^aunto him little children, {^calso their babes,} that he should touch them: ^athat he should lay his hands on them, and pray: ^cbut {^aand} ^cwhen the disciples saw it, they rebuked them. ^b14 But when Jesus saw it, he was moved with indignation, and ^ccalled them unto him, saying, {^bsaid} unto them, ^cSuffer the little children to come unto me, and forbid them not: ^afor to such belongeth the kingdom of heaven. {^bof God.} ^c17 Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall in no wise enter therein. ^b16 And he took them in his arms, ^a15 And he laid {^blaying} ^ahis hands on {^bupon} ^athem, ^band blessed them, ^aand departed thence.

Bible Text with Commentary:

^a13 Then were there brought ^b13 And they were bringing ^aunto him little children, {^calso their babes,} that he should touch them: ^athat he should lay his hands on them, and pray [According to Buxtorf, children were often brought to the presidents of the synagogue in order that they might pray over them. The prayers of a good man in our behalf have always been regarded as a blessing; no wonder, then, that the mothers of these children desired the prayers of Jesus in behalf of their little ones. It was customary to put the hand upon the person prayed for, probably following the patriarchal precedent (Gen. xlviii. 14, 15). Compare Acts vi. 6]: ^cbut {^aand} ^cwhen the disciples saw it, they rebuked them. ^b14 But when Jesus saw it, he was moved with indignation, and ^ccalled them unto him, saying, {^bsaid} unto them, ^cSuffer the little children to come unto me, and forbid them not: ^afor to such belongeth the kingdom of heaven. {^bof God.} [The disciples wished to protect Jesus from what appeared to them to be an unseemly intrusion and annoyance, and possibly, as the context suggests, they thought it was beneath the dignity of the Messiah to turn aside from the affairs of the kingdom of heaven (Matt. xix. 12) to pay attention to children. But Jesus was indignant at their officious interference, and directed that the children be brought to him, declaring at the same time that the kingdom of heaven is composed, not of little children, but of such as are childlike in their nature.] ^c17 Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall in no wise enter therein. [See p. 431.] ^b16 And he took them in his arms, ^a15 And he laid {^blaying} ^ahis hands on {^bupon} ^athem, ^band blessed them, ^aand departed thence. [They were brought that he might lay his hands on them and bless them, and that is what he did for them. The command therefore that they be suffered to come to him should not be perverted into a precept directing that they be brought for other purposes. Those who have construed this as commanding or even permitting either infant baptism or an infant church membership, have abused the text. They are indebted for these ideas, not to the Bible, but to their creeds. The incident told in this section is a fitting sequel to the discourse on divorce. The little children, the offspring of happy wedlock, and a source of constant joy and pleasure to faithful husbands and wives, serve by their presence to correct false impressions as to supposed inconvenience of an indissoluble marriage bond. The

sight of them in the arms of Jesus could not fail to leave a good impression with reference to married life.]

Study Questions:

1. Why did people bring little children to Jesus?
2. What did the disciples do to the people who brought the children? What was Jesus' reaction?
3. What characteristics of a little child will we exhibit if we receive the kingdom of God as a little child?

C.

THE RICH RULER. PERIL OF RICHES. REWARD OF SACRIFICE.
PARABLE OF THE LABORERS IN THE VINEYARD.

(In Peræa.)

^aMATT. XIX. 16-XX. 16; ^bMARK X. 17-31; ^cLUKE XVIII. 18-30.

Bible Text:

^b17 And as he was going forth into the way, ^abehold, ^bthere ran {^acame} ^bone ^ca certain ruler ^bto him, and kneeled to him, and asked him ^aand said, {^csaying,} ^bGood Teacher, ^awhat good thing shall I do, that I may have {^bmay inherit ^cto inherit} eternal life? 19 And Jesus said unto him, Why callest thou me good? none is good save one, *even* God. ^aWhy askest thou me concerning that which is good? One there is who is good: but if thou wouldest enter into life, keep the commandments. 18 He saith unto him, Which? And Jesus said, ^c20 Thou knowest the commandments, Do {^aThou shalt} ^cnot commit adultery, Do {^aThou shalt} ^cnot kill, Do {^aThou shalt} ^cnot steal, Do {^aThou shalt} ^cnot bear false witness, ^bDo not defraud, ^a19 Honor thy father and thy mother; and, Thou shalt love thy neighbor as thyself. ^b20 And he ^a20 The young man saith {^bsaid} unto him, Teacher, ^cAll these things have I observed from my youth up. ^awhat lack I yet? ^b21 And Jesus ^cwhen he heard it, ^blooking upon him loved him, and said unto him, ^cOne thing thou lackest yet: ^aIf thou wouldest be perfect, go, sell that which thou hast, ^csell all ^bwhatsoever thou hast, ^cand distribute {^bgive} ^cunto {^ato} the poor, and thou shalt have treasure in heaven: and come, follow me. ^a22 But when the young man heard that saying, {^cthese things,} ^bhis countenance fell at the saying, ^che became exceeding sorrowful; ^band he went away sorrowful: ^cfor he was very rich. ^bhe was one that had great possessions. ^c24 And Jesus seeing him ^blooked round about, and saith {^asaid} unto his disciples, ^bHow hardly shall they that have riches enter into the kingdom of God! ^aVerily I say unto you, It is hard for a rich man to enter into the kingdom of heaven. ^b24 And the disciples were amazed at his words. But Jesus answereth again, and saith unto them, Children, how hard is it for them that trust in riches to enter into the kingdom of God! ^a24 And again I say unto you, ^c25 For it is easier for a camel to enter in {^bto go} through a needle's eye, than for a rich man to enter into the kingdom of God. ^a25 And when the disciples heard it, they were astonished exceedingly, ^c26 And they that heard it said, {^bsaying} unto him, ^aWho then {^bThen who} can be saved? ^a26 And Jesus ^blooking upon them saith, {^c27 But he said,} ^bWith men it is impossible, but not with God: for all things are possible with God. ^cThe things which are impossible with men are possible with God. ^a27 Then answered Peter ^c28 And ^bbegan to say unto him, {^aand said unto him,} ^bLo, we have left all, {^cour own,} ^band have followed thee. ^awhat then shall we have? 28 And Jesus said unto them, Verily I say unto you, that ye who have followed me, in the regeneration when the Son of man shall sit on the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel. 29 And every one {^bThere is no man that} ^ahath left houses, {^bhouse,} ^cor wife, or brethren, ^bor sisters, or mother, or father, ^cor parents, ^bor children, or lands, for my sake, {^amy name's sake,} ^band for the gospel's sake, ^cfor the kingdom of God's sake, 30 who shall not receive manifold more in this time, and in the world to come eternal life. ^b30 but he shall receive a hundredfold now in this time, houses, and brethren, and sisters, and mothers, and children, and

lands, with persecutions; and in the world to come ^ashall inherit eternal life. 30 But many shall be last *that are* first; and first *that are* last. ^b31 But many *that are* first shall be last; and the last first. ^a1 For the kingdom of heaven is like unto a man that was a householder, who went out early in the morning to hire laborers into his vineyard. 2 And when he had agreed with the laborers for a shilling 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 laborers, 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 shilling. 10 And when the first came, they supposed that they would receive more; and they likewise received every man a shilling. 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, who have borne the burden of the day and the scorching heat. 13 But he answered and said to one of them, Friend, I do thee no wrong: didst not thou agree with me for a shilling? 14 Take up that which is thine, and go thy way; it is my will to give unto this last, even as unto thee. 15 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.

