

The Fourfold Gospel

Part V: From Second to Third Passover

Workbook Based on *The Fourfold Gospel*

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Electronic Edition

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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

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P A R T F I F T H.
FROM SECOND PASSOVER UNTIL THIRD.
TIME: ONE YEAR.

XXXVII.

**JESUS HEALS ON THE SABBATH DAY AND
DEFENDS HIS ACT.**

(A Feast-time at Jerusalem, Probably the Passover.)

^dJOHN V. 1-47.

Bible Text:

^d1 After these things there was a feast of the Jews; and Jesus went up to Jerusalem. 2 Now there is in Jerusalem by the sheep *gate* a pool, which is called in Hebrew Bethesda, having five porches. 3 In these lay a multitude of them that were sick, blind, halt, withered. 5 And a certain man was there, who had been thirty and eight years in his infirmity. 6 When Jesus saw him lying, and knew that he had been now a long time *in that case*, he saith unto him, Wouldest thou be made whole? 7 The sick man answered him, Sir, I have no man, when the water is troubled, to put me into the pool: but while I am coming, another steppeth down before me. 8 Jesus saith unto him, Arise, take up thy bed, and walk. 9 And straightway the man was made whole, and took up his bed and walked. Now it was the sabbath on that day. 10 So the Jews said unto him that was cured, It is the sabbath, and it is not lawful for thee to take up thy bed. 11 But he answered them, He that made me whole, the same said unto me, Take up thy bed, and walk. 12 They asked him, Who is the man that said unto thee, Take up *thy bed*, and walk? 13 But he that was healed knew not who it was; for Jesus had conveyed himself away, a multitude being in the place. 14 Afterward Jesus findeth him in the temple, and said unto him, Behold, thou art made whole: sin no more, lest a worse thing befall thee. 15 The man went away, and told the Jews that it was Jesus who had made him whole. 16 And for this cause the Jews persecuted Jesus, because he did these things on the sabbath. 17 But Jesus answered them, My Father worketh even until now, and I work. 18 For this cause therefore the Jews sought the more to kill him, because he not only brake the sabbath, but also called God his own Father, making himself equal with God. 19 Jesus therefore answered and said unto them, Verily, verily, I say unto you, The Son can do nothing of himself, but what he seeth the Father doing: for what things soever he doeth, these the Son also doeth in like manner. 20 For the Father loveth the Son, and showeth him all things that himself doeth: and greater works than these will he show him, that ye may marvel. 21 For as the Father raiseth the dead and giveth them life, even so the Son also giveth life to whom he will. 22 For neither doth the Father judge any man, but he hath given all judgment unto the Son; 23 that all may honor the Son, even as they honor the Father. He that honoreth not the Son honoreth not the Father that sent him. 24 Verily, verily, I say unto you, He that heareth my word, and believeth him that sent me, hath eternal life, and cometh not into judgment, but hath passed out of death into life. 25 Verily, verily, I say unto you, The hour cometh, and now is, when the dead shall hear the voice of the Son of God; and they that hear shall live. 26 For as the Father hath

life in himself, even so gave he to the Son also to have life in himself: 27 and he gave him authority to execute judgment, because he is a son of man. 28 Marvel not at this: for the hour cometh, in which all that are in the tombs shall hear his voice, 29 and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of judgment. 30 I can of myself do nothing: as I hear, I judge: and my judgment is righteous; because I seek not mine own will, but the will of him that sent me. 31 If I bear witness of myself, my witness is not true. 32 It is another that beareth witness of me; and I know that the witness which he witnesseth of me is true. 33 Ye have sent unto John, and he hath borne witness unto the truth. 34 But the witness which I receive is not from man: howbeit I say these things, that ye may be saved. 35 He was the lamp that burneth and shineth; and ye were willing to rejoice for a season in his light. 36 But the witness which I have is greater than *that of John*; for the works which the Father hath given me to accomplish, the very works that I do, bear witness of me, that the Father hath sent me. 37 And the Father that sent me, he hath borne witness of me. Ye have neither heard his voice at any time, nor seen his form. 38 And ye have not his word abiding in you: for whom he sent, him ye believe not. 39 Ye search the scriptures, because ye think that in them ye have eternal life; and these are they which bear witness of me; 40 and ye will not come to me, that ye may have life. 41 I receive not glory from men. 42 But I know you, that ye have not the love of God in yourselves. 43 I am come in my Father's name, and ye receive me not: if another shall come in his own name, him ye will receive. 44 How can ye believe, who receive glory one of another, and the glory that *cometh* from the only God ye seek not? 45 Think not that I will accuse you to the Father: there is one that accuseth you, *even Moses*, on whom ye have set your hope. 46 For if ye believed Moses, ye would believe me; for he wrote of me. 47 But if ye believe not his writings, how shall ye believe my words?

Bible Text with Commentary:

^d**1 After these things there was a feast of the Jews; and Jesus went up to Jerusalem.** [Though every feast in the Jewish calendar has found some one to advocate its claim to be this unnamed feast, yet the vast majority of commentators choose either the feast of Purim, which came in March, or the Passover, which came in April. Older commentators pretty unanimously regarded it as the Passover, while the later school favor the feast of Purim. John iv. 35 locates Jesus in Samaria in December, and John vi. 4 finds him on the shores of Galilee just before a Passover. If, then, this was the feast of Purim, the Passover of John vi. 4 was the *second* in Jesus' ministry, and that ministry lasted but two years and a fraction. But if the feast here mentioned was a Passover, then the one at John vi. 4 would be the *third* Passover, and the ministry of Jesus lasted three years and a fraction. Since, then, the length of Jesus' ministry is largely to be determined by what feast this was, it becomes important for us to fix the feast, if possible. That it was not Purim the following arguments may be urged: 1. Purim was not a Mosaic feast, but one established by human laws; hence Jesus would not be *likely* to observe it. True, we find him at the feast of Dedication, which was also of human origin, but he did not "go up" to attend it; he appears to have attended because he was already in Jerusalem (John x. 22). 2. Here the pregnant juxtaposition of "feast" and "went up" indicates that Jesus was *drawn* to Jerusalem by this feast, but Purim was celebrated by the Jews everywhere, and did not require that any one should go to Jerusalem, as did the three great festivals--Passover, Pentecost and Tabernacles. 3. It was kept in a boisterous, riotous manner, and was therefore not such a feast as Jesus would honor. 4. It came early in the year, when the weather was too

rigorous and inclement for sick people to frequent porticos. 5. It did not include a Sabbath Day. 6. As Purim was just a month before the Passover, Jesus would hardly have returned to Galilee before the Passover (John vi. 4) unless he intended to miss the Passover, which he would hardly do for the sake of attending Purim in Jerusalem. Those contending that it was not the Passover, present several arguments, which we note and answer as follows: 1. Since John gives the name of other Passovers, he would have named this also, had it been one. But the conclusion is inferential, and not logical; and the answer is to be twofold: first, perhaps John did give the name by prefixing the article to it, and calling it "the feast," for being the oldest--older than the law and the Sabbath--and most important of all feasts, it was rightly called by pre-eminence "the feast." Since the Sinaitic manuscript gives the article, and calls it "the feast," the manuscript authority for and against this reading is pretty evenly balanced. Second, if John did not name it, there is probably this reason for his silence. Where he names the feast elsewhere it is thought that the incidents narrated take color from, or have some references to, the particular festal occasion which is named; but here there is no such local color, and failure to name the feast prevents mistaken attempts to find such local color. 2. Again it is objected that if this is a different Passover from John vi. 4, then John skips a year in the life of Jesus. He probably does so skip, and this is not strange when the supplemental nature of his Gospel is considered. In favor of its being the Passover we submit two points: 1. Daniel seems to forecast the ministry of the Messiah as lasting one-half of a week of years (Dan. ix. 27). 2. It fits better in the chronological arrangement, for in the next scene we find the disciples plucking grain, and the Sabbath question is still at full heat. But the harvest season opens with the Passover.] **2 Now there is** [the present tense is used, for while the city was destroyed, the pool evidently still existed.] **in Jerusalem by the sheep gate a pool, which is called in Hebrew** [*i. e.*, in Aramaic, a dialect of the classic Hebrew, in which the Old Testament was written, and the language then in use in Palestine] **Bethesda, having five porches.** [It had five covered porticos, probably erected for the accommodation of the sick, whence it is called Bethesda, *i. e.*, "house of mercy." Dr. Barclay thinks that this pool is buried in the rubbish of the Kedron valley. Dr. Robinson suggested that it might be the Fountain of the Virgin, which is found in a cavern under the east side of Ophel, a little north of midway between the southeast corner of the temple wall and the Pool of Siloam. Though this pool's claim has been objected to because of its inaccessibility--for it lies thirty feet below the surface of the valley and forty feet back under the mountain, and is approached by two flights of steps numbering in all twenty-six--yet it has three distinct features which make its claim exceed those of any other known pool in the temple neighborhood: 1. It is fed by an intermittent spring, whose ebbing and flowing at intervals of several hours, would cause the troubled waters called for in verse 7. 2. It has a superstition connected with it kindred to that which crept into the text at verse 4, but the Mohammedans have changed the angel into a dragon; when the dragon is awake he swallows or stops the water, but when he sleeps the water flows! 3. The modern Jerusalem Jews believe in the special healing properties of this fountain. "Every day," says Conder, "crowds of both sexes go down to the spring, and, entering the dark archway, descend the steps, and await the fitful troubling of the waters, which rise suddenly and immerse them, fully clothed, nearly up to the neck." But Nehemiah's description of the walls seems to locate the sheep gate near the middle or northern portion of the temple area, and too far north for the Virgin's fountain to be described as near it, unless John's sheep gate differs from that of Nehemiah.] **3 In these lay a multitude of them that were sick, blind, halt, withered.** [The rest of verse 3 and all of verse 4, as given in the King James version, were probably added as a marginal explanatory gloss early in the second century, and from thence gradually became incorporated in the text. John's failure to mention that the pool was thought to have medicinal qualities tempted transcribers to add a few marginal words in the nature of comments.] **5 And a certain man was there, who had been thirty and eight years in his infirmity.**

[It is not said that he had spent all these years beside the pool, nor is it likely that he had. The time is given to mark the inveteracy of the disease, and to show the pathos of his situation. The facts that he had a bed, and that his healing was demonstrated by his walking, argue that his disease was either rheumatism, or some form of paralysis.] **6 When Jesus saw him lying, and knew** [By divine intuition, just as he also knew the lives of Nathanael and the Samaritan woman at Jacob's well] **that he had been now a long time in that case, he saith unto him, Wouldest thou be made whole?** [By this question Jesus aroused the man from the apathy of despair, awakening him to hope and effort. Moreover, Jesus only healed as men consented to his healing.] **7 The sick man answered him, Sir, I have no man, when the water is troubled, to put me into the pool: but while I am coming, another steppeth down before me.** [The man's lack of healing was not due to want of interest, but to want of means. The lower flight of ten steps leading to the Virgin's pool is only four and a half feet wide, and the pool itself is but twenty-one feet and nine inches long by nine feet in breadth at its widest part. A half-dozen selfish men rushing down this narrow passage, and filling the small space in the pool, would easily crowd out one who was friendless and more than usually helpless.] **8 Jesus saith unto him, Arise, take up thy bed, and walk.** [The bed was the light mattress or pallet of the poor elsewhere noted, which could be easily rolled up and carried under the arm.] **9 And straightway the man was made whole, and took up his bed and walked.** [Christ spoke, the man obeyed, and by the obedience of faith was made whole.] **Now it was the sabbath on that day.** [There was apparently nothing urgent in the sick man's condition which made an immediate cure necessary; but Jesus healed because it was the Sabbath, that he might thereby draw such an issue between himself and the Jewish rulers as would afford opportunity for him to present his divine claims to them in the clearest and most forceful manner. He healed on the sabbath, that he might assert divine relations to the Sabbath, and by so doing bring about a disputation which would enable him to develop before them his divine relations to the Father.] **10 So the Jews** [That is, the Jewish rulers. John frequently uses the term with this restricted meaning (John i. 19; vii. 13; ix. 22; xviii. 12, 14). The man was officially stopped and questioned] **said unto him that was cured, It is the sabbath, and it is not lawful for thee to take up thy bed.** [They would have cited in proof of their assertion Ex. xxxi. 13; Num. xv. 35; Jer. xvii. 21-23; Neh. xiii. 19. Alford and Schaff both assert that the man broke the Mosaic law; but this position is not well taken. Jesus would not have ordered the sabbath to be broken, for he came to fulfill and not to break the law. At no time did he break the sabbath or countenance its violation, as some able thinkers are erroneously led to suppose. In this case a man lying on his bed, away from home, is suddenly healed. Under such circumstances *Jewish tradition* said that he must either spend the rest of the day watching his bed, or else he must go off and leave it to be stolen. But He who rightfully interpreted the law of his own devising, and who knew that "the sabbath was made for man, and not man for the sabbath," ordered the healed one to carry his bed along home with him. The modern notions that this constituted a breach of the Mosaic sabbath doubtless arose from the nature of the accompanying justification given by Jesus, which fails to assert that the law has not been broken, but seems almost to admit that it has. Nothing, however, can be argued against Jesus on this score. A man may be able to justify an act in a dozen different ways, and may choose to rest content in justifying himself in only one way. Such is the case here. Elsewhere we shall find that Jesus was careful to show that his sabbatic actions were strictly legal; but in this case, that he might bring his divine claims plainly before the rulers, he ignored the question as to the human legality of his act that he might present without confusion its divine legality. Hence he used only one order or method of justification; viz.: an appeal to his divine rights as exhibited in the habits of his Father. It was the divine and not the human in Jesus which wrought this miracle, so Jesus causes the whole controversy to turn on the divine rights, that he may use the occasion for an elaborate discussion of his divine claims and the proofs by which they are sustained.]

11 But he answered them, He that made me whole, the same said unto me, Take up thy bed, and walk. [The man very naturally shifts the burden of responsibility. If he was violating the sabbath, he had been ordered to do it, and that by one who had alone empowered him to do it. Of himself he would not and could not have done it.] **12 They asked him, Who is the man that said unto thee, Take up thy bed, and walk?** [By using the word "man" they suggest the contrast between human authority and divine law. They were more concerned about the law than about mercy.] **13 But he that was healed knew not who it was; for Jesus had conveyed himself away, a multitude being in the place.** [Jesus, not wishing to unduly excite the multitude by his presence, had passed on.] **14 Afterward Jesus findeth him in the temple** [possibly he was there offering sacrifices in thanksgiving for his recovery, in the spirit of Ps. lxxvi. 13, 14, but it is as likely that he was there merely enjoying the sights and privileges from which he had so long been excluded], **and said unto him, Behold, thou art made whole: sin no more, lest a worse thing befall thee.** [Many human ills are directly traceable to sin, and this one appears to have been so; for death is the wages of sin, and sickness is partial payment. It is a solemn thought that sin can produce worse conditions than even this case, where it found its victim in youth, and left him a withered old man, bed-ridden, helpless, and friendless.] **15 The man went away, and told the Jews that it was Jesus who had made him whole.** [There was evidently no unworthy motive in his action; for, as Chrysostom observes, he did not report it that it was Jesus who made him break the sabbath to condemn Jesus; on the contrary, he said it was Jesus who made him whole, so honoring Christ. Feeling (as any Jew would have felt) that he ought to clear himself before the rulers of his people, the man, no doubt, honestly thought that the name and authority of the great Prophet of Nazareth would end all question as to the conduct of both Healer and healed. If so, he was sadly mistaken.] **16 And for this cause the Jews persecuted Jesus** [Literally, pursued, or hunted Jesus. This is John's first plain declaration of open hostility to Jesus, though he has already implied it. From this point the blood red line of conspiracy against the life of Jesus runs through this Gospel], **because he did these things on the sabbath.** **17 But Jesus answered them, My Father worketh even until now, and I work.** [The dual nature of Jesus permitted both a divine and a human attitude toward the sabbath. We have shown that Jesus chose to assert his divine attitude, for in no other matter did these Jews have clearer distinction as to the difference between divine and human right than in this very matter of sabbath observance. If Jesus was a mere man, their ideas of law clearly condemned him; but if Jesus was indeed God, their knowledge of divine conduct in the whole realm of nature clearly justified him, and the miracle asserted his divine control in nature's realm. While God rested from creation on the sabbath, nothing can be clearer than that in works of sustenance, reproduction, healing and providence, God has never rested, and never made distinctions between the days of our week. In the light of the gospel we find also that his redemptive work has never ceased, and, considering the part which Jesus was even then accomplishing in this field of labor, his words, "and I work," are full of meaning.] **18 For this cause therefore the Jews sought the more to kill him, because he not only brake the sabbath** [not only violated, but denied its authority over his divine nature], **but also called God his own Father, making himself equal with God.** [They rightly interpreted Jesus as asserting relationship to God differing from that sustained by others, as expressed in some few passages in the Old Testament, where God is spoken of as a Father to the people generally; *i. e.*, their Creator. No man could claim such unity of nature as would exempt him from the obligation of the fourth commandment. Had they misunderstood Jesus in this all-important point, how quickly would he have corrected them, for he could not have been less righteous than Paul and Barnabas--Acts xiv. 11-15.] **19 Jesus therefore answered and said unto them** [His answer is a connected address, the theme being his own character, mission, authority, and credentials as the Son of God. It is the Christology of Jesus, and instead of being a retraction of the claim

to divinity which the Jews accused him of making, it is a complete and amplified reassertion of it, so that Luther fitly called it "a sublime apology, which makes the matter worse." Jesus first declares his relations to the Father (vs. 19-23), which are set forth in four divisions, each of which is introduced by the word "for;" viz.: 1. Unity of action. 2. Unity of love, counsel, and plan. 3. Unity in life-impartment. 4. Unity in judgment, resulting in unity of honor. This last division formed a turning-point in the discourse. Since there is this unity of honor, it is important that men should honor Jesus, and also otherwise sustain right relationships to him, and Jesus therefore, to enlighten the Jews as to their duty toward him, proceeds to set forth his relations to men (vs. 23-30), which he also gives in four divisions, closely correlative to his four statements as to the Father, thus: 1. Right to receive divine honor from men. 2. Authority to execute life and death judgment over men. 3. Power of life-impartment as to men, and that both spiritually and literally. 4. All Jesus' relationships to man to be sustained and executed according to the will and plan or mission of God. But since all these various relationships grow out of his divine nature, Jesus next submits the credentials which establish his claim to such a nature (vs. 31-39). These also are given in four divisions; namely: 1. Testimony of the Baptist. 2. Testimony of the Father. 3. Jesus' own works and ministry. 4. Testimony of Scripture. Or we may regard Jesus as asserting that the Father testifies to the Son's divinity in four different ways; that is, "God is properly the sole and original testifier, and all others are his signatures and seals." The discourse then closes with an application of its truth to the Jewish auditors (vs. 40-47). They are told that all this truth is lost on them because of their fourfold sinful condition, which is thus stated: 1. Want of will to come to Christ. 2. Want of real love towards God, or desire for his honor. 3. Love for the honor of men, rather than the honor of God. 4. Want of real faith in the Mosaic writings], **Verily, verily, I say unto you, The Son can do nothing of himself, but what he seeth the Father doing: for what things soever he doeth, these the Son also doeth in like manner.** [The Jews regarded Jesus as claiming equality with God in a vain-glorious, honor-seeking spirit; but Jesus restates himself, so as to show that the claim is really a renunciation or abdication of all independent greatness--as having an equality exercised in absolute subservience (Isa. xlii. 1; Phil. iii. 6-9). They had accused him as a human being acting contrary to the law of the Father. But he declares himself to be a divine being, so united to the Father as to have no will or action apart from the Father, a condition the resultant of which is not weakness and insufficiency, but the strength and perfection arising from an absolute and indissoluble union with the Father--the glory of divinity. Chrysostom remarks, "Just as when we say, it is impossible for God to do wrong, we do not impute to him any weakness, but confess in him an unutterable power, so also when Christ saith, 'I can of mine own self do nothing,' the meaning is that it is impossible--my nature admits not--that I should do anything contrary to the Father." Jesus asserts his equality with the Father in such a way as not to depreciate the dignity and glory of the Father.] **20 For the Father loveth the Son, and showeth him all things that himself doeth: and greater works than these will he show him, that ye may marvel.** [The words here indicate that the love of the Father towards the Son was source of revelation, and that the revelation was progressive. Love constrained the Father to reveal, and love in turn constrained the Son to act according to the revelation. Moreover, this unity of love would be evidenced by greater works in the future, of which two are enumerated; namely, resurrection and judgment, the former being at first spiritually and afterwards literally outlined. The Father would show these works to the Son by causing him to do them: there would be no separate act of the Father so that the works would be twice performed. These works would produce faith in those of right spirit. But among such hardened hearts as those whom Jesus addressed they would only produce wonder and consternation. Those who withheld the tribute of faith should pay that of amazement. Putting the statements of verses 19 and 20 together, we find that the Son knows all that the Father does, and likewise does all that the Father does, and in like manner.

There could be no higher assertion or equality than this; in fact, it asserts identity rather than equality. But the equality is not the result of conquest, nor was it one of power opposed to power, but is freely given and accorded by reason of love.] **21 For as the Father raiseth the dead and giveth them life, even so the Son also giveth life to whom he will.** [Since the verbs in this verse are in the present tense, and since Jesus is not known to have raised the physically dead before this time, it is rightly taken that he here speaks only of raising the spiritually dead, our miserable existence in sin being often spoken of in Scripture as a death from which we must be revived (Eph. ii. 1, 5; Col. ii. 13; Rev. iii. 1). The use of the word "will" likewise indicates a spiritual resurrection, for Christ exercised a discrimination in such resurrections; but the final, literal resurrection is without discrimination. See the word "all" in verse 28. The meaning, therefore, is that as the Father performs physical resurrections, so the Son (for the present) performs spiritual resurrections (to be followed by physical resurrections). Jesus later gave those at Jerusalem a sign of his power to literally raise the dead by the resurrection of Lazarus. Resurrection is bestowed or withheld according to Jesus' will, but his will is not arbitrarily exercised. He visits those who receive him, and revives those who believe him. If the Son possessed right of concurrent action on these lofty planes, concurrent use of the sabbath was a small matter indeed.] **22 For neither doth the Father judge any man, but he hath given all judgment unto the Son** [That is to say, the Father does not act in judgment without the Son, nor the Son without the Father, for in no work is either isolated from the other. Resurrection is nearly always associated with judgment, and in this instance it is in reviving that the judgment is manifested or executed. (See verse 29 also.) Note that judgment begins in this world--John ix. 39]; **23 that all may honor the Son, even as they honor the Father.** ["Even as" means in the same manner and in equal degrees. The prerogative of judgment was committed unto Jesus that men might behold his true majesty. If this verse does not teach us to worship Jesus as God, language can not teach it, for God gives not his glory unto another (Isa. xlii. 8), nor could he, by reason of his very nature, arbitrarily will such honor to one whose character and nature were unworthy of it. In these words Jesus exposed the ruinous attitude assumed by the Jews in seeking to slay him.] **He that honoreth not the Son honoreth not the Father that sent him.** [Honor paid to the Father pertains or belongs to his nature and character. But the Son is the manifestation of that nature and character (John xiv. 7-11; Heb. i. 3). Therefore to fail to honor the Son is to fail to honor the Father. Experience shows it to be the rule that only those who honor Jesus take pains to honor the Father.] **24 Verily, verily, I say unto you, He that heareth my word, and believeth him that sent me, hath eternal life, and cometh not into judgment, but hath passed out of death into life.** [Eternal life is a present gift, just as condemnation is a present condition (John iii. 18). To "hear" means in this case to receive and obey, so that eternal life is conditioned upon a knowledge of the revelation of the Father and Son, and a right use of that knowledge. Those who have learned of and obey Jesus have already escaped or avoided the judgment--Rom. viii. 1.] **25 Verily, verily, I say unto you, The hour cometh, and now is, when the dead shall hear the voice of the Son of God; and they that hear shall live.** [The "hath passed" of verse 24 and the "now is" of this verse show that Jesus is, thus far, primarily speaking of a present and hence a spiritual resurrection, or regeneration. Christianity, or the dispensation of regeneration, was to formally begin at Pentecost, but it was already present in a preliminary form in the teaching of Jesus, for those who hearkened to it were counted as already redeemed. Yet the spiritual condition of even the apostles was at that time such that the hour of grace is spoken of as more future than present--more "coming" than "at hand."] **26 For as the Father hath life in himself, even so gave he to the Son also to have life in himself** [Not only an independent life, such as man does not possess (Acts ii. 27, 28), but a life which is a source of life to others. This regenerating power completed Jesus' official status as judge, so that wherever he awarded life he could at the same time bestow it]: **27 and he**

gave him authority to execute judgment, because he is a son of man. [We can see several reasons, humanly speaking, why the humanity of Jesus should be made a ground for committing the judgment of the races of men to him: 1. Jesus having experienced our infirmities and temptations, we can feel sure of his sympathy (Heb. iv. 15, 16). 2. Jesus, partaking of the nature of both God and man, is, because of his unique nature, the only fit daysman or umpire between them (Job ix. 33). Possibly we may regard it as a reward of humility--Phil. ii. 8, 9.] **28 Marvel not at this** [Jesus seems to here answer the surprised expression of their faces by enlarging his statements]: **for the hour cometh, in which all that are in the tombs shall hear his voice, 29 and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of judgment.** [We have here the future, literal, and final resurrection (Dan. xii. 2); a scene of such stupendous grandeur as to overshadow all the marvelous in all that Christ shall have previously done.] **30 I can of myself do nothing: as I hear, I judge: and my judgment is righteous; because I seek not mine own will, but the will of him that sent me.** [Jesus here reasserts his dependence upon the Father, not as a bare repetition of his relationship to the Father, but for the purpose of developing his relationship to men as based on or growing out of this relationship to the Father. The Jews, as they listened to him, were conscious that he was even then judging and passing sentence of condemnation upon them. Jesus does not deny the correctness of this view, but shows that, because of his relationship or dependence upon the Father, they are getting perfect justice, for: 1. His judgment was free from all personal bias and selfish retaliation, and was, 2. Positively perfect, being wholly inspired by the Father's will.] **31 If I bear witness of myself, my witness is not true. 32 It is another** [*i. e.*, the Father; for similar reference see John viii. 50-54] **that beareth witness of me; and I know that the witness which he witnesseth of me is true.** [These two verses form, as noted, a transition in the discourse. In them Jesus passes from discussing himself and the divine and human phases of his nature and office to take up the evidences which attest him, first asserting that the truth of what he has said does not rest solely on his own veracity. There is here an indirect reference to that clause of the Jewish law which required two witnesses. See John viii. 14-18; but the saying is deeply spiritual. Since Jesus did nothing of himself, his very testimony was not his own, but was the Father's who sent him, and was therefore absolutely true in the consciousness of Jesus. If Jesus had testified independently of the Father--had it been possible--it would have been in the nature of the case contrary to that consensus of the divine will which forms the truth.] **33 Ye have sent unto John** [this shows that Jesus was addressing the rulers--John i. 19], **and he hath borne witness unto the truth.** [John had witnessed the truth concerning the Messiahship of Jesus. Some think that the pronoun "another" in verse 32 refers to John also, but by the present tense "witnesseth" of that verse, and the past tense "hath borne witness" of this verse, the ever-abiding testimony of the Father is contrasted with the finished testimony of John, who is now silenced by imprisonment.] **34 But the witness which I receive is not from man: howbeit I say these things, that ye may be saved.** [In the light of John i. 6, 7, it sounds strange to hear Jesus thus renounce the testimony of the Baptist. But the phrase, "is not from man," is the Hebrew negative, meaning *not from man alone*. Jesus therefore meant to accept it, as he in the next breath did that of Moses, as prophetic--as the testimony of the Father spoken through a human medium; but meant to reject it as a merely human testimony, such as it was in the view of these Jews who denied in their hearts that John was a prophet. This mission of Jesus was not to be proved by uninspired testimony, for uninspired man can not testify of God from lack of full and adequate knowledge (Matt. xi. 27; xvi. 17). And yet if the Jews were willing to accept such testimony, Jesus in kindness would permit it, that by any fair means they might believe and be saved.] **35 He was the lamp that burneth and shineth; and ye were willing to rejoice for a season in his light.** [They were willing, like children, to play in John's light without stopping to seriously consider its

meaning, but when he bore testimony to Christ they blasphemed him--Luke vii. 33.] **36 But the witness which I have is greater than that of John; for the works which the Father hath given me to accomplish, the very works that I do, bear witness of me, that the Father hath sent me.** [By "greater witness" Jesus means testimony which is more convincing. All divine testimony is of equal veracity, but some of it is more obviously convincing. The less the testimony savors of humanity, and the more purely divine it appears, the more convincing it is (I. John v. 9). The term "works" is not to be confined to miracles, for the word "accomplish" indicates a wider meaning. The entire Messianic mission or redemptive work which ended with our Lord's words, "It is finished" (John xvii. 4; xix. 30), and which is indicated in this very discourse in verse 20, and outlined by referring to spiritual judgment and regeneration, should be included. Christ's transforming grace still witnesses to Jew and Gentile that the Father sent him, for it manifests the love of God (John iii. 16). The Father did not send the Son to merely work miracles, but to redeem the world.] **37 And the Father that sent me, he hath borne witness of me. Ye have neither heard his voice at any time, nor seen his form. 38 And ye have not his word abiding in you: for whom he sent, him ye believe not.** [The testimony of the Father was given in three forms: 1. By direct or audible voice and the visible sending of the Spirit--as at Jesus' baptism. 2. By revelations, through the medium of prophets and angels gathered and preserved in the Old Testament Scriptures. 3. Through the Son and his works. Jesus here asserts that all testimony of the first kind had failed to reach the Jewish rulers; that the testimony of the second kind has been utterly lost upon them, for they failed to see its accordance with the testimony of the third kind which he was even then exhibiting to them, neither had it taught them to expect a personal Saviour.] **39 Ye search the scriptures, because ye think that in them ye have eternal life; and these are they which bear witness of me; 40 and ye will not come to me, that ye may have life.** ["Hillel used to say, More law, more life. . . . He who has gotten himself words of law has gotten himself the life of the world to come" (*Talmud*). In their zeal for the Scriptures the Jews had counted every letter of them, expecting to find life in the laws and precepts, but failed to find Him of whom the Scriptures spoke in figure, type and prophecy. In their reverence for the Book they failed to see that it was a mere means intended to acquaint them with him through whom life was to come. Hence, as Canon Cook suggests, there is deep pathos in the co-ordination "and--and." The verses give us three points worthy of deepest reflection: 1. Protestantism may love the Book and show a martyr's loyalty to it, and yet fail utterly to render any acceptable love or loyalty toward the Being revealed in the Book. 2. Criticism, both higher and lower, may submit every text to microscopic investigation, and yet be as blind as the ancient Pharisees to its true meaning. It is profoundly true that the things of the Spirit are spiritually discerned (I. Cor. ii. 14), and that pride of literary culture, and the self-worship of intellectualism tend to spiritual blindness. It seems to come upon such as a visitation from God, as in the case of Elymas (Matt. xi. 25; xv. 14; Luke viii. 10; Eph. iv. 17, 18; Isa. v. 21). 3. Though free will is meant to be man's crowning glory, yet it may result in his shame and ruin.] **41 I receive not glory from men.** [Jesus here shows that his rebuke of their disbelief does not spring from personal pique or disappointed ambition. He came seeking faith that he might save, not honor that he might be glorified, and honor paid to him is by him transferred to God (Phil. ii. 10, 11), just as honor paid to the true Christian is transferred to Christ.] **42 But I know you, that ye have not the love of God in yourselves.** [He speaks as the Searcher of hearts (John i. 47-50; ii. 24, 25). Knowing them absolutely, he found them to be self-worshippers, devoid of that love Godward which begets belief, and lacking in their natures that which would enable them to understand him and his spirit, no matter what evidence was submitted to them.] **43 I am come in my Father's name, and ye receive me not: if another shall come in his own name, him ye will receive.** [Some think that this is spoken primarily of a pre-eminently great antichrist who is yet to come and deceive many of the Jews,

and who, as Stier thinks, shall be such an incarnation of Satan as Jesus was of God (Rev. xiii. 1-9). But they have already received many false christs with joy. According to Schudt, as quoted by Bengel, there have been sixty-four antichrists who have misled the Jews. Among them Bar Cocheba led 24,000 to ruin, including Akiba, the President of the Sanhedrim. False christs come in their own name--for their own honor--and make no war on bosom sins, but upon earthly enemies; but Jesus came not to manifest himself, but his Father.] **44 How can ye believe, who receive glory one of another, and the glory that cometh from the only God ye seek not?** [The question was as to their believing Jesus to be the Messiah. Expecting one who would bring great honor to themselves by his triumphs over his foes, and seeing nothing of this kind to be expected from Jesus, they could not believe him to be the Messiah.] **45 Think not that I will accuse you to the Father: there is one that accuseth you, even Moses, on whom ye have set your hope.** [Jesus here assumes that the Jews gave enough credence to his words to fear that he might hereafter appear as their accuser. But Jesus designs to appear rather as Advocate than as Prosecutor (I. John ii. 1). It was their fault that he was not their Advocate.] **46 For if ye believed Moses, ye would believe me; for he wrote of me. 47 But if ye believe not his writings, how shall ye believe my words?** [In these verses Jesus explicitly endorses the Mosaic authorship and authenticity of the Pentateuch, and sets forth one purpose for which Moses wrote it. Jesus was the essential subject of the law and prophets (Luke xxiv. 27, 44-46; Rom. xvi. 25, 26). The emphasis is on "his writings" and "my words." They professed to reverence Moses and to receive his writings, while they openly despised Jesus and repudiated his words as fast as he spoke them. The phrase "wrote of me" is not to be restricted to Deut. xviii. 15-18. Moses wrote symbolically of Jesus through his entire work, as Bengel tersely puts it, "Everywhere!" The Epistle to the Hebrews is a partial elaboration of the Christology of Moses. But there is doubtless a depth of meaning in the Pentateuch which has never yet been fully fathomed, for there is a fullness in Scripture greatly exceeding the popular conception. Moreover, the Old and New Testaments are so linked together that to reject one is eventually to reject the other, or to read it with veiled eyes--II. Cor. iii. 15.]