Bible Text with Commentary:

^b17 And as he was going forth into the way, ^abehold, ^bthere ran {^acame} ^bone ^ca certain ruler ^bto him, and kneeled to him, and asked him ^aand said, {^csaying,} ^bGood Teacher, ^awhat good thing shall I do, that I may have {^bmay inherit ^cto inherit} eternal life? [The action of this young man in running and kneeling shows that he was deeply anxious to receive an answer to his question, and also that he had great reverence for Jesus. He seemed to think, however, that heaven could be gained by performing some one meritorious act. He made the mistake of thinking that eternal life is a reward for *doing* rather than for *being*, a mistake from which the Roman Catholic Church developed the doctrine of "works of supererogation."] 19 And Jesus said unto him, Why callest thou me good? none is good save one, even God. ^aWhy askest thou me concerning that which is good? One there is who is good [To the *address* of the young man, viz.: "Good Master," Jesus replies, "Why callest," etc., and to his *question*, "What good thing," etc. Jesus replies, "Why askest," etc. The ruler using the inconsiderate, conventional language of the thoughtless, had taken an unwarrantable freedom with the word "good." Jesus shows that if his language had been used sincerely it would have committed him to a declaration of great faith, for he had addressed Jesus by a title which belongs only to God, and he had asked Jesus the question concerning that of which God alone was fitted to speak. As the ruler had not used this language sincerely Jesus challenged his words. The challenge showed the ruler that he had unwittingly confessed the divinity of Jesus, and thus startled him into a consideration of the marvelous fact which his own mouth had stated. This is done because the young man would need to believe in the divinity of Jesus to endure the test to which he was about to be subjected--I. John v. 5.]: **but if thou wouldest enter into life, keep the commandments.** [By referring the ruler to the commandments, Jesus not only answered the question as to obtaining life, but he emphasized the confession of his divinity contained in the question, "Why

asket," etc. God, who knows what is good, had revealed that good in the commandments which he had given. Yet the ruler had asked Jesus to be wise above God's revelation, and to propound a law or rule of goodness in addition to that already given, and of such a nature as to more fully insure the attainment of life by obeying it. The ruler's question reveals that common weakness in man which prompts him to look to his fellow-men for religious and moral instruction; forgetting that only God can propound the absolute standards of goodness. We should note, too, that the young man, being under the law given through Moses, was bidden to attain life by keeping the law. After the death of Christ a new law was given. Had the man waited until that time, he would have been directed to this new law, and obedience to it would have been required. Compare Acts ii. 37, 38; II. Thess. i. 8, *et al.*] **18 He saith unto him, Which? And Jesus said, '20 Thou knowest the commandments, Do {^aThou shalt} 'not commit adultery, Do {^aThou shalt} 'not kill, Do {^aThou shalt} 'not steal, Do {^aThou shalt} 'not bear false witness, ^bDo not defraud, ^a19 Honor thy father and thy mother; and, Thou shalt love thy neighbor as thyself.** [The ruler still sought for some prominent commandment, but was referred to the last six of the Decalogue, these being at that time more frequently violated than the first four. For the last commandment, "Thou shalt not covet," Jesus substitutes its equivalent, "Do not defraud," and "Thou shalt love thy neighbor as thyself," the last being a summary of all the six--Rom. xiii. 9.] **^b20 And he ^a20 The young man saith {^bsaid} unto him, Teacher, 'All these things have I observed from my youth up. ^awhat lack I yet?** [He had kept these commandments as far as he knew his heart and as far as he understood their import.] **^b21 And Jesus 'when he heard it, ^blooking upon him [gazing earnestly and searchingly at him] loved him ["*agapan*." See p. 519], and said unto him, 'One thing thou lackest yet [a direct answer to the direct question, "What lack," etc.]: ^aIf thou wouldest be perfect [*i. e.*, in keeping the commandments and in securing eternal life--Jas. ii. 10], go, sell that which thou hast, 'sell all ^bwhatsoever thou hast, 'and distribute {^bgive} 'unto {^ato} the poor, and thou shalt have treasure in heaven: and come, follow me.** [The command to sell all is not a general one, but a special precept needed in this case, 1. To dispel the ruler's self-deception. On the negative side his character was good, but on the positive it was deficient. He had done his neighbor no harm, but he had also done him very little good. 2. To show impartiality. The invitation of Jesus shows that the ruler desired to be in some manner a disciple, and hence he is subjected to the same test which the other disciples had accepted, and of which Peter soon after speaks. Paul also was rich in self-righteousness like this man, but cheerfully sacrificed all, that he might follow Christ (Phil. iii. 6-9). Moreover, the reference to treasure in heaven and the invitation to follow Christ tested the ruler's obedience to the first four commandments of the Decalogue as condensed in the great summary or first commandment (Matt. xxii. 37, 38). Though the ruler perhaps did not fully realize it, those who heard the conversation must afterwards have been impressed with the great truth that the ruler was called upon to make his choice whether he would love Christ or the world, whether he would serve God or mammon. The whole scene forms an illustration of the doctrine expressed by Paul, that by the law can no flesh be justified (Rom. iii. 20), for perfection is required of those who approach God along that pathway; those therefore, who have done all, still need Christ to lead them.] **^a22 But when the young man heard that saying, {^cthese things,} ^bhis countenance fell at the saying, 'he became exceeding sorrowful; ^band he went away sorrowful: 'for he was very rich. ^bhe was one that had great possessions.** [He was not offended at the extravagance of Jesus' demands, for he was not one of the most hardened of the rich. He belonged to that class which hold Christ and their wealth in nearly an even balance. The narrative shows us how uncompromisingly Jesus held to principle. Though the ruler was sorry to turn away, and though Jesus loved him, yet the Lord did not modify his demand by a hair's-breadth to gain an influential disciple.] **^c24 And Jesus seeing him ^blooked round about, and saith {^asaid} unto his disciples, ^bHow**

hardly shall they that have riches enter into the kingdom of God! ^aVerily I say unto you, It is hard for a rich man to enter into the kingdom of heaven. [I. Tim. vi. 9, 10, 17-19. It should be remembered that Judas heard these words only a few days before he sold his Lord.] ^b**24 And the disciples were amazed at his words. But Jesus answereth again, and saith unto them, Children, how hard is it for them that trust in riches to enter into the kingdom of God!** [The possession and use of riches is permitted to the Christian, but their possession becomes a sin when the one who owns them comes to trust in them or in any way suffers them to interfere with his duties toward or relations to God.] ^a**24 And again I say unto you, ^c25 For it is easier for a camel to enter in ^{^bto go} through a needle's eye, than for a rich man to enter into the kingdom of God.** [The needle's eye here is that of the literal needle, and the expression was a proverbial one to indicate that which was absolutely impossible. Lord George Nugent (1845-6) introduced the explanation that Jesus referred to the two gates of a city, the large one for beast of burden, and the small one for foot-passengers. This smaller one is now called "The Needle's Eye," but there is no evidence whatever that it was so called in our Saviour's time. In fact, as Canon Farrar observes, we have every reason to believe that this smaller gate received its name in late years because of the efforts of those who were endeavoring to soften this saying of Jesus.] ^a**25 And when the disciples heard it, they were astonished exceedingly, ^c26 And they that heard it said, ^{^bsaying} unto him, ^aWho then ^{^bThen who} can be saved? ^a26 And Jesus ^blooking upon them saith, ^{^c27 But he said,} ^bWith men it is impossible, but not with God: for all things are possible with God. ^cThe things which are impossible with men are possible with God.** [The Jews were accustomed to look upon the possession of riches as an evidence of divine favor, and the heads of the apostles were filled with visions of the riches and honors which they would enjoy when Jesus set up his kingdom. No wonder, then, that they were amazed to find that it was impossible for a rich man to enter that kingdom, and that, moreover and worse than all, riches appeared to exclude from salvation itself: that even this virtuous rich man, this paragon of excellence, could not have eternal life because he clung to his riches. But they were comforted by the assurance of Jesus that though the salvation of some men might present more difficulties than the salvation of others--might, as it were, require a miracle where others only required simple means, yet the gracious, mighty God might still be trusted to overcome the obstacles. It is impossible for any man to save himself, so that in every case of salvation God is called upon to assist man in accomplishing the impossible. God can so work upon the rich man's heart as to make him a dispenser of blessings.] ^a**27 Then answered Peter ^c28 And ^bbegan to say unto him, ^{^aand said unto him,} ^bLo, we have left all, ^{^cour own,} ^band have followed thee. ^awhat then shall we have?** [The negative conduct of the rich man reminded the disciples of their own positive conduct when confronted with a similar crisis (Luke v. 11), and the "all" which they had left was by no means contemptible, though perhaps none of them could have been said to have held great possessions. The mention of treasure in heaven, therefore, set Peter to wondering what manner of return would be made to them to compensate them for their sacrifice.] **28 And Jesus said unto them, Verily I say unto you, that ye who have followed me, in the regeneration when the Son of man shall sit on the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel.** [By the term "regeneration," Jesus in this case means the period in which the process of regenerating men would be in progress; *i. e.*, the period of the mediatorial reign. After his ascension Jesus sat upon his throne (Acts ii. 33-35; Heb. i. 13; Matt. xxv. 31; I. Cor. xv. 24-28). And on the day of Pentecost next following he began this process of regeneration. Having enthroned himself, Jesus enthroned the apostles also, not as kings but as judges, having jurisdiction over all questions of faith and practice in the earthly kingdom. During their personal ministry, they judged in person; and since then they judge through their writings. True, we have written communications from

only a part of them, but judgments pronounced by one of a bench of judges with the known approval of all, are the judgments of the entire bench. Moreover, the passage must be construed metaphorically, for the apostles are judges in the church of Christ--the true Israel--and not over the literal twelve tribes of Jacob. And again, the twelve who then heard Jesus speak were not all enthroned, Judas having fallen from his position before the day of enthronement, and Matthias and Paul were afterwards added to the group. Jesus here causes the number of the judges to correspond to the number of the tribes, to indicate that there will be a sufficiency of judgment commensurate to the need.] **29 And every one** {^bThere is no man that} ^ahath left houses, {^bhouse,} ^cor wife, or brethren, ^bor sisters, or mother, or father, ^cor parents, ^bor children, or lands, for my sake, {^amy name's sake,} ^band for the gospel's sake, ^cfor the kingdom of God's sake, **30 who shall not receive manifold more in this time, and in the world to come eternal life.** ^b**30 but he shall receive a hundredfold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come shall inherit eternal life.** [The rewards of Christian self-denial are here divided into two parts--the temporal and the eternal. The earthly joys--the rewards "in this time"--shall outweigh the sacrifices made for the kingdom. The return, of course, will not be in kind, houses for house, and fathers for father, etc., but spiritual relationships and blessings which compensate abundantly for whatever has been resigned (Matt. xii. 49; I. Tim. iv. 8). But these joys shall be mingled with the bitterness of persecution, for no pleasure is perfected in this world, but only in the inheritance which lies beyond--I. Pet. i. 4.] **30 But many shall be last that are first; and first that are last.** ^b**31 But many that are first shall be last; and the last first.** [The promise of large recompense which Jesus had just given was apt to tempt some to labor not for love, but for the rewards which might be reaped thereby. Jesus corrects this spirit by the statement, and the parable that follows which illustrates it, and which ends with the same sentiment. See verse 16 below.] **1 For the kingdom of heaven is like unto a man that was a householder, who went out early in the morning to hire laborers into his vineyard.** [He rose early, because the working day began with the rising of the sun.] **2 And when he had agreed with the laborers for a shilling a day [see p. 376], he sent them into his vineyard.** **3 And he went out about the third hour** [The Jews divided the time between sunrise and sunset into twelve hours, so that the first hour would be about six o'clock, the third about nine, the sixth noon, the ninth about three, and the twelfth about six. As the length of the days differed, the lengths of the hours differed. The longest day in Palestine is fourteen hours and twelve minutes; the shortest, nine hours and forty-eight minutes; so it would follow that an hour on the longest day would be seventy-one minutes; and on the shortest it would be only forty-nine minutes. None of the hours, therefore, would correspond exactly to ours except the sixth or noon 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 time of settlement--Lev. xix. 13; Deut. xxiv. 15], the lord of the vineyard saith unto his steward [his overseer], Call the laborers, and pay them their hire, beginning from the last unto the first.** [Thus following the order indicated by verse 30 above. The lord paid the last first that he might make conspicuous the fact that these received as much wages as those who had labored all day.] **9 And when they came that were hired about the eleventh hour, they received every man a shilling. 10 And when the first came, they supposed that they would receive more** [seeing the lord's liberality to those who had worked only one hour, they expected that they would