Study Questions:

1. Where was Jesus and why had He gone there?
2. What was Bethesda and where was it located? What does the word "Bethesda" mean?
3. How long had the man Jesus healed been ill? Why is this important?
4. What did Jesus ask the man before healing him? What was the man's response?
5. What did Jesus say when he healed the man? What did the man do?
6. Jews told the man that it was not lawful for him to take up his bed on the Sabbath. What was the man's response?
7. Why was it lawful for the man to take up his bed?
8. When and where did the man learn that Jesus was the person who had healed him? What did he do after learning that it was Jesus?
9. Why might the man have been in the temple after being healed?
10. What did Jesus tell the man to do when speaking to him in the temple? What does this tell us about the relationship between sin and illness?
11. What did the Jews do after learning that Jesus healed on the Sabbath?
12. Why was it lawful for Jesus to heal on the Sabbath (Jn. 5:17)? What was the Jews' reaction (Jn. 5:18)? Why (Jn. 5:18)?

13. What four relationships does Jesus present explaining His Sonship with His Father and therefore expressing His divinity (Jn. 5:19-21)? Explain each.
14. What four relationships does Jesus present explaining His Lordship over man (Jn. 5:23-30)? Explain each.
15. What four divisions of testimony does Jesus assert hence proving His assertions of Sonship and deity to be true (Jn. 5:31-39)? Explain each.
16. What four reasons does Jesus give them for their unbelief (Jn. 5:40-47)? Explain each.

XXXVIII.

JESUS DEFENDS DISCIPLES WHO PLUCK GRAIN ON THE SABBATH.

(Probably while on the way from Jerusalem to Galilee.)

^aMATT. XII. 1-8; ^bMARK II. 23-28; ^cLUKE VI. 1-5.

Bible Text:

^b23 And ^c1 Now it came to pass ^a1 At that season ^bthat he ^aJesus went {^bwas going} on the {^a}^bsabbath day through the grainfields; ^aand his disciples were hungry and began ^bas they went, to pluck the ears. ^aand to eat. ^cand his disciples plucked the ears, and did eat, rubbing them in their hands. ^c2 But {^b24 And} ^ccertain of the Pharisees ^awhen they saw it, said unto him, Behold, thy disciples do that which is not lawful to do upon the sabbath. ^bwhy do they on the sabbath day that which is not lawful? ^cWhy do ye that which is not lawful to do on the sabbath day? ^a3 But {^b25 And} ^cJesus answering them ^asaid unto them, Have ye not read {^bDid ye never read} ^ceven this, what David did, ^bwhen he had need, and was hungry, he, and they that were with him? ^c26 How he entered into the house of God when Abiathar was high priest, ^cand took and ate the showbread, and gave also to them that were with him; which it is not lawful to eat {^awhich it was not lawful for him to eat,} neither for them that were with him, but only {^csave} for the priests alone? ^a5 Or have ye not read in the law, that on the sabbath day the priests in the temple profane the sabbath, and are guiltless? ^c6 But I say unto you, that one greater than the temple is here. ^c7 But if ye had known what this meaneth, I desire mercy, and not sacrifice, ye would not have condemned the guiltless. ^c8 For the Son of man is Lord of the sabbath. ^b27 And he said unto them, The sabbath was made for man, and not man for the sabbath: ^c28 so that the Son of man is Lord even of the sabbath.

Bible Text with Commentary:

^b23 And ^c1 Now it came to pass ^a1 At that season ^bthat he ^aJesus went {^bwas going} on the {^a}^bsabbath day through the grainfields; ^aand his disciples were hungry and began ^bas they went, to pluck the ears. ^aand to eat. ^cand his disciples plucked the ears, and did eat, rubbing them in their hands. [This lesson fits in chronological order with the last, if the Bethesda events took place at Passover. The paschal lamb was eaten on the fourteenth Nisan, or about the first of April. Clark fixes the exact date as the 29th of March, in A. D. 28, which is the beginning of the harvest season. Barley ripens in the Jordan valley about the 1st of April, but on the uplands it is reaped as late as May. Wheat ripens from one to three weeks later than barley, and upland wheat (and Palestine has many mountain plateaus) is often harvested in June. If Scaliger is right, as most critics think he is, in fixing this sabbath as the first after the Passover, it is probable that it was barley which the disciples ate. Barley bread was and is a common food, and it is common to chew the grains of both it and wheat.] ^c2 But {^b24 And} ^ccertain of the Pharisees ^awhen they saw it, said unto him, Behold, thy disciples do that which is not lawful to do upon the sabbath. ^bwhy do they on the sabbath day that which is not lawful? ^cWhy do ye that which is not lawful to do on the sabbath day? [The Pharisees did not object to the act of taking the grain. Such plucking of the grain was allowed by the law (Deut. xxiii. 25) and is still practiced by hungry travelers in

Palestine, which is, and has always been, an unfenced land, the roads, or rather narrow paths, of which lead through the grainfields, so that the grain is in easy reach of the passer-by. The Pharisees objected to the plucking of grain, because they considered it a kind of reaping, and therefore *working* on the sabbath day. The scene shows the sinlessness of Jesus in strong light. Every slightest act of his was submitted to a microscopic scrutiny.] **3 But {^b25 And} 'Jesus answering them^asaid unto them, Have ye not read {^bDid ye never read} 'even this [There is a touch of irony here. The Pharisees prided themselves upon their knowledge of Scriptures, but they had not read (so as to understand them) even its most common incidents], what David did, ^bwhen he had need, and was hungry, he, and they that were with him? 26 How he entered into the house of God when Abiathar was high priest, 'and took and ate the showbread, and gave also to them that were with him; which it is not lawful to eat {^awhich it was not lawful for him to eat,} neither for them that were with him, but only {^asave} for the priests alone? [Jesus here refers to the incident recorded at I. Sam. xxi. 1. Ahimelech and Abiathar have been confused by transcribers. It should read Ahimelech. However, we are not referred to the actions of Abiathar, but to those of David. He went with his followers to the tabernacle at Nob near Jerusalem, and being hungry, asked bread of the priests. There was no bread at hand save the showbread. This bread was called showbread because it was "set out" or "exhibited" before Jehovah. It consisted of twelve loaves, which were baked upon the sabbath, and were placed, hot, in two rows upon the showbread-table every sabbath day. The twelve old loaves which were then removed were to be eaten by the priests and no one else (Lev. xxiv. 5-9). It was these twelve old loaves which were given to David (I. Sam. xxi. 6). Since the showbread was baked on the sabbath, the law itself ordered work on that day. The vast majority of commentators look upon this passage as teaching that necessity abrogates what they are pleased to call the ceremonial laws of God. Disregarding the so-called ceremonial laws of God is a very dangerous business, as is witnessed by the case of Uzzah (II. Sam. vi. 6, 7), and Uzziah (II. Chron. xxvi. 16-23). Christ never did it, and strenuously warned those who followed the example of the scribes and Pharisees in teaching such a doctrine (Matt. v. 17-20). The law of necessity was not urged by him as a justifiable excuse for making bread during the forty days' fast of the temptation. Life is not higher than law. "All that a man hath will he give for his life," is Satan's doctrine, not Christ's (Job ii. 4). The real meaning, as we understand it, will be developed below in our treatment of verse 7, which verse refers both to this incident and to the discussion then in progress.] **5 Or have ye not read in the law, that on the sabbath day the priests in the temple profane [i. e., degrade and put to common use] the sabbath, and are guiltless? [Having cited a passage from the prophets, Jesus now turns to the law--the final authority. He also turns from a parallel argument concerning sacred food to a direct argument concerning the sacred day. The Sabbath was the busiest day in the week for the priests. They baked and changed the showbread; they performed sabbatical sacrifices (Num. xxviii. 9), and two lambs were killed on the sabbath in addition to the daily sacrifice. This involved the killing, skinning, and cleaning of the animals, and the building of the fire to consume the sacrifice. They also trimmed the gold lamps, burned incense, and performed various other duties. The profanation of the Sabbath, however, was not real, but merely apparent. Jesus cites this priestly work to prove that the Sabbath prohibition was not universal, and hence might not include what the disciples had done. The fourth commandment did not forbid work absolutely, but labor for worldly gain. Activity in the work of God was both allowed and commanded.] **6 But I say [asserting his own authority] unto you, that one greater than the temple is here. [The word "greater" is in the neuter gender, and the literal meaning is therefore "a greater thing than the temple." The contrast may be between the *service* of the temple and the service of Christ, or it may be a contrast between the divinity, sacredness or divine atmosphere which hallowed the temple, and the divinity or Godhead of Christ. But, however we take it,******

the meaning is ultimately a contrast between Christ and the temple, similar to the contrast between himself and Solomon, etc. (Matt. xii. 41, 42). It was a startling saying as it fell on Jewish ears, for to them the temple at Jerusalem was the place honored by the very Shekinah of the unseen God, and the only place of effective worship and atonement. If the temple service justified the priests in working upon the Sabbath day, much more did the service of Jesus, who was not only the God of the temple, but was himself the true temple, of which the other was merely the symbol, justify these disciples in doing that which was not legally, but merely traditionally, unlawful. Jesus here indirectly anticipates the priesthood of his disciples--I. Pet. ii. 5.] **7 But if ye had known what this meaneth, I desire mercy, and not sacrifice, ye would not have condemned the guiltless.** [This passage is quoted from Hos. vi. 6, and is reiterated at Matt. ix. 13. It is an assertion of the superiority of inward life over outward form, for the form is nothing if the heart is wrong. The saying is first suggested by David himself (Ps. li. 16, 17), after which it is stated by Hosea and amplified by Paul (I. Cor. xiii. 3). The quotation has a double reference both to David and the disciples as above indicated. Having given the incident in the life of David, Jesus passes on from it without comment, that he may lay down by another example the principle which justified it. This principle we have just treated, and we may state it thus: A higher law, where it conflicts with a lower one, suspends or limits the lower one at the point of conflict. Thus the higher laws of worship in the temple suspended the lower law of sabbath observance, and thus also the higher law of mercy suspended the lower law as to the showbread when David took it and mercifully gave it to his hungry followers, and when God in mercy permitted this to be done. And thus, had they done what was otherwise unlawful, the disciples would have been justified in eating by the higher law of Christ's service. And thus also would Christ have been justified in permitting them to eat by the law of mercy, which was superior to that which rendered the seventh day to God as a sacrifice.] **8 For the Son of man is Lord of the sabbath. ^b27 And he said unto them, The sabbath was made for man, and not man for the sabbath: 28 so that the Son of man is Lord even of the sabbath.** [The expression "Son of man" is used eighty-eight times in the New Testament, and always means the Messiah, and not man generally. The Sabbath was made for man's convenience and blessing, and so Jesus, who was complete and perfect manhood, was Lord of it. But men who were incomplete and imperfect in their manhood, can not trust their fallible judgment to tamper with it. Though the day was made for man, this fact would not entitle man to use it contrary to the laws under which it was granted. As Lord of the day Jesus had a right to interpret it and to apply it, and to substitute the Lord's day for it. In asserting his Lordship over it, Jesus takes the question outside the range of argument and brings it within the range of authority.]

Study Questions:

1. What did Jesus' disciples do on the Sabbath? Why?
2. Of what unlawful thing did the Pharisees accuse Jesus and His disciples of doing? Why?
3. What two Old Testament examples did Jesus give the Pharisees to prove that his disciples had not disobeyed the Sabbath command?
4. Jesus was greater than the temple. How does this prove that they had not broken the Sabbath law?
5. Why did the Pharisees condemn the guiltless?
6. Why would the Pharisees not have condemned them if they understood the meaning of, "I desire mercy and not sacrifice?"
7. Who is Lord of the Sabbath? How does this prove that they had not broken the Sabbath law?
8. For whom was the Sabbath made? How does this prove that they had not broken the Sabbath law?

XXXIX.

JESUS DEFENDS HEALING A WITHERED HAND
ON THE SABBATH.

(Probably Galilee.)

^aMATT. XII. 9-14; ^bMARK III. 1-6; ^cLUKE VI. 6-11.

Bible Text:

^a9 And he departed thence, ^c6 And it came to pass on another sabbath, that he entered ^bagain ^aand went into their {^cthe} synagogue and taught: ^a10 and behold, ^bthere was a man there who had {^a having} a {^bhis} hand withered. ^cand his right hand was withered. ^b2 And they ^cthe scribes and the Pharisees watched him, ^bwhether he would heal him on the sabbath day; ^cthat they might find how to accuse him. ^aAnd they asked him, saying, Is it lawful to heal on the sabbath day? ^c8 But he knew their thoughts; and he said to {^bsaith unto} the man that had his hand withered, ^cRise up, and stand forth in the midst. And he arose and stood forth. ^a11 And he said unto them, What man shall there be of you, that shall have one sheep, and if this fall into a pit on the sabbath day, will he not lay hold on it, and lift it out? ^c12 How much then is a man of more value than a sheep! Wherefore it is lawful to do good on the sabbath day. ^c9 And Jesus said {^bsaith} unto them, ^cI ask you, Is it lawful on the sabbath ^bday to do good, or to do harm? to save life, or to kill? {^cdestroy it?} ^bBut they held their peace. ^c5 And when he had looked round about on them ^call, ^bwith anger, being grieved at the hardening of their heart, he saith {^csaid} ^a13 Then ^cunto him, ^bthe man, Stretch forth thy hand. ^cAnd he did so: ^ahe stretched it forth; and it ^bhis hand was restored. ^awhole, as the other. ^c11 But they were filled with madness; and communed one with another what they might do to Jesus. ^b6 And the Pharisees went out, and straightway with the Herodians took counsel against him, how they might destroy him.

Bible Text with Commentary:

^a9 And he departed thence [The word here points to a journey as in Matt. xi. 1 and xv. 29, which are the only places where Matthew uses this expression. Greswell may be right in thinking that it indicates the return back to Galilee from the Passover, since a cognate expression used by John expresses such a journey from Galilee to Judæa. See John vii. 3], ^c6 And it came to pass on another sabbath [another sabbath than that on which the disciples plucked the grain], that he entered ^bagain ^aand went into their {^cthe} synagogue and taught [The use of the pronoun "their" indicates that the synagogue in question was under the control of the same Pharisee who had caviled about plucking grain on the Sabbath. Where the synagogue was is not known. Some argue that from the presence of Herodians it was at Sepphoris, which was then capital of Herod Antipas. But Herodians were likely to be found everywhere.]: ^a10 and behold, ^bthere was a man there who had {^a having} a {^bhis} hand withered. ^cand his right hand was withered. [The hand had dried up from insufficient absorption of nutriment, until its power was gone, and there was no remedy known by which it could be restored.] ^b2 And they ^cthe scribes and the Pharisees watched him, ^bwhether he would heal him on the sabbath day; ^cthat they might find how to accuse him. [They sought to accuse him before the local judges or officers of the synagogue; *i. e.*, before a body of which they themselves were members. Jesus gave them abundant opportunity for such

accusation, for we have seven recorded instances of cures on the sabbath day; viz.: Mark i. 21 and 29; John v. 9; ix. 14; Luke xiii. 14; xiv. 2, and this case.] **“And they asked him, saying, Is it lawful to heal on the sabbath day?”** [They were afraid that Jesus might not notice the man, so they spoke about him. But, taught by their experience in the grainfield, they changed their bold assertion, "It is not lawful," and approached the subject with a guarded question, hoping to get an answer that could be used as a ground for accusation.] **“8 But he knew their thoughts [omnisciently]; and he said to {^bsaith unto} the man that had his hand withered, “Rise up, and stand forth in the midst. And he arose and stood forth.** [Jesus thus placed the man openly before all the people, as though he stood on trial as to his right to be healed on the sabbath day.] **“11 And he said unto them, What man shall there be of you, that shall have one sheep, and if this fall into a pit on the sabbath day, will he not lay hold on it, and lift it out? 12 How much then is a man of more value than a sheep!** [A man who had but one sheep would set a high value upon it. But the most valuable sheep is not to be weighed in the balance against a man. The fact that Jesus used this illustration shows clearly that such an action was allowed at that time, though the rabbins forbade it afterward.] **Wherefore it is lawful to do good on the sabbath day. “9 And Jesus said {^bsaith} unto them, “I ask you, Is it lawful on the sabbath ^bday to do good, or to do harm? to save life, or to kill? {^cdestroy it?}** [The rules of the Pharisees made the Sabbath question wholly a matter of doing or of not doing. But Jesus made it a question of doing good, and his question implies that a failure to do good, when one is able, is harmful and sinful. "The ability," says Cotton Mather, "to do good imposes an obligation to do it." To refrain from healing in such an instance would have been to abstain from using a power given him for that very purpose. The Jews held it lawful to defend themselves on the Sabbath, and considered themselves justified in killing their enemies if they attacked on that day (I Macc. ii. 41; Josephus Ant. XII. vi. 2). **^bBut they held their peace.** [afraid to say that Jesus was wrong and stubbornly unwilling to admit that he was right.] **5 And when he had looked round about on them^call, ^bwith anger, being grieved at the hardening of their heart** [The anger of Jesus was not a spiteful, revengeful passion, but a just indignation (Eph. iv. 26). God may love the sinner, but he is angry at sin. Anger is not sin, but it is apt to run into it: hence it is a dangerous passion. Righteous anger rises from the love of God and man, but that which rises from self-love is sinful], **he saith {^csaid} “13 Then ^cunto him, ^bthe man, Stretch forth thy hand. ^cAnd he did so: ^ahe stretched it forth; and it ^bhis hand was restored. ^awhole, as the other.** [As Jesus here healed without any word or action of healing, merely ordering the man to stretch forth his hand, the Pharisees could find no legal ground for accusation. God can not be tried by man, because his ways are hidden from the senses of man save as he chooses to reveal them.] **“11 But they were filled with madness; and communed one with another what they might do to Jesus. ^b6 And the Pharisees went out, and straightway with the Herodians took counsel against him, how they might destroy him.** [Here the three Synoptists first tell of the counsel to put Jesus to death, and we should note that, like John, they described the anger of the Jewish rulers as arising because of this Sabbath question. Their real motive was envious hatred, but their pretext was a zeal for the law. That it was not genuine zeal for the law is shown by the fact that they consulted with the Herodians or the adherents of Herod Antipas, as they also did afterwards (Matt. xxii. 16; Mark xii. 13). They needed the secular power of the Herodians to secure the death of Jesus. Its efficiency for such ends had just been shown in the imprisonment of John the Baptist. But the Herodians were no friends of the Jewish law; in fact, they were real perverters of that law which Jesus merely correctly interpreted. This party and its predecessors had flatteringly tried to make a Messiah of Herod the Great, and had been friends of Rome and patrons of Gentile influence. They favored the erection of temples for idolatrous ends, and pagan theaters and games, and Gentile customs generally. Unlike Jesus, the Pharisees grew angry and sinned, for it was against their conscience to consort

with the Herodians.]

Study Questions:

1. Who did Jesus heal on this Sabbath?
2. Why did the scribes and Pharisees watch Jesus? What did they ask?
3. What questions did Jesus ask to prove that it was lawful to heal on the Sabbath? What was their response?
4. Why was Jesus angry with them?
5. Why were their hearts hardened?
6. What did Jesus say to the man to heal him? What happened?
7. Why were they filled with madness?
8. Who were the Herodians and why did the Pharisees take counsel with them?

XL.

JESUS HEALS MULTITUDES BESIDE THE
SEA OF GALILEE.^aMATT. XII. 15-21; ^bMARK III. 7-12.

Bible Text:

^a15 And Jesus perceiving *it* withdrew^b with his disciples ^afrom thence: ^bto the sea: ^aand many followed him; ^band a great multitude from Galilee followed; and from Judæa, 8 and from Jerusalem, and from Idumaea, and beyond the Jordan, and about Tyre and Sidon, a great multitude, hearing what great things he did, came unto him. ^aand he healed them all, 16 and charged them that they should not make him known: 17 that it might be fulfilled which was spoken through Isaiah the prophet, saying, 18 Behold, my servant whom I have chosen; My beloved in whom my soul is well pleased: I will put my Spirit upon him, And he shall declare judgment to the Gentiles. 19 He shall not strive, nor cry aloud; Neither shall any one hear his voice in the streets. 20 A bruised reed shall he not break, And smoking flax shall he not quench, Till he send forth judgment unto victory. 21 And in his name shall the Gentiles hope. ^b9 And he spake to his disciples, that a little boat should wait on him because of the crowd, lest they should throng him: 10 for he had healed many; insomuch that as many as had plagues pressed upon him that they might touch him. 11 And the unclean spirits, whensoever they beheld him, fell down before him, and cried, saying, Thou art the Son of God. 12 And he charged them much that they should not make him known.

Bible Text with Commentary:

^a15 And Jesus perceiving *it* withdrew ^bwith his disciples ^afrom thence: ^bto the sea [This was the first withdrawal of Jesus for the avowed purpose of self-preservation. After this we find Jesus constantly retiring to avoid the plots of his enemies. The Sea of Galilee, with its boats and its shores touching different jurisdictions, formed a convenient and fairly safe retreat]: ^aand many followed him; ^band a great multitude from Galilee followed; and from Judæa, 8 and from Jerusalem, and from Idumaea, and beyond the Jordan, and about Tyre and Sidon, a great multitude, hearing what great things he did, came unto him. [Idumæa was the land formerly inhabited by the Edomites. It is a Greek word from "Edom," which was another word for Esau (Gen. xxv. 30), and means red. This land was originally the narrow strip reaching from the Dead Sea to the Red Sea, lying between the Arabah on the west, and the desert on the east, being about one hundred miles long and fifteen or twenty broad. During the Babylonian captivity, however, the Edomites took possession of the southern portion of Judæa, and Strabo says that they encroached as far as to the city of Hebron. They were conquered by John Hyrcanus, one of the Asmonæan princes about 120 B. C., and were by him made subservient to the law and incorporated with the Jewish people. As before noted, Herod the Great sprang from this people. Tyre and Sidon were Phoenician cities on the Mediterranean seacoast, westward from the Lake of Galilee.] ^aand he healed them all, 16 and charged them that they should not make him known: 17 that it might be fulfilled which was spoken through Isaiah the prophet [Isa. xlii. 1-4. Partly taken from the LXX. and part an original translation], saying, 18 Behold, my servant whom I have chosen; My beloved in whom my

soul is well pleased: I will put my Spirit upon him, And he shall declare judgment to the Gentiles. [The word translated "servant," means also son, but it is rightly translated "servant" here, for the Father uses another word when he would designate Jesus as specifically his Son (Matt. iii. 17; xvii. 5). Jesus was a servant in form (Phil. ii. 7), and in obedience (Heb. x. 9). The word "judgment," as used in the Old Testament, from which it is here translated, means rule, doctrine, truth. It is usually here understood as meaning that Jesus would reveal the gospel or the full truth of the new dispensation to the Gentiles.] **19 He shall not strive, nor cry aloud; Neither shall any one hear his voice in the streets. 20 A bruised reed shall he not break, And smoking flax shall he not quench, Till he send forth judgment unto victory.** [These two verses find their fulfillment in the events of this paragraph. Jesus did not strive nor quarrel with the Pharisees, but having victoriously put them to silence, he meekly and quietly withdrew from their presence, and the healing of the multitudes which followed him as aptly fulfilled the prediction about the reed and the flax, for these two words, symbolic of weakness (Isa. xxxvi. 6) and patience-trying annoyance (Prov. x. 26), fitly represented the sick and lame and blind--sinners who, by affliction, had been made contrite and poor in spirit, remorseful and repentant, and who were brought to Jesus to be healed. If the hollow cylinder of the reed is bruised, its strength is gone, and it is no longer able to stand erect. Flax was then used where we now use cotton, as wicking for lamps. Imperfection in the fiber of it would cause it to smoke. A violent man, irritated by the fumes of the smoking wick, would put it out, and cast it from him. But the Lord's servant would patiently fan it to flames. The statement that he would not break these bruised reeds, nor quench this smoking flax, was an emphatic declaration, by contrast, that he would heal their bruises and fan their dying energies and resolutions into a flame, until he sent forth judgment unto victory; *i. e.*, until the gospel--the authoritative announcement of the divine purpose or will--shall be sent forth and advanced to its final triumph. Christ shall show patient mercy and forbearance until the gospel shall practically exclude the need of it, by triumphing over Jewish opposition and Gentile impiety so as to bring about universal righteousness.] **21 And in his name shall the Gentiles hope.** [This verse sets forth the breadth of Christ's conquest over all nations. It reaches beyond our times into a future which is yet to be. But it was partially fulfilled by the presence of Idumæans and citizens of Tyre and Sidon in the multitudes which Jesus healed--unless we say that only Jews from these quarters are meant, which is not likely.] **19 And he spake to his disciples, that a little boat should wait on him because of the crowd, lest they should throng him: 10 for he had healed many; insomuch that as many as had plagues pressed upon him that they might touch him.** [Literally, they "fell upon him;" such was their eagerness to be healed by touching him.] **11 And the unclean spirits, whensoever they beheld him, fell down before him, and cried, saying, Thou art the Son of God. 12 And he charged them much that they should not make him known.** [Because this was not the right time, nor were they the right witnesses to make him known.]

Study Questions:

1. Where did Jesus go and who followed Him? Why did they follow Him?
2. With what did Jesus charge the people whom he healed?
3. How did Jesus' charge to not make Him known, fulfill prophesy?
4. In what way did Jesus declare judgment to the Gentiles?
5. In what way did Jesus not strive, nor cry aloud?
6. In what way did no one hear Jesus' voice in the streets?
7. What does it mean, "A bruised reed shall he not break, and smoking flax shall he not quench, till he

send forth judgment unto victory?"

8. In what way did the Gentiles hope in Jesus' name?
9. Why did Jesus want a small boat to be ready?
10. What did the unclean spirits do when they saw Jesus? With what did He charge them?

XLI.

AFTER PRAYER JESUS SELECTS TWELVE APOSTLES.

(Near Capernaum.)

^aMATT. X. 2-4; ^bMARK III. 13-19; ^cLUKE VI. 12-16.

Bible Text:

^c12 And it came to pass in these days, that he went out into the mountain ^b13 And he goeth up into the mountain, ^cto pray; and he continued all night in prayer to God. 13 And when it was day, he called his disciples; ^band calleth unto him whom he himself would; and they went unto him. ^cand he chose from them twelve, ^b14 And he appointed twelve, that they might be with him, and that he might send them forth to preach, 15 and to have authority to cast out demons: ^cwhom also he named apostles: ^a2 Now the names of the twelve apostles are these *: The first, Simon, who is called Peter, ^cwhom he also named {^bsurnamed} Peter; ^aand Andrew his brother; James *the son* of Zebedee, and John his brother; {^bthe brother of James;} and them he surnamed Boanerges, which is, Sons of thunder; ^a3 Philip, and Bartholomew; Thomas, and Matthew the publican; James *the son* of Alphaeus, and Thaddaeus; {^cJudas *the son* of James,} ^a4 Simon the Cananaean, ^cwho was called the Zealot, ^aand Judas Iscariot, ^cwho became a traitor; ^awho also betrayed him.