be recipients of a like liberality proportioned to their hours of service]; **and they likewise received every man a shilling. 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, who have borne the burden of the day and the scorching heat. 13 But he answered and said to one of them** [the answer given to one is taken as an example of what he said to them all], **Friend, I do thee no wrong: didst not thou agree with me for a shilling? 14 Take up that which is thine, and go thy way** [do not stop to argue]; **it is my will to give unto this last, even as unto thee. 15 Is it not lawful for me to do what I will with mine own? or is thine eye evil, because I am good?** [The evil eye is a synonym for jealousy. It originated with the malicious leer with which jealousy regards its object (Mark vii. 22; I. Sam. xviii. 9; Prov. xxiii. 6-8; xxviii. 22; Deut. xv. 9). The lord had done no wrong to those who had labored longest, for he had paid them what they had bargained for and earned. If he chose to be generous with those whose misfortune had prevented them from being hired earlier in the day, no one had any just cause to murmur.] **16 So the last shall be first, and the first last.** [The meaning of this parable has often been misunderstood by those who fail to note the maxim with which Jesus begins and ends it. This maxim acts as a safeguard in the interpretation of it; the parable also in turn guards against misunderstanding the maxim. The maxim can not be applied to Judas; for, though he then stood high in honor and afterwards fell into disgrace, yet he stands outside the pale of the maxim as interpreted by the parable, for in the parable both the first and the last were received and rewarded by their master, while Judas was rejected of Christ and received no reward. The term "last," therefore, must be applied to those who were included among the accepted laborers, and not those who were excluded from that class. In the parable, the *denarius* or shilling stands for the gift of eternal life. The vineyard represents the Lord's field of work in the world. The evening is the close of the Christian dispensation, and the coming of Christ to judgment. The parable as it unfolds and develops suggests that in no case was the reward earned by the inherent merits and toil of the laborers, but was rather bestowed because of a desire on the part of the householder to that effect, just as eternal life is bestowed, not by merit, but by covenant grace (Rom. ii. 6, 7; iv. 3-5; v. 16-21). The main object of the parable is to show that longer labor does not necessarily, as the apostles and others might think, establish a claim to higher reward. Degrees of difference there no doubt will be, but they form no account in the general covenant of grace in which the one great gift is offered to us all. As the gift can be *no less than eternal life*, there must of necessity be a difference in the ratio of service which is rendered for it, since it will be bestowed on the octogenarian and the child, upon Paul who made good the confession of his faith through years of toil, and the dying thief who passed to his reward while his voice of confession was, as it were, still ringing in the ears of those who heard it (I. Cor. xv. 8-11; II. Tim. iv. 6-9). The murmuring and envy of those who had labored longest is merely part of the parabolic drapery, introduced to bring out the answer of the householder, and to make plain the point to be illustrated. There will be no envy among those who inherit eternal life. By thus speaking of the envy, however, and showing how ineffectual it was, Jesus warns us to be prepared not to cherish it. The parable is not intended to teach that the characters of men will be exactly similar in the world to come. Paul will not be Peter, nor will Martin Luther be identical with Hugh Latimer and John Knox. God may award eternal life to the character which we are forming, but we should be careful what kind of character we bring to receive the gift. The lesson is that works are valued *qualitatively* and not *quantitatively*. Nor may the parable be rightly used to encourage hope in death-bed repentance. It certainly does teach that, however little the labor which a man does in the Lord's vineyard, he will receive the final reward if only he be really in the vineyard; that is, if he be really a child of God. But whether a man who repents on his death-bed actually becomes a child of God, is a different question, and is not touched by the parable. Certainly the eleventh-hour laborer

who had stood idle all day only because no man had hired him, and who came into the vineyard as soon as he was called, can not represent the man who has been called by the gospel every hour of his life, but has rejected every call until his sun has sunk so low that he knows he can do but little work when he comes. In order to represent this class of sinners, the eleventh-hour men should have been invited early in the morning, and should have replied, "No, it is too early; we will not go now." Then they should have been invited at the third, the sixth, and the ninth hours, and should have made some equally frivolous excuse each time, then, finally, at the eleventh hour, they should have said, "Well, as you pay a man just the same for an hour's work as for a day's work, and as we are very anxious to get your money, we believe we will now go." Had they acted thus, it is not likely that they would have found the vineyard gates open to them at all. Yet such is the sharp practice which some men attempt in dealing with God.]

Study Questions:

1. What did the ruler do? What did he ask Jesus?
 - a. Explain Jesus' answer?
2. Why did the ruler ask, "Which?" after Jesus told him to keep the commandments?
 - a. Explain Jesus' answer.
3. What did Jesus tell the ruler that he lacked? Explain the ruler's reaction.
 - a. What would the ruler have if he sold all his possessions and gave to the poor? How is this applicable to us today?
4. What did Jesus teach His disciples regarding rich people and entrance into the kingdom?
5. Explain Jesus' statement, "it is easier for a camel to go through the eye of a needle, than for a rich man to enter the kingdom of God."
 - a. What was the disciples' reaction to Jesus' statement?
 - b. How does Jesus' statement teach the impossibility of men to save themselves (Matt. 24:24-26; Lk. 18:27)?
6. What did Peter ask Jesus? How does his question relate to what Jesus had told the ruler?
 - a. Explain Jesus' answer. How did this apply to the apostles and how does it apply to us today?
 - b. Explain the maxim Jesus gives at the end of His response, "But many who are first will be last; and the last, first."
7. Explain the parable of the laborers. In what way does it teach the meaning of the maxim, "But many who are first will be last; and the last, first"?
 - a. How does the parable relate to Jesus' teaching concerning the little children brought to him, the ruler's questions, and Peter's question (Matt. 19:13-30)?
 - b. How does this parable relate to the people of that day and to us today?
 - c. Does this parable teach us anything about so-called deathbed confessions (salvation of people who purposely put off obeying the gospel until the last hours of life)? Explain.

CI.

FORETELLING HIS PASSION. REBUKING AMBITION.

(Peræa, or Judæa, near the Jordan.)

^aMATT. XX. 17-28; ^bMARK X. 32-45; ^cLUKE XVIII. 31-34.

Bible Text:

^b32 And they were on the way, going up to Jerusalem; and Jesus was going before them: and they were amazed; and they that followed were afraid. ^a17 And as Jesus was going up to Jerusalem, he took ^bagain ^cunto him ^athe twelve disciples apart, ^band began to tell them the things that were to happen unto him, ^aand on the way he said unto them, ^b18 Behold, we go up to Jerusalem; and the Son of man shall be delivered unto the chief priests and ^bthe ^ascribes; and they shall condemn him to death, ^b19 and shall deliver him unto the Gentiles to mock, and to scourge, and to crucify: ^b34 and they shall mock him, and shall spit upon him, and shall scourge him, and shall kill him; and after three days he shall rise again. {^aand the third day he shall be raised up.} ^cand all the things that are written through the prophets shall be accomplished unto the Son of man. ^b32 For he shall be delivered up unto the Gentiles, and shall be mocked, and shamefully treated, and spit upon: ^b33 and they shall scourge and kill him: and the third day he shall rise again. ^b34 And they understood none of these things; and this saying was hid from them, and they perceived not the things that were said. ^b35 And there ^a20 Then came {^bcome} near unto him ^athe mother of the sons of Zebedee with her sons, ^bJames and John, ^aworshipping *him*, and asking a certain thing of him. ^bsaying unto him, Teacher, we would that thou shouldest do for us whatsoever we shall ask of thee. ^a21 And he said unto her, {^bthem,} ^aWhat wouldest thou? ^bWhat would ye that I should do for you? ^aShe 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. ^b37 And they said unto him, Grant unto us that we may sit, one on thy right hand, and one on *thy* left hand, in thy glory. ^a22 But Jesus answered and said, ^bunto them, Ye know not what ye ask. Are ye able to drink the cup that I drink? {^athat I am about to drink?} ^bor to be baptized with the baptism that I am baptized with? ^b39 And they said {^asay} unto him, We are able. ^bAnd Jesus said {^asaith} unto them, My {^bThe} cup that I drink ^aindeed ye shall drink: ^band with the baptism that I am baptized withal shall ye be baptized: ^b40 but to sit on my right hand or {^aand} on *my* left hand, is not mine to give; ^bbut *it is for them* for whom it hath been prepared. ^aof my Father. ^b24 And when the ten heard it, they were {^bbegan to be} ^amoved with indignation concerning the two brethren. ^bJames and John. ^b42 And {^abut} Jesus called them unto him, and said {^bsaith} unto them, Ye know that they who are accounted to rule over {^athe rulers of} the Gentiles lord it over them, and their great ones exercise authority upon them. ^b26 Not so shall it be {^b43 But it is not so} among you: but whosoever would become great among you, shall be your minister; ^b44 and whosoever would be first among you, ^ashall be your servant: ^bshall be servant of all. ^b45 For {^a28 even as} ^bthe Son of man also came not to be ministered unto, but to minister, and to give his life a ransom for many.