Bible Text with Commentary:

^c12 And it came to pass in these days, that he went out into the mountain ^b13 And he goeth up into the mountain, ^cto pray; and he continued all night in prayer to God. [It was a momentous occasion. He was about to choose those to whom he was to entrust the planting, organization, and training of that church which was to be the purchase of his own blood. Jesus used such important crises, not as occasions for anxiety and worry, but as fitting times to seek and obtain the Father's grace and blessing.] 13 And when it was day, he called his disciples; ^band calleth unto him whom he himself would; and they went unto him. ^cand he chose from them twelve [We can not think that the number twelve was adopted carelessly. It unquestionably had reference to the twelve tribes of Israel, over whom the apostles were to be tribal judges or viceroys (Luke xxii. 30), and we find the tribes and apostles associated together in the structure of the New Jerusalem (Rev. xxi. 12-14). Moreover, Paul seems to regard the twelve as ministers to the twelve tribes, or to the circumcision, rather than as ministers to the Gentiles or the world in general (Gal. ii. 7-9). See also Jas. i. 1; I. Pet. i. 1. The tribal reference was doubtless preserved to indicate that the church would be God's new Israel], ^b14 And he appointed twelve, that they might be with him, and that he might send them forth to preach, 15 and to have authority to cast out demons: ^cwhom also he named apostles [The word apostle means "one sent." Its meaning was kindred to the word ambassador (II. Cor. v. 20), the messenger whom a king sent to foreign powers, and also to our modern word missionary, which also means "one sent." Christ himself was an apostle (Heb. iii. 1), and so sent them (John xx. 21). The word apostle is translated "messenger" at II. Cor. viii. 23 and Phil. ii. 25. The apostles were to be with Jesus, that they might be taught by his words, and that they might become teachers of that word and witnesses as to the life and actions of Jesus. A necessary condition, therefore, to their apostleship was this seeing of Jesus and the consequent ability to testify as to his actions, especially as to his resurrection (Acts i. 8, 21; I. Cor. ix. 1; Acts xxii. 14, 15). They could therefore have no

successors. All the apostles were from Galilee save Judas Iscariot]: **2 Now the names of the twelve apostles are these** * [Mark and Luke give the names of the apostles at the time when they were chosen, but Matthew gives them at the time when they were sent out]: **The first, Simon, who is called Peter, whom he also named {^bsurnamed} Peter** [For the surnaming of Simon, see John i. 41, 42. Peter, by reason of his early prominence, is named first in the four lists. His natural gifts gave him a personal but not an ecclesiastical preeminence over his fellows. As a reward for his being first to confess Christ, he was honored by being permitted to first use the keys of the kingdom of heaven; *i. e.*, to preach the first gospel sermon both to the Jews and Gentiles. But after these two sermons the right of preaching to the Jews and Gentiles became common to all alike. That Peter had supremacy or authority over his brethren is nowhere stated by Christ, or claimed by Peter, or owned by the rest of the twelve. On the contrary, the statement of Jesus places the apostles upon a level (Matt. xxiii. 8-11). See also Matt. xviii. 18; xix. 27, 28; xx. 25-27; John xx. 21; Acts i. 8. And Peter himself claims no more than an equal position with other officers in the church (I. Pet. v. 1, 4), and the apostles in the subsequent history of the church acted with perfect independence. Paul withstood Peter to his face and (if we may judge by the order of naming which is made so much of in the apostolic lists), he ranks Peter as second in importance to James, the Lord's brother (Gal. ii. 11-14, 9). See also Acts xii. 17; xxi. 18. Again, James, in summing up the decree which was to be sent to the church at Antioch, gave no precedence to Peter, who was then present, but said, "Brethren, hearken unto me . . . my judgment is"--words which would be invaluable to those who advocate the supremacy of Peter, if only it had been Peter who spoke them. So much for the supremacy of Peter, which, even if it could be established, would still leave the papacy without a good title to its honors, for it would still have to prove that it was heir to the rights and honors of Peter, which is something it has never yet done. The papal claim rests not upon facts, but upon a threefold assumption: 1. That Peter had supreme authority. 2. That he was the first bishop of Rome. 3. That the peculiar powers and privileges of Peter (if he had any) passed at the time of his death from his own person, to which they belonged, to the chair or office which he vacated]; **and Andrew his brother; James the son of Zebedee, and John his brother; {^bthe brother of James;} and them he surnamed Boanerges, which is, Sons of thunder** [This selection of brothers suggests that the bonds of nature may strengthen those of grace. Why James and John were called sons of thunder is not stated, but it was probably because of their stormy and destructive temper (Luke ix. 51-56; Mark ix. 38). The vigor of the two brothers is apparent, for it marked James as a fit object for Herod's spleen (Acts xii. 2), and it sustained John to extreme old age, for Epiphanius says that he died at Ephesus at the age of ninety-four, but Jerome places his age at one hundred. No change is noted in the nature of James during the brief time which he survived his Lord. But the gracious and loving character of the aged John showed the transforming power of the Holy Spirit. But even to the last this son of thunder muttered in portentous strains against Diotrephes (III. John 9, 10), and his denunciations of sins and sinners is very forceful, including such epithets as "liar," "antichrist," "deceiver," "children of the devil" (I. John i. 6; ii. 4, 22; iii. 15; II. John 3-11). It is also worthy of note that except in this verse in Mark, which applies the name "Son of thunder" to John, neither the word "thunder," nor any of its derivatives is found anywhere in the New Testament save in the writings of John, by whom it and its derivatives are used eleven times, a fact which causes Bengel to remark, "A son of thunder is a fit person for hearing voices of thunder."]; **3 Philip, and Bartholomew** [as noted on page 111, Bartholomew is usually identified with the man whom John calls Nathanael, in which case his full name would be Nathanael Bar Tolmai]; **Thomas, and Matthew the publican** [Thomas is also called Didymus, the first being the Aramaic and the second the Greek word for twin. Matthew calls himself the publican. None of the others apply that term of reproach to him. Matthew doubtless assumes it in remembrance of the riches of Christ's grace toward him in loving him while he was

yet a sinner. Exposing the sin of his own past life, he is silent as to the past lives of the others, not even noting that the first four were humble "fishermen"; **James the son of Alphaeus, and Thaddaeus; {^cJudas the son of James,}** [Matthew's father was also named Alphæus, but it was another Alphæus. This was a very common name. In its Hebrew form it may be pronounced Alphi or Clephi. In its Arimæan form it is Chalpai. So in the New Testament we sometimes find it Alphæus, and again Cleopas, or Clopas. The apostle James is thought by some to be our Lord's brother, and by others to be his cousin; but he is probably neither.* This apostle was also called James the Less (Mark xv. 40); probably because he was younger than the son of Zebedee. He must not be confounded with James the Lord's brother, who, though called an apostle by Paul, was not one of the twelve apostles (nor was Barnabas--Acts xiv. 14). James the Lord's brother is mentioned at Matt. xiii. 55; I. Cor. xv. 5-7; Gal. i. 19; ii. 9, 12; Acts xv. 6-9 and xxi. 18. He wrote the epistle which bears his name, and his brother Jude (who also must not be confounded with Judas Thaddæus, the apostle) wrote the epistle which bears his name. We do not know the James who was the father of Judas, and of Judas himself we know very little. He seems to have been known at first by his name Thaddæus, possibly to distinguish him from Iscariot, but later (for Luke and John wrote later than Matthew and Mark) by the name Judas--John xiv. 22.] ***4 Simon the Cananaean, ^cwho was called the Zealot** [Cananaean means the same as zealot. It comes from the Hebrew word kana, which means zealous. The Zealots were a sect or order of men much like our modern "Regulators," or "Black Caps." They were zealous for the Jewish law, and citing Phinehas (Num. xxv. 7, 8) and Elijah (I. Kings xviii. 40) as their examples, they took justice in their own hands and punished offenders much after the manner lynchers. It is thought that they derived their name from the dying charge of the Asmonæan Mattathias when he said, "Be ye zealous for the law, and give your lives for the covenant of your fathers" (I. Macc. ii. 50). Whatever they were at first, it is certain that their later course was marked by frightful excesses, and they are charged with having been the human instrument which brought about the destruction of Jerusalem. See Josephus, Wars, IV., iii. 9, v. 1-4; vi. 3; VII., viii. 1. Simon is the least known of all the apostles, being nowhere individually mentioned outside the catalogues], **^aand Judas Iscariot, ^cwho became a traitor; ^awho also betrayed him.** [Judas is named last in all the three lists, and the same note of infamy attaches to him in each case. He is omitted from the list in Acts, for he was then dead. As he was treasurer of the apostolic group, he was probably chosen for office because of his executive ability. He was called Iscariot from his native city Kerioth, which pertained to Judah--Josh. xv. 25.]

{*} NOTE.--To avoid making the text too complex and confusing, we have followed the order in which Matthew gives the names of the twelve. The names of the apostles are recorded four times in the following different arrangements and orders. Some think that Matthew divides them into groups of two, so that he may show us who went together when Jesus sent them out in pairs (Mark vi. 7). But it is idle to speculate as to the differences in arrangement. We note, however, that the twelve are divided into three quaternions, or groups of four, and that each has a fixed leader.

TABLE OF THE TWELVE APOSTLES.

	MATT. X. 2-4.	MARK III. 16-19.	LUKE VI. 14-16.	ACTS I. 13.
1	Simon, called Peter,	Simon, surnamed Peter;	Simon, named Peter,	Peter
2	and Andrew his brother;	and James the <i>son</i> of Zebedee,	and Andrew his brother,	and John
3	James the <i>son</i> of Zebedee,	and John the brother of James;	and James	and James
4	and John his brother;	and Andrew,	and John,	and Andrew,
5	Philip,	and Philip,	and Philip	Philip
6	and Bartholomew;	and Bartholomew,	and Bartholomew,	and Thomas,
7	Thomas,	and Matthew,	and Matthew	Bartholomew
8	and Matthew the publican;	and Thomas,	and Thomas,	and Matthew,
9	James the <i>son</i> of Alphæus,	and James the <i>son</i> of Alphæus,	and James <i>the son</i> of Alphæus	James <i>the son</i> of Alphæus,
10	and Thaddæus;	and Thaddæus	and Simon called the Zealot,	and Simon the Zealot
11	Simon the Cananæan,	and Simon the Cananæan,	and Judas <i>the son</i> of James,	and Judas <i>the son</i> of James.
12	and Judas Iscariot, who also betrayed him.	and Judas Iscariot, who also betrayed him.	and Judas Iscariot, who became a traitor.	

{*} NOTE.--To aid the reader, we submit the following table of the women who watched the crucifixion of Jesus, for it is from their names and descriptions that we get our Scriptural light by which we distinguish the kindred of our Lord.

Matt. xxvii. 56.	Mary Magdalene	and Mary the mother of James and Joses,	and mother of the sons of Zebedee.
Mark xv. 40.	Mary Magdalene,	and Mary the mother of James the Less and of Joses,	and Salome.
John xix. 25.	his mother	and Mary Magdalene, Mary the wife of Clopas,	the sister of Jesus' mother.

Matthew and Mark each name three women, whence it is thought that Salome was the name of the mother of James and John. But the solution of the problem depends on our rendering of John xix. 25, which is translated thus: "But there were standing by the cross of Jesus, his mother, and his mother's sister, Mary the *wife* of Clopas, and Mary Magdalene." Now, was Mary, the wife of Clopas, named and also additionally described as sister to our Lord's mother, or was it the unnamed Salome who was her sister? Does John mention three or four women? The best modern scholarship says that there were four women, and that therefore James and John, the sons of Zebedee, were cousins of our Lord. In support of this it is argued: 1. That it is unlikely that two sisters would bear the same name, a fact which, as Meyer says, is "established by no instance." 2. John gives two pairs of women, each pair coupled by an "and." The first pair is kindred to Jesus, and is unnamed and is paralleled by the other pair, which is not kindred and of which the names are given. Hebrew writers often used such parallelism. 3. It accords with John's custom to withhold the names of himself and all kindred, so that in his Gospel he nowhere gives his own, his mother's or his brother's name, nor does he even give the name of our Lord's mother, who was his aunt. 4. The relationship explains in part why Jesus, when dying, left the care of his mother to John. It was not an unnatural thing to impose such a burden upon a kinsman.

Study Questions:

1. What did Jesus do before appointing the apostles? What can we learn from this?
2. After praying, whom did Jesus call to come to Him? Then, what did He do?
3. What does the word "apostle" mean?
4. What was the apostles' mission?
5. What is significant about the number twelve in relationship to the apostles?
6. What is significant about the fact that the apostles cast out demons in addition to preaching?
7. Name each apostle. What do we know about each man?

XLII.

THE SERMON ON THE MOUNT.

(Concerning the Privileges and Requirements of the Messianic Reign.
A Mountain Plateau not far from Capernaum.)

Subdivision A.

INTRODUCTORY STATEMENTS.

^aMATT. V. 1, 2; ^cLUKE VI. 17-20.

Bible Text:

‘17 and he came down with them, and stood on a level place, and a great multitude of his disciples, and a great number of the people from all Judæa and Jerusalem, and the sea coast of Tyre and Sidon, who came to hear him, and to be healed of their diseases; 18 and they that were troubled with unclean spirits were healed. 19 And all the multitude sought to touch him; for power came forth from him, and healed *them* all. ^a1 And seeing the multitudes, he went up into the mountain: and when he had sat down, his disciples came unto him: ^c20 And he lifted up his eyes on his disciples, ^a2 and he opened his mouth and taught them, ^cand said, {^asaying,}

Bible Text with Commentary:

‘17 and he came down with them [the twelve apostles whom he had just chosen], **and stood on a level place** [Harmonists who wish to make this sermon in Luke identical with the sermon on the mount recorded by Matthew, say that Jesus stood during the healing of the multitude, and that he afterwards went a little way up the mountain-side and sat down when he taught (Matt. v. 1). The "level place" is meant by our translators to indicate a plateau on the side of the mountain, and not the plain at its base. In this translation they were influenced somewhat by a desire to make the two sermons one. It is more likely that the sermons were not identical, yet they were probably delivered about the same time, for in each Evangelist the sermon is followed by an account of the healing of the centurion's servant. As it is a matter of no great importance whether there was one sermon or two, and as they contain many things in common, we have taken the liberty of combining them to save time and space. The sermon is an announcement of certain distinctive features of the kingdom of heaven, which was said to be at hand], **and a great multitude of his disciples, and a great number of the people from all Judæa and Jerusalem, and the sea coast of Tyre and Sidon, who came to hear him, and to be healed of their diseases; 18 and they that were troubled with unclean spirits were healed. 19 And all the multitude sought to touch him; for power came forth from him, and healed *them* all.** [By comparing this with the foregoing section, we shall find that Mark had described this same crowd; the only difference between him and Luke being that he tells about it the day before Jesus chose the twelve apostles, while Luke describes its presence on the day after the event. Thus one substantiates the other.] **^a1 And seeing the multitudes, he went up into the mountain: and when he had sat down, his disciples came unto him** [In sitting he followed the custom of the Jewish teachers. The instruction of Jesus was at no time embellished with oratorical action. He relied upon the truth contained in his words, not upon the manner in which he uttered it.]: **^c20 And he lifted up his eyes on his disciples** [Luke notes the eloquent look of Jesus here and elsewhere (Luke xxii.

61). While spoken to all, the sermon was addressed to the disciples, revealing to them the nature of the kingdom, and contrasting with it: 1. Popular expectation; 2. The Mosaic system; 3. Pharisaic hypocrisy], **and he opened his mouth and taught them, and said, {saying,}** [Jesus spoke with the full-toned voice of power--with open mouth.]

Study Questions:

1. Where had Jesus been and what had He done before coming down with the apostles? Where did Jesus stand?
2. Who came to hear Jesus and be healed?
3. Why did the multitude seek to touch Jesus?
4. Seeing the multitudes, where did Jesus go and what did He do?
5. If we were to pick a main theme for the sermon on the mount, what might it be? Why?
6. With what three things does Jesus contrast His kingdom in the sermon on the Mount? Can we use this information to divide the sermon into three main divisions?

XLII.

THE SERMON ON THE MOUNT.

(A Mountain Plateau not far from Capernaum.)

Subdivision B.

BEATITUDES: PROMISES TO MESSIAH'S SUBJECTS.

^aMATT. V. 3-12; ^cLUKE VI. 20-26.

Bible Text:

^a3 Blessed are the poor in spirit: for theirs is the kingdom of heaven. 4 Blessed are they that mourn: for they shall be comforted. 5 Blessed are the meek: for they shall inherit the earth. 6 Blessed are they that hunger and thirst after righteousness: for they shall be filled. 7 Blessed are the merciful: for they shall obtain mercy. 8 Blessed are the pure in heart: for they shall see God. 9 Blessed are the peacemakers: for they shall be called sons of God. 10 Blessed are they that have been persecuted for righteousness' sake: for theirs is the kingdom of heaven. ^cBlessed are ye poor: for yours is the kingdom of God. 21 Blessed are ye that hunger now: for ye shall be filled. Blessed are ye that weep now: for ye shall laugh. 22 Blessed are ye, when men shall hate you, and when they shall separate you from their company, and reproach you, and cast out your name as evil, ^aand persecute you, and say all manner of evil against you falsely, for my ^cthe Son of man's sake. 23 Rejoice in that day, ^band be exceeding glad: ^cand leap for joy: for behold, your reward is great in heaven; for in the same manner did their fathers unto the prophets. ^afor so persecuted they the prophets that were before you. ^c24 But woe unto you that are rich! for ye have received your consolation. 25 Woe unto you, that are full now! for ye shall hunger. Woe unto you, ye that laugh now! for ye shall mourn and weep. 26 Woe unto you, when all men shall speak well of you! for in the same manner did their fathers to the false prophets.

Bible Text with Commentary:

^a3 Blessed are the poor in spirit: for theirs is the kingdom of heaven. [The sayings in this subdivision are called beatitudes from the word "beati" (meaning blessed), with which they begin in the Vulgate, or Latin, Bible. According to Matthew, these beatitudes are nine in number and seven in character, for the last two, which concern persecution, do not relate to traits of character, but to certain external circumstances which lead to blessings. Luke gives us beatitudes not recorded in Matthew. Most of the beatitudes are paradoxical, being the very reverse of the world's view, but Christians who have put them to the test have learned to realize their unquestionable truth. The poor in spirit are those who feel a deep sense of spiritual destitution and comprehend their nothingness before God. The kingdom of heaven is theirs, because they seek it, and therefore find and abide in it. To this virtue is opposed the pride of the Pharisee, which caused him to thank God that he was not as other men, and to despise and reject the kingdom of heaven. There must be emptiness before there can be fullness, and so poverty of spirit precedes riches and grace in the kingdom of God.] **4 Blessed are they that mourn: for they shall be comforted.** [Isa. xlii. 2, 3; Luke ii. 25; Rom. viii. 18; John xvi. 20, 21. The blessing is not upon all that mourn (II. Cor. vii. 10); but upon those who mourn in reference to sin. They shall be comforted by the discovery and

appropriation of God's pardon. But all mourning is traced directly or indirectly to sin. We may take it, therefore, that in its widest sense the beatitude covers all those who are led by mourning to a discerning of sin, and who so deplore its effects and consequences in the world as to yearn for and seek the deliverance which is in Christ. Those to whom Christ spoke the beatitude bore a double sorrow. Not only did their own sins afflict their consciences, but the hatred and opposition of other sinners added many additional sighs and tears. Joy springs from such sorrow so naturally that it is likened to harvest gathered from the seed (Ps. cxxvi. 6). But sorrows, even apart from a sense of sin, often prove blessings to us by drawing us near unto God.] **5 Blessed are the meek: for they shall inherit the earth.** [His hearers were full of hopes that, as Messiah, he would glut their martial spirit, and lead them to world-wide conquest. But the earth was not to be subjugated to him by force. Those who were meek and forbearing should receive what the arrogant and selfish grasp after and can not get. "Man the animal has hitherto possessed the globe. Man the divine is yet to take it. The struggle is going on. But in every cycle more and more does the world feel the superior authority of truth, purity, justice, kindness, love and faith. They shall yet possess the earth" (*Beecher*). The meek shall inherit it in two ways: 1. They shall enjoy it more fully while in it. 2. They shall finally, as part of the triumphant church, possess and enjoy it. Doubtless there is also here a reference to complete possession to be fulfilled in the new earth--Dan. vii. 27; Rev. iii. 21; v. 10.] **6 Blessed are they that hunger and thirst after righteousness: for they shall be filled.** [Our Lord here declares that those who feel a most intense desire for righteousness shall obtain it. Under no other religion had such a promise ever been given. Under Christianity the promise is clear and definite. Compare Rom. viii. 3, 4; Heb. vii. 11, 19, 25. This promise is realized in part by the attainment of a higher degree of righteous living, and in part by the perfect forgiveness of our sins. But the joy of this individual righteousness, blessed as it is, shall be surpassed by that of the universal righteousness of the new creation--II. Pet. iii. 13.] **7 Blessed are the merciful: for they shall obtain mercy.** [As meekness is rather a passive virtue, so mercy is an active one. The meek bear, and the merciful forbear, and for so doing they shall obtain mercy both from God and man. This beatitude, like the rest, has a subordinate, temporal application; for God rules the world in spite of its sin. This beatitude has primary reference to the forgiveness of offences. The forgiving are forgiven--Matt. vi. 14, 15.] **8 Blessed are the pure in heart: for they shall see God.** [The pure in heart are those who are free from evil desires and purposes. They have that similarity of life to the divine life which excludes all uncleanness, and which enables them to comprehend, after a sympathetic fashion, the motives and actions of God. Such see God by faith now, that is, by the spiritual vision of a regenerate heart (Eph. i. 17, 18), and shall see him face to face hereafter (I. Cor. xiii. 12; I. John iii. 2, 3). The Jews to whom Christ spoke, having their hearts defiled with carnal hopes and self-righteous pride, failed to see God, as he was then revealing himself in the person of his Son, thus forming a sad contrast to the gracious promise of the beatitude. "They only can understand God who have in themselves some moral resemblance to him; and they will enter most largely into the knowledge of him who are most in sympathy with the divine life"--*Beecher*.] **9 Blessed are the peacemakers: for they shall be called sons of God.** [The term includes all who make peace between men, whether as individuals or as communities. It includes even those who worthily endeavor to make peace, though they fail of success. They shall be called God's children, because he is the God of peace (Rom. xv. 33; xvi. 20; II. Cor. xiii. 11); whose supreme purpose is to secure peace (Luke ii. 14); and who gave his Son to be born into this world as the Prince of Peace (Isa. ix. 6). Here again Jesus varies from human ideas. In worldly kingdoms the makers of war stand highest, but in his kingdom peacemakers outrank them, for the King himself is a great Peacemaker--Col. i. 20; Eph. ii. 14.] **10 Blessed are they that have been persecuted for righteousness' sake: for theirs is the kingdom of heaven.** [Those who suffer because of their loyalty to the kingdom of heaven are blessed by

being bound more closely to that kingdom for which they suffer.] **“Blessed are ye poor: for yours is the kingdom of God. 21 Blessed are ye that hunger now: for ye shall be filled. Blessed are ye that weep now: for ye shall laugh.** [These three beatitudes given by Luke, like the two closing beatitudes of Matthew, are pronounced not upon character, but upon those in certain trying conditions. They are addressed to the disciples (Luke vi. 17), and are meant to strengthen and encourage them to continue in the life of sacrifice which discipleship demanded. For light upon the meaning of these beatitudes, see such passages as these: Matt. x. 37-39; xvi. 24-26; Mark x. 28-30 Matt. x. 22-25. The service to which Jesus called meant poverty, hunger and tears, but it led to rich reward--I. Cor. xi. 23-33; xii. 1-5.] **22 Blessed are ye, when men shall hate you, and when they shall separate you from their company, and reproach you, and cast out your name as evil, and persecute you, and say all manner of evil against you falsely, for my the Son of man's sake.** [The Master here presents the various forms of suffering which would come upon the disciples by reason of their loyalty to him. We shall find several like statements as we proceed with the gospel story. They would first be conscious of the coldness of their brethren before the secret hate became outspoken and active. Later they should find themselves excommunicated from the synagogue (John xvi. 2). This act in turn would be followed by bitter reproaches and blasphemy of the sacred name by which they were called--the name Christian (Jas. ii. 7; I. Pet. iv. 4). "Malefic' or 'execrable superstition' was the favorite description of Christianity among Pagans (Tac., *Ann.* xv. 44; Suet. *Nero*, xvi.), and Christians were charged with incendiarism, cannibalism and every infamy" (Farrar). All this would finally culminate in bloody-handed persecution, and procure the death of Christ's followers by forms of law; all manner of false and evil accusations would be brought against them.] **23 Rejoice in that day, and be exceeding glad: and leap for joy: for behold, your reward is great in heaven; for in the same manner did their fathers unto the prophets. for so persecuted they the prophets that were before you.** [In commanding rejoicing under such circumstances Jesus seemed to make a heavy demand upon his disciples, but it is a demand which very many have responded to (Acts v. 41; xvi. 25). Anticipations of the glorious future are a great tonic. For instances of persecution of the prophets, see I. Kings xix. 10; II. Chron. xvi. 10; I. Kings xxii. 27; II. Chron. xxiv. 20, 21; Jer. xxvi. 23 and xxxii. and xxxvii; Heb. xi. 36-38.] **24 But woe unto you that are rich! for ye have received your consolation.** [Luke xvi. 25.] **25 Woe unto you, that are full now! for ye shall hunger. Woe unto you, ye that laugh now! for ye shall mourn and weep.** [These three woes are respectively the converse of the three beatitudes recorded by Luke. This converse is to be expected, for as long as sin lasts woes stand over against beatitudes as Ebal against Gerizim. But the woe here expressed by the Saviour is more of a cry of compassion than a denunciation, and may be translated, "Alas for you!" The first woe applies to those who love and trust in riches (Mark x. 24). Jesus does not clearly define the line beyond which the possession of riches becomes a danger, lest any, fancying himself to be on the safe side of the line, should lull himself to repose and be taken off his guard. Riches are *always* dangerous, and we must be ever watchful against their seduction. The second woe is kindred to the first. Righteousness is the soul's true food. Those who feast upon it shall be satisfied, but those who satiate themselves with this world shall waken some day to a sense of emptiness, since they have filled themselves with vanity (Eccl. ii. 1-11; Jas. v. 1-6). The third woe is not pronounced upon those who make merriment an occasional relief (Prov. xvii. 22; xv. 13, 15); but upon those who, through lack of earnestness, make it a constant aim. Half the world has no higher object in life than to be amused (Prov. xiii. 14; Eccl. vii. 6). Those who sow folly shall reap a harvest of tears. The truth of this saying was abundantly fulfilled in the Jewish wars, which culminated in the destruction of Jerusalem about forty years later.] **26 Woe unto you, when all men shall speak well of you! for in the same manner did their fathers to the false prophets.** [This is the converse to the

beatitudes pronounced upon those who are reviled, etc. A righteous life rebukes an evil one, and the general tendency of evil is to deride that which rebukes it. This tendency caused the wicked of Christ's times to say that he had a demon, and that he cast out demons by the power of Beelzebub. If our lives draw to themselves no reproach, they can not be right in the sight of God. A good name is more to be desired than great riches; but we must not sacrifice our fidelity to Christ in order to attain it. If we adhere strictly to the virtues which Christ enjoined, we shall find that the world has an evil name for every one of them. Earnest contention for his truth is called bigotry; loyalty to his ordinances is dubbed narrowness; strict conformity to the laws of purity is named puritanism; liberality is looked upon as an effort to court praise; piety is scorned as hypocrisy, and faith is regarded as fanaticism.]

Study Questions:

1. Why is this section of the sermon on the mount called "beatitudes?"
2. What are the two different types of beatitudes in Matthew's gospel? What is the difference between the beatitudes in Matthew's gospel and Luke's gospel?
3. List each beatitude and explain why each is a blessing. Be sure to explain the woes in relationship to the final beatitude.
4. How do the beatitudes relate to the main theme and three major divisions of the sermon on the mount?

XLII.

THE SERMON ON THE MOUNT.

(A Mountain Plateau not far from Capernaum.)

Subdivision C.

INFLUENCE AND DUTIES OF MESSIAH'S SUBJECTS.

^aMATT. V. 13-16.

Bible Text:

^a13 Ye are the salt of the earth: but if the salt have lost its savor, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out and be trodden under foot of men. 14 Ye are the light of the world. A city set on a hill cannot be hid. 15 Neither do men light a light, and put it under the bushel, but on the stand; and it shineth unto all that are in the house. 16 Even so let your light shine before men; that they may see your good works, and glorify your Father who is in heaven.

Bible Text with Commentary:

^a13 Ye are the salt of the earth: but if the salt have lost its savor, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out and be trodden under foot of men. [Salt has been used from time immemorial as an agent in the preservation of meats. The multitudes which heard Jesus were familiar with its use in curing fish. "The pickled fish of Galilee were known throughout the Roman world" (*G. A. Smith*). It is worthy of note that the salt of Palestine gathered from the marshes is not pure. Because of the foreign substances in it, it loses its savor and becomes insipid and useless, when exposed to the sun and air, or when permitted for any considerable time to come in contact with the ground; but pure salt does not lose its savor. The verse teaches that God's people keep the world from putrefaction and corruption. There was not salt enough in the antediluvian world to save it from the flood, in Sodom to save it from fire, nor in Canaan to preserve its people from destruction. It also teaches--as does experience--that a disciple may lose those qualities which make him salt.] **14 Ye are the light of the world. A city set on a hill cannot be hid.** [As light dispels darkness and enables a man to see his way, so the Christian, by his teaching and example, removes ignorance and prejudice, and discloses the way of life. The church, reflecting the light of Christ, is of necessity a conspicuous body, so that neither its blemishes nor its beauty can be concealed. For air and for protection cities were frequently built upon hills. Jerusalem and Samaria were both hill cities.] **15 Neither do men light a lamp, and put it under the bushel** [a common measure, found in every Jewish house, and containing about a peck], **but on the stand; and it shineth unto all that are in the house.** [Lamps were then crude affairs without chimneys, in which, for the most part, olive oil was burned. Candles were not then known. The word candle, where used in the King James version, is a mistranslation.] **16 Even so let your light shine before men; that they may see your good works, and glorify your Father who is in heaven.** [The light of the Christian is to shine not ostentatiously, but naturally and unavoidably. It is to shine not only in his teaching or profession, but in such works and actions as unprejudiced men must acknowledge to be real excellencies. Moreover, it must so shine that it shall not win praise for itself, but for him who kindled it. Men do not praise the street lamps

which protect them from robbery and assault, but they praise the municipal administration which furnishes the lamps.]

Study Questions:

1. In what way are Jesus' disciples the salt of the earth?
2. Can Christians lose their saltiness? Can a person be lost after being saved?
3. In what ways are Jesus' disciples a city that cannot be hid and shining light?
4. What must we do so that God is glorified by our works?
5. How do these teachings relate to the main theme and three major divisions of the sermon on the mount?

XLII.

THE SERMON ON THE MOUNT.

(A Mountain Plateau not far from Capernaum.)

Subdivision D.

RELATION OF MESSIANIC TEACHING TO OLD TESTAMENT AND TRADITIONAL TEACHING.

^aMATT. V. 17-48; ^cLUKE VI. 27-30, 32-36.

Bible Text:

^a17 Think not that I am come to destroy the law or the prophets: I came not to destroy, but to fulfil. 18 For verily I say unto you, Till heaven and earth pass away, one jot or one tittle shall in no wise pass away from the law, till all things be accomplished. 19 Whosoever therefore shall break one of these least commandments, and shall teach men so, shall be called least in the kingdom of heaven: but whosoever shall do and teach them, he shall be called great in the kingdom of heaven. 20 For I say unto you, that except your righteousness shall exceed *the righteousness* of the scribes and Pharisees, ye shall in no wise enter into the kingdom of heaven. 21 Ye have heard that it was said to them of old time, Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment; 22 but I say unto you, that every one who is angry with his brother shall be in danger of the judgment; and whosoever shall say to his brother, Raca, shall be in danger of the council; and whosoever shall say, Thou fool, shall be in danger of the hell of fire. 23 If therefore thou art offering thy gift at the altar, and there rememberest that thy brother hath aught against thee, 24 leave there thy gift before the altar, and go thy way, first be reconciled to thy brother, and then come and offer thy gift. 25 Agree with thine adversary quickly, while thou art with him in the way; lest haply the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison. 26 Verily I say unto thee, Thou shalt by no means come out thence, till thou have paid the last farthing. 27 Ye have heard that it was said, Thou shalt not commit adultery: 28 but I say unto you, that every one that looketh on a woman to lust after her hath committed adultery with her already in his heart. 29 And if thy right eye causeth thee to stumble, pluck it out, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not thy whole body be cast into hell. 30 And if thy right hand causeth thee to stumble, cut it off, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not thy whole body go into hell. 31 It is said also, Whosoever shall put away his wife, let him give her a writing of divorcement: 32 but I say unto you, that every one that putteth away his wife, saving for the cause of fornication, maketh her an adulteress: and whosoever shall marry her when she is put away committeth adultery. 33 Again, ye have heard that it was said to them of old time, Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths: 34 but I say unto you, Swear not at all; neither by the heaven, for it is the throne of God; 35 nor by the earth, for it is the footstool of his feet; nor by Jerusalem, for it is the city of the great King. 36 Neither shalt thou swear by thy head, for thou canst not make one hair white or black. 37 But let your speech be, Yea, yea; Nay, nay: and whatsoever is more than these is of the evil *one*. 38 Ye have heard that it was said, An eye for an eye, and

a tooth for a tooth: 39 but I say unto you, Resist not him that is evil: but whosoever smiteth thee on thy right cheek, turn to him the other also. 40 And if any man would go to law with thee, and take away thy coat, let him have thy cloak also. 41 And whosoever shall compel thee to go one mile, go with him two. 42 Give to him that asketh thee, and from him that would borrow of thee turn not thou away. 43 Ye have heard that it was said, Thou shalt love thy neighbor, and hate thine enemy: 44 but I say unto you, that hear, Love your enemies, do good to them that hate you, 28 bless them that curse you, ^aand pray for them that persecute you; ^cthat despitefully use you. ^a45 that ye may be sons of your Father who is in heaven: for he maketh his sun to rise on the evil and the good, and sendeth rain on the just and the unjust. ^c29 To him that smiteth thee on the *one* cheek offer also the other; and from him that taketh away thy cloak withhold not thy coat also. 30 Give to every one that asketh thee; and of him that taketh away thy goods ask them not again. ^a46 For {^c32 And} if ye love them that love you, what thank {^areward} have ye? do not even the publicans the same? ^cfor even sinners love those that love them. 33 And if ye do good to them that do good to you, what thank have ye? for sinners also do the same? 34 And if ye lend to them of whom ye hope to receive, what thank have ye? even sinners lend to sinners, to receive again as much. 35 But love your enemies, and do *them* good, and lend, never despairing; and your reward shall be great, and ye shall be sons of the Most High: for he is kind toward the unthankful and evil. ^a47 And if ye salute your brethren only, what do ye more *than others*? do not even the Gentiles the same? ^c36 Be ye merciful, even as your Father is merciful. ^a48 Ye therefore shall be perfect, as your heavenly Father is perfect.