Bible Text with Commentary:

^b32 And they were on the way, going up to Jerusalem [Dean Mansel sees in these words an

evidence that Jesus had just crossed the Jordan and was beginning the actual ascent up to Jerusalem. If so, he was in Judæa. But such a construction strains the language. Jesus had been going up to Jerusalem ever since he started in Galilee, and he may now have still been in Peræa. The parable of the vineyard which closed the preceding section was likely to have been spoken before he crossed the Jordan, for Peræa abounded in vineyards]; **and Jesus was going before them: and they were amazed; and they that followed were afraid.** [When Jesus turned his face toward Jerusalem, his disciples dropped behind and hung back. The outer circle of his disciples knew enough to be fearful of the consequences, and the inner circle, fully acquainted with the dangers, were amazed that he should dare to go thither. A short while before this they had despaired of his life when he had proposed to go even into Judæa (John xi. 7-16), and his going at that time had not bettered the situation, but had, on the contrary, greatly increased the enmity and danger (John xi. 47-57). Notwithstanding all this, Jesus was now on his way to Jerusalem itself, and was speaking no reassuring word as he formerly had done--John xi. 9, 10.] **^a17 And as Jesus was going up to Jerusalem, he took ^bagain ^cunto him ^athe twelve disciples apart** [He separated them from the throng of pilgrims on the way to the Passover, and from the outer circle of the disciples, for it was not expedient that these should hear what he was about to reveal concerning his death. Such a revelation might have spurred his Galilæan friends to resist his arrest, and might have resulted in riot and bloodshed], **^band began to tell them the things that were to happen unto him, ^aand on the way he said unto them, ¹⁸ Behold, we go up to Jerusalem; and the Son of man shall be delivered unto the chief priests and ^bthe ^ascribes; and they shall condemn him to death, ¹⁹ and shall deliver him unto the Gentiles to mock, and to scourge, and to crucify: ^b34 and they shall mock him, and shall spit upon him, and shall scourge him, and shall kill him; and after three days he shall rise again. {^aand the third day he shall be raised up.} ^cand all the things that are written through the prophets shall be accomplished unto the Son of man. ³² For he shall be delivered up unto the Gentiles, and shall be mocked, and shamefully treated, and spit upon: ³³ and they shall scourge and kill him: and the third day he shall rise again.** [This was the third and by far the clearest and most circumstantial prophecy concerning his death. For the other two see pp. 415 and 427. The details are minute even to the complicated arrangement by which the Jewish authorities pronounced sentence (Matt. xxvi. 66) and forced Pilate to confirm the sentence (Luke xxiii. 24). Since the evangelists honestly record an actual prediction, we may well pause to note how remarkable it is in that it gives seven details as follows: 1. Delivery or betrayal by Judas. 2. Condemnation. 3. Delivery to the Gentiles. 4. Mocking, and the manner of it. 5. Scourging. 6. Death by crucifixion. 7. Resurrection on the third day. The announcement of these sufferings was made for the purpose of checking any materialistic hopes which the apostles might entertain as to the glories, honors, and offices of the Messianic reign. That such hopes were present is shown by the ambitious request which immediately follows. Moreover, to prepare them that they might not be crushed either by the announcement or the accomplishment of his death he gives them the clear promise of his resurrection.] **³⁴ And they understood none of these things; and this saying was hid from them, and they perceived not the things that were said.** [So fixed and ineradicable was their false conception of the Messianic reign that they could not believe that what Jesus said could be literally true (Matt. xvi. 22). Only later did the full significance of his saying dawn upon them--John xii. 16-xiv. 26.] **^b35 And there ^a20 Then came {^bcome} near unto him ^athe mother of the sons of Zebedee with her sons, ^bJames and John, ^aworshipping him,** [giving him homage as a coming ruler, not worshiping him as a divine being], **and asking a certain thing of him. ^bsaying unto him, Teacher, we would that thou shouldst do for us whatsoever we shall ask of thee.** [Zebedee's wife was named Salome. See note on p. 225. They were ashamed of the selfish ambition of their request, and betrayed that fact by desiring Christ to

grant it without hearing it. For a similar petition see I. Kings ii. 19, 20. They asked through their mother, thinking that Jesus would be more likely to favor her than themselves.] **^a21 And he said unto her, {^bthem,} ^aWhat wouldest thou? ^bWhat would ye that I should do for you?** [Though Jesus knew what they wished, he required them to state it plainly and specifically, that their self-seeking might be clearly exposed and properly rebuked.] **^aShe 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. ^b37 And they said unto him, Grant unto us that we may sit, one on thy right hand, and one on *thy* left hand, in thy glory.** [In the previous section Jesus had spoken about the thrones to be occupied by the apostles. The sons of Zebedee, presuming on their high standing among these apostles, and their near relationship to Jesus, were emboldened to ask for special seats of honor among the promised thrones--the seats to the right and left of the sovereign being next to his in dignity and consideration; thus Josephus represents Saul as seated with Jonathan on his right hand and Abner on his left. The terms "kingdom" and "glory" are here used synonymously. Despite the fact that Jesus was now telling them plainly of his death, these apostles could not rid their minds of the delusion that he was about to ascend the earthly throne of David.] **^a22 But Jesus answered and said, ^bunto them, Ye know not what ye ask. Are ye able to drink the cup that I drink? {^athat I am about to drink?} ^bor to be baptized with the baptism that I am baptized with?** [The word "cup" among the Hebrews meant *a portion assigned* (Ps. xvi. 5; xxiii. 5), whether of pleasure or of sorrow. But the idea of sorrow usually predominated (Matt. xxvi. 39, 42; Rev. xiv. 10; xvi. 19; xviii. 6; Ps. lxxv. 8; Isa. li. 17; Jer. xxv. 15). To be baptized with suffering means to be overwhelmed with it, a metaphorical use of the word arising from the fact that it means an immersion. This metaphorical use of baptism aids us to understand the meaning of that word, for neither sprinkling nor pouring could have suggested the overpowering force which the metaphor implies. Alford distinguishes between cup and baptism, making the former refer to inward spiritual suffering, and the latter to outer persecution and trial.] **39 And they said {^asay} unto him, We are able. ^bAnd Jesus said {^asaith} unto them, My {^bThe} cup that I drink ^aindeed ye shall drink: ^band with the baptism that I am baptized withal shall ye be baptized** [They probably thought that Jesus referred to some battle or conflict which would attend the ushering in of the kingdom, and as they were not wanting in physical courage, they were ready enough to pledge themselves to endure it. They spoke with unwarranted self-confidence, but Jesus rebuked them very gently, as he foreknew what suffering they would indeed endure. James was the first apostolic martyr (Acts xii. 2), and John's spirit was sorely troubled with the conflict of error, as his epistles show, and his last days were darkened by the shadow of persecution--Rev. i. 9]: **40 but to sit on my right hand or {^aand} on *my* left hand, is not mine to give; ^bbut it is for them for whom it hath been prepared. ^aof my Father.** [Future rewards are indeed meted out by the hand of Christ (II. Tim. iv. 8; Rev. ii. 10, 17, 26, 28; iii. 12, 21, *et al.*), but they are not distributed according to caprice or favoritism, but according to the will of the Father and the rules which he has established. Jesus proceeds to set forth the principles by which places of honor are obtained in his kingdom.] **24 And when the ten heard it, they were {^bbegan to be} ^amoved with indignation concerning the two brethren. ^bJames and John. 42 And {^abut} Jesus called them unto him, and said {^bsaith} unto them, Ye know that they who are accounted to rule over {^athe rulers of} the Gentiles lord it over them, and their great ones exercise authority upon them. 26 Not so shall it be {^b43 But it is not so} among you: but whosoever would become great among you, shall be your minister; 44 and whosoever would be first among you, ^ashall be your servant: ^bshall be servant of all.** [The ten, sharing the same ambition as the two, jealously resented their efforts to take unfair advantage of the Lord's known affection for them. To restore peace among them, and to correct their false views, he draws the distinction between the

worldly greatness to which they aspired, and the spiritual greatness which they ought to have sought. In an earthly kingdom honor and authority measure greatness, but in Christ's kingdom it is measured by humility and service. Jesus added power to his rebuke by showing them that their spirit was not even Jewish, but altogether heathenish.] **45 For {^a28 even as} ^bthe Son of man also came not to be ministered unto, but to minister, and to give his life a ransom for many.** [He enforces this lesson by his own example in that he came to serve men and not to have them serve him. Jesus could ever refer to himself as the best example of the virtues which he taught. Since honor consists in being like the King, the highest honor consists in being most like him. The closing words state the vicarious nature of Christ's suffering as plainly as language can express it. The ransom is offered for all (I. Tim. ii. 6), and will be efficacious for as many as accept it. The words are nearly a reproduction of the words of Isaiah--Isa. liii. 12.]

Study Questions:

1. Why would the disciples have been amazed and afraid as Jesus made His way to Jerusalem?
2. Explain the seven things Jesus prophetically reveals regarding His death.
3. What did James and John ask Jesus to do for them? Explain Jesus' response.
 - a. What was the cup Jesus would drink and the baptism with which He would be baptized?
 - b. What were the cup James and John would drink and the baptism with which they would be baptized?
4. What was the reaction of the other ten apostles in response to James and John's request? What did Jesus teach them in response to their reaction?
 - a. How does this relate to the parable of the laborers (Matt. 20:1-16)?
 - b. How did Jesus personally exemplify this lesson?

CII.

BARTIMÆUS AND HIS COMPANION HEALED.

(At Jericho.)

^aMATT. XX. 29-34; ^bMARK X. 46-52; ^cLUKE XVIII. 35-43.

Bible Text:

^c35 And it came to pass, as he drew nigh unto Jericho, a certain blind man sat by the way side begging: 36 and hearing a multitude going by, he inquired what this meant. 37 And they told him, that Jesus of Nazareth passeth by. ^b46 And they come to Jericho: and as he {^athey} ^bwent out from Jericho, with his disciples and a great multitude, ^aa great multitude followed him. ^bThe son of Timæus, Bartimæus, a blind beggar, was sitting by the way side. ^a30 And behold, two blind men sitting by the way side, when they {^bhe} ^aheard ^bthat it was Jesus the Nazarene, ^athat Jesus was passing by {^bhe} began to cry {^acried} out, ^band say, {^asaying,} Lord, ^bJesus, thou son of David, ^ahave mercy on us, {^cme.} 39 And they that went before {^bmany ^athe multitude} rebuked them, {^chim} ^athat they {^bhe} ^ashould hold their {^bhis} peace: ^abut they {^che} cried out the more a great deal, ^asaying, Lord, have mercy on us, {^bme.} ^athou son of David. 32 And Jesus stood still, and called them, ^cand commanded him to be brought unto him: ^band said, Call ye him. And they call the blind man, saying unto him, Be of good cheer: rise, he calleth thee. 50 And he, casting away his garment, sprang up, and came to Jesus. ^cand when he was come near, ^bJesus answered him, ^casked him, ^band said, ^aWhat will ye {^cwilt thou} ^athat I should do unto you? {^bthee?} ^a33 They say {^bAnd the blind man said} ^aunto him, Lord, that our eyes may be opened. ^cLord, ^bRabboni, that I may receive my sight. ^a34 And Jesus, being moved with compassion, touched their eyes; ^b52 And Jesus said unto him, Go thy way; ^cReceive thy sight: thy faith hath made thee whole. 43 And immediately ^astraightway they {^che} ^areceived their {^bhis} sight, ^aand followed him. ^bin the way. ^cglorifying God: and all the people, when they saw it, gave praise unto God.

Bible Text with Commentary:

^c35 And it came to pass, as he drew nigh unto Jericho, a certain blind man sat by the way side begging: 36 and hearing a multitude going by, he inquired what this meant. 37 And they told him, that Jesus of Nazareth passeth by. [Jesus came from the Jordan, and was entering Jericho by its eastern gate. As the crowd following Jesus passed by, Bartimæus asked its meaning and learned of the presence of Jesus. Jesus on this last journey went in advance of the crowd, and hence he had already entered Jericho before the sounds of the following multitude roused the beggar to question its meaning. Knowing that Jesus was on the way to Jerusalem, he resolved to avail himself of the opportunity to be healed by him before he left the neighborhood. Not knowing how long Jesus would remain in Jericho, and not being sure of his ability to find him if he entered the city, he appears to have passed around the wall till he came to the southern gate, by which Jesus would depart on his way to Jerusalem. Here he stationed himself and waited patiently for the coming of Jesus. The persistency with which he cried when Jesus again appeared goes far to corroborate this determined preparation and fixed expectation of the beggar. While he waited at the southern gate the events narrated in Sec. CIII. occurred. But to avoid confusion we omit