Bible Text with Commentary:

^a17 **Think not that I am come to destroy the law or the prophets: I came not to destroy, but to fulfil.** [This verse constitutes a preface to the section of the sermon which follows it. It is intended to prevent a misconstruction of what he was about to say. Destroy is here used in antithesis, not with perpetuate, but with fulfill. To destroy the law would be more than to abrogate it, for it was both a system of statutes designed for the ends of government, and a system of types foreshadowing the kingdom of Christ. To destroy it, therefore, would be both to abrogate its statutes and prevent the fulfillment of its types. The former, Jesus eventually did; the latter, he did not. As regards the prophets, the only way to destroy them would be to prevent the fulfillment of the predictions contained in them. Instead of coming to destroy either the law or the prophets, Jesus came to fulfill all the types of the former, and (eventually) all the unfulfilled predictions of the latter. He fulfills them partly in his own person, and partly by his administration of the affairs of his kingdom. The latter part of the process is still going on, and will be until the end of the world.] 18 **For verily I say unto you, Till heaven and earth pass away, one jot or one tittle shall in no wise pass away from the law, till all things be accomplished.** [The jot or yod answering to our letter *i* was the smallest of the Hebrew letters. The tittle was a little stroke of the pen, by which alone some of the Hebrew letters were distinguished from others like them. To put it in English, we distinguish the letter *c* from the letter *e* by the tittle inside of the latter. This passage not only teaches that the law was to remain in full force until fulfilled, but it shows the precise accuracy with which the law was given by God.] 19 **Whosoever therefore shall break one of these least commandments, and shall teach men so, shall be called least in the kingdom of heaven: but whosoever shall do and teach them, he shall be called great in the kingdom of heaven.** [Disobedience is a habit, and it is not easily laid aside. Hence he that is unfaithful in that which is little will also be unfaithful in that which is great. So also

those who were disobedient and reckless under the Jewish dispensation would be inclined to act in like manner in the new, or Christian, dispensation: hence the warning. Not only shall God call such least, but men also shall eventually do likewise. Those who, by a false system of interpretation, or an undue regard for the traditions of men, enervate or annul the obligations of Christ's laws or ordinances, and teach others to do the same, shall be held in low esteem or contempt by the church or kingdom of God as fast as it comes to a knowledge of the truth. Greatness in the kingdom of heaven is measured by conscientiousness in reference to its least commandments. Small Christians obey the great commandments, but only the large are careful about the least.] **20 For I say unto you, that except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no wise enter into the kingdom of heaven.** [Since the scribes and Pharisees were models of righteousness in their own sight and in that of the people, Jesus here laid down a very high ideal. Though one may now enter the kingdom of heaven having of himself far less righteousness than that of the Pharisees, yet he must attain righteousness superior to theirs, or he can not abide in the kingdom. A large portion of the sermon from this point on is a development of the righteousness of the kingdom of heaven in contrast with old dispensation righteousness and Pharisaic interpretation of it. The laws of Moses regulated civil conduct, and being state laws, they could only have regard to overt acts. But the laws of the kingdom of Christ are given to the individual, and regulate his inner spiritual condition, and the very initial motives of conduct: in it the spirit-feelings are all acts--I. John iii. 15.] **21 Ye have heard** [Ex. xx. 13; Deut. v. 17. The common people, for the most part, knew the law only by its public reading, and hence the exposition of the scribes which accompanied the readings shared in their estimation the very authority of Scripture itself.] **that it was said to them of old time, Thou shalt not kill; and whosoever shall kill shall be in danger of [shall be liable to] the judgment; 22 but I say unto you, that every one who is angry with his brother shall be in danger of the judgment; and whosoever shall say to his brother, Raca** [an expression of contempt frequently used in rabbinical writings, but of uncertain derivation, so that it may mean "empty head" or "spit out;" *i. e.*, heretic], **shall be in danger of the council; and whosoever shall say, Thou fool** ["'thou impious wretch;' folly and impiety being equivalent with the Hebrews"--*Bloomfield*], **shall be in danger of the hell of fire.** [We have here three degrees of criminality or offence as to the sin of anger: 1. Silent anger; 2. Railing speech; 3. Bitter reproach (Ps. xiv. 1). With these are associated respectively three different degrees of punishment. The law of Moses provided for the appointment of judges (Deut. xvi. 18), and Josephus informs us that in each city there were seven judges appointed (Ant. iv. 8, 14). This tribunal was known as the judgment, and by it the case of the manslayer was determined. Compare Num. xxxv. 15, 24, 25 with Josh. xx. 4. And in determining his case this court might certify it for decision to the Sanhedrin, or they might themselves confine the man in of the cities of refuge, or order him to be stoned to death. The second punishment would be the result of a trial before the Sanhedrin or council. This chief court of the Jews sat at Jerusalem (Deut. xvii. 8-13), and common men stood in great awe of it. The third punishment passes beyond the pale of human jurisdiction. It is the final punishment--being cast into hell. The Scripture word for hell is derived from the name of a place in the neighborhood of Jerusalem, called the valley of Hinnom. It was a deep, narrow valley, lying southeast of Jerusalem. The Greek word Gehenna (which we translate hell) is first found applied to it in the Septuagint translation of Josh. xviii. 16. (For the history of the valley, see the following passages of Scripture: Josh. xv. 8; II. Chron. xxviii. 3; xxxiii. 6; Jer. vii. 31; xix. 1-5; II. Kings xxiii. 1-14; II. Chron. xxxiv. 4, 5.) The only fire certainly known to have been kindled there was the fire in which children were sacrificed to the god Moloch. This worship was entirely destroyed by King Josiah, who polluted the entire valley so as to make it an unfit place even for heathen worship. Some commentators endeavor to make this third punishment a temporal one, and assert that fires were kept burning in the valley

of Hinnom, and that as an extreme punishment the bodies of criminals were cast into those fires. But there is not the slightest authentic evidence that any fire was kept burning there; nor is there any evidence at all that casting a criminal into the fire there was ever employed by the Jews as a punishment. It was the fire of idolatrous worship in the offering of human sacrifice which had given the valley its bad name. This caused it to be associated in the mind of the Jews with sin and suffering, and led to the application of its name, in the Greek form of it, to the place of final and eternal punishment. When the conception of such a place as hell was formed, it was necessary to give it a name, and there was no word in the Jewish language more appropriate for the purpose than the name of this hideous valley. It is often used in the New Testament, and always denotes the place of final punishment (Matt. x. 28; xviii. 9; xxiii. 33; Mark ix. 43). We should note that while sin has stages, God takes note of it from its very first germination in the heart, and that a man's soul is imperiled long before his feelings bear their fruitage of violence and murder.] **23 If therefore** [having forbidden anger, Jesus now proceeds to lay down the course for reconciliation] **thou art offering thy gift at the altar** [that which was popularly esteemed the very highest act of worship], **and there rememberest that thy brother hath aught against thee, 24 leave there thy gift before the altar, and go thy way, first be reconciled to thy brother, and then come and offer thy gift.** [Reconciliation takes precedence of all other duties, even of offerings made to God. A very important teaching in these days, when men, by corrupt practices, by extortionate combinations, and by grinding the face of the poor, accumulate millions of dollars and then attempt to placate God by bestowing a little of their pocket change upon colleges and missionary societies. God hears and heeds the voice of the unreconciled brethren, and the gift is bestowed upon the altar in vain. The offering of unclean hands is an abomination. The lesson teaches us to be reconciled with all who bear grudges against us, and says nothing as to whether their reasons are sufficient or insufficient, just or unjust. "It is not enough to say, I have naught against *him*, and so justify myself"--*Stier*.] **25 Agree with thine adversary** [opponent in a lawsuit] **quickly, while thou art with him in the way** [on the road to the judge]; **lest haply the adversary deliver thee to the judge, and the judge deliver thee to the officer** [one answering somewhat to our sheriff], **and thou be cast into prison.** ["In this brief allegory one is supposed to have an adversary at law who has just cause against him, and who will certainly gain a verdict when the case comes into court. The plaintiff himself used to apprehend the defendant" (*Bengel*). The defendant is, therefore, advised to agree with this adversary while the two are alone on the way to the judge, and thus prevent a trial. Jesus still has in mind the preceding case of one who has given offence to his brother. Every such one is going to the final judgment, and will there be condemned unless he now becomes reconciled to his brother.] **26 Verily I say unto thee, Thou shalt by no means come out thence, till thou have paid the last farthing.** [This is the text on which the Roman Catholic Church has built its doctrine of purgatory, and one of those on which the Universalists build theirs of final restoration. But neither "prison" nor "till" necessarily point to ultimate deliverance. Compare II. Pet. ii. 4 and Jude 6. The allusion here is of course to imprisonment for debt. In such a case the debtor was held until the debt was paid, either by himself or some friend. If it were not paid at all, he remained in prison until he died. In the case which this is made to represent, the offender would have let pass all opportunity to make reparation, and no friend can make it for him; therefore, the last farthing will never be paid, and he must remain a prisoner forever. So far, therefore, from being a picture of hope, it is one which sets forth the inexorable rigor of divine justice against the hardened and impenitent sinner. It is intended to teach that men can not pay their debts to God, and therefore they had better obtain his forgiveness through faith during these days of grace. It exposes the vain hope of those who think that God will only lightly exact his debts. God knows only complete forgiveness or complete exaction. This is an action founded upon the perfection of his nature. The Greek word translated "farthing," is derived from the

Latin "quadrans," which equals the fourth part of a Roman As, a small copper or bronze coin which had become common in Palestine. The farthing was worth about one-fifth part of a cent.] **27 Ye have heard that it was said** [Ex. xx. 14; Deut. v. 18], **Thou shalt not commit adultery: 28 but I say unto you, that every one that looketh on a woman to lust after her hath committed adultery with her already in his heart.** [Here, as in reference to murder, Jesus legislates against the thought which lies back of the act. He cuts off sin at its lowest root. The essence of all vice is intention. Those who indulge in unchaste imaginations, desires and intentions are guilty before God--II. Pet. ii. 14.] **29 And if thy right eye** [the organ of reception] **causeth thee to stumble, pluck it out, and cast it from thee** [these words indicate decision and determination, and suggest the conduct of a surgeon, who, to protect the rest of the body, unflinchingly severs the gangrened members]: **for it is profitable for thee that one of thy members should perish, and not thy whole body be cast into hell. 30 And if thy right hand** [the instrument of outward action] **causeth thee to stumble, cut it off, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not thy whole body go into hell.** [Jesus here emphasizes the earnestness with which men should seek a sinless life. To this the whole Scripture constrains us by the terrors of hell, and encourages us by the joys of heaven. The right eye and hand and foot were regarded as the most precious (Zech. xi. 17; Ex. xxix. 20), but it is better to lose the dearest thing in life than to lose one's self. To be deprived of all earthly advantage than to be cast into hell. Of course the Saviour does not mean that we should apply this precept literally, since bodily mutilation will not cure sin which resides in the will and not in the organ of sense or action. A literal exaction of the demands of this precept would turn the church into a hospital. We should blind ourselves by taking care not to look with evil eyes; we should maim ourselves by absolutely refusing to go to forbidden resorts, etc. "'Mortify' (Col. iii. 5) is a similar expression"--*Bengel*.] **31 It is said also** [Deut. xxiv. 1, 3], **Whosoever shall put away his wife, let him give her a writing of divorcement: 32 but I say unto you, that every one that putteth away his wife, saving for the cause of fornication, maketh her an adulteress** [the mere fact of divorce did not make her an adulteress, but it brought her into a state of disgrace from which she invariably sought to free herself by contracting another marriage, and this other marriage to which her humiliating situation drove her made her an adulteress]: **and whosoever shall marry her when she is put away committeth adultery.** [The law of divorce will be found at Deut. xxiv. 1-4. Jesus explains that this law was given by Moses on account of the hardness of the people's heart; *i. e.*, to prevent greater evils (Matt. xix. 8). The law permitted the husband to put away the wife when he found "some unseemly thing in her." But Jesus here limits the right of divorce to cases of unchastity, and if there be a divorce on any other ground, neither the man nor the woman can marry again without committing adultery (Matt. xix. 9). Such is Jesus' modification of the Old Testament law, and in no part of the New Testament is there any relaxation as to the law here set forth. It is implied that divorce for unchastity breaks the marriage bond, and it is therefore held almost universally, both by commentators and moralists, that the innocent party to such a divorce can marry again. Of course the guilty part could not, for no one is allowed by law to reap the benefits of his own wrong. For further light on the subject, see Rom. vii. 1-3; I. Cor. vii. 10-16, 39. It is much to be regretted that in many Protestant countries the civil authorities have practically set aside this law of Christ by allowing divorce and remarriage for a variety of causes. No man who respects the authority of Christ can take advantage of such legislation.] **33 Again, ye have heard that it was said to them of old time, Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths** [Lev. xix. 12; Num. xxx. 2; Deut. xxiii. 21]: **34 but I say unto you, Swear not at all; neither by the heaven, for it is the throne of God; 35 nor by the earth, for it is the footstool of his feet; nor by Jerusalem, for it is the city of the great King.** [Ps. xlviii. 2.] **36 Neither shalt thou swear by thy head, for thou canst not make one hair white or**

black. 37 But let your speech be, Yea, yea; Nay, nay: and whatsoever is more than these is of the evil one. [It will be seen from the quotation given by Jesus that the law permitted oaths made unto the Lord. It was not the intention of Jesus to repeal this law. But the Jews, looking upon this law, construed it as giving them exemption from the binding effect of all other oaths. According to their construction no oath was binding in which the sacred name of God did not directly occur. They therefore coined many other oaths to suit their purposes, which would add weight to their statements or promises, which, however, would not leave them guilty of being forsworn if they spoke untruthfully. But Jesus showed that all oaths were ultimately referable to God, and that those who made them would be forsworn if they did not keep them. To prevent this evil practice of loose swearing Jesus lays down the prohibition, "Swear not at all;" but the universality of this prohibition is distributed by the specifications of these four forms of oaths, and is, therefore, most strictly interpreted as including only such oaths. Jesus surely did not intend to abolish now, in advance of the general abrogation of the law, those statutes of Moses which allowed, and in some instances required, the administration of an oath. See Ex. xxii. 11; Num. v. 19. What we style the judicial oaths of the law of Moses then were not included in the prohibition. This conclusion is also reached when we interpret the prohibition in the light of authoritative examples; for we find that God swore by himself (Gen. xxii. 16, 17; Heb. vi. 13; vii. 21). Jesus answered under oath before the Sanhedrin (Matt. xxvi. 63), and Paul also made oath to the Corinthian church (II. Cor. i. 23). See also Rom. i. 9; Gal. i. 20; Phil. i. 8; I. Cor. xv. 31; Rev. x. 5, 6. We conclude, then, that judicial oaths, and oaths taken in the name of God on occasions of solemn religious importance, are not included in the prohibition. But as these are the only exceptions found in Scriptures, we conclude that all other oaths are forbidden. Looking at the details of the paragraph, we find that oaths by heaven and by the earth, by Jerusalem and by the head, are utterly meaningless save as they have reference to God. "Swearing is a sin whereunto neither profit incites, nor pleasure allures, nor necessity compels, nor inclination of nature persuades"--*Quarles*.] **38 Ye have heard that it was said** [Ex. xxi. 24; Lev. xxiv. 20; Deut. xix. 21], **An eye for an eye, and a tooth for a tooth: 39 but I say unto you, Resist not him that is evil** [The *lex talionis*, or law of like for like, was the best possible rule in a rude state of society, its object being not to sacrifice the second eye, but to save both, by causing a man when in a passion to realize that every injury which he inflicted upon his adversary he would in the end inflict upon himself. From this rule the scribes drew the false inference that revenge was proper, and that a man was entitled to exercise it. Thus a law intended to prevent revenge was so perverted that it was used as a warrant for it. This command which enjoins non-resistance, like most of the other precepts of this sermon, does not demand of us absolute, unqualified pacivity at all times and under all circumstances. In fact, we may say generally of the whole sermon on the mount that it is not a code for slaves, but an assertion of principles which are to be interpreted and applied by the children of freedom. We are to submit to evil for principle's sake and to accomplish spiritual victories, and not in an abject, servile spirit as blind followers of a harsh and exacting law. On the contrary, taking the principle, we judge when and how to apply it as best we can. Absolute non-resistance may so far encourage crime as to become a sin. As in the case of the precept about swearing just above, Jesus distributes the universal prohibition by the specification of certain examples, which in this case are three in number]: **but whosoever smiteth thee on thy right cheek, turn to him the other also.** [This first example is taken from the realm of physical violence. The example given, a slap in the face, has been regarded as a gross insult in all ages, but it is not an assault which imperils life. We find this precept illustrated by the conduct of the Master himself. He did not literally turn the other cheek to be smitten, but he breathed forth a mild and gentle reproof where he might have avenged himself by the sudden death of his adversary (John xviii. 22, 23). The example of Paul also is given, but it is not so perfect as that of the Master (Acts xxiii. 2-5).

Self-preservation is a law of God giving rights which, under most circumstances, a Christian can claim. He may resist the robber, the assassin and all men of that ilk, and may protect his person and his possessions against the assaults of the violent and lawless (Acts xvi. 35-39). But when the honor of Christ and the salvation of man demands it, he should observe this commandment even unto the very letter.] **40 And if any man would go to law with thee, and take away thy coat, let him have thy cloak also.** [This second case is one of judicial injustice, and teaches that the most annoying exactions are to be endured without revenge. The coat was the inner garment, and the cloak was the outer or more costly one. The creditor was not allowed to retain it over night, even when it was given to him as a pledge from the poor, because it was used for a bed-covering (Ex. xxii. 26, 27). The idea therefore is, "Be ready to give up even that which by law can not be taken" (*Mansel*). This case, as the one just above, is also an instance of petty persecution, and shows that the command does not forbid a righteous appeal to the law in cases where large and important interests are involved.] **41 And whosoever shall compel thee to go one mile [the Roman mile; it was 142 yards short of the English mile], go with him two.** [This third instance is a case of governmental oppression. It supposes a man to be impressed by government officials to go a mile. The custom alluded to is said to have originated with Cyrus, king of Persia, and it empowered a government courier to impress both men and horses to help him forward. For an example of governmental impress, see Luke xxiii. 26. The exercise of this power by the Romans was exceedingly distasteful to Jews, and this circumstance gave a special pertinency to the Saviour's mention of it. (See Herodotus viii. 98; Xen. Cyrop. viii. 6, 7; Jos. Ant. xiii. 2, 3.) The command, "Go with him two," requires a cheerful compliance with the demands of a tyrannical government--a doubling of the hardship or duty required rather than a resistance to the demand. But here again the oppression is not an insupportable one. A man might go two miles and yet not lose his whole day's labor. The Saviour chooses these lesser evils because they bring out more distinctly the motives of conduct. If we resist the smaller evils of life, we thereby manifest a spirit of pride seeking revenge; but when the larger evils come upon us, they waken other motives. A man may strive for self-protection when life is threatened without any spirit of revenge. He may appeal to the law to protect his property without any bitterness toward the one who seeks to wrest it from him, and he may set himself against the oppression of his government from the loftiest motives of patriotism. If revenge slumbers in our breast, little injuries will waken it as quickly as big ones.] **42 Give to him that asketh thee, and from him that would borrow of thee turn not thou away.** [Jesus here turns from the negative to the positive side of life. Our conduct, instead of being selfish and revengeful, should be generous and liberal. A benevolent disposition casts out revenge as light does darkness. No lending was provided for by the law of Moses except for benevolent purposes, for no interest was allowed, and all debts were canceled every seventh year. The giving and lending referred to, then, are limited to cases of real want, and the amount given or loaned is to be regulated accordingly. Giving or lending to the encouragement of vice or indolence can not, of course, be here included. Good actions are marred if they bear evil fruit.] **43 Ye have heard that it was said [Lev. xix. 18], Thou shalt love thy neighbor, and hate thine enemy: 44 but I say unto you, that hear, Love your enemies, do good to them that hate you, 28 bless them that curse you [I. Cor. iv. 12], and pray for them that persecute you; that despitefully use you.** [The law commanding love will be found at Lev. xix. 18, while the sentiment "hate thy enemy" is not found in the law as a precept. But the Jews were forbidden by law to make peace with the Canaanites (Ex. xxxiv. 11-16; Deut. vii. 2; xxiii. 6), and the bloody wars which were waged by God's own command inevitably taught them to hate them. This was the feeling of their most pious men (I. Chron. xx. 3; II. Kings xiii. 19), and it found utterance even in their devotional hymns; e. g., Ps. cxxxvii. 8, 9; cxxxix. 21, 22. It is a true representation of the law, therefore, in its practical working, that it taught hatred of one's enemies. This is

one of the defects of the Jewish dispensation, which, like the privilege of divorce at will, was to endure but for a time. To love an enemy has appeared to many persons impossible, because they understand the word "love" as here expressing the same feeling in all respects which are entertained toward a friend or a near kinsman. But love has many shades and degrees. The exact phase of it which is here enjoined is best understood in the light of examples. The parable of the good Samaritan is given by Jesus for the express purpose of exemplifying it (Luke x. 35-37); his own example in praying on the cross for those who crucified him serves the same purpose, as does also the prayer of Stephen made in imitation of it (Luke xxiii. 34; Acts vii. 60). The feeling which enables us to deal with an enemy after the manner of the Samaritan, or Jesus, or Stephen, is the love for our enemies which is here enjoined. It is by no means an impossible feeling. Prayer, too, can always express it, for as Hooker says, "Prayer is that which we always have in our power to bestow, and they never in theirs to refuse." **^a45 that ye may be sons of your Father who is in heaven: for he maketh his sun to rise on the evil and the good, and sendeth rain on the just and the unjust.** [Jesus here gives two reasons why we should obey this precept: 1. That we may be like God; 2. That we may be unlike publicans and sinners. Of course right action towards our enemies does not make us sons of God, but it proves us such by showing our resemblance to him. We are made children of God by regeneration. God, in his daily conduct towards the children of this earth, does not carry his discrimination to any great length. Needful blessings are bestowed lavishly upon all.] **^c29 To him that smiteth thee on the *one* cheek offer also the other; and from him that taketh away thy cloak withhold not thy coat also. 30 Give to every one that asketh thee; and of him that taketh away thy goods ask them not again.** [The teaching of this passage has been explained above. It is repeated because of its difference in verbiage, and because its position here illustrates the spirit of the verses which precede it.] **^a46 For {^c32 And} if ye love them that love you, what thank {^areward} have ye? do not even the publicans the same? ^cfor even sinners love those that love them. 33 And if ye do good to them that do good to you, what thank have ye? for sinners also do the same?** [The Roman publican proper was a wealthy man of the knightly order, who purchased from the state the privilege of collecting the taxes, but the publicans mentioned in the Scripture were their servants--the men who actually collected the taxes, and the official name for them was *portitores*. These latter were sometimes freedmen or slaves, and sometimes natives of the province in which the tax was collected. The fact that the Jews were a conquered people, paying tax to a foreign power, made the tax itself odious, and hence the men through whom it was extorted from them were equally odious. These men were regarded in the double aspect of oppressors and traitors. The odium thus attached to the office prevented men who had any regard for the good opinion of their countrymen from accepting it, and left it in the hands of those who had no self-respect and no reputation. Jesus teaches that our religion is worth little if it begets in us no higher love than that which is shown by natural, worldly men. "Christianity is more than humanity"--*M. Henry*.] **34 And if ye lend to them of whom ye hope to receive, what thank have ye? even sinners lend to sinners, to receive again as much. 35 But love your enemies, and do *them* good** [Ex. xxiii. 4; Prov. xxiv. 17; Rom. xii. 17, 19-21], **and lend, never despairing; and your reward shall be great, and ye shall be sons of the Most High: for he is kind toward the unthankful and evil.** ["To make our neighbor purchase, in any way, the assistance which we give him is to profit by his misery; and, by laying him under obligations which we expect him in some way or other to discharge, we increase his wretchedness under the pretense of relieving him"--*Clarke*.] **^a47 And if ye salute your brethren only, what do ye more *than others*? do not even the Gentiles the same?** [The Jews despised the Gentiles, so that they did not usually salute them. This was especially true of the Pharisees. The morality, therefore, of this sect proved to be, in this respect, no better than that of the heathen. Salutation has always been an

important feature in Eastern social life. The salutation, with all its accompaniments, recognized the one saluted as a friend.] **‘36 Be ye merciful, even as your Father is merciful. ^a48 Ye therefore shall be perfect, as your heavenly Father is perfect.** [Luke emphasizes the particular characteristic of God's perfection which Jesus has been discussing; namely, mercy; but Matthew records the broader assertion which bids us resemble God's perfections in all their fullness and universality. God is our model. Everything short of that is short of what we ought to be. God can not be satisfied with that which is imperfect. This requirement keeps us in mind of our infirmities, and keeps us at work. Like Paul, we must be ever striving (Phil. iii. 12). Our standard is not the perfection of great and heroic men, but of the infinite Creator himself.]

Study Questions:

1. In what way did Jesus fulfill the law? Since Jesus fulfilled the law, what law do we live under today?
2. What would the Jews be called who broke one of the least of the commandments of the Mosaic law and taught others to break them? What would the Jews be called who did the commandments of the law and taught others to keep them? How does this principle apply to us today?
3. Why did Jesus tell them that their righteousness had to exceed the righteousness of the scribes and Pharisees for them to enter into the kingdom of heaven?
4. What lessons did Jesus teach the Jews and how are they applicable to us:
 - a. killing and anger (Matt. 5:21-22).
 - b. worship (giving) and reconciliation with brethren (Matt. 5:23-24).
 - c. correcting a wrong before taken before civil authorities (Matt. 5:25-26).
 - d. adultery and lust (Matt. 5:27-28).
 - e. controlling our body (Matt. 5:29-30).
 - f. divorce (Matt. 5:31-32).
 - g. swearing (Matt. 5:33-37).
 - h. revenge, physical violence, judicial injustice, governmental oppression, and benevolence (Matt. 5:38-43).
 - i. loving our neighbor (Matt. 5:43-48; Lk. 6:27-30, 32-36).
5. How do these teachings relate to the main theme and three major divisions of the sermon on the mount?

XLII.

THE SERMON ON THE MOUNT.

(A Mountain Plateau not far from Capernaum.)

Subdivision E.

ALMSGIVING, PRAYER AND FASTING TO BE
PERFORMED SINCERELY, NOT OSTENTATIOUSLY.^aMATT. VI. 1-18.

Bible Text:

^a1 Take heed that ye do not your righteousness before men, to be seen of them: else ye have no reward with your Father who is in heaven. 2 When therefore thou doest alms, sound not a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may have glory of men. Verily I say unto you, They have received their reward. 3 But when thou doest alms, let not thy left hand know what thy right hand doeth: 4 that thine alms may be in secret: and thy Father who seeth in secret shall recompense thee. 5 And when ye pray, ye shall not be as the hypocrites: for they love to stand and pray in the synagogues and in the corners of the streets, that they may be seen of men. Verily I say unto you, They have received their reward. 6 But thou, when thou prayest, enter into thine inner chamber, and having shut thy door, pray to thy Father who is in secret, and thy Father who seeth in secret shall recompense thee. 7 And in praying use not vain repetitions, as the Gentiles do: for they think that they shall be heard for their much speaking. 8 Be not therefore like unto them: for your Father knoweth what things ye have need of, before ye ask him. 9 After this manner therefore pray ye: Our Father who art in heaven, Hallowed be thy name. 10 Thy kingdom come. Thy will be done, as in heaven, so on earth. 11 Give us this day our daily bread. 12 And forgive us our debts, as we also have forgiven our debtors. 13 And bring us not into temptation, but deliver us from the evil *one*. 14 For if ye forgive men their trespasses, your heavenly Father will also forgive you. 15 But if ye forgive not men their trespasses, neither will your Father forgive your trespasses. 16 Moreover when ye fast, be not, as the hypocrites, of a sad countenance: for they disfigure their faces, that they may be seen of men to fast. Verily I say unto you, They have received their reward. 17 But thou, when thou fastest, anoint thy head, and wash thy face; 18 that thou be not seen of men to fast, but of thy Father who is in secret: and thy Father, who seeth in secret, shall recompense thee.

Bible Text with Commentary:

^a1 Take heed that ye do not your righteousness before men, to be seen of them: else ye have no reward with your Father who is in heaven. [This verse refers back to verse 20 of the previous chapter, where the disciple is told that his righteousness must exceed that of the scribes and Pharisees. Matthew's fifth chapter deals with the actions themselves, but this sixth chapter treats of the motives and manners of our actions.] **2 When therefore thou doest alms, sound not a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may have glory of men. Verily**

I say unto you, They have received their reward. [Trumpets were sounded as signals to large bodies. This fact gave to the word trumpet a symbolic significance. Anything which is noised or blazoned abroad is spoken of as being *trumpeted*. The figure also conveys the idea of pompous self-laudation. Hence we still speak of an egotistical man as one who "blows his own trumpet." The hypocrites of that day did not blow a literal trumpet to call attention to their gifts any more than the hypocrites of this day do. But they used methods to call attention to their generosity as those of our time do when they publish an account of their munificence in the newspapers. Almsgiving was a prominent feature of Jewish life. Transplanted from Judaism, almsgiving became one of the characteristic features of the early church (Acts ix. 36; x. 2; Gal. ii. 10). Christ corrected error as to it in what he said about the widow's mites. As these hypocrites sought the praise of men, they had their reward when they received it.] **3 But when thou doest alms, let not thy left hand know what thy right hand doeth: 4 that thine alms may be in secret: and thy Father who seeth in secret shall recompense thee.** [Jesus here recommends secret and noiseless giving, by the never-to-be-forgotten metaphor of the left and right hand. Our generosity is to come so spontaneously, and with so little thought, that the liberality of one part of the body shall not be communicated to the other. The command does not forbid publicity, but that spirit which *desires* publicity. "The true Christian cares not how much men hear of his *public* charities, nor how little they hear of his *private* ones" (*Toplady*). Good deeds may be published by others to stimulate good in others; but care should be taken lest they be stimulated to give for the sake of like notoriety (Mark xii. 41-44; Acts iv. 36, 37). Salvation is a matter of favor, and not of merit. But there is, nevertheless, a recompense attendant upon it. The joys of the world come, and the blessings in this world are included in that recompense--Matt. xxv. 34-40.] **5 And when ye pray, ye shall not be as the hypocrites: for they love to stand and pray in the synagogues and in the corners of the streets, that they may be seen of men. Verily I say unto you, They have received their reward.** [Jesus deals with our conduct toward God as well as toward man. However perfectly we may act toward man, our life is one-sided and imperfect if we omit or improperly perform our duties toward God. The Pharisaical habit of standing in a prayerful attitude, to be seen of men, was certainly not prayer. In their case public opinion, and not the praise of God, "was the wind that set the wind-mill a-work" (*Trapp*). As Pharisees loved the standing and not the praying, so Christians should love the praying and not the standing. Yet prayer for the edification or comfort of others is not here condemned. Prayer itself is nowhere condemned. It is the ostentatious prayer-attitude which Jesus stamps with his displeasure. Needless attitudes of private prayer in pulpit and in pew are here condemned.] **6 But thou, when thou prayest, enter into thine inner chamber, and having shut thy door, pray to thy Father who is in secret, and thy Father who seeth in secret shall recompense thee.** [The inner chamber was properly a little room in the interior of the house or on the housetop, but it is here used to indicate any place of privacy, and the shut door emphasizes the strictness of the privacy, for in all personal prayer we should strive to be alone with God. Jesus found a prayer-chamber upon the mountain-top and in the garden.] **7 And in praying use not vain repetitions, as the Gentiles do: for they think that they shall be heard for their much speaking. 8 Be not therefore like unto them: for your Father knoweth what things ye have need of, before ye ask him.** [For samples of repetitions, see I. Kings xviii. 26; Acts xix. 34. Strictly speaking, Jesus does not here forbid either a long prayer, or the use of the same words in a prayer when the heart sincerely prompts their utterance. He himself prayed at great length, even continuing in prayer all night (Luke vi. 12), and in the garden he thrice repeated the same words. What he does forbid is making the number and length of prayers an object of consideration or a source of trust. This command is especially violated by the repetitions of the Roman Catholic rosary. Speech to God can not be ordered too carefully (Eccl. v. 2). In stating that God knows our desires before we ask, Jesus gives the reason

against vain repetitions. God does not need elaborate explanations, and prayer is not uttered to inform him, but to put ourselves in such communion with him as to make us fit to receive. Moreover, prayer is a matter of asking and receiving, and not a meritorious service, as Mohammedans and Catholics still hold, and as the Pharisees held. With them, as public prayers were to gain credit with men, so long and repeated prayers were to obtain merit before God. Christ teaches contrary to all this.] **9 After this manner therefore pray ye** [having pointed out the errors which then characterized prayer, Jesus proceeds to give a brief outline as a model in matter, arrangement, and expression]: **Our Father who art in heaven** [The common Jewish invocation was, "O Lord God of our fathers." Jesus, as the brother of man, introduced this new and precious invocation, which puts us in prayer's proper attitude], **Hallowed be thy name. 10 Thy kingdom come. Thy will be done, as in heaven, so on earth.** [This is the first section of the prayer.] **11 Give us this day our daily bread.** [So long as it is "this day" we do not need to-morrow's bread.] **12 And forgive us our debts, as we also have forgiven our debtors.** [God can not forgive the temper that is unforgiving, for it can only exist in a heart blind as to the amount of its debt. Forgiveness, too, must be a completed act before we begin to pray. Our Lord lays stress on this one point in the prayer, returning to it after he had closed the form, that he may assure us that the divine procedure will, in this respect, be fashioned according to our own. Debt is a mild word for our sin, and is broader than trespass. Trespass indicates a misstep, a wrong-doing, but debt an unfulfilled obligation of any kind. We must not be hard in exacting our rights, when to do so would be oppressive.] **13 And bring us not into temptation, but deliver us from the evil one.** [This petition, to be effective, must be followed by an earnest effort on our part to fulfill it. We prefer to read "the evil," rather than "the evil *one*," for the neuter is more comprehensive (II. Tim. iv. 18), and includes deliverance from the evil thoughts of man's own heart, and from evils from without as well as temptations of Satan. As to the prayer generally, we note the following: It is divided into two sections, and each section is subdivided into three heads. Of these the first three are invocations for the glory of God; thus: 1. That God may be glorified in his name, so that it shall be universally revered; 2. That God may be glorified in his kingdom--that kingdom before which every power of evil shall eventually fall; 3. That God may be glorified in the hearts of humanity by all men becoming obedient unto his will. These petitions come first, for it is of first importance to us that God should be honored in his person, in his authority and in his desires. The three petitions represent three stages of spiritual growth in the communion and fellowship with God. We first know and revere his name as God. From that we advance to the full recognition of his royal and divine authority. And from this in turn we again advance until we know him fully as Father, and, forgetting his authority, perform his wishes through the joyous constraint of love, as do the angels in heaven. The second three petitions are for humanity; thus: 1. *For their bodies*, that they may have sustenance. It is not a petition for milk and honey, symbols of luxury, but for bread, life's staff and necessity, and for bread in moderation--bestowed day by day, like the manna. 2. *For their souls in things concerning the past*--that past trespasses may be forgiven. This is the one thing needful to the soul in regard to the past. Since a certain soul condition is necessary (*viz.*: the spirit of forgiveness), as a condition precedent to obtaining this petition, that condition is plainly stated in the petition itself. 3. *For their souls as to the future*, that they may be enabled to avoid temptation, and that they may be finally delivered from evil. God does not tempt us (Jas. i. 13), but he can permit us to be led into temptation, or he can shield us from it, only permitting us to enter so far into it as to come off victorious over it (I. Cor. x. 13; II. Pet. ii. 9); so that it shall prove unto us a blessing instead of a curse--Jas. i. 12; v. 11.] **14 For if ye forgive men their trespasses, your heavenly Father will also forgive you. 15 But if ye forgive not men their trespasses, neither will your Father forgive your trespasses.** [Forgiveness may be difficult, but it is essential: we should realize that as we pray. Jesus presents this truth positively and negatively, that we may

make no mistake about it. Those who are accustomed to repeat the Lord's Prayer will notice that the doxology with which it closes is omitted. It was probably inserted from some early liturgy. It is absent from the oldest manuscripts, and interrupts the connection of the thought about forgiveness. All textual editors omit it.] **16 Moreover when ye fast, be not, as the hypocrites, of a sad countenance: for they disfigure their faces** [by omitting to wash their faces and neglecting to dress or anoint their beards], **that they may be seen of men to fast. Verily I say unto you, They have received their reward. 17 But thou, when thou fastest, anoint thy head, and wash thy face; 18 that thou be not seen of men to fast, but of thy Father who is in secret: and thy Father, who seeth in secret, shall recompense thee.** [Fasting, as an aid to meditation and prayer, is a wholesome practice, but stated fasts lead to hollow formality, and fasts which are endured for public praise are an abomination. Christ admonishes us to conceal the fast, so as to avoid the temptation to be hypocritically ostentatious, for fasting is intended for self-abasement, and not to cultivate pride. His words allude to the practice of anointing. Rich Jews were accustomed to anoint their bodies daily with olive or sweet oil. This was refreshing, and prevented many of the skin diseases which the dry, hot air of Palestine made prevalent. The custom still prevails among Eastern nations.]

Study Questions:

1. What is the main message of Jesus' teaching in this part of the sermon (Matt. 6:1-18)?
2. How do hypocrites sound a trumpet before giving alms? Explain and give present-day examples.
3. What will result from sounding a trumpet before giving alms? What will result from giving alms in secret?
4. Should we pray to be seen of men? Give present-day examples of praying to be seen of men.
5. Where does Jesus teach us to pray? Explain and give present-day examples.
6. Why do some people use vain repetitions when they pray? Explain and give present-day examples of vain repetitions.
7. If God already knows what we need before we ask, why do we pray?
8. Explain the following regarding the prayer Jesus uses to teach the disciples to pray:
 - a. Why is God our Father? Why should we address Him as Father in our prayers?
 - b. Should we pray "Thy kingdom come" today? Explain.
 - c. Why should we pray for God's will to be done?
 - d. Why should we pray for our daily bread?
 - e. If we do not forgive others, will God forgive us? Why?
 - f. Why should we pray for God not to bring us into temptation if He does not tempt anyone?
 - g. From what evil does God deliver us? How does He deliver us?
9. What should be our attitude toward fasting? Is fasting necessary to be saved? What are the benefits of fasting?
10. Can we institute fasts as a church? Explain.
11. How do these teachings relate to the main theme and three major divisions of the sermon on the mount?

XLII.

THE SERMON ON THE MOUNT.

(A Mountain Plateau not far from Capernaum.)

Subdivision F.

SECURITY OF HEAVENLY TREASURES CONTRASTED
WITH EARTHLY ANXIETIES.^aMATT. VI. 19-34.

Bible Text:

^a19 Lay not up for yourselves treasures upon the earth, where moth and rust consume, and where thieves break through and steal: 20 but lay up for yourselves treasures in heaven, where neither moth nor rust doth consume, and where thieves do not break through nor steal: 21 for where thy treasure is, there will thy heart be also. 22 The lamp of the body is the eye: if therefore thine eye be single, thy whole body shall be full of light. 23 But if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great is the darkness! 24 No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to one, and despise the other. Ye cannot serve God and mammon. 25 Therefore I say unto you, Be not anxious for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than the food, and the body than the raiment? 26 Behold the birds of the heaven, that they sow not, neither do they reap, nor gather into barns; and your heavenly Father feedeth them. Are not ye of much more value than they? 27 And which of you by being anxious can add one cubit unto the measure of his life? 28 And why are ye anxious concerning raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin: 29 yet I say unto you, that even Solomon in all his glory was not arrayed like one of these. 30 But if God doth so clothe the grass of the field, which to-day is, and to-morrow is cast into the oven, *shall he* not much more *clothe* you, O ye of little faith? 31 Be not therefore anxious, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? 32 For after all these things do the Gentiles seek; for your heavenly Father knoweth that ye have need of all these things. 33 But seek ye first his kingdom, and his righteousness; and all these things shall be added unto you. 34 Be not therefore anxious for the morrow: for the morrow will be anxious for itself. Sufficient unto the day is the evil thereof.

Bible Text with Commentary:

^a19 Lay not up for yourselves treasures upon the earth, where moth and rust consume, and where thieves break through and steal [In our Lord's time banks, such as we have, were unknown, and in order to keep money its possessor frequently buried it, thus subjecting it to rust and corrosion. The havoc caused by moths is too familiar to need comment (Jas. v. 2). Costly and ornamental apparel was reckoned among a man's chief treasures in olden times. See Josh. vii. 21; II. Kings v. 5; Luke xvi. 19. Oriental houses were frequently made of loose stone or sun-dried bricks, so that the thief found it easier to enter by digging through the wall than by opening the barred door. A too literal compliance with this negative precept would

discourage thrift. The precept is not intended to discourage the possession of property in moderation, but it forbids us to hoard for selfish purposes, or to look upon our possessions as permanent and abiding. The lives of many men of our day seem to be employed to no other purpose than that of amassing an abundance of earthly treasure. But no true Christian can envy them, or follow their example]: **20 but lay up for yourselves treasures in heaven, where neither moth nor rust doth consume, and where thieves do not break through nor steal** [As the impossibility of hoarding earthly treasures is in the preceding verse urged as a reason against it, so in this verse the possibility of amassing perpetual possessions in heaven is set forth as the reason why we should do it. Thus the striking contrast between the two kinds of treasures is brought to our notice, so that it is the height of folly not to make a proper choice between them]: **21 for where thy treasure is, there will thy heart be also.** [Having contrasted the two treasures, Jesus here suggests the contrast between the two places where they are stored up. Since the heart follows the treasure, that it may dwell with the object of its love, we should place our treasures in heaven, even if the treasures there were no better than the treasures on earth; for it is better that our hearts should abide in the city of God than on this sinful earth.] **22 The lamp of the body is the eye: if therefore thine eye be single, thy whole body shall be full of light. 23 But if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great is the darkness!** [In these two verses there is a brief allegory, the meaning of which is to be ascertained from the context. The subject under consideration is the propriety of laying up treasures, not on earth, but in heaven, and the effect which treasures have upon the heart. Now, the heart or affection is to the soul much the same as the eye is to the body. If we do not set our affections upon spiritual things, the time quickly comes when we can not see them (I. Cor. ii. 14; John iii. 19-21). Jesus therefore represents our affections as if they were an eye. If the eye is single--i. e., if it sees nothing with a double or confused vision--then the man receives through it clear views of the outside world, and his inner man is, so to speak, full of light. But if his eye is diseased or blinded, then his inner man is likewise darkened. Applying the allegory to the spiritual man, if his heart is single in its love toward God and the things of God, then he has clear views as to the relative importance and value of things temporal and eternal, things earthly and things heavenly. But if the heart looks with a double interest upon both earthly and heavenly treasure, it makes the man double-minded (Jas. i. 6-8), and so spoils his life. God does not permit a double affection any more than he does a double service, and a man who seeks to continue in it will soon be visited with great darkness as to the things of God, and will become blind in heart and conscience--Rom. i. 21-25.] **24 No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to one, and despise the other. Ye cannot serve God and mammon.** [Mammon was a common Chaldee word used in the East to express material riches. It is here personified as a kind of god of this world. Jesus here assumes that we are framed to serve (Gen. ii. 15); and hence that we must choose our master, for it is impossible to serve two masters whose interests are different and conflicting. They conflict here, for it is mammon's interest to be hoarded and loved, but it is God's interest that mammon be distributed to the needy and be lightly esteemed. God claims our supreme love and our undivided service.] **25 Therefore I say unto you, Be not anxious for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than the food, and the body than the raiment?** [The word "anxious" is derived from a word which indicates a state of doubt or double-mindedness. It therefore indicates that sense of suspense or worry which comes from a mind in doubt. Compare Luke xii. 29. Hence we may say that Jesus is here continuing the contrasts of the preceding verses, and that, having warned against a double vision and a double service, he now warns against a double mind as to the comparative value of the benefits to be derived from the service of God or

the service of mammon. Mammon can only supply food, but God gives the life; mammon can only furnish clothing, but God gives the body. By single-mindedness we can find peace, for God is to be relied upon. By double-mindedness we fall to worrying, for mammon may fail to supply those things which we feel we need.] **26 Behold the birds of the heaven, that they sow not, neither do they reap, nor gather into barns; and your heavenly Father feedeth them. Are not ye of much more value then they?** [Literally, do ye not greatly excel them. The birds do not serve mammon at all, yet God feeds them. Surely, then, man, who excels the birds both in his intrinsic value and in his capacity for temporal and eternal service, can expect to receive from God his sufficient food.] **27 And which of you by being anxious can add one cubit unto the measure of his life?** [Peace and trust characterize the service of God. The rewards of mammon, on the contrary, are won by anxiety. But the rewards of mammon can not lengthen life as can God. Therefore we should not hesitate to choose God's service.] **28 And why are ye anxious concerning raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin: 29 yet I say unto you, that even Solomon in all his glory was not arrayed like one of these.** [The magnificence of Solomon and of his court is proverbial in the East unto this day. To the Jew he was the highest representative of earthly grandeur, yet he was surpassed by the common lily of the field. Which lily is here meant can not be determined. Calcott thinks it was the fragrant white lily which grows profusely all over Palestine. Smith favors the scarlet martagon; Tristram, the anemone coronaria; and Thomson, the Huleh lily, a species of iris. It is likely, however, that scholars are trying to draw distinctions where Jesus himself drew none. It is highly probable that in popular speech many of the common spring flowers were loosely classed together under the name lily.] **30 But if God doth so clothe the grass of the field, which to-day is, and to-morrow is cast into the oven, shall he not much more clothe you, O ye of little faith?** ["This is the only term of reproach Jesus applied to his disciples" (*Bengel*). As to the grass and oven we may say that the forests of Palestine had been cleared off centuries earlier, and the people were accustomed to use the dried grass, mingled with wild flowers and weeds, for fuel. The oven was a large, round pot of earthenware, or other material, two or three feet high, and narrowing toward the top. This was first heated by fire within, after which the fire was raked out, and the dough put inside. Such is still the universal practice.] **31 Be not therefore anxious, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed?** [God's care for the grass which lasts but for a day should teach us to expect that he will show more interest in providing for those who have been fashioned for eternity.] **32 For after all these things do the Gentiles seek** [Christians having a heavenly Father to supply their wants, should not live like the Gentiles, who have no consciousness of such a Father. Of what use is all our religious knowledge if we are still as careworn and distrustful as the benighted heathen?]; **for your heavenly Father knoweth that ye have need of all these things.** [Here is the panacea for anxiety. Being God, the Supreme One knows; being a Father, he feels. Many repose with confidence upon the regularity and beneficence of his providential laws; but far sweeter is that assurance which arises from a sense of God's personal interest in our individual welfare--an interest manifested by the gift of his Son.] **33 But seek ye first his kingdom, and his righteousness; and all these things shall be added unto you.** [The kingdom of heaven is the real object of our search. It must be sought first both in point of time and of interest, and it must be kept ever first in our thoughts after it is found. That Christian faith and obedience leads to worldly prosperity is proved by countless instances which are multiplied with each succeeding day. The security of Christ's kingdom leads to that cheerfulness which renews the strength, and to that undistracted industry which brings success.] **34 Be not therefore anxious for the morrow: for the morrow will be anxious for itself. Sufficient unto the day is the evil thereof.** [Each day has trouble enough without adding to it by borrowing somewhat from the morrow. Serve God to-day with the

strength you used to expend in carrying troubles which you borrowed from the future, and God will order the affairs of to-morrow.]

Study Questions:

1. Where should we lay up treasure? Why?
2. What must we do so that our heart is in heaven? Why?
3. Explain the allegory of the eye and its relationship to Jesus' previous teaching to lay up treasure in heaven.
4. Why can we not serve two masters - God and mammon?
5. Why should we not be anxious about mammon (worldly wealth and riches)?
6. How does nature teach us that God will provide the mammon we need?
7. What do Gentiles (unbelievers) worry about? Why don't Christians worry about these things?
8. What are we to seek first in life?
9. Explain Matthew 6:34.
10. How do these teachings relate to the main theme and three major divisions of the sermon on the mount?

XLII.

THE SERMON ON THE MOUNT.

(A Mountain Plateau not far from Capernaum.)

Subdivision G.

LAW CONCERNING JUDGING.

^aMATT. VII. 1-6; ^cLUKE VI. 37-42.

Bible Text:

^a1 Judge not, that ye be not judged. ^c37 And judge not, and ye shall not be judged: ^a2 For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured unto you. ^cand condemn not, and ye shall not be condemned: release, and ye shall be released: 38 give, and it shall be given unto you; good measure, pressed down, shaken together, running over, shall they give into your bosom. For with what measure ye mete it shall be measured to you again. 39 And he spake also a parable unto them, Can the blind guide the blind? shall they not both fall into a pit? 40 The disciple is not above his teacher: but every one when he is perfected shall be as his teacher. ^a3 And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye? 4 Or how wilt {^ccanst} thou say to thy brother, Brother, let me cast out the mote ^aout of thine eye; ^cthat is in thine eye, when thou thyself beholdest not the beam that is in thine own eye? {^aand lo, the beam is in thine own eye?} 5 Thou hypocrite, cast out first the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye. ^cthat is in thy brother's eye. ^a6 Give not that which is holy unto the dogs, neither cast your pearls before the swine, lest haply they trample them under their feet, and turn and rend you.

Bible Text with Commentary:

^a1 Judge not, that ye be not judged. ^c37 And judge not, and ye shall not be judged [Here again Jesus lays down a general principle in the form of universal prohibition. The principle is, of course, to be limited by other Scriptural laws concerning judgment. It does not prohibit: 1. Judgment by civil courts, which is apostolically approved (II. Pet. ii. 13-15; Heb. xiii. 17; Tit. iii. 1). 2. Judgment of the church on those who walk disorderly; for this also was ordered by Christ and his apostles (Matt. xviii. 16, 17; Tit. iii. 10; II. Thess. iii. 6, 14; II. John 10; I. Tim. i. 20; vi. 5). 3. Private judgment as to wrong-doers. This is also ordered by Christ and his apostles (Matt. vii. 15, 16; Rom. xvi. 17; I. John iv. 1; I. Cor. v. 11). The commandment is leveled at rash, censorious and uncharitable judgments, and the fault-finding spirit or disposition which condemns upon surmise without examination of the charges, forgetful that we also shall stand in the judgment and shall need mercy (Rom. xiv. 10; Jas. ii. 13). Our judgment of Christians must be charitable, (John vii. 24; I. Cor. xiii. 5, 6) in remembrance of the fact that they are God's servants (Rom. xiv. 4); and that he reserves to himself the ultimate right of judging both them and us--Rom. xiv. 4; I. Cor. iv. 3, 4; II. Cor. v. 10]: **^a2 For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured unto you. ^cand condemn not, and ye shall not be condemned: release, and ye shall be released** [Though God shall judge us with absolute justice, yet

justice often requires that we receive even in the same measure in which we have given it, so in a sense the merciful receive mercy, and the censorious receive censure (Jas. ii. 12, 13). But from men we receive judgment in the measure in which we give it. Applying the teaching here given locally, we find that Jesus, having condemned the Pharisees in their manner of praying, now turns to reprove them for their manner of judging. Their censorious judgments of Christ himself darken many pages of the gospel. But with a bitter spirit they condemned as sinners beyond the pale of mercy whole classes of their countrymen, such as publicans, Samaritans, and the like, besides their wholesale rejection of all heathen. These bitter judgments swiftly returned upon the heads of the judges and caused the victorious Roman to wipe out the Jewish leaders without mercy. It is a great moral principle of God's government that we reap as we sow. Censorious judgment and its harvest are merely one form of culture which comes under this general law: **38 give, and it shall be given unto you; good measure, pressed down, shaken together, running over, shall they give into your bosom. For with what measure ye mete it shall be measured to you again.** [This is not necessarily a promise of the return of our gift in kind. It rather means that we shall receive an equivalent in joy and in that blessedness which Jesus meant when he said, "It is more blessed to give than to receive." The figurative language is borrowed from the market where the salesman, grateful for past kindnesses, endeavors, by pressing, shaking, and piling up, to put more grain into the measure for us than it will contain. Pockets were unknown to the ancients, and what they wished to take with them was carried in the fold in the bosom of the coat, the girdle below holding it up. Ruth thus bore a heavy burden in her mantle which, in the King James Version, is mistakenly called the veil--Ruth iii. 15.] **39 And he spake also a parable unto them, Can the blind guide the blind? shall they not both fall into a pit?** [Whoso lacks the knowledge of divine truth can not so lead others that they shall find it. They shall both fall into the pitfalls of moral error and confusion.] **40 The disciple is not above his teacher: but every one when he is perfected shall be as his teacher.** [Pupils do not surpass their teachers, or, if they do, they are self-taught, and hence do not owe to their teachers that wherein they rise superior to them. All that the scholar can hope from his teacher is that when he is perfectly instructed he shall be as his teacher. But if the teacher be a blind man floundering in a ditch, he affords but a dismal prospect for his pupils. The perfection of such teaching is certainly not desirable.] **41 And why beholdest thou the mote [chip or speck of wood dust] that is in thy brother's eye, but considerest not the beam [heavy house timber] that is in thine own eye? 42 Or how wilt thou say to thy brother, Brother, let me cast out the mote out of thine eye; that is in thine eye, when thou thyself beholdest not the beam that is in thine own eye? {and lo, the beam is in thine own eye?}** **43 Thou hypocrite, cast out first the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye. that is in thy brother's eye.** [In Matthew and Luke Jesus gives slightly varying applications to this allegorical passage, by setting it in different connections. In Luke, as we see, he places it after the words which describe the disastrous effect of being blind leaders of the blind. It therefore signifies in this connection that we ourselves should first see if we would teach others to see. In Matthew he places it after the words about censorious judgment, where it means that we must judge ourselves before we can be fit judges of others. The thought is practically the same, for there is little difference between correcting others as their teachers or as their self-appointed judges. Jesus graphically and grotesquely represents a man with a log, or rafter, in his eye trying to take a chip or splinter out of his neighbor's eye. Both parties have the same trouble or fault, but the one having the greater seeks to correct the one having the less. The application is that he who would successfully teach or admonish must first be instructed or admonished himself (Gal. vi. 1). In moral movements men can not be pushed; they must be led. Hence those who would teach must lead the way. Those who have reformed their own faults can "see clearly" how

to help others. But so long as we continue in sin, we are blind leaders of the blind.] ***6 Give not that which is holy unto the dogs, neither cast your pearls before the swine, lest haply they trample them under their feet, and turn and rend you.** [The connection here is not obvious. This saying, however, appears to be a limitation of the law against judging. The Christian must not be censoriously judicial, but he should be discriminatingly judicious. He must know dogs and swine when he sees them, and must not treat them as priests and kings, the fit objects for the bestowal of holy food and goodly ornaments. Dogs and swine were unclean animals. The former were usually undomesticated and were often fierce. In the East they are still the self-appointed scavengers of the street. The latter were undomesticated among the Jews, and hence are spoken of as wild and liable to attack man. Meats connected with the sacrificial service of the altar were holy. Even unclean men were not permitted to eat of them, much less unclean brutes. What was left after the priests and clean persons had eaten was to be burned with fire (Lev. vi. 24-30; vii. 15-21). To give holy things to dogs was to profane them. We are here forbidden, then, to use any religious office, work, or ordinance, in such a manner as to degrade or profane it. Saloons ought not to be opened with prayer, nor ought adulterous marriages to be performed by a man of God. To give pearls to swine is to press the claims of the gospel upon those who despise it until they persecute you for annoying them with it. When such men are known they are to be avoided. Jesus acted on this principle in refusing to answer the Pharisees, and the apostles did the same in turning to the Gentiles when their Jewish hearers would begin to contradict and blaspheme. Compare Matt. xv. 2, 3; xxi. 23-27; Acts xiii. 46; xix. 9.]

Study Questions:

1. Explain Jesus' teaching on judging and condemning.
2. Does Jesus' teaching on judging allow for civil, church, and personal judging of others? Explain.
3. Does Jesus' teaching on judging and condemning mean that we will be saved as long as we do not judge or condemn anyone? Why?
4. Explain Jesus' teaching on giving. How is it similar to His teaching on judging and condemning?
5. Does Jesus' giving mean that as long as we are contributing a lot of money on the first day of the week, we will be rich? Why?
6. Explain the parable and teaching of the blind guiding the blind (Matt. 7:3-5; Lk. 6:39-42). Give present-day examples and apply Jesus' teaching to today.
7. Explain Jesus' teaching to not give that which is holy to dogs and to not cast our pearls before swine. Give present-day examples and apply Jesus' teaching to today.
8. How do these teachings relate to the main theme and three major divisions of the sermon on the mount?

XLII.

THE SERMON ON THE MOUNT.

(A Mountain Plateau not far from Capernaum.)

Subdivision H.

CONCERNING PRAYER.

^aMATT. VII. 7-11.

Bible Text:

^a7 Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you: 8 for every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened. 9 Or what man is there of you, who, if his son shall ask him for a loaf, will give him a stone; 10 or if he shall ask for a fish, will give him a serpent? 11 If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father who is in heaven give good things to them that ask him?

Bible Text with Commentary:

^a7 Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you [The words here are slightly climactic. Asking is a simple use of voice, seeking is a motion of the body, and knocking is an effort to open and pass through obstacles]: **8 for every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened.** [Jesus here uses the universal "every one," but he means every one of a class, for the term is modified by the prescribed conditions of acceptable prayer (Matt. vi. 14, 15; Jas. i. 6, 7; iv. 3; I. John v. 14). We see also by the next verse that it means every one who is recognized by God as a son. All God's children who pray rightly are heard.] **9 Or what man is there of you, who, if his son shall ask him for a loaf, will give him a stone; 10 or if he shall ask for a fish, will give him a serpent?** [Fish and bread were the common food of the peasants of Galilee. A stone might resemble a cake, but if given it would deceive the child. A serpent might resemble an eel or a perch, but if given it would be both deceptive and injurious. We often misunderstand God's answer thus. But our sense of sonship should teach us better.] **11 If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father who is in heaven give good things to them that ask him?** [Here is an argument from analogy. It is assumed that the paternal feeling which prompts us to give good things to our children, is still a higher degree in God with reference to his children; and hence it is argued that he will much more give good things to those who ask him. Since it is Jesus who assumes the likeness on which the argument rests, we may rely on the correctness of the reasoning; but we must be cautious how we derive arguments of our own from the analogy between God's attributes and the corresponding characteristics of man. For example, this attribute of paternal feeling has been employed to disprove the reality of the eternal punishment with which God himself threatens the sinner, because the paternal feeling in man would prevent him from so punishing his own children. The fallacy in the argument consists in assuming that the feeling in question must work the same results in every particular in God that it does in man. But Revelation teaches that such is not the case.]

Study Questions:

1. What will happen if we ask, seek, and knock? Explain each of these and give present-day examples.
2. Since God does not give us every thing we ask for, help us find everything we seek, open every door we knock on, explain Jesus' teaching.
3. Does God give us good gifts? Explain.
4. If God only gives us good gifts, what does this tell us about God's answers to our prayers providence. Give present-day examples.
5. How do these teachings relate to the main theme and three major divisions of the sermon on the mount?

XLII.

THE SERMON ON THE MOUNT.

(A Mountain Plateau not far from Capernaum.)

Subdivision I.

THE GOLDEN RULE.

^aMATT. VII. 12; ^cLUKE VI. 31.

Bible Text:

^a12 All things therefore whatsoever ye would {^c31 and as ye would} that men should do to {^aunto} you, even so do ye also unto {^cto} them likewise. ^afor this is the law and the prophets.

Bible Text with Commentary:

^a12 All things therefore whatsoever ye would {^c31 and as ye would} that men should do to {^aunto} you, even so do ye also unto {^cto} them likewise. ^afor this is the law and the prophets. [Jesus connects the Golden Rule with what precedes with the word "therefore." We are to practice the Golden Rule because God's divine judgment teaches forbearance, and his goodness teaches kindness. This precept is fitly called the Golden Rule, for it embraces in its few words the underlying and governing principle of all morality. It contains all the precepts of the law with regard to man, and all the amplifications of those precepts given by the prophets. It teaches us to put ourselves in our neighbor's place, and then direct our conduct accordingly. It assumes, of course, that when we put ourselves in our neighbor's place, we are wise enough not to make any foolish wishes, and good enough not to make any evil ones. The great sages Socrates, Buddha, Confucius and Hillel each groped after this truth, but they stated it thus: "Do not do to others what you would not have done to you;" thus making it a rule of *not* doing rather than of *doing*. But the striking difference between these teachers and Christ lies not in the statements so much as in the exemplification. Jesus *lived* the Golden Rule in his conduct toward men, and maintained perfect righteousness before God in addition thereto.]

Study Questions:

1. Why do we call this precept the Golden Rule?
2. How does this precept relate to Jesus' previous teachings in the sermon?
3. Give examples of practicing this precept:
 - a. with our neighbors.
 - b. with unbelievers.
 - c. at school and at work.
 - d. in the church.
 - e. in our families.
4. How do these teachings relate to the main theme and three major divisions of the sermon on the mount?

XLII.

THE SERMON ON THE MOUNT.

(A Mountain Plateau not far from Capernaum.)

Subdivision J.

THE TWO WAYS AND THE FALSE PROPHETS.

^aMATT. VII. 13-23; ^cLUKE VI. 43-45.

Bible Text:

^a13 Enter ye in by the narrow gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many are they that enter in thereby. 14 For narrow is the gate, and straitened the way, that leadeth unto life, and few are they that find it. 15 Beware of false prophets, who come to you in sheep's clothing, but inwardly are ravening wolves. 16 By their fruits ye shall know them. Do *men* gather grapes of thorns, or figs of thistles? 17 Even so every good tree bringeth forth good fruit; but the corrupt tree bringeth forth evil fruit. ^c43 For there is no good tree that bringeth forth corrupt fruit; nor again a corrupt tree that bringeth forth good fruit. ^a18 A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit. ^c44 For each tree is known by its own fruit. For of thorns men do not gather figs, nor of a bramble bush gather they grapes. ^a19 Every tree that bringeth not forth good fruit is hewn down, and cast into the fire. 20 Therefore by their fruits ye shall know them. ^c45 The good man out of the good treasure of his heart bringeth forth that which is good; and the evil *man* out of the evil *treasure* bringeth forth that which is evil: for out of the abundance of the heart his mouth speaketh. ^a21 Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father who is in heaven. 22 Many will say to me in that day, Lord, Lord, did we not prophesy by thy name, and by thy name cast out demons, and by thy name do many mighty works? 23 And then will I profess unto them, I never knew you: depart from me, ye that work iniquity.

Bible Text with Commentary:

^a13 Enter ye in by the narrow gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many are they that enter in thereby. 14 For narrow is the gate, and straitened the way, that leadeth unto life, and few are they that find it. [The Master here presents two cities before us. One has a wide gateway opening onto the broad street, and the other a narrow gate opening onto a straitened street or alley. The first city is Destruction, the second is Life.] 15 Beware of false prophets, who come to you in sheep's clothing, but inwardly are ravening wolves. [From the two ways Jesus turns to warn his disciples against those who lead into the wrong path--the road to destruction. Prophets are those who lay claim to teach men correctly the life which God would have us live. The scribes and Pharisees were such, and Christ predicted the coming of others (Matt. xxiv. 5, 24), and so did Paul (Acts xx. 29). Their fate is shown in verses 21 and 22. By sheep's clothing we are to understand that they shall bear a gentle, meek, and inoffensive outward demeanor; but they use this demeanor as a cloak to hide their real wickedness, and so effectually does it hide it that the false prophets often deceive even

themselves.] **16 By their fruits ye shall know them. Do men gather grapes of thorns, or figs of thistles? 17 Even so every good tree bringeth forth good fruit; but the corrupt tree bringeth forth evil fruit. ^c43 For there is no good tree that bringeth forth corrupt fruit; nor again a corrupt tree that bringeth forth good fruit. ^a18 A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit. ^c44 For each tree is known by its own fruit. For of thorns men do not gather figs, nor of a bramble bush gather they grapes. ^a19 Every tree that bringeth not forth good fruit is hewn down, and cast into the fire.** [It is a law of universal application that whatever is useless and evil shall eventually be swept away.] **20 Therefore by their fruits ye shall know them. ^c45 The good man out of the good treasure of his heart bringeth forth that which is good; and the evil man out of the evil treasure bringeth forth that which is evil: for out of the abundance of the heart his mouth speaketh.** [Teachers are to be judged by their conduct as men, and also by the effect of their teaching. If either be predominantly bad, the man must be avoided. But we must not judge hastily, nor by slight and trivial actions, for some specimens of bad fruit grown on good trees.] **^a21 Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father who is in heaven.** [To say, "Lord, Lord," is to call on the Lord in prayer. While it is almost impossible to overestimate the value of prayer when associated with a consistent life, it has been too common to attribute to it a virtue which it does not possess. The Pharisees were excessively devoted to prayer, and they led the people to believe that every prayerful man would be saved. The Mohammedans and Romanists are subject to the same delusion, as may be seen in their punctilious observance of the forms of prayer, while habitually neglecting many of the common rules of morality. It is here taught that prayer, unattended by *doing the will* of the Father in heaven, can not save us. Doing the will of God must be understood, not in the sense of sinless obedience, but as including a compliance with the conditions on which sins are forgiven. Whether under the old covenant or the new, sinless obedience is an impossibility; but obedience to the extent of our possibility amid the weaknesses of the flesh, accompanied by daily compliance with the conditions of pardon for our daily sin, has ever secured the favor of God.] **22 Many will say to me in that day [the final judgment day], Lord, Lord, did we not prophesy by thy name, and by thy name cast out demons, and by thy name do many mighty works?** [Jesus here prophetically forecasts those future times wherein it would be worth while to assume to be a Christian. Times when hypocrisy would find it a source of profit and of honor to be attached to Christ's service. In these days we may well question the motives which induce us to serve Christ. High place in the visible kingdom is no proof of one's acceptance with God. Neither are mighty works, though successfully wrought in his name. Judas was an apostle and miracle-worker, and Balaam was a prophet, yet they lacked that condition of the heart which truly allies one to God (I. Cor. xiii. 1-3). Jesus says that the number of false teachers is large. We must not carelessly ignore the assertion of that important fact. We should also note that Christ will not lightly pass over their errors on the judgment day, though they seem to have discovered them then for the first time. Such truths should make us extremely cautious both as teachers and learners.] **23 And then will I profess [better, confess] unto them, I never knew you [never approved or recognized you]: depart from me [Matt. xxv. 41], ye that work iniquity.** [This indicates that false teachers filled with a patronizing spirit toward the Lord, and with a sense of power as to his work, will be deceived by a show of success. Through life Christ appeared to them to be accepting them and approving their lives, but he now confesses that this appearance was not real. It arose from a misconception on their part and on that of others. Many works which men judge to be religious really undermine religion. The world esteems him great whose ministry begets Pharisees, but in Christ's eyes such a one is a worker of iniquity.]