them for the present, that we may finish the story of Bartimæus.] **^b46 And they come to Jericho: and as he {^athey} ^bwent out from Jericho, with his disciples and a great multitude, ^aa great multitude followed him.** [Being so near the Passover season, great crowds would be on their way to Jerusalem, and all the multitudes coming from Galilee and from Peræa would pass through Jericho on their way thither. Jesus, as we have just seen, had entered the city with a multitude, and as he spent some little time there, he would leave with even a larger crowd, for it would be augmented by those who had arrived at Jericho during his stay there and citizens of Jericho itself. Few would leave Jericho alone while they might have the pleasure and excitement of going with the crowd.] **^bThe son of Timæus, Bartimæus** [Bar is the Aramaic form for son. It is likely that both Timæus and Bartimæus were well known in apostolic days, but all memory of them is now lost save that contained in this passage], **a blind beggar** [blindness and beggary form an awful combination, and when coupled with the general poverty then prevailing in Palestine, they suggest a fullness of suffering], **was sitting by the way side.** **^a30 And behold, two blind men sitting by the way side** [Here Matthew tells of two, while Mark and Luke tell only of one--the principal one. They vary here as in the account of the two demoniacs, and for similar reasons. See page 346], **when they {^bhe} ^aheard ^bthat it was Jesus the Nazarene, ^athat Jesus was passing by {^bhe} began to cry {^acried} out, ^band say, {^asaying,} Lord, ^bJesus, thou son of David, ^ahave mercy on us, {^cme.}** [The title "son of David" was the popular Jewish designation for the Messiah, and Bartimæus thus confessed his faith in the Messiahship of Jesus. Blind as he was, he saw more than those who spoke of the Lord as Jesus of Nazareth, thus making Jesus differ from other men merely in the matter of his residence.] **^a39 And they that went before** [they that came out of the city just ahead of Jesus] **{^bmany ^athe multitude} rebuked them, {^chim} ^athat they {^bhe} ^ashould hold their {^bhis} peace: ^abut they {^che} cried out the more a great deal, ^asaying, Lord, have mercy on us, {^bme.} ^athou son of David.** [Various motives influenced the multitude to silence the beggar's cries. Some regarded his clamor as indecorous, distracting the thoughts and interrupting conversation. Others did not like to hear Jesus thus confessed as Messiah. Others still, believing that Jesus was about to be crowned king, thought that it was high time that he should cease paying so much attention to beggars, and to begin to assume the dignities of royalty. But Bartimæus was filled with the spirit of Jacob. The more resistance he met, the more strenuously he wrestled to obtain the blessing.] **^a32 And Jesus stood still, and called them, ^cand commanded him to be brought unto him: ^band said, Call ye him. And they call the blind man, saying unto him, Be of good cheer: rise, he calleth thee.** [The multitude had rebuked the cry, but Jesus stood still to hear and answer it. He is no respecter of persons. Rich rulers and blind beggars received his attention and care without respect of station. He died for every man.] **^a50 And he, casting away his garment, sprang up, and came to Jesus.** [He cast off his outer garment or *pallium*, which was like a large shawl thrown over the shoulders, and is elsewhere called a cloak (see p. 245). It probably represented more than half the beggar's wealth, but he valued his eyesight more than it, and cast it aside because it hindered him in reaching Jesus through the crowd. Many to-day would come to Jesus, but their steps are impeded by some trifling obstacle (Isa. lxiv. 6). In the race to win the presence of Christ on high, Christians are advised to lay aside every weight--Heb. xii. 1, 2.] **^cand when he was come near, ^bJesus answered him, ^casked him, ^band said, ^aWhat will ye {^cwilt thou} ^athat I should do unto you? {^bthee?} ^a33 They say {^bAnd the blind man said} ^aunto him, Lord, that our eyes may be opened. ^cLord, ^bRabboni, that I may receive my sight.** [Bartimæus had cried for mercy without specifying what mercy, and he had asked this mercy of Christ as the Messiah. The Lord therefore in his royal majesty asked Bartimæus to name the mercy, thus suggesting to him the fullness of the treasury of power and grace, to which he came. He was not to blame for this.] **^a34 And Jesus, being moved with compassion, touched their eyes; ^b52 And Jesus said unto him,**

Go thy way; ^cReceive thy sight: thy faith hath made thee whole. [We can see in this instance what faith really is. It caused Bartimæus to cry out, to come to Jesus and to ask for sight. Thus we see that faith saves by leading to proper actions.] **43 And immediately ^astraightway they {^che} ^areceived their {^bhis} sight, ^aand followed him. ^bin the way. ^cglorifying God: and all the people, when they saw it, gave praise unto God.** [Being a beggar, it would have been natural for him to hunt first for means of livelihood, but faith and gratitude prompted him to follow Jesus.]

Study Questions:

1. What was Jesus doing and who was Bartimaeus?
2. Where was Bartimaeus and what was he crying out? Who was with him?
3. What did Bartimaeus do when he was rebuked by the people for crying out to Jesus?
4. What did Bartimaeus do when Jesus called him?
5. What did Jesus ask Bartimaeus? What was his answer?
6. What did Jesus do to Bartimaeus? Why?
 - a. Which of Bartimaeus' actions exemplify his faith? What are some practical lessons we learn from Bartimaeus concerning faith?
7. What did Bartimaeus do after being healed?
8. What did the people do after seeing Jesus heal Bartimaeus?

CIII.
ZACCHÆUS. PARABLE OF THE POUNDS.
JOURNEY TO JERUSALEM.

(Jericho.)

°LUKE XIX. 1-28.

Bible Text:

°1 And he entered and was passing through Jericho. 2 And behold, a man called by name Zacchaeus; 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: for he was to pass that way. 5 And when Jesus came to the place, he looked up, and said unto him, Zacchaeus, make haste, and come down; for to-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 Zacchaeus stood, and said unto the Lord, Behold, Lord, the half of my goods I give to the poor; and if I have wrongfully exacted aught of any man, I restore fourfold. 9 And Jesus said unto him, To-day is salvation come to this house, forasmuch as he also is a son of Abraham. 10 For the Son of man came to seek and to save that which was lost. 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 servants of his, and gave them ten pounds, 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. 15 And it came to pass, when he was come back again, having received the kingdom, that he commanded these servants, unto whom he had given the money, to be called to him, that he might know what they had gained by trading. 16 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 servant: 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 another came, saying, Lord, behold, *here is* thy pound, which I kept laid up in a napkin: 21 for I feared thee, because thou art an austere man: thou takest up that which thou layedst not down, and reapest that which thou didst not sow. 22 He saith unto him, Out of thine own mouth will I judge thee, thou wicked servant. Thou knewest that I am an austere man, taking up that which I laid not down, and reaping that which I did not sow; 23 then wherefore gavest thou not my money into the bank, and I at my coming should have required it with interest? 24 And he said unto them that stood by, Take 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 But these mine enemies, that 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.

Bible Text with Commentary:

1 And he entered and was passing through Jericho. [This was about one week before the crucifixion. Jericho is about seven miles from the Jordan and about seventeen and a half from Jerusalem.] **2 And behold, a man called by name Zacchæus; and he was a chief publican, and he was rich.** [See p. 76. It is probable that Zacchæus was a sub-contractor under some Roman knight who had bought the privilege of collecting taxes at Jericho, or perhaps the privilege of all Judæa. As the Jordan separated between the provinces of Judæa and Peræa, and as Jericho was the border city between these two provinces, the custom duties of the place were apt to be considerable. The famous balm of Gilead was cultivated in Peræa, and probably added considerably to the trade which passed through Jericho. Herod the Great had raised Jericho to opulence, and to be rich in such a city was no small matter. Zacchæus had not consented to become a social outcast without reaping his reward.] **3 And he sought to see Jesus who he was; and could not for the crowd, because he was little of stature.** [Jericho had been filled with reports about Jesus, and great excitement existed among the people. Zacchæus shared this excitement.] **4 And he ran on before, and climbed up into a sycamore tree to see him: for he was to pass that way.** [This tree differs from the sycamine, and grows only in those parts of Palestine where the climate is warmest. It is the wild fig, and because of its low trunk and spreading branches it is very easy to climb. The sycamore which grows along our streams is the "buttonwood," and is in no way related to the fig family.] **5 And when Jesus came to the place, he looked up, and said unto him, Zacchæus, make haste, and come down; for to-day I must abide at thy house.** [This is the only instance where Jesus invited himself to be any man's guest. He knew the feeling of Zacchæus toward him as well as he knew his name, and hence had no doubt as to his welcome. Jesus says, "I must." Love constrained him to pause in Jericho that he might save the house of Zacchæus.] **6 And he made haste, and came down, and received him joyfully.** [Glad that he had obtained not only the wished-for sight of Jesus, but a favor which he had not dared to hope for. To be thus honored of the Messiah was balm indeed to the outcast's heart.] **7 And when they saw it, they all murmured, saying, He is gone in to lodge with a man that is a sinner.** [See pp. 349 and 499. The "all" in this case does not include Jesus' disciples. Jesus was a constant disappointment to those who were seeking to make him an earthly king and who therefore desired him to manifest a kingly pride.] **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.** [Zacchæus stood to give emphasis and publicity to his words. He does not mean that he is in the habit of giving half his goods to the poor, but that he does so now, immediately, on the spot, without delay. He does not merely promise to do so hereafter, or to make such a provision in his will. The laws of restoration in cases of theft or fraud will be found at Ex. xxii. 1-4; Num. v. 7. The proposition of Zacchæus to restore fourfold suggests that the bulk of his wealth had not been gained in dishonest ways, for if so he would not have been able to make such a restitution.] **9 And Jesus said unto him, To-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.** [The visit of Jesus had converted Zacchæus and brought salvation to his house. Though as yet Jesus was sent only to the lost sheep of the house of Israel (Matt. xv. 24), and was not proclaiming salvation to the Gentiles, yet he could consistently receive Zacchæus, for, though an outcast publican, he had not so forfeited his sonship in Abraham as to bar him from this right. He was one of the "lost sheep," the very class to which Jesus was sent.] **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.** [The opening words show that the parable which follows was spoken in the house of Zacchæus. So far as the record shows, this was the first