Study Questions:

1. Answer these questions about the narrow gate and the wide gate.
 - a. What does each gate represent? Which gate must we enter to be saved? Which gate do most people enter?
 - b. Is it easy or hard to enter the narrow gate? Why?
 - c. Is it easy or hard to enter the wide gate? Why?
 - d. What does this teach us about being a Christian?
2. What does Jesus' warning about false prophets have to do with the narrow and wide gates?
3. What type of people are false prophets?
4. How do we know if someone is a false prophet?
5. What will happen to every tree that does not bring forth good fruit? How does this apply to false prophets and false religions?
6. Why does a good man bring forth what is good and an evil man bring forth what is evil?
7. Will everyone who calls upon Jesus as Lord be saved? If not, who will?
8. Will everyone who has done miracles and mighty works on earth be saved? If not, who will?
9. How do these teachings relate to the main theme and three major divisions of the sermon on the mount?

XLII.

THE SERMON ON THE MOUNT.

(A Mountain Plateau not far from Capernaum.)

Subdivision K.

CONCLUSION AND APPLICATION: TWO BUILDERS.

^aMATT. VII. 24-29; ^cLUKE VI. 46-49.

Bible Text:

^c46 And why call ye me, Lord, Lord, and do not the things which I say? ^a24 Every one therefore that ^ccometh unto me, and heareth my words, {^athese words of mine,} and doeth them, ^cI will show you to whom he is like: ^a48 he is like {^ashall be likened unto} ^ca man building a house, who digged and went deep, and laid a foundation upon the rock: ^aa wise man, who built his house upon the rock: ^a25 and the rain descended, and the floods came, and the winds blew, and beat upon that house; ^cand when a flood arose, the stream brake against that house, and could not shake it: ^aand it fell not: ^cbecause it had been well builded. ^afor it was founded upon the rock. ^a26 And every one {^c49 But he} ^athat heareth these words of mine, and doeth them not, shall be likened unto {^cis like} ^aa foolish man, who {^cthat} built a {^ahis} house upon the sand: {^cearth} without a foundation; ^a27 and the rain descended, and the floods came, and the winds blew, and smote upon that house; {^cagainst which the stream brake,} and straightway it fell in; ^aand great was the fall thereof. ^cand the ruin of that house was great. ^a28 And it came to pass, when Jesus had finished these words, the multitudes were astonished at his teaching: ^a29 for he taught them as *one* having authority, and not as their scribes.

Bible Text with Commentary:

^c46 And why call ye me, Lord, Lord, and do not the things which I say? [Why do ye give me the title, but withhold the service which should go with it?--Mal. i. 6.] ^a24 Every one therefore that ^ccometh unto me, and heareth my words, {^athese words of mine,} and doeth them [John xiii. 17; Jas. i. 22], ^cI will show you to whom he is like: ^a48 he is like {^ashall be likened unto} ^ca man building a house, who digged and went deep, and laid a foundation upon the rock: ^aa wise man, who built his house upon the rock [The word "rock" suggests Christ himself. No life can be founded upon Christ's teaching unless it be founded also upon faith and trust in his personality. For this we must dig deep, for as St. Gregory says, "God is not to be found on the surface"]: ^a25 and the rain descended, and the floods came, and the winds blew, and beat upon that house; ^cand when a flood arose, the stream brake against that house, and could not shake it: ^aand it fell not: ^cbecause it had been well builded. ^afor it was founded upon the rock. [The imagery of this passage would be impressive anywhere, but is especially so when used before an audience accustomed to the fierceness of an Eastern tempest. Rains, floods, etc., represent collectively the trials, the temptations and persecutions which come upon us from without. There comes a time to every life when these things throng together and test the resources of our strength.] ^a26 And every one {^c49 But he} ^athat heareth these words of mine, and doeth them not, shall be likened unto {^cis like} ^aa foolish man, who {^cthat} built a {^ahis} house upon the sand:

{earth} without a foundation; ^a27 and the rain descended, and the floods came, and the winds blew, and smote upon that house; {against which the stream brake,} and straightway it fell in; ^aand great was the fall thereof. ^cand the ruin of that house was great. [We do not need to go to Palestine to witness the picture portrayed here. Whole towns on the Missouri and the lower Mississippi have been undermined and swept away because built upon the sand. Jesus here limits the tragedy to a single house. "A single soul is a great ruin in the eyes of God" (*Godet*). Jesus did not end his sermon with a strain of consolation. It is not always best to do so.] **^a28 And it came to pass, when Jesus had finished these words, the multitudes were astonished at his teaching: ²⁹ for he taught them as *one* having authority, and not as their scribes.** [See page 166.]

Study Questions:

1. If we call Jesus our Lord and do not do the things He says, what kind of person are we?
2. If we call Jesus Lord and do the things He says, what kind of person are we?
3. How are Christians like the man who built his house upon the rock? Give present-day examples.
4. How are unbelievers like the man who built his house upon the sand? Give present-day examples.
5. Why were the multitudes astonished at Jesus teaching?
6. How do these teachings relate to the main theme and three major divisions of the sermon on the mount?

XLIII.

HEALING THE CENTURION'S SERVANT.

(At Capernaum.)

^aMATT. VIII. 1, 5-13; ^cLUKE VII. 1-10.

Bible Text:

¹ After he had ended all his sayings in the ears of the people, ^{a1} And when he was come down from the mountain, great multitudes followed him. ^che entered into Capernaum. ^{a5} And when he was entered into Capernaum, there came unto him a centurion, ^{c2} And a certain centurion's servant, who was dear unto him, was sick and at the point of death. ³ And when he heard concerning Jesus, he sent unto him elders of the Jews, asking him that he would come and save his servant. ^abeseeching him, ⁶ and saying, Lord, my servant lieth in the house sick of the palsy, grievously tormented. ^{c4} And they, when they came to Jesus, besought him earnestly, saying, He is worthy that thou shouldest do this for him; ⁵ for he loveth our nation, and himself built us our synagogue. ^{a7} And he saith unto him, I will come and heal him. ^{c6} And Jesus went with them. And when he was now not far from the house, the centurion sent friends to him, ^{a8} And the centurion answered and said, {^csaying unto him,} Lord, trouble not thyself; for I am not worthy that thou shouldest come under my roof: ⁷ wherefore neither thought I myself worthy to come unto thee: ^abut only say the word, and my servant shall be healed. ^{c8} For I also am a man set under authority, having under myself soldiers: and I say to this one, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth it. ^{a10} And when Jesus heard it, {^cthese things,} he marvelled at him, and turned and said unto ^athem ^cthe multitude that followed him, ^aVerily I say unto you, I have not found so great faith, no, not in Israel. ¹¹ And I say unto you, that many shall come from the east and the west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven: ¹² but the sons of the kingdom shall be cast forth into the outer darkness: there shall be the weeping and the gnashing of teeth. ¹³ And Jesus said unto the centurion, Go thy way; as thou hast believed, *so* be it done unto thee. And the servant was healed in that hour. ^{c10} And they that were sent, returning to the house, found the servant whole.

Bible Text with Commentary:

¹ After he had ended all his sayings in the ears of the people, ^{a1} And when he was come down from the mountain, great multitudes followed him. ^che entered into Capernaum. [Jesus proceeded from the mountain to Capernaum, which was now his home, or headquarters. The multitudes which are now mentioned for the third time were not wearied by his sermon, and so continued to follow him. Their presence showed the popularity of Jesus, and also emphasized the fact that the miracles which followed the sermon were wrought in the presence of the vast throngs of people.] **^{a5} And when he was entered into Capernaum, there came unto him a centurion** [The context shows that this centurion or captain of a hundred men was a Gentile, but whether he was in the employ of Herod Antipas, tetrarch of Galilee, or an officer in the Roman army, is not clear, neither is it very important. The army of Antipas, like that of other petty kings, was modeled after that of Rome], **^{c2} And a certain centurion's servant** [slave

boy], **who was dear unto him, was sick and at the point of death. 3 And when he heard concerning Jesus** [The sequel shows that he had probably heard how Jesus had healed the son of his fellow-townsmen--John iv. 46-54], **he sent unto him elders of the Jews** [To reconcile Matthew and Luke, we have only to conceive of the centurion as coming to the edge of the crowd about Jesus, but modestly refraining from coming into the Lord's immediate presence.], **asking him that he would come and save his servant. ^abeseeching him, 6 and saying, Lord, my servant lieth in the house sick of the palsy, grievously tormented.** [Because palsy is not usually accompanied with suffering, some think that in this case it was combined with tetanus or lockjaw, a combination not infrequent in hot climates. But Sir R. Bennet, M.D., speaks thus: "In this instance we have probably a case of progressive paralysis, attended by muscular spasms, and involving the respiratory movements, where death is manifestly imminent and inevitable. In such a case there would be symptoms indicative of great distress, as well as immediate danger to life." As to palsy generally see pp. 175, 183.] **^c4 And they, when they came to Jesus, besought him earnestly, saying, He is worthy that thou shouldest do this for him; 5 for he loveth our nation, and himself built us our synagogue.** [The centurion evidently believed in and worshiped God, but, influenced probably by his profession, did not become a proselyte by being circumcised and conforming entirely to the Mosaic law. He was what later Jews would have termed a Proselyte at the Gate, and not a full fledged Proselyte of Righteousness. The ruins of Capernaum show the ruins of a synagogue. It was a beautiful structure, built of white limestone, shows by its architectural features that it was built in the time of the Herods, and there is little doubt that it is the one which this pious Gentile erected, and in which Jesus taught and healed.] **^a7 And he saith unto him [i. e., answering him as represented by his friends], I will come and heal him. ^c6 And Jesus went with them. And when he was now not far from the house, the centurion sent friends to him, ^a8 And the centurion answered and said, {^csaying unto him,} Lord, trouble not thyself; for I am not worthy that thou shouldest come under my roof [not because his house was a poor one, for he was evidently well to do]: 7 wherefore neither thought I myself worthy to come unto thee: ^abut only say the word, and my servant shall be healed.** [The centurion, well knowing that it was unlawful for Jews to go into the houses of Gentiles, lest they should sully the sanctity which they desired to maintain, wished to spare Jesus any embarrassment. Whatever he may have thought of this custom with regard to the Pharisees, he attributed to Jesus so high a degree of sanctity that he accepted the doctrine as true in reference to him. The centurion showed his great faith partly by believing that Jesus could heal by a word, but chiefly in his lofty conception of Jesus as compared with himself. The less faith we have, the less we esteem Jesus, and the more faith we have, the less we esteem ourselves. As Jesus rises we sink in the scale of our estimation. The centurion's faith would have been wonderful enough in an Israelite, but it was all the more wonderful when found in the bosom of a Gentile. The word "found" suggests that Jesus came seeking faith: he will come seeking it again (Luke xviii. 8). The elders, little knowing the wideness of our Lord's vision and sympathy, supposed that Jesus would look upon the splendid synagogue erected for the Jewish people as a sufficient motive for granting their request. Even the apostles were slow to learn that at heart Jesus knew neither Jew nor Gentile.] **^c8 For I also am a man set under authority, having under myself soldiers: and I say to this one, Go, and he goeth; and to another, Come, and he cometh; and to my servant [not a soldier, but a household slave], Do this, and he doeth it.** [Having those over him, he knew how to obey, and having those under him, he knew how to be obeyed. He was familiar, therefore, with all the principles of obedience. Knowing from the healing of the nobleman's son, or from other reports concerning Jesus, that the realm of nature obeyed Jesus, he judged from his knowledge of earthly obedience that Jesus had those who could come and go for him, and who could carry his messages and enforce obedience to them. He felt that the presence of Jesus was not

at all necessary to the healing.] **^a10 And when Jesus heard it, {^cthese things,} he marvelled at him, and turned and said unto ^athem^cthe multitude that followed him, ^aVerily I say unto you, I have not found so great faith, no, not in Israel.** [To some it seems strange that Jesus could marvel, but he had all the actual feelings of a man. However, we should note that Jesus is never said to have marveled but twice. In this case it was because of belief, and in the other (Mark vi. 6), it was because of unbelief. Those who think that Jesus gave or gives faith should note this fact. If Jesus had given the centurion faith, he could not have been surprised to find that he had it; and, if he failed to bestow it upon the people of Nazareth, it would have been inconsistent in him to express surprise at their lack of it. It would seem, however, irreconcilable with the character and affectionate nature of Christ, to bestow faith in such profusion upon this Gentile stranger, and withhold every spark of it from his near kinsmen and fellow-townsmen. Faith is no miraculous gift. Faith means no more nor less than belief; and a man believes the Scripture facts in the same manner and by the same processes that he believes any other facts.] **11 And I say unto you, that many shall come from the east and the west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven** [Jesus here predicts the conversion of the Gentiles, since that fact is suggested to him by the faith of this centurion. The east and the west represent the extreme points of the compass in the directions in which the world was most thickly inhabited. But Jesus refers rather to spiritual separation than to geographical distances--Mal. i. 11; Is xlix. 19; Jer. xvi. 19; Zech. viii. 22.]: **12 but the sons of the kingdom** [The child of anything in Hebrew phraseology expressed the idea of special property which one has in the thing specified, as, for instance, children of disobedience (Eph. ii. 2). Jesus here means, then, the Jews, to whom the kingdom belonged by hereditary descent--Rom. ix. 4] **shall be cast forth into the outer darkness: there shall be the weeping and the gnashing of teeth.** [In this paragraph Christ's kingdom is set forth under the simile of a great feast, a familiar simile with Jesus (Matt. xxvi. 29; Luke xxii. 30). The Jews were accustomed to speak of the delights of the Messianic kingdom as a feast with the patriarchs (Luke xiv. 15), but lost sight of the fact that Gentiles should share in its cheer and fellowship (Is xxv. 6). Marriage feasts and other great feasts of the Jews were usually held in the evening. Inside, therefore, there would be joy and light and gladness, but outside there would be darkness and disappointment, tears and bitter self-reproach (Matt. xxv. 10-13). The despised outcasts should be brought in and placed at the festal board, while the long-invited guests--the natural and fleshly heirs of Abraham's invitation--would be excluded (Matt. xxi. 43). Hell is absence from spiritual light, separation from the company of the saved, lamentation and impotent rage.] **13 And Jesus said unto the centurion, Go thy way; as thou hast believed, so be it done unto thee. And the servant was healed in that hour.** [In the moment when Jesus spoke, the servant was healed--not relieved, but healed.] **^c10 And they that were sent, returning to the house, found the servant whole.** [The centurion, long before this when he was building the synagogue, had doubtless heard with delight concerning the wonderful works wrought by the mighty prophets in the olden time; he little dreamed that his own eyes should see them all surpassed.]

Study Questions:

1. Where did Jesus go after completing the sermon on the mount?
2. Who is a centurion?
3. How are Matthew and Luke reconciled? Matthew says that the centurion went to Jesus and Luke says that the centurion sent elders of the Jews to talk to Jesus on his behalf.
4. What did the centurion want Jesus to do?

5. Why did the elders of the Jews say that the centurion was worthy of Jesus' help?
6. When Jesus was not far from the centurion's house, what message did the centurion send to Jesus?
7. Why did the centurion consider himself unworthy for Jesus to come into his house? Why did he consider himself unworthy to personally go and talk to Jesus?
8. Why did Jesus marvel at the centurion's faith? What do we learn about faith from the fact that Jesus marveled at the centurion's faith?
9. What were the attributes of the centurion's faith whereby Jesus said that it was "so great?"
10. Explain Matthew 8:11-12.
 - a. Who are the many and who are the sons of the kingdom?
 - b. What does the east and west represent?
 - c. Why will the sons of the kingdom cast out?
 - d. What is the place of outer darkness? What will happen there?
11. Jesus miraculously healed the centurion's servant as the centurion had believed.
 - a. What was the correlation between the centurion's faith and the miracle?
 - b. Was Jesus' miraculous power limited by another person's faith?
 - c. Could the apostles only do miracles in proportion to the faith of the people being healed?
12. Was the servant healed as the centurion had believed?
13. In what ways should our faith be as the centurion's faith?

XLIV.

JESUS RAISES THE WIDOW'S SON.

(At Nain in Galilee.)

☩ LUKE VII. 11-17.

Bible Text:

☩11 And it came to pass soon afterwards, that he went to a city called Nain; and his disciples went with him, and a great multitude. 12 Now when he drew near to the gate of the city, behold, there was carried out one that was dead, the only son of his mother, and she was a widow: and much people of the city was with her. 13 And when the Lord saw her, he had compassion on her, and said unto her, Weep not. 14 And he came nigh and touched the bier: and the bearers stood still. And he said, Young man, I say unto thee, Arise. 15 And he that was dead sat up, and began to speak. And he gave him to his mother. 16 And fear took hold on all: and they glorified God, saying, A great prophet is arisen among us: and, God hath visited his people. 17 And this report went forth concerning him in the whole of Judaea, and all the region round about.

Bible Text with Commentary:

☩11 And it came to pass soon afterwards [many ancient authorities read *on the next day*], **that he went to a city called Nain; and his disciples went with him, and a great multitude.** [We find that Jesus had been thronged with multitudes pretty continuously since the choosing of his twelve apostles. Nain lies on the northern slope of the mountain, which the Crusaders called Little Hermon, between twenty and twenty-five miles south of Capernaum, and about two miles west of Endor. At present it is a small place with about a dozen mud hovels, but still bears its old name, which the Arabs have modified into Nein. It is situated on a bench in the mountain about sixty feet above the plain.] **12 Now when he drew near to the gate of the city, behold, there was carried out one that was dead, the only son of his mother, and she was a widow: and much people of the city was with her.** [Places of sepulture were outside the towns, that ceremonial pollution might be avoided. To this rule there was an exception. The kings of Judah were buried in the city of David (II. Kings xvi. 20; xxi. 18, 26). The Jews were careful to give public expression to their sympathy for those who were bereaved (John xi. 19). The death of an only child represented to them as to us the extreme of sorrow (Jer. vi. 26; Zech. xii. 10; Amos viii. 10). But in this case the sorrow was heightened by the fact that the mother was a widow, and hence evidently dependent upon her son for support. Her son had comforted her in her first loss of a husband, but now that her son was dead, there was none left to comfort.] **13 And when the Lord saw her** [some take this use of the phrase "the Lord," as an evidence of the late date at which Luke wrote his Gospel; but the point is not well taken, for John used it even before Jesus' ascension--John xxi. 7], **he had compassion on her, and said unto her, Weep not.** [As the funeral procession came out of the gate, they met Jesus with his company coming in. Hence there were many witnesses to what followed. But the miracle in this instance was not wrought so much to attest our Lord's commission, or to show his power, as to do good. As Jesus had no other business in Nain but to do good, we may well believe that he went there for the express purpose of comforting this forlorn mother. Compare John xi. 1-15. Good blessings may come to us when reason speaks and God's wise judgment answers; but we get our best blessings when our afflictions cry unto him

and his compassion replies.] **14 And he came nigh and touched the bier: and the bearers stood still.** [The word here translated "bier" may mean a bier or coffin, and the authorities are about equally divided as to which it was. It was more likely a stretcher of boards, with the pallet or bed upon it, and the body of the young man wrapped in linen lying upon the bed. Coffins, which were common in Babylon and Egypt, were rarely used by the Jews, save in the burial of people of distinction; and, if we may trust the writing of the later rabbis, the burial of little children. When they were used, the body was placed in them, and borne without any lid to the place of sepulture. We find no coffin in the burial of either Lazarus or Jesus. Jesus was, no doubt, known to many in Nain, and it is no wonder that those who bore the bier stood still when he touched it. Though we can not say that he had raised the dead prior to this, we can say that he had healed every kind of disease known among the people, and therefore his act would beget a reasonable expectancy that he might do something even here.] **And he said, Young man, I say unto thee, Arise.** [Here, as in the other instances where Jesus revived the dead, we find that he issues a personal call to the party whose remains are before him. It suggests the sublime thought that he has as full dominion and authority over the unseen as over the seen; and that should he issue a general call, all the dead would revive again as obediently and immediately as did the single one to whom he now spoke (John v. 28, 29). The command of Jesus, moreover, is spoken with the ease and consciousness of authority known only to Divinity. Compare the dependent tone of Simon Peter--Acts iii. 6.] **15 And he that was dead sat up, and began to speak.** [Thus showing that not only life, but also health and strength, were restored.] **And he gave him to his mother.** [As the full fruition of his compassion. The scene suggests that Christ will, with his own hands, restore kindred to kindred in the glorious morning of resurrection.] **16 And fear took hold on all** [Because the power of God had been so signally manifested among them. They recognized the presence of God's power and mercy, yet by no means apprehended the nearness of his very person]: **and they glorified God, saying, A great prophet is arisen among us: and, God hath visited his people.** [Expectation of the return of one of the prophets was at that time widely spread. See Luke ix. 8, 19. That they should esteem Jesus as no more than a prophet was no wonder, for as yet even his apostles had not confessed him as the Christ. In state and conduct Jesus appeared to them too humble to fulfill the popular ideas of Messiahship. But in wisdom and miracle he outshone all God's former messengers. The "visiting" of God refers to the long absence of the more strikingly miraculous powers of God as exercised through the prophets. None had raised the dead since the days of Elisha] **17 And this report went forth concerning him in the whole of Judaea, and all the region round about.** [This great miracle caused the fame of Jesus to fill all Judaea as well as Galilee. It seems, from what next follows, to have reached John the Baptist in his prison on the east of the Dead Sea]

Study Questions:

1. Where did Jesus go after leaving Capernaum? Who went with Him?
2. Where did Jesus come in contact with the funeral procession? Why would this have been typical of a first century funeral?
3. What is significant about the fact the dead person was an only son and his mother was a widow?
4. What was Jesus' reaction to seeing the woman weep?
5. What did Jesus do to raise the woman's son from the dead? How is this similar to the resurrection of all souls?
6. How was Jesus' manner of raising the dead different from the apostles' raising of the dead?
7. What is significant about the dead person sitting up and speaking?

8. What was the reaction of the people seeing Jesus raise the dead? Why?
9. What was significant about the people saying that God visited His people?
10. To where did the respo^t of Jesus raising this person from the dead?

XLV. THE BAPTIST'S INQUIRY AND JESUS' DISCOURSE SUGGESTED THEREBY.

(Galilee.)

^aMATT. XI. 2-30; ^cLUKE VII. 18-35.

Bible Text:

^c18 And the disciples of John told him of all these things. ^a2 Now when John heard in the prison the works of Christ, he sent by his disciples ^c19 And John calling unto him two of his disciples sent them unto the Lord, ^a3 and said unto him, {^csaying,} Art thou he that cometh, or look we for another? ^a20 And when the men were come unto him, they said, John the Baptist hath sent us unto thee, saying, Art thou he that cometh, or look we for another? ^a21 In that hour he cured many of diseases and plagues and evil spirits; and on many that were blind he bestowed sight. ^a22 And he ^aJesus answered and said unto them, Go and tell John the things which ye hear and see: {^chave seen and heard;} ^a5 the blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, and the dead are raised up, and the poor have good tidings preached to them. ^a6 And blessed is he, whosoever shall find no occasion of stumbling in me. ^c24 And when the messengers of John were departed, {^a7 And as these went their way,} ^che ^aJesus began to say unto the multitudes concerning John, What went ye out into the wilderness to behold? a reed shaken with the wind? ^a8 But what went ye out to see? ^ca man clothed in soft raiment? ^aBehold, they that wear soft *raiment* ^cthey that are gorgeously apparelled, and live delicately, are in kings' courts. {^ahouses.} ^a9 But wherefore went ye out? {^c26 But what went ye out to see?} ^ato see a prophet? Yea, I say unto you, and much more than a prophet. ^a10 This is he, of whom it is written, Behold, I send my messenger before thy face, Who shall prepare thy way before thee. ^a11 Verily I say unto you, Among them that are born of women there hath not arisen a greater {^cthere is none greater} ^athan John the Baptist: yet he that is but little in the kingdom of heaven {^cof God} is greater than he. ^c29 And all the people when they heard, and the publicans, justified God, being baptized with the baptism of John. ^a30 But the Pharisees and the lawyers rejected for themselves the counsel of God, being not baptized of him. ^a12 And from the days of John the Baptist until now the kingdom of heaven suffereth violence, and men of violence take it by force. ^a13 For all the prophets and the law prophesied until John. ^a14 And if ye are willing to receive *it*, this is Elijah, that is to come. ^a15 He that hath ears to hear, let him hear. ^a16 But whereunto ^cthen shall I liken the men of this generation, and to what are they like? ^a32 They are {^aIt is} like unto children sitting {^cthat sit} in the marketplace, {^amarketplaces,} ^cand ^awho call ^cone to another; ^aunto their fellows ^a17 and ^cwho say, We piped unto you, and ye did not dance; we wailed, and ye did not weep. {^amourn}. ^c33 For John the Baptist is come {^acame} neither eating nor drinking, {^ceating no bread nor drinking wine;} and ye {^athey} say, He hath a demon. ^a19 The Son of man came {^cis come} eating and drinking; and ye {^athey} say, Behold a gluttonous man and a winebibber, a friend of publicans and sinners! And wisdom is justified ^cof all her children. ^aby her works. ^a20 Then began he to upbraid the cities wherein most of his mighty works were done, because they repented not. ^a21 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 in sackcloth and ashes. **22** But I say unto you, it shall be more tolerable for Tyre and Sidon in the day of judgment, than for you. **23** And thou, Capernaum, shalt thou be exalted unto heaven? thou shalt go down unto Hades: for if the mighty works had been done in Sodom which were done in thee, it would have remained until this day. **24** But I say unto you that it shall be more tolerable for the land of Sodom in the day of judgment than for thee. **25** At that season Jesus answered 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: **26** yea, Father, for so it was well-pleasing in thy sight. **27** All things have been delivered unto me of my Father: and no one knoweth the Son, save the Father; neither doth any know the Father, save the Son, and he to whomsoever the Son willeth to reveal *him*. **28** Come unto me, all ye that labor and are heavy laden, and I will give you rest. **29** Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. **30** For my yoke is easy, and my burden is light.

Bible Text with Commentary:

18 And the disciples of John told him of all these things. **19** Now when John heard in the prison the works of Christ, he sent by his disciples **19** And John calling unto him two of his disciples sent them unto the Lord [John had been cast into prison about December, D. 27, and it was now after the Passover, possibly in May or June, D. 28. Herod Antipas had cast John into prison because John had reproved him for taking his brother's wife. According to Josephus, the place of John's imprisonment and death was the castle of Machærus (or Makor), east of the Dead Sea (Ant. xviii.; v. 1, 2). It was built by Herod the Great, and was not very far from that part of the Jordan in which John had baptized, so that it is probable that Herod resided in this castle when he went to hear John preach. We learn elsewhere that Herod felt kindly towards John, and this fact, coupled with the statement that John called two of his disciples to him, suggests that John must have been held as an honored prisoner with liberties like those accorded Paul at Cæsarea--Acts xxiv. 23], **20** and said unto him, {saying,} **Art thou he that cometh, or look we for another?** [The prophets spoke of the Messiah as the coming one, and John himself had done likewise--Matt. iii. 11.] **20** And when the men were come unto him, they said, **John the Baptist hath sent us unto thee, saying, Art thou he that cometh, or look we for another?** [This passage has been a puzzle to expositors from the very earliest times. Being unable to understand how the Baptist, being an inspired prophet and favored with visions of the supernatural, could give way to skeptical doubts, they have exhausted their inventive genius to explain what John meant by his question. Among these many explanations the best is that given by Alford, viz.: that John wished to get Jesus to publicly declare himself for the sake of quieting all rumors concerning him, his fault being kindred to that of Jesus' mother when she tried to hasten Jesus' hour at the wedding at Cana (John ii. 4). But the plain, unmistakable inference of the text is that John's faith wavered. The Bible does not represent the saints as free from imperfection. It does not say that inspiration is omniscience, or that visions and miracles remove doubts. It took two miracles to persuade Gideon; Moses harbored distrust (Ex. iii.; iv.), and was guilty of unbelief (Num. xx. 12); Elijah despaired of God's power (I. Kings xix. 4-10); Jeremiah was slow of belief, and in his despondency cursed the day of his birth (Jer. xx. 7, 14-18). But the most instructive parallel is that of Simon Peter. He witnessed the transfiguration of Jesus, beheld the glory of God and heard the voice of the Father (Matt. xvii. 1-6); yet he sank below the Baptist, and denied his Lord with cursing; and no man has ever thought it at all incredible that he should do so. The trial of John's faith, though not so clearly

depicted as that of Peter, was perhaps equally searching. His wild, free life was now curbed by the irksome tedium of confinement. His expectations were not fulfilled. The unfruitful trees had not been cut down, the grain had not been winnowed, nor the chaff burned, nor could he see any visible tendency towards these results. Moreover, he held no communion with the private life of Jesus, and entered not into the sanctuary of his Lord's thought. We must remember also that his inspiration passed away with the ministry, on account of which it was bestowed, and it was only *the man John*, and not the prophet, who made the inquiry. The inquiry itself, too, should be noted. It is not, Are you what I declared you to be? but, Being all of that, are you *the* one who should come, or must we look for *another*? John, no doubt, shared with all Jews the idea that Messiah was to set up an earthly kingdom, and seeing in Jesus none of the spirit of such a king, he seems to have questioned whether Jesus was to be the finality, or whether he was to be, like himself, a forerunner, preparing the way for the ultimate Messiah. He did not grasp the thought that Jesus was both Alpha and Omega; that Jesus, the lowly servant of humanity, by service and sacrifice is evermore preparing the way for Jesus the King.] **21 In that hour he cured many of diseases and plagues and evil spirits; and on many that were blind he bestowed sight. 22 And he ^aJesus answered and said unto them, Go and tell John the things which ye hear and see: {^chave seen and heard;} ^a5 the blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, and the dead are raised up, and the poor have good tidings preached to them.** [John himself, when thus questioned, had answered plainly, saying, "No" (John i. 20, 21), and he probably expected a like categorical answer from Jesus. The indirect answer of Jesus, ending with a beatitude, was well calculated to waken in John beneficial thoughtfulness, for it threw his mind back upon the prophecies of God, such as Is xxx. 5, 6; xlii. 7; lxi. 1-3, etc. It may be inferred that Jesus withheld answering the messengers and went on with his works of grace, that these might testify to John more potently than mere words of assertion. Jesus did not work miracles to gratify skeptical curiosity, but he did use them, as here, to strengthen wavering faith (Mark ix. 24; John xi. 15; xiv. 11); Jesus sums up his work in the form of a climax, wherein preaching the gospel to the poor stands superior even to the raising of the dead. Attention to the poor has always been a distinctive feature of Christianity. To care for the poor is above miracles. Modern Orientals are not impressed by the miracles of the New Testament as such. The sacred literature of India and China abounds in wonders, and with the people of these lands a miracle is little more than a commonplace. With them Christ's love for the lowly is above the miracles. "Wonders and miracles might be counterfeited, but a sympathy with the suffering and helpless, so tender, so laborious, so long continued, was not likely to be simulated. Such humanity was unworldly and divine"--*Beecher*.] **6 And blessed is he, whosoever shall find no occasion of stumbling in me.** [The scribes had stumbled and failed to believe in Jesus because he did not fulfill their ideal, or come up to their expectations. Jesus seeks to woo John from a like fate by the sweet persuasion of a beatitude. John must realize that it is better for the subject to fall in with the plans of the all-wise King, as he fulfills the predictions of God the Father, than for the King to turn aside and frustrate the plan of the ages to humor the passing whim of a despondent and finite mind.] **^c24 And when the messengers of John were departed, {^a7 And as these went their way,} ^che ^aJesus began to say unto the multitudes concerning John** [The commendation of Jesus which follows was not spoken in the presence of John's messengers. It was best that John should not hear it. We also do our work under the silent heavens and wait for the future plaudit, "Well done, good and faithful servant"], **What went ye out into the wilderness to behold? a reed shaken with the wind? 8 But what went ye out to see? ^ca man clothed in soft raiment? ^aBehold, they that wear soft *raiment* ^cthey that are gorgeously apparelled, and live delicately, are in kings' courts. {^ahouses.}** [After the departure of the messengers Jesus immediately clears the character of John of unjust suspicion. John, who had testified

with such confidence as to the office and character of Jesus, now comes with a question betraying a doubtful mind and wavering faith. Was John then a vacillating man? Was he guilty of that lack of steadfastness which the world looks upon as intolerable in all who it esteems great? Was he blown about by every wind of public opinion like the tall reed (the *Arunda donax*) which skirts the Jordan, and which stands, bearing its beautiful blossoming top twelve feet high one moment, only to bow it to the earth the next, the slender stem yielding submissively to the passing breeze? Was he a voluptuary about to condescend to flatter Herod and retract his reproof, that he might exchange his prison for a palace? Those who had gone to the wilderness to see John had found no such man, and John was still the John of old. One act does not make a character, one doubt does not unmake it. John was no reed, but was rather, as Lange says, "a cedar, half uprooted by the storm."] **9 But wherefore went ye out? {^c26 But what went ye out to see?} ^ato see a prophet? Yea, I say unto you, and much more than a prophet.** [The next verse shows us that John was a messenger as well as a prophet. Prophets foretold the Messiah, but John was the herald who announce him. John was miraculously born, and was himself the subject of prophecy. Great as was John in popular estimation, that estimation was insufficient.] **10 This is he, of whom it is written, Behold, I send my messenger before thy face, Who shall prepare thy way before thee.** [This quotation is taken from Mal. iii. 1, where it reads "my messenger . . . before me." But Mark (Mark i. 2) concurs with Matthew and Luke in the reading here given. From the change in the words it appears "that Christ is one with God the Father, and that the coming of Christ is the coming of God"--*Hammond.*] **11 Verily I say unto you, Among them that are born of women there hath not arisen a greater {^cthere is none greater} ^athan John the Baptist: yet he that is but little in the kingdom of heaven {^cof God} is greater than he.** [We find from this passage that all true greatness arises from association, relation and contact with Jesus Christ. To be Christ's forerunner is to be above teacher and prophet, Levite and priest, lawgiver and king, and all else that the world estimates as great. If all greatness be thus measured by contact of Christ, how great must Christ be! But the least in the kingdom is greater than John. "This shows: 1. That John was not in the kingdom of God. 2. That, as none greater than John has been born of women, no one had yet entered the kingdom. 3. That, therefore, it had not yet been set up; but as John himself, Jesus and the twelve, under the first commission, preached, was 'at hand'. 4. All in the kingdom, even the humble, have a station superior to John's" (*Johnson*). Farrar reminds us of the old legal maxim which says, "The least of the greatest is greater than the greatest of the least," which is as much as to say that the smallest diamond is of more precious substance than the largest flint. The least born of the Holy Spirit (John i. 12, 13 and iii. 5) is greater than the greatest born of women. They are greater in station, privilege and knowledge. The dispensations rise like lofty steps, and the lowest that stand upon the New Testament dispensation are lifted above the tallest who rest upon the dispensation of Moses. This is perhaps prophetically suggested by Zechariah--Zech. xii. 8.] **^c29 And all the people [the common people, and not the rulers] when they heard, and the publicans, justified God, being baptized with the baptism of John.** [They justified or approved the wisdom of God in sending such a prophet as John and establishing such an ordinance as baptism.] **30 But the Pharisees and the lawyers rejected for themselves the counsel of God, being not baptized of him.** [The counsel of God was that the nation should be brought to repentance by John, that it might be saved by Jesus; but the Pharisees frustrated this plan so far as they were concerned, by their proud refusal to repent. All who followed their example shared their unhappy success. It is noteworthy that Jesus emphasizes baptism as the test as to whether men justify or reject God's counsel.] **^a12 And from the days of John the Baptist until now [a period of about three years] the kingdom of heaven suffereth violence, and men of violence take it by force.** [Jesus here pictures the kingdom of heaven as a besieged city. The city is shut up, but the enemies which surround it storm its

walls and try to force an entrance--an apt illustration which many fail to comprehend. The gates of Christ's kingdom were not opened until the day of Pentecost (Acts ii.), but men hearing it was about to be opened sought to enter it prematurely, not by the gates which God would open when Simon Peter used the keys (Matt. xvi. 19), but by such breaches as they themselves sought to make in the walls. Examples of this violence will be seen in the following instances (John vi. 15; Matt. xx. 21; Luke xix. 11, 36-38; xxii. 24-30; Acts 1-6.) The people were full of preconceived ideas with regard to the kingdom, and each one sought to hasten and enjoy its pleasures as one who impatiently seizes upon a bud and seeks with his fingers to force it to bloom. The context shows that John the Baptist was even then seeking to force the kingdom.]

13 For all the prophets and the law prophesied until John. 14 And if ye are willing to receive it, this is Elijah, that is to come. 15 He that hath ears to hear, let him hear. [The Old Testament was the work of a long series of prophets, and this series was closed by John the Baptist. But John differed from all the others in the series; for they prophesied concerning the kingdom, while John turned from their course to preach that the kingdom was at hand, and thereby incidentally brought upon it the assaults of violence. As to John the Baptist being the prophetic Elijah, see p. 102.] **16 But whereunto 'thenshall I liken the men of this generation, and to what are they like? 32 They are {^aIt is} like unto children sitting {^athat sit} in the marketplace, {^amarketplaces,} 'and ^awho call 'one to another; ^aunto their fellows 17 and 'who say, We piped unto you, and ye did not dance; we wailed, and ye did not weep. {^amourn}. '33 For John the Baptist is come {^acame} neither eating nor drinking, {^aeating no bread nor drinking wine;} and ye {^athey} say, He hath a demon. 19 The Son of man came {^ais come} eating and drinking; and ye {^athey} say, Behold a gluttonous man and a winebibber, a friend of publicans and sinners! And wisdom is justified 'of all her children. ^aby her works.** [Oriental market-places were open squares where men transacted business and where children held their sports. Jesus here pictures two groups of little ones, one of which wishes to play, the other of which is sullen and intractable. The mirthful group first seeks to play a wedding game. They pipe and dance, but the sullen group sits unmoved. Not disheartened by failure to succeed, the mirthful ones try their hand again and hope for better luck by playing funeral. But this also fails, causing them to lift up their voices in questioning remonstrance. Singular enough, the authorities are about equally divided as to what parties this picture represents. Some say that the dancers and mourners are the Jewish rulers, and that Jesus and John refused to comply with their wishes. The grammatical construction rather favors this view, if we say that "men of this generation" are "like children who call." But such grammatical constructions are not reliable in interpreting Oriental imagery. Jesus means that the men of this generation are like the *entire picture* presented and does not intend that they shall be taken as the subjects of the leading verbs of the sentence. A parallel instance will be found in Matt. xiii. 24-43. In the twenty-fourth verse Jesus says, "The kingdom of heaven is likened unto a man who sowed good seed," but in the thirty-seventh verse he says "He that soweth the good seed is the Son of man," thus making the kingdom of heaven like the entire parabolic picture, and not the mere subject of its leading verb. Others say that John came mourning and Jesus came piping, and that the Jews were satisfied with neither. This was the older view, and had not expositors been confused by the grammatical difficulties above mentioned, it would never have been questioned. For the context favors it, and the whole trend of Scripture demands it. It was God in his messengers--his prophets and his Son--who came to set the world right. It was these messengers who took the initiative and who demanded the changes. It was the people who sulked and refused to comply with the divine overtures. The whole tenor of Christ's teaching--the parables of the supper, etc.--represents the Jews as being invited and refusing the invitation. It was John and Jesus who preached repentance, but there is no instance where any called on them to repent. Jerusalem never wept over an intractable Jesus, but Jesus wept over the

people of Jerusalem because they "would not." Jesus and John each besought the people to prepare for the kingdom of God, but the people sneered at one as too strict and at the other as too lenient, and would be won by neither. To justify them in rejecting God's counsel, they asserted that John's conduct was demoniacal and that that of Jesus was criminal, thus slandering each. But the lives or works of Jesus and John were both directed by the wisdom of God, and all those who were truly wise towards God--children of wisdom (see Luke, verse 29, above)--justified or approved of God's course in sending such messengers. We should observe that with all the cares of his great mission upon him, the great heart of our Lord took note of the sports of children.] **20 Then began he to upbraid the cities wherein most of his mighty works were done, because they repented not.** [That is to say, those cities which were especially favored. It does not mean that more miracles were worked in them than in *all* the other cities; but that more were done in *each* one of these than in *any* other.] **21 Woe** [rather, "Alas for thee!" an exclamation of pity more than anger] **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 in sackcloth and ashes.** [Jerome says that Chorazin was two, and Eusebius (probably through the error of his transcriber) says it was twelve miles from Capernaum. Its site is identified by the Exploration Fund with the modern Kerazeh, at the northwest end of the lake, two miles from Tell Hum (Capernaum). Its site is marked by extensive ruins, including the foundations of a synagogue, columns, and walls of buildings. Bethsaida was probably a suburb of Capernaum. We have no record of a miracle wrought at Chorazin, nor of one wrought at Bethsaida either, unless the miracles wrought at Simon's house--see Sec. xxxii, page 170 were in Bethsaid Tyre and Sidon were neighboring Phoenician cities on the Mediterranean coast and were noted for their luxury and impiety. This comparison between the pagan cities on the seacoast and the Galilean cities by the lake no doubt sounded strange to Jesus' disciples, but in the years which followed Tyre and Sidon received the gospel (Acts xxi. 3; xxvii. 3), and Tyre became a Christian city, while Tiberias, just south of Capernaum, became the seat of Jewish Talmudism. Sackcloth was a coarse fabric woven of goat's or camel's hair, and was worn by those who mourned. It was called sackcloth because, being strong and durable, it was used for making the large sacks in which rough articles were carried on the backs of camels. Such sacks are still so used. Ashes were put upon the head and face as additional symbols of grief. Jesus here uses these symbolic words to indicate that these cities would have repented thoroughly.] **22 But I say unto you, it shall be more tolerable for Tyre and Sidon in the day of judgment, than for you.** **23 And thou, Capernaum, shalt thou be exalted unto heaven? thou shalt go down unto Hades: for if the mighty works had been done in Sodom which were done in thee, it would have remained until this day.** **24 But I say unto you that it shall be more tolerable for the land of Sodom in the day of judgment than for thee.** [Several great truths are taught in this paragraph. We note the following: 1. Every hearer of the gospel is left either much more blessed or much more wretched. 2. That the miracles which Jesus wrought were calculated to lead men to repentance, for they demonstrated his authority to demand that man should repent. 3. That even among those who stand condemned at the judgment there is a difference, and that it shall be more tolerable for some than for others. 4. That God takes account of our opportunities when he comes to measure our guiltiness (Matt. v. 21, 22; x. 15; Luke xii. 47, 48; John ix. 41; xv. 22-24; Rom. ii. 12). Capernaum was the most favored spot on earth, for Jesus made it his home. He therefore speaks of it figuratively as being exalted to heaven. Hades means the abode of the dead. It stands in figurative contrast to heaven and indicates that Capernaum shall be brought to utter ruin. Though Jesus was not displeased with the walls and houses, but with those who dwelt in them, yet the uncertain sites of these cities are marked only by ruins, and present to the traveler who searches among rank weeds for their weather-worn stones the tokens of God's displeasure against the people who once dwelt there.]

In less than thirty years these three cities were destroyed. Sin destroys cities and nations, and permanent temporal prosperity depends upon righteousness. The history of the destruction of Sodom in the time of Abraham is well known. As it was one of (Num. xiii. 22) the oldest cities of any great importance in Palestine, this reference to its remaining is the more striking, showing that its destruction did not come from the mere operation of natural law, but as a divine punishment meted upon it for its sins--a punishment which might have been avoided by repentance (Jonah iii. 10). There is hope for the greatest sinner if Sodom might thus escape.] **25 At that season** [while these thoughts of judgment were in his mind] **Jesus answered** [replying to the thoughts raised by this discouraging situation--this rejection] **and said, I thank thee, O Father, Lord of heaven and earth, that thou didst hide these things from the wise and understanding** [the selfish and shrewd; the scribes and Pharisees, wise in their own conceit--John ix. 40, 41], **and didst reveal them unto babes** [the pure and childlike; the apostles and their fellows who were free from prejudice and bigoted prepossession. God hid and revealed solely by his method of presenting the truth in Christ Jesus. The proud despised him, but the humble received him]: **26 yea, Father, for so it was well-pleasing in thy sight.** [This is a reiteration of the sentiment just uttered. It means "I thank thee that it pleases thee to do thus." The Son expresses holy acquiescence and adoring satisfaction in the doings of Him who, as Lord of heaven and earth, had right to dispose of all things as it pleased him.] **27 All things have been delivered unto me of my Father** [John iii. 35. All things necessary to the full execution of his office as Lord of the kingdom were entrusted to Jesus, but for the present only potentially. The actual investiture of authority did not take place until the glorification of Jesus (Matt. xxviii. 18; Col. i. 16-19; Heb. i. 8). The authority thus delivered shall be eventually returned again--I. Cor. xv. 28]: **and no one knoweth the Son, save the Father; neither doth any know the Father, save the Son, and he to whomsoever the Son willeth to reveal him.** [Here again are many important truths taught: 1. While we may have personal knowledge of Jesus, we can not know him completely. His nature is inscrutable. And yet, in direct opposition to our Lord's explicit assertion, creeds have been formed, defining the metaphysical nature of Christ, and enforcing their distinctions on the subject which Jesus expressly declares that no man understands, as necessary conditions of church membership in this world, and of salvation in the world to come. "It would be difficult to find a more audacious and presumptuous violation of the words of Jesus than the Athanasian Creed, with its thrice repeated curses against those who did not receive its doctrines" (*Morison*). 2. We can have no correct knowledge of God except through revelation. 3. Jesus begins the revelation of the Father in this world, and completes it in the world to come. 4. By this exclusive claim as to the knowledge of the Father, Jesus asserts his own divinity. 5. Christ's exalted power comes by reason of his exalted being.] **28 Come unto me, all ye that labor and are heavy laden, and I will give you rest. 29 Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. 30 For my yoke is easy, and my burden is light.** [The preceding remarks are prefatory to this invitation. The dominion which Jesus exercises, the nature which he possess, and the knowledge which he can impart justify him in inviting men to come to him. The labor and the rest here spoken of are primarily those which affect souls. That is, the labor and the heavy burden which sin imposes, and the rest which follows the forgiveness of that sin. Incidentally, however, physical burdens are also made lighter by coming to Jesus, because the soul is made stronger to bear them. The meekness and lowliness of Jesus lend confidence to those whom he invites that no grievous exactions will be made of them. "Taking the yoke," is a symbolic expression. It means, "Submit to me and become my disciple," for the yoke is symbolic of the condition of servitude--see Jer. xxvii. 11, 12; Is ix. 4; Acts xv. 10; Gal. v. 1; I. Tim. vi. 1.]

Study Questions:

1. What had John the Baptist's disciples told him before John sent some disciples to ask Jesus a question?
2. What question did John send disciples to ask Jesus? Why might John have asked this question?
3. What was Jesus' answer? In what ways was it significant?
4. What beatitude does Jesus utter at the conclusion of His answer to John? Explain the beatitude.
5. What did Jesus tell the multitudes concerning John? Explain.
6. In what way was John "much more than a prophet?"
7. How does Jesus express the greatness of John the Baptist? How does John's greatness compare to the greatness of those in the kingdom of heaven? What does this comparison tell us about the kingdom?
8. Who had justified God? Who had rejected the counsel of God? How is this still applicable today?
9. How had the kingdom of heaven suffered violence from the days of John? How does it suffer violence today?
10. In what way was John the Baptist, "Elijah that is to come?"
11. To what did Jesus liken the men of that generation? Explain in relationship to both John and Jesus in respect to that generation.
12. How is wisdom justified by all her children (works)? How did this relate to the men of that generation? How does that relate to men in this and every generation?
13. Why did Jesus upbraid Chorazin, Bethsaida, and Capernaum? How did they compare to other cities?
14. Why will it be more tolerable for Tyre, Sidon, and Sodom in the day of judgment than for Chorazin, Bethsaida, and Capernaum? What does this tell us about judgment?
15. Why was Jesus thankful that God had hidden these things from the wise and understanding but had revealed them unto babes? Should we be thankful for the same thing today - why?
16. What did the Father deliver to Jesus? Who knows the Father and who knows the Son?
17. To whom has the Father chosen to reveal the Son?
18. What invitation did Jesus extend? Explain the invitation.

XLVI. JESUS' FEET ANOINTED IN THE HOUSE OF A PHARISEE.

(Galilee.)

^cLUKE VII. 36-50.

Bible Text:

36 And one of the Pharisees desired him that he would eat with him. And he entered into the Pharisee's house, and sat down to meat. 37 And behold, a woman who was in the city, a sinner; and when she knew that he was sitting at meat in the Pharisee's house, she brought an alabaster cruse of ointment, 38 and standing behind at his feet, weeping, she began to wet his feet with her tears, and wiped them with the hair of her head, and kissed his feet, and anointed them with the ointment. 39 Now when the Pharisee that had bidden him saw it, he spake within himself, saying, This man, if he were a prophet, would have perceived who and what manner of woman this is that toucheth him, that she is a sinner. 40 And Jesus answering said unto him, Simon, I have somewhat to say unto thee. And he saith, Teacher, say on. 41 A certain lender had two debtors: the one owed five hundred shillings, and the other fifty. 42 When they had not *wherewith* to pay, he forgave them both. Which of them therefore will love him most? 43 Simon answered and said, He, I suppose, to whom he forgave the most. And he said unto him, Thou hast rightly judged. 44 And turning to the woman, he said unto Simon, Seest thou this woman? I entered into thy house, thou gavest me no water for my feet: but she hath wetted my feet with her tears, and wiped them with her hair. 45 Thou gavest me no kiss: but she, since the time I came in, hath not ceased to kiss my feet. 46 My head with oil thou didst not anoint: but she hath anointed my feet with ointment. 47 Wherefore I say unto thee, Her sins, which are many, are forgiven; for she loved much: but to whom little is forgiven, *the same* loveth little. 48 And he said unto her, Thy sins are forgiven. 49 And they that sat at meat with him began to say within themselves, Who is this that even forgiveth sins? 50 And he said unto the woman, Thy faith hath saved thee; go in peace.

Bible Text with Commentary:

36 And one of the Pharisees desired him that he would eat with him. [We learn from verse 40 that the Pharisee's name was Simon. Because the feast at Bethany was given in the house of Simon the leper, and because Jesus was anointed there also, some have been led to think that Luke is here describing this supper. See Matt. xxvi. 6-13; Mark xiv. 3-9; John xii. 1-8. But Simon the leper was not Simon the Pharisee. The name Simon was one of the most common among the Jewish people. It was the Greek form of the Hebrew Simeon. The New Testament mentions nine and Josephus twenty Simons, and there must have been thousands of them in Palestine at that time. The anointing at Bethany was therefore a different occasion from this.] **And he entered into the Pharisee's house, and sat down to meat.** [Literally, reclined at meat. The old Jewish method of eating was to sit cross-legged on the floor or on a divan, but the Persians, Greeks and Romans reclined on couches, and the Jews, after the exile, borrowed this custom. We are not told in plain terms why the Pharisee invited Jesus to eat with him. The envy and cunning which characterized his sect leads us to be, perhaps, unduly suspicious that his motives were evil. The narrative,

however, shows that his motives were somewhat akin to those of Nicodemus. He wished to investigate the character and claims of Jesus, and was influenced more by curiosity than by hostility--for all Pharisees were not equally bitter (John vii. 45-52). But he desired to avoid in any way compromising himself, so he invited Jesus to his house, but carefully omitted all the ordinary courtesies and attentions which would have been paid to an honored guest. Jesus accepted the invitation, for it was his custom to dine both with Pharisees and publicans, that he might reach all classes.] **37 And behold, a woman who was in the city, a sinner; and when she knew that he was sitting at meat in the Pharisee's house, she brought an alabaster cruse of ointment** [Because the definite article "the" is used before the word "city," Meyer says it was Capernaum, and because Nain is the last city mentioned, Wiesler says it was Nain, but it is not certain what city it was. Older commentators say it was Magdala, because they hold the unwarranted medieval tradition that the sinner was Mary Magdalene, *i. e.*, Mary of Magdal. No trustworthy source has ever been found for this tradition, and there are two good reasons for saying that this was not Mary Magdalene: 1. She is introduced soon after (Luke viii. 2) as a new character and also as a woman of wealth and consequence. See also Matt. xxvii. 55. 2. Jesus had delivered her from the possession of seven demons. But there is no connection between sin and demon-possession. The former implies a disregard for the accepted rules of religious conduct, while the latter implies no sinfulness at all. This affliction was never spoken of as a reproach, but only as a misfortune. The cruse which she brought with her was called "an alabaster." Orientals are very fond of ointments and use them upon the face and hair with profusion. They were scented with sweet-smelling vegetable essence, especially that extracted from the myrtle. Originally the small vases, jars or broad-mouthed bottles, in which the ointment was stored, were carved from alabaster, a variety of gypsum, white, semi-transparent and costly. Afterwards other material was used, but the name "alabaster" was still applied to such cruses. That used by Mary of Bethany was probably the highest grade ointment in the highest priced cruse (John xii. 3). The context here leaves us free to suppose that both the cruse and the unguent were of a cheaper kind], **38 and standing behind at his feet, weeping, she began to wet his feet with her tears, and wiped them with the hair of her head, and kissed his feet, and anointed them with the ointment.** [To see this scene we must picture Jesus stretched upon the couch and reclining on his left elbow. The woman stood at the foot of the couch behind his feet. His feet were bare; for every guest on entering left his sandals outside the door. The woman, feeling strongly the contrast between the sinlessness of Jesus and her own stained life, could not control her emotions. "The tears," says Brom, "poured down in a flood upon his naked feet, as she bent down to kiss them; and deeming them rather fouled than washed by this, she hastened to wipe them off with the only towel she had, the long tresses of her own hair. She thus placed her glory at his feet (I. Cor. xi. 15), after which she put the ointment upon them."] **39 Now when the Pharisee that had bidden him saw it, he spake within himself, saying, This man, if he were a prophet, would have perceived who and what manner of woman this is that toucheth him, that she is a sinner.** [Public opinion said that Jesus was a prophet (Luke vii. 16), and Simon, from the Pharisee's standpoint, feared that it might be so; and therefore no doubt felt great satisfaction in obtaining this evidence which he accepted as disproving the claims of Jesus. He judged that if Jesus had been a prophet he would have both known and repelled this woman. He would have known her because discerning of spirits was part of the prophetic office--especially the Messianic office (Isa. xi. 2-4; I. Kings xiv. 6; II. Kings i. 1-3; v. 26). Comp. John ii. 25. He would have repelled her because, according to the Pharisaic tradition, her very touch would have rendered him unclean. The Pharisees, according to later Jewish writings, forbade women to stand nearer to them than four cubits, despite the warning of God (Isa. lxxv. 5). Thus reasoning, Simon concluded that Jesus had neither the knowledge nor the holiness which are essential to a prophet. His narrow mind did not grasp the truth that it was as

wonderful condescension for Christ to sit at his board as it was to permit this sinner to touch him.] **40 And Jesus answering said unto him, Simon, I have somewhat to say unto thee. And he saith, Teacher, say on.** [Jesus heard Simon's thoughts and answered them. Simon called Jesus "Teacher," little thinking how fully Jesus was about to vindicate the justice of the title, thus given him in compliment.] **41 A certain lender had two debtors: the one owed five hundred shillings, and the other fifty.** [The denarius or shilling was a silver coin issued by Rome which contained nearly seventeen cents' worth of that precious metal. The two debts, therefore, represented respectively about seventy-five dollars, and seven dollars and fifty cents. But at that time a denarius was a day's wages for a laboring man (Matt. xx. 2, 4, 12, 13), so that the debt is properly translated into our language as if one owed five hundred and the other fifty days of labor.] **42 When they had not *wherewith* to pay, he forgave them both.** [In this brief parable God represents the lender, and the woman the big and Simon the little debtor. Simon was (in his own estimation) ten times better off than the woman; yet they were each in an equally hopeless case--having nothing with which to pay; and each in an equally favored case--being offered God's free forgiveness. Forgiveness is expressed in the past tense in the parable, but merely as part of the drapery and not for the purpose of declaring Simon's forgiveness. It indicates no more than that Jesus was equally *willing* to forgive both. But the Pharisee did not seek his forgiveness, and the absence of all love in him proved that he did not have it.] **Which of them therefore will love him most?** [It was Jesus' custom to thus often draw his verdicts from the very lips of the parties concerned--Luke x. 36, 37; Matt. xxi. 40, 41.] **43 Simon answered and said, He, I suppose, to whom he forgave the most.** [The "suppose" of Simon betrays a touch of supercilious irony, showing that the Pharisee thought the question very trivial.] **And he said unto him, Thou hast rightly judged.** [Simon's words were more than an answer. They were a judgment as well. Like Nathan with David (II. Sam. xii. 1-7), Jesus had concealed Simon's conduct under the vestments of a parable, and had thus led him to unwittingly pronounce sentence against himself. Simon, the little debtor, was a debtor still; having no acts of gratitude to plead in evidence of his acquittal. From this point the words of Jesus take up the conduct of Simon which we should here picture to ourselves. "We must imagine the guests arriving; Simon receiving them with all courtesy, and embracing each in turn; slaves ready to wash the dust of the road from their sandaled feet, and to pour sweet olive oil over their heads to soften the parched skin. See Gen. xviii. 4; xix. 2; xxiv. 32; Ruth iii. 3; I. Sam. xxv. 41; Ps. xxiii. 5; cxli. 5; Eccl. ix. 8; Dan. x. 3; Amos vi. 6; Matt. vi. 17. But there is one of the guests not thus treated. He is but a poor man, invited as an act of condescending patronage. No kiss is offered him; no slave waits upon him; of course a mechanic can not need the luxuries others are accustomed to!"] **44 And turning to the woman, he said unto Simon, Seest thou this woman? I entered into thy house, thou gavest me no water for my feet: but she hath wetted my feet with her tears, and wiped them with her hair.** [Jesus here draws the first contrast. In the East, where the feet without stockings are placed in sandals instead of shoes, water becomes essential to one who would enter a house. The guest should be afforded an opportunity to wash the dust from his feet, not only for comfort's sake, but also that he might not be humiliated by soiling the carpets on which he walked, and the cushions on which he reclined. The trifling courtesy Simon had omitted; but the woman had amply supplied his omission, bathing the Lord's feet in what Bengel well calls "the most priceless of waters."] **45 Thou gavest me no kiss: but she, since the time I came in, hath not ceased to kiss my feet.** [We have here the second contrast. A kiss was the ordinary salutation of respect in the East. Sometimes the hand was kissed, and sometimes the cheek (II. Sam. xv. 5; xix. 39; Matt. xxvi. 49; Acts xx. 37; Rom. xvi. 16). We may note incidentally that we have no record of a kiss upon the cheek of Jesus save that given by Judas. The woman had graced the feet of Jesus with those honors which Simon had withheld from his

cheek.] **46 My head with oil thou didst not anoint: but she hath anointed my feet with ointment.** [Anointing was a mark of honor which was usually bestowed upon distinguished guests (Amos vi. 6; Ps. xxiii. 5; cxli. 5). To anoint the feet was regarded as extreme luxury (Pliny *H.N.* xiii. 4). In this third case Jesus makes a double comparison. To anoint the feet was more honored than to anoint the head, and the ointment was a more valuable and worthy offering than the mere oil which ordinary courtesy would have proffered.] **47 Wherefore I say unto thee, Her sins, which are many, are forgiven; for she loved much: but to whom little is forgiven, the same loveth little.** [Her love was the result, and not the cause, of her forgiveness. Our sins are not forgiven because we love God, but we love God because they are forgiven (I. John iv. 19). Such is the inference of the parable, and such the teaching of the entire New Testament. We search the story in vain for any token of love on the part of Simon.] **48 And he said unto her, Thy sins are forgiven. 49 And they that sat at meat with him began to say within themselves, Who is this that even forgiveth sins?** [They were naturally surprised at this marvelous assumption of authority, but in the light of what had just been said they did not dare to express themselves. Ignorance of Christ's person and office caused them to thus question him. It is easy to stumble in the dark. We are not told that Simon joined in asking this question.] **50 And he said unto the woman, Thy faith hath saved thee; go in peace.** [Jesus did not rebuke his questioners, because the process of forgiveness was something which could not be demonstrated to their comprehension, and hence their error could not be made clear. Jesus attributed her forgiveness to her faith. "Peace" was the Hebrew and "grace" was the Greek salutation. It is here used as a farewell, and means "Go in the abiding enjoyment of peace." Several valuable lessons are taught by this incident. 1. That the sense of guiltiness may differ in degree, but nevertheless the absolute inability of man to atone for sin is common to all. 2. As sin is against Christ, to Christ belongs the right and power to forgive it. 3. That conventional respectability, having no such flagrant and open sins as are condemned by the public, is not conscious of its awful need. 4. That those who have wandered far enough to have felt the world's censure realize most fully the goodness of God in pardoning them, and hence are moved to greater expressions of gratitude than are given by the self-righteous. But we must not draw the conclusion that sin produces love, or that much sin produces much love, and that therefore much sin is a good thing. The blessing which we seek is not proportioned to the quantity of the sins; but is proportioned to the quantity of *sinful sense* which we feel. We all have sin enough to destroy our souls, but many of us fail to love God as we should, through an insufficient sense of sinfulness.]

Study Questions:

1. Why might the Pharisee have asked Jesus to dine with him? What was the Pharisee's name?
2. What did the woman do when she heard that Jesus was at Simon's house? Who was she?
3. According to what we know regarding oriental customs, describe the sense of the woman weeping, washing and kissing Jesus' feet, and anointing Jesus' feet.
4. What did Simon do when he saw the woman weeping, washing and kissing Jesus' feet, and anointing Jesus' feet? Why?
5. Explain the parable of the two debtors.
 - a. How much was owed by each? How much would it be by today's standards?
 - b. How does the parable relate to Simon and the woman?
 - c. What does the parable teach us about forgiveness?
 - d. What does the parable teach us about love?

6. After the parable, what four comparisons does Jesus make between Simon and the woman? Explain the significance of each comparison.
7. Why does the love we have for God and others demonstrate the fact that we are saved (explain using First John)?
8. After Jesus told the woman that her sins were forgiven, what did the people say to themselves?
9. How had the woman's faith saved her?
10. What is the significance of Jesus' farewell to the woman, "go in peace"?

XLVII.

FURTHER JOURNEYING ABOUT GALILEE.

☞LUKE VIII. 1-3.

Bible Text:

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

Bible Text with Commentary:

1 And it came to pass soon afterwards [*i. e.*, soon after his visit to the Pharisee], **that he went about through cities and villages** [thus making a thorough circuit of the region of Galilee], **preaching and bringing the good tidings of the kingdom of God** [John had preached repentance as a preparation for the kingdom; but Jesus now appears to have preached the kingdom itself, which was indeed to bring good tidings--Rom. xiv. 17], **and with him the twelve** [We here get a glimpse of the tireless activities of the ministry of Christ. Journeying from place to place, he was constantly preaching the gospel publicly to the people, and as ceaselessly instructing his disciples privately. The twelve were now serving an apprenticeship in that work on which he would soon send them forth alone. From this time forth we can hardly look upon Capernaum as the home of Jesus. From now to the end of his ministry his life was a wandering journey, and he and his apostles sustained by the offerings of friends. The circuit of Galilee here mentioned is peculiar to Luke], **2 and certain women who had been healed of evil spirits and infirmities: Mary that was called Magdalene, from whom seven demons had gone out** [What a change of service, from demoniac bondage to the freedom of Christ!], **3 and Joanna the wife of Chuzas Herod's steward, and Susanna, and many others, who ministered unto them of their substance.** [As to the vile slanders with which commentators have stained the good name of Mary Magdalene, see p. 291. For further mention of her, see John xix. 25; Mark xv. 47; xvi. 1, 9 Joh xx. 11-18. Mary's name indicates that she was a native of Magdala (Hebrew, Migdol, *i. e.*, watch-tower). Of all the towns which dotted the shores of Galilee in Christ's day, but this and Tiberias remain. It is on the west shore of the lake, at the southeast corner of the plain of Gennesaret, and is to-day a small collection of mud hovels. It still bears the name *el-Mejdel*, which is probably received from the adjoining watch-tower that guarded the entrance to the plain, the ruins of which are still to be seen. We should note that Mary Magdalene is not classed with restored profligates, but with those who were healed of infirmities. Joanna is mentioned again at Luke xxiv. 10; of Susanna there is no other record, this being enough to immortalize her. Of Chuzas we know nothing more than what is stated here. There are two Greek words for steward, *epitropos* and *oikonomos*. The first may be translated administrator, superintendent or governor. It conveys the impression of an officer of high rank. The Jewish rabbis called Obadiah the *epitropos* of Ahab. This was the office held by Chuzas, and its translated *treasurer* in the Arabic version. The second word may be translated housekeeper, or domestic manager. It was an office usually held by some trusted slave as a reward for his fidelity. Chuzas was no doubt a man of means and influence. As there was no order of

nobility in Galilee, and as such an officer might be nevertheless styled a nobleman, this Chuzas was very likely the nobleman of John iv. 46. If so, the second miracle at Cana explains the devotion of Joanna to Jesus. Herod's capital was at Sephoris, on an elevated tableland not far from Capernaum. The ministrations of these women shows the poverty of Christ and his apostles, and explains how they were able to give themselves so unremittingly to the work. Some of the apostles also may have had means enough to contribute somewhat to the support of the company, but in any event the support was meager enough, for Jesus was among the poorest of earth (Luke ix. 58; Matt. xvii. 24; II. Cor. viii. 9). His reaping of carnal things was as scanty as his sowing of spiritual things was abundant (I. Cor. ix. 11). We should note how Jesus began to remove the fetters of custom which bound women, and to bring about a condition of universal freedom (Gal. iii. 28).]