time in his ministry that Jesus ever approached Jerusalem with a crowd. By thus approaching Jerusalem with a multitude it seemed to the people that Jesus was consenting to be crowned. And they were filled with those dreams and expectations which a few days later resulted in the triumphal entry. All things pointed to a crisis, and the people were eagerly looking for honors and rewards under the new ruler. Jesus corrected these false hopes by a parable which showed that there must be patient waiting and faithful work before there could be any season of reward.] **12 He said therefore, A certain nobleman went into a far country, to receive for himself a kingdom, and to return.** [Those present were looking for the crowning of Jesus at Jerusalem, but he was to ascend into that far country called heaven and was there to receive the kingdom of the earth (Acts ii. 32, 33; Matt. xxviii. 18), and his return in earthly majesty is yet to take place--I. Cor. xi. 26. **13 And he called ten servants of his, and gave them ten pounds, and said unto them, Trade ye herewith till I come.** [To each of the servants he gave a crown, which was equal to about seventeen dollars of our money. It was a paltry sum for a nobleman and suggests a state of poverty and humiliation such as would give small incentive to any to remain faithful to his service.] **14 But his citizens hated him, and sent an ambassage after him, saying, We will not that this man reign over us.** [In addition to the servants, this nobleman had citizens, or subjects who owed him respect and reverence pending the confirmation of his kingdom, and homage and obedience after that confirmation. But their hatred of him led them to oppose his confirmation, saying, "We will not," etc. These citizens represented the Jews, and Theophylact well observes how near the Jews came to repeating these very words of rejection when they said to Pilate, "We have no king but Cæsar . . . Write not the King of the Jews."] **15 And it came to pass, when he was come back again, having received the kingdom, that he commanded these servants, unto whom he had given the money, to be called to him, that he might know what they had gained by trading.** **16 And the first came before him, saying, Lord, thy pound hath made ten pounds more.** [Thus Jesus shall call us to account for our stewardship (II. Cor. v. 10), and some, despite the long absence of their Lord, and the rebellion of the citizens, will be found to have been faithful. As to this servant's answer Grotius says (comparing it with I. Cor. xv. 10), "He modestly attributes this to his lord's money, and not to his own work."] **17 And he said unto him, Well done, thou good servant: because thou wast found faithful in a very little, have thou authority over ten cities.** [Thus by small faithfulness we are proved worthy of great trust (II. Cor. iv. 17). We should note that while the bounty is royal, yet it is proportionate. It suggests the difference in estate between the nobleman who departed and the king who returned.] **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.** [The faithful servants are promoted to be rulers (II. Tim. ii. 1 2). The nobleman, having been of low estate himself, could sympathize with his servants and delight in promoting them--Phil. ii. 7.] **20 And another came, saying, Lord, behold, here is thy pound, which I kept laid up in a napkin** [Having no banks in which to store money, such as we have, the men of Palestine usually concealed it. At the present time the people of that land are accustomed to bury their money in the ground within their houses]: **21 for I feared thee, because thou art an austere man: thou takest up that which thou layedst not down, and reapest that which thou didst not sow.** [He impudently criticizes his lord, saying that he was one hard to please and one who expected others to do all the work and let him reap all the gain. The injustice of his criticism had just been exposed beforehand by the king's treatment of the two preceding servants. This servant represents those who make the labors and difficulties of the Christian life an excuse for doing nothing.] **22 He saith unto him, Out of thine own mouth will I judge thee, thou wicked servant. Thou knewest that I am an austere man, taking up that which I laid not down, and reaping that which I did not sow; 23 then wherefore gavest thou not my money into the bank, and I at my coming should have required it**

with interest? [The king patiently grants for argument's sake all that is urged, but shows that even so, the conduct of this servant could not be justified. Thus no argument can justify the sinner who contends against God. The word here translated "bank" means the table of the money-changer and is so translated at Matt. xxi. 12; Mark xi. 15, and John ii. 15. It would appear from this passage that the money-changers were willing to borrow and pay some rate of interest. The bank, therefore, was not a thing incorporated and watched by the government, but merely an individual with whom money might be secure or not, according to his personal honesty. Our present banking system has been the slow growth of many centuries. The lesson taught is that we should work with others if we have not self-confidence enough to work alone.]

24 And he said unto them that stood by, Take 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. [See p. 331. The meaning here is that every one who makes use of what he has shall increase his powers, a rule which applies to all the affairs of life.]

27 But these mine enemies, that would not that I should reign over them, bring hither, and slay them before me. [A reference in the first instance to the Jews who were citizens of Christ's kingdom and who were justly destroyed for rejecting him when he ascended his throne. A reference in the second instance to all the inhabitants of the globe who are all in his kingdom and who shall be destroyed at his coming if they have rejected him. It is a fearful thing to contemplate the destruction of sinners, but it is more fearful to think of sin, rebellion and uncleanness being tolerated forever.]

28 And when he had thus spoken, he went on before, going up to Jerusalem. [The crowd had paused, waiting for Jesus, and he now leads on toward Jerusalem.]

Study Questions:

1. Who was Zacchaeus? Why did he climb a sycamore tree?
2. What did Jesus say to Zacchaeus when He saw him in the tree? What did Zacchaeus do?
3. What did the people do and say when they saw that Jesus went to Zacchaeus' house?
4. What did Zacchaeus say to Jesus? Explain Jesus' response.
5. Why had Jesus come to earth?
6. Why did Jesus tell the parable of the minas (pounds)?
7. Explain the parable of the minas (pounds).
 - a. How does the parable teach them that the kingdom of God would not appear immediately?
 - b. What does the parable teach them regarding Jesus' departure from earth and return to earth?
 - c. What does the parable teach regarding stewardship and judgment?
 - d. What does the parable teach regarding reward and punishment?