Study Questions:

1. After departing from Simon's house, where did Jesus go and what did He do?
2. Who went with Jesus?
3. How was Jesus' ministry financed?

XLVIII.

BLASPHEMOUS ACCUSATIONS OF THE JEWS.

(Galilee.)

^aMATT. XII. 22-37; ^bMARK III. 19-30; ^cLUKE XI. 14-23.

Bible Text:

^b19 And he cometh into a house. 20 And the multitude cometh together again, so that they could not so much as eat bread. 21 And when his friends heard it, they went out to lay hold on him: for they said, He is beside himself. ^a22 Then was brought unto him one possessed with a demon, blind and dumb: {^c14 And he was casting out a demon *that was dumb.*} ^aand he healed him, insomuch that 'it came to pass, when the demon was gone out, ^athe dumb man spake and saw. 23 And all the multitudes ^cmarvelled. ^awere amazed, and said, Can this be the son of David? ^c15 But some of them said, ^a24 But when the Pharisees heard it, they ^b22 and the scribes that came down from Jerusalem said, ^aThis man doth not cast out demons, but by Beelzebub the prince of the demons. ^bHe hath Beelzebub, and, By the prince of the demons casteth he out the demons. ^c16 And others, trying *him*, sought of him a sign from heaven. ^b23 And he called them unto him, ^a25 And {^c17 But} ^aknowing their thoughts he said unto them, ^bin parables, How can Satan cast out Satan? ^aEvery kingdom divided against itself is brought to desolation; and every city or house divided against itself shall not stand: ^b24 And if a kingdom be divided against itself, that kingdom cannot stand. ^cA house *divided* against a house falleth. {^b25 And if a house be divided against itself, that house will not be able to stand.} ^a26 And if Satan casteth out Satan, he is divided against himself; ^c18 And if Satan also is divided against himself, ^ahow then shall his kingdom stand? ^b26 And if Satan hath risen up against himself, and is divided, he cannot stand, but hath an end. ^cbecause ye say that I cast out demons by Beelzebub. 19 And if I by Beelzebub cast out demons, by whom do your sons cast them out? Therefore shall they be your judges. 20 But if I by the finger {^aby the Spirit} of God cast out demons, then is the kingdom of God come upon you. ^c21 When the strong *man* fully armed guardeth his own court, his goods are in peace: 22 but when a stronger than he shall come upon him, and overcome him, he taketh from him his whole armor wherein he trusted, and divided his spoils. ^b27 But no one can {^a29 Or how can one} enter into the house of the strong *man*, and spoil his goods, except he first bind the strong *man*? and then will he spoil his house. 30 He that is not with me is against me; and he that gathereth not with me scattereth. ^b28 Verily ^a31 Therefore I say unto you, Every sin and blasphemy {^ball their sins} shall be forgiven unto the sons of men, and their blasphemies wherewith soever they shall blaspheme: ^abut the blasphemy against the Spirit shall not be forgiven. 32 And whosoever shall speak a word against the Son of man, it shall be forgiven him; but whosoever shall speak {^bblaspheme} against the Holy Spirit hath never forgiveness, but is guilty of an eternal sin: ^ait shall not be forgiven him, neither in this world, nor in that which is to come. ^b30 because they said, He hath an unclean spirit. ^a33 Either make the tree good, and its fruit good; or make the tree corrupt, and its fruit corrupt: for the tree is known by its fruit. 34 Ye offspring of vipers, how can ye, being evil, speak good things? for out of the abundance of the heart the mouth speaketh. 35 The good man out of his good treasure bringeth forth good things: and an evil man out of his evil treasure bringeth forth evil things. 36 And I say unto you, that every idle word that men shall

speak, they shall give account thereof in the day of judgment. 37 For by thy words thou shalt be justified, and by thy words thou shalt be condemned.

Bible Text with Commentary:

^b**19 And he cometh into a house.** [Whose house is not stated.] **20 And the multitude cometh together again** [as on a previous occasion--Mark ii. 1], **so that they could not so much as eat bread.** [They could not sit down to a regular meal. A wonderful picture of the intense importunity of people and the corresponding eagerness of Jesus, who was as willing to do as they were to have done.] **21 And when his friends heard it, they went out to lay hold on him: for they said, He is beside himself.** [These friends were his brothers and his mother, as appears from Mark iii. 31, 32. They probably came from Nazareth. To understand their feelings, we must bear in mind their want of faith. See John vii. 3-9. They regarded Jesus as carried away by his religious enthusiasm (Acts xxvi. 24; II. Cor. v. 13), and thought that he acted with reckless regard for his personal safety. They foresaw the conflict with the military authorities and the religious leaders into which the present course of Jesus was leading, and were satisfied that the case called for their interference. Despite her knowledge as to Jesus, Mary sympathized with her sons in this movement, and feared for the safety of Jesus.] ^a**22 Then was brought unto him one possessed with a demon, blind and dumb: {^c14 And he was casting out a demon that was dumb.}** ^a**and he healed him, insomuch that ^cit came to pass, when the demon was gone out, ^athe dumb manspake and saw.** [The man was brought because he could not come alone. While Luke does not mention the blindness, the similarity of the narratives makes it most likely that he is describing the same circumstances which are recounted in Matthew and Mark, so we have combined the three accounts.] **23 And all the multitudes ^cmarvelled. ^awere amazed, and said, Can this be the son of David?** [It was a time for amazement, for Jesus had performed a triple if not a quadruple miracle, restoring liberty, hearing and sight, and granting the power of speech. It wakened the hope that Jesus might be the Messiah, the son of David, but their hope is expressed in the most cautious manner, not only being stated as a question, but as a question which expects a negative answer. The question, however, was well calculated to arouse the envious opposition of the Pharisees.] ^c**15 But some of them said** [that is, some of the multitude. Who these "some" were is revealed by Matthew and Mark, thus:], ^a**24 But when the Pharisees heard it, they ^b22 and the scribes that came down from Jerusalem said, ^aThis man doth not cast out demons, but by Beelzebub the prince of the demons. ^bHe hath Beelzebub, and, By the prince of the demons casteth he out the demons.** [Beelzebub is a corruption of Baalzebub, *the god of the fly*. There was a tendency among the heathen to name their gods after the pests which they were supposed to avert. Thus Zeus was called *Apomuios* (Averter of flies), and Apollo *Ipuktonos* (Slayer of vermin). How Beelzebub became identified with Satan in the Jewish mind is not known. In opposing the influence of Jesus and corrupting the public mind, these Pharisees showed a cunning worthy of the cultivated atmosphere, the seat of learning whence they came. Being unable to deny that a miracle was wrought (for Celsus in the second century is the first recorded person who had the temerity to do such a thing), they sought to so explain it as to reverse its potency, making it an evidence of diabolical rather than divine power. Their explanation was cleverly plausible, for there were at least two powers by which demons might be cast out, and, as both were invisible, it might appear impossible to decide whether it was done in this instance by the power of God or of Satan. It was an explanation very difficult to disprove, and Jesus himself considered it worthy of the very thorough reply which follows.] ^c**16 And others, trying him, sought of him a sign from heaven.** [These probably felt that the criticisms of the Pharisees were unjust, and wished that Jesus might

put them to silence by showing some great sign, such as the pillar of cloud which sanctioned the guidance of Moses, or the descending fire which vindicated Elijah.] ^b23 **And he called them unto him** [thus singling out his accusers], ^a25 **And {^c17 But} ^aknowing their thoughts he said unto them, ^bin parables** [We shall find that Jesus later replied to those who sought a sign. He here answers his accusers in a fourfold argument. First argument:], **How can Satan cast out Satan? ^aEvery kingdom divided against itself is brought to desolation; and every city or house [family] divided against itself shall not stand: ^b24 And if a kingdom be divided against itself, that kingdom cannot stand. ^cA house *divided* against a house falleth. {^b25 And if a house be divided against itself, that house will not be able to stand.}** ^a26 **And if Satan casteth out Satan, he is divided against himself; ^c18 And if Satan also is divided against himself, ^ahow then shall his kingdom stand? ^b26 And if Satan hath risen up against himself, and is divided, he cannot stand, but hath an end. ^cbecause ye say that I cast out demons by Beelzebub.** [The explanation given by the Pharisees represented Satan as divided against himself; robbing himself of his greatest achievement; namely, his triumph over the souls and bodies of men. Jesus argues, not that Satan *could* not do this, but that he *would* not, and that therefore the explanation which supposes him to do it is absurd. We should note that Jesus here definitely recognizes two important truths: 1. That the powers of evil are organized into a kingdom with a head (Matt. xiii. 29; xxv. 41; Mark iv. 15; Luke xxii. 31). 2. That division tends to destruction. His argument therefore, "constitutes an incidental but strong argument against sectarianism. See I. Cor. i. 13" (*Abbott*). Second argument:] **19 And if I by Beelzebub cast out demons, by whom do your sons cast them out? Therefore shall they be your judges.** [The sons of the Pharisees were not their children, but their disciples (II. Kings ii. 3; Acts xix. 13, 14). Josephus mentions these exorcists (*Ant.* viii. 2, 5, and *Wars* vii. 6, 3), and there is abundant mention of them in later rabbinical books. Our Lord's reference to them was merely for the purpose of presenting an *argumentum ad hominem*, and in no way implies that they exercised any *real* power over the demons; nor could they have done so in any marked degree, else the similar work of Christ would not have created such an astonishment. The argument therefore is this, I have already shown you that it is against *reason* that Satan cast out Satan; I now show you that it is against *experience*. The only instances of dispossession which you can cite are those of your own disciples. Do they act by the power of Satan? They therefore shall be your judges as to whether you have spoken rightly in saying that Satan casts out Satan. Third argument:] **20 But if I by the finger {^aby the Spirit} of God cast out demons, then is the kingdom of God come upon you.** [The finger of God signifies the power of God (*Ex.* viii. 19; xxxi. 18; *Ps.* viii. 3). [Jesus exercised this power in unison with the Spirit of God. Jesus here draws a conclusion from the two arguments presented. Since he does not cast out by Satan, he must cast out by the power of God, and therefore his actions demonstrated the potential arrival of the kingdom of God. The occasional accidental deliverance of exorcists might be evidence of the flow and ebb of a spiritual battle, but the steady, daily conquests of Christ over the powers of evil presented to the people the triumphant progress of an invading kingdom. It is an argument against the idea that there was a collusion between Christ and Satan. Fourth argument:] ^c21 **When the strong *man* fully armed guardeth his own court, his goods are in peace: 22 but when a stronger than he shall come upon him, and overcome him, he taketh from him his whole armor wherein he trusted, and divided his spoils. ^b27 But no one can {^a29 Or how can one} enter into the house of the strong *man*, and spoil his goods, except he first bind the strong *man?* and then will he spoil his house.** [Satan is the strong man, his house the body of the demoniac, and his goods the evil spirit within the man. Jesus had entered his house, and robbed him of his goods; and this proved that, instead of being in league with Satan, he had overpowered Satan. Thus Jesus put to shame the Pharisees, and caused the divinity of his miracle to stand out in clearer light than ever. The power of

Jesus to dispossess the demon was one of his most convincing credentials, and its meaning now stood forth in its true light.] **30 He that is not with me is against me; and he that gathereth not with me scattereth.** [Jesus here addresses the bystanders. In the spiritual conflict between Jesus and Satan, neutrality is impossible. There are only two kingdoms, and every soul is either in one or the other, for there is no third. Hence one who fought Satan in the name of Christ was for Christ (Luke ix. 50). In the figure of gathering and scattering, the people are compared to a flock of sheep which Jesus would gather into the fold, but which Satan and all who aid him (such as the Pharisees) would scatter and destroy.] ^b**28 Verily** ^a**31 Therefore I say unto you, Every sin and blasphemy {^ball their sins} shall be forgiven unto the sons of men, and their blasphemies wherewithsoever they shall blaspheme** [Jesus here explains to the Pharisees the awful meaning of their enmity. Blasphemy is any kind of injurious speech. It is the worst form of sin, as we see by this passage. This does not declare that every man shall be forgiven all his sins, but that all kinds of sin committed by various men shall be forgiven. The forgiveness is universal as to the sin, not as to the men]: ^a**but the blasphemy against the Spirit shall not be forgiven. 32 And whosoever shall speak a word against the Son of man, it shall be forgiven him; but whosoever shall speak {^bblaspheme} against the Holy Spirit hath never forgiveness, but is guilty of an eternal sin: ^ait shall not be forgiven him, neither in this world, nor in that which is to come. ^b30 because they said, He hath an unclean spirit.** [Blasphemy against the Son may be a temporary sin, for the one who commits it may be subsequently convinced of his error by the testimony of the Holy Spirit and become a believer (I. Tim. i. 13). But blasphemy against the Holy Spirit is in its nature an eternal sin, for if one rejects the evidence given by the Holy Spirit and ascribes it to Satan, he rejects the only evidence upon which faith can be based; and without faith there is no forgiveness. The difference in the two sins is therefore in no way due to any difference in the Son and Spirit *as to their degrees of sanctity or holiness*. The punishment is naturally eternal because the sin is perpetual. The mention of the two worlds is, "just an extended way of saying 'never'" (*Morison*). Some assert that the Jews would not know what Jesus meant by the Holy Spirit, but the point is not well taken. See Ex. xxxi. 3; Num. xi. 26; I. Sam. x. 10; xix. 20; Ps. cxxxix. 7; cxliii. 10; Isa. xlvi. 16; Ezek. xi. 24. We see by Mark's statement that blasphemy against the Spirit consisted in saying that Jesus had an unclean spirit, that his works were due to Satanic influence, and hence wrought to accomplish Satanic ends. We can not call God Satan, nor the Holy Spirit a demon, until our state of sin has passed beyond all hope of reform. One can not confound the two kingdoms of good and evil unless he does so maliciously and willfully.] ^a**33 Either make the tree good, and its fruit good; or make the tree corrupt, and its fruit corrupt: for the tree is known by its fruit.** [The meaning and connection are: "Be honest for once; represent the tree as good, and its fruit as good, or the tree as evil, and its fruit as evil; either say that I am evil, and that my works are evil, or, if you admit that my works are good, admit that I am good also and not in league with Beelzebub"--*Carr*.] **34 Ye offspring of vipers, how can ye, being evil, speak good things? for out of the abundance of the heart the mouth speaketh.** [Realizing the hopelessness of this attempt to get an honest judgment out of dishonest hearts, Jesus plainly informs them as to the condition of their hearts. Their very souls were full of poison like vipers. Their sin lay not in their words, but in a condition of heart which made such words possible. The heart being as it was, the words could not be otherwise. "What is in the well will be in the bucket"--*Trapp*.] **35 The good man out of his good treasure bringeth forth good things: and an evil man out of his evil treasure bringeth forth evil things.** [We have here a summary of the contrast given in the two preceding verses. The good heart of Jesus brought forth its goodness, as the evil hearts of the Pharisees brought forth their evil.] **36 And I say unto you, that every idle word that men shall speak, they shall give account thereof in the day of judgment. 37 For by thy words thou shalt be justified, and by thy**

words thou shalt be condemned. [It may have seemed to some that Jesus denounced too severely a saying which the Pharisees had hastily and lightly uttered. But it is the word inconsiderately spoken which betrays the true state of the heart. The hypocrite can talk like an angel if he be put on notice that his words are heard. Jesus here makes *words* the basis of the judgment of God. Elsewhere we find it is *works* (Rom. ii. 6; II. Cor. v. 10), and again we find it is faith (Rom. iii. 28). There is no confusion here. The judgment in its finality must be based upon our *character*. Our faith forms our character, and our words and works are indices by which we may determine what manner of character it is.]

Study Questions:

1. Where was Jesus? What was happening and what did His friends do?
2. Who was brought to Jesus? What did he do after being healed?
3. What was the multitudes' reaction to Jesus healing the man? What was significant about their question?
4. What did the scribes and Pharisees accuse Jesus of doing? Why might they have felt it necessary to discredit Him and the miracle?
5. Why might others have sought a sign from Jesus? How does this reflect their unbelief?
6. What parables did Jesus speak to the people in response to His accusers and the people seeking a sign (Mk. 3:23)?
7. What is the fourfold argument with which Jesus responded to the people accusers proving that He had not cast out demons by the power of Beelzebub? What do we learn from each point of the argument?
8. What does Jesus mean by, "He that is not with me is against me; and he that gathereth not with me scattereth"?
9. What are the two kingdoms (spiritual domains) in the world today? How do we get into the kingdom of Jesus Christ?
10. Who is gathering with Jesus and who is scattering? What does it mean to "gather" and "scatter"?
11. What sin shall not be forgiven? Explain the sin.
12. Can we blaspheme against the Holy Spirit today? Why?
 - a. If yes, how? Give examples.
 - b. If no, what is different today that prevents us from blaspheming against the Holy Spirit?
13. What did Jesus say about the hearts of those who blasphemed against the Holy Spirit?
14. Will we have to give account of every careless (idle) word in the judgment? Explain.
15. How are we justified by our words? Explain.

XLIX.

SIGN SEEKERS, AND THE ENTHUSIAST REPROVED.

(Galilee on the same day as the last section.)

^aMATT. XII. 38-45; ^cLUKE XI. 24-36.

Bible Text:

^c29 And when the multitudes were gathering together unto him, ^a38 Then certain of the scribes and Pharisees answered him, saying, Teacher, we would see a sign from thee. 39 But he answered and said unto them, {^che began to say,} This generation is an evil generation: it seeketh after a sign; ^aAn evil and adulterous generation seeketh after a sign; and there shall no sign be given to it, ^cbut the sign of Jonah. ^athe prophet: 40 For as Jonah was three days and three nights in the belly of the whale; so shall the Son of man be three days and three nights in the heart of the earth. ^c30 For even as Jonah became a sign unto the Ninevites, so shall also the Son of man be to this generation. ^a41 The men of Nineveh shall stand up in judgment with this generation, and shall condemn it: for they repented at the preaching of Jonah; and behold, a greater than Jonah is here. 42 The queen of the south shall rise up in the judgment with this generation, and shall condemn it: {^cwith the men of this generation, and shall condemn them:} for she came from the ends of the earth to hear the wisdom of Solomon; and behold, a greater than Solomon is here. ^a43 But the unclean spirit, when he is gone out of the man, passeth through waterless places, seeking rest, and findeth it not. ^cand finding none, ^a44 Then he saith, I will return into {^cturn back unto} my house whence I came out. 25 And when he is come, he findeth it ^aempty, swept, and garnished. 45 Then goeth he, and taketh with himself seven other spirits more evil than himself, and they enter in and dwell there: and the last state of that man becometh worse than the first. Even so shall it be also unto this evil generation. ^c27 And it came to pass, as he said these things, a certain woman out of the multitude lifted up her voice, and said unto him, Blessed is the womb that bare thee, and the breasts which thou didst suck. 28 But he said, Yea rather, blessed are they that hear the word of God, and keep it. 33 No man, when he hath lighted a lamp, putteth it in a cellar, neither under the bushel, but on the stand, that they which enter in may see the light. 34 The lamp of thy body is thine eye: when thine eye is single, thy whole body also is full of light; but when it is evil, thy body also is full of darkness. 35 Look therefore whether the light that is in thee be not darkness. 36 If therefore thy whole body be full of light, having no part dark, it shall be wholly full of light, as when the lamp with its bright shining doth give thee light.

Bible Text with Commentary:

^c29 And when the multitudes were gathering together unto him, ^a38 Then certain of the scribes and Pharisees answered him, saying, Teacher, we would see a sign from thee. [Having been severely rebuked by Jesus, it is likely that the scribes and Pharisees asked for a sign that they might appear to the multitude more fair-minded and open to conviction than Jesus had represented them to be. Jesus had just wrought a miracle, so that their request shows that they wanted something different. We learn from Mark (Mark viii. 11) that they wanted a sign, not coming from him, but from heaven, such a sign as other prophets and leaders had given (Ex. ix. 22-24; xvi. 4; Josh. x. 12; I. Sam. vii. 9, 10; xii. 16-18; I. Kings

xviii. 36-38; II. Kings i. 10; Isa. xxxviii. 8). "In Jewish superstition it was held that demons and false gods could give signs *on earth*, but only the true God signs *from heaven*" (*Alford*). The request was the renewal of the one which had assailed him at the beginning of his ministry (John ii. 18), and re-echoed the wilderness temptation to advance himself by vulgar display rather than by the power of a life of divine holiness.] **39 But he answered and said unto them, {he began to say,} This generation is an evil generation: it seeketh after a sign; ^aAn evil and adulterous generation seeketh after a sign** [While the Jews of that generation could well be accused literally of adultery, Jesus here evidently uses it in its symbolic sense as used by the prophets. They represented Israel as being married to God and as being untrue to him--Ex. xxxiv. 15; Jer. iii. 14, 20]; **and there shall no sign be given to it ^cbut the sign of Jonah. ^dthe prophet** [They did not accept miracles of healing as a sign, and only one other kind of sign was given; namely, that of Jonah. Jonah was shown to be a true prophet of God, and Nineveh received him as such because he was rescued from the fish's belly, and Jesus was declared to be the Son of God by the resurrection from the dead--Rom. i. 4]: **40 For as Jonah was three days and three nights in the belly of the whale; so shall the Son of man be three days and three nights in the heart of the earth.** [Jesus was one full day, two full nights, and parts of two other days in the grave. But, as the Jews reckoned a part of a day as a whole day when it occurred at the beginning or end of a series, he was correctly spoken of as being three days in the grave. The Jews had three phrases, viz.: "on the third day," "after three days," and "three days and three nights," which all meant the same thing; that is, three days, two of which might be fractional days. With them three full days and nights would be counted as four days unless the count began at sundown, the exact beginning of a day (Acts x. 1-30). For instances of Jewish computation of days, see Gen. xlii. 17, 18; I. Kings xii. 5, 12; Esth. iv. 16; v. 1; Matt. xxvii. 63, 64. The Greek word here translated "whale" is "sea monster." It is called in Jonah "a great fish" (Jonah i. 17). Because of the supposed smallness of the whale's throat, many think that it was the white shark, which is still plentiful in the Mediterranean, and which sometimes measures sixty feet in length, and is large enough to swallow a man whole. But it is now a well-established fact that whales can swallow a man, and there are many instances of such swallowings on record. The expression "heart of the earth" does not mean its center. The Jews used the word "heart" to denote the interior of anything (Ezek. xxviii. 2). The phrase is here used as one which would emphatically indicate the actual burial of Christ.] **30 For even as Jonah became a sign unto the Ninevites, so shall also the Son of man be to this generation.** [Nineveh was the capital of the Assyrian Empire, situated on the Tigris River, and in its day the greatest city of the world. Jonah's preservation was a sign from heaven, because wrought without human instrumentality. The resurrection of Christ was such a sign to the Jews, but rejecting it they continued to seek other signs--I. Cor. i. 22.] **41 The men of Nineveh shall stand up in judgment with this generation, and shall condemn it: for they repented at the preaching of Jonah; and behold, a greater than Jonah is here.** [Literally, repented into the teaching of Jonah. The meaning is that they repented so that they followed the course of life which the preaching prescribed. The phrase, "stand up," refers to the Jewish and Roman custom which required the witness to stand up while testifying in a criminal case. The idea here is that the Ninevites, having improved the lesser advantage or privilege, would condemn the Jews for having neglected the greater. Nineveh's privilege may be counted thus: a sign-accredited prophet preaching without accompanying miracles, and a forty-day period of repentance. In contrast to this the Jewish privileges ran thus: the sign-accredited Son of God preaching, accompanied by miracles, in which many apostles and evangelists participated, a forty-year period in which to repent.] **42 The queen of the south shall rise up in the judgment with this generation, and shall condemn it: {with the men of this generation, and shall condemn them:} for she came from the ends of the earth** [a Hebraism, indicating a great distance] **to**

hear the wisdom of Solomon; and behold, a greater than Solomon is here. [The queen of Sheba is supposed to have been queen of Sabæa, or Arabia Felix, which lies in the southern part of the peninsula between the Red Sea and the Persian Gulf. But Josephus says she was from Ethiopia in Africa. Her testimony will also be based on the compared privileges, which stand thus: notwithstanding the dangers and inconveniences of travel, she came a great distance to be taught of Solomon, but the Jews rejected the teaching of the Son of God, though he brought it to them. The teaching of Solomon related largely to this world, but Christ taught as to the world to come.] **43 But the unclean spirit, when he is gone out of the man, passeth through waterless places** [places which are as cheerless to him as deserts are to man], **seeking rest, and findeth it not.** [Rest is the desire of every creature. Jesus here gives us a graphic description of utter wretchedness.] **and finding none,** **44 Then he saith, I will return into {turn back unto} my house** [he still claimed it as his property] **whence I came out.** **25 And when he is come, he findeth it empty, swept, and garnished.** [It was empty, having no indwelling Spirit, swept of all righteous impressions and good influences, and garnished with things inviting to an evil spirit.] **45 Then** [seeing this inviting condition] **goeth he, and taketh with himself seven other spirits** [to reinforce and entrench himself] **more evil than himself** [while all demons are wicked they are not equally so], **and they enter in and dwell there** [take up their permanent abode there]: **and the last state of that man becometh worse than the first. Even so shall it be also unto this evil generation.** [In the application of this parable, we should bear in mind that it tells of *two* states or conditions experienced by *one* man, and the comparison is between these two states or conditions and not between the condition of the man and other men. Such being the parable, the application of it is plain, for Jesus says, "Even so shall it be unto this evil generation." We are not, therefore, to compare that generation with any previous one, as many do; for such would be contrary to the terms of the parable. It is simply an assertion that the last state of that generation would be worse than the first. The reference is to the continually increasing wickedness of the Jews, which culminated in the dreadful scenes which preceded the destruction of Jerusalem. They were now like a man with one evil spirit; they would then be like a man with seven more demons added, each of which was worse than the original occupant.] **27 And it came to pass, as he said these things, a certain woman out of the multitude lifted up her voice, and said unto him, Blessed is the womb that bare thee, and the breasts which thou didst suck.** [This woman is the first on record to fulfill Mary's prediction (Luke i. 48). It is the only passage in the New Testament which even suggests the idolatry of Mariolatry, but it was far enough from it, being merely a womanly way of expressing admiration for the son by pronouncing blessings upon the mother who was so fortunate as to bear him.] **28 But he said, Yea rather, blessed are they that hear the word of God, and keep it.** [Jesus does not deny the fact that Mary was blessed, but corrects any false idea with regard to her by pointing to the higher honor of being a disciple which was attainable by every one. Mary's blessing as a disciple was greater than her blessing as a mother; her moral and spiritual relation to Jesus was more precious than her maternal. Mary's blessings came through believing God's word (Luke i. 45). To know Christ after the Spirit is more blessed than to know him after the flesh--II. Cor. v. 15, 16; John xvi. 7.] **33 No man, when he hath lighted a lamp, putteth it in a cellar, neither under the bushel, but on the stand, that they which enter in may see the light.** **34 The lamp of thy body is thine eye: when thine eye is single, thy whole body also is full of light; but when it is evil, thy body also is full of darkness.** **35 Look therefore whether the light that is in thee be not darkness.** **36 If therefore thy whole body be full of light, having no part dark, it shall be wholly full of light, as when the lamp with its bright shining doth give thee light.** [This passage given in a slightly varying form is found in the Sermon on the Mount. See page 256. It is here addressed to the Pharisees and reproves them for not using the light (his miracles) which was given them.]

If they had had an eye single to goodness, Christ's light would have enlightened their souls. But their eye was double; they desired wonders and spectacular signs.]

Study Questions:

1. What was the scribes and Pharisees' response to Jesus' argument that He had not cast out demons by Beelzebub?
2. Why might the scribes and Pharisees now seek a sign after Jesus has just finished refuting their assertion that He cast out demons by Beelzebub?
3. Why were the Jews an evil and adulterous generation? How was this reflected by the fact that they sought a sign?
4. What is the only sign that generation would receive?
5. How was Jonah a sign to the Ninevites? How does the sign of Jonah relate to Christ?
6. How was Jesus being in the heart of the earth for three days and three nights a sign to that generation? How is it a sign today?
7. Explain the phrase "three days and three nights." How can it be said that Jesus was in the grave three days and three nights when he was actually in the grave one full day and two full nights?
8. How will the men of Nineveh stand up in judgment with that generation and condemn it?
9. How will the queen of the south rise up in the judgment with that generation and condemn it?
10. Explain the parable of the unclean spirit returning back to his house with seven other unclean spirits more wicked than itself. Apply the parable to that evil and adulterous generation. Apply to today.
11. Who is more blessed than the one who gave birth to Jesus? What does this tell us about faith, obedience, and salvation?
12. Why was Mary more blessed as a disciple of Jesus Christ than as His mother? What does this tell us about worshiping Mary?
13. Explain Jesus' teaching on light and the eye.
 - a. Relate to His teaching in the sermon on the mount
 - b. Relate to that evil and adulterous generation.
 - c. Relate to today.

L.

CHRIST'S TEACHING AS TO HIS MOTHER AND BRETHREN.

(Galilee, same day as the last lesson.)

^aMATT. XII. 46-50; ^bMARK III. 31-35; ^cLUKE VIII. 19-21.

Bible Text:

^a46 While he was yet speaking to the multitudes, behold, his mother and his brethren stood without, seeking to speak to him. ^c19 and there came {^bcome} ^cto him his mother and ^bhis brethren; ^cand they could not come at him for the crowd. ^aand, standing without, they sent unto him, calling him. 32 And the multitude was sitting about him; ^a47 And one said {^bthey say} unto him, ^c20 And it was told him, ^aBehold, thy mother and thy brethren ^bseek for thee. ^cstand without, desiring to see thee. ^aseeking to speak to thee. 48 But he answered {^b33 And he answereth} ^aand said unto him that told him, ^band saith, {^cand said unto them,} ^aWho is my mother? and who are my brethren? ^b34 And looking round on them that sat round about him, ^ahe stretched forth his hand towards his disciples, and said, {^bsaith,} ^aBehold, my mother and my brethren! ^cMy mother and my brethren are these that hear the word of God and do it. ^b35 For whosoever shall do the will of God, ^amy Father who is in heaven, he {^bthe same} is my brother, and sister, and mother.

Bible Text with Commentary:

^a46 While he was yet speaking to the multitudes, behold, his mother and his brethren stood without, seeking to speak to him. [Jesus was in a house, probably at Capernaum--Mark iii. 19; Matt. xiii. 1.] ^c19 and there came {^bcome} ^cto him his mother and ^bhis brethren; ^cand they could not come at him for the crowd. ^aand, standing without, they sent unto him, calling him. 32 And the multitude was sitting about him [We learn at Mark iii. 21, that they came to lay hold of him because they thought that he was beside himself. It was for this reason that they came in a body, for their numbers would enable them to control him. Jesus had four brethren (Matt. xiii. 55). Finding him teaching with the crowd about him, they passed the word in to him that they wished to see him outside. To attempt to lay hold of him in the midst of his disciples would have been rashly inexpedient. The fact that they came with Mary establishes the strong presumption that they were the children of Mary and Joseph, and hence the literal brethren of the Lord. In thus seeking to take Jesus away from his enemies Mary yielded to a natural maternal impulse which even the revelations accorded to her did not quiet. The brethren, too, acted naturally, for they were unbelieving--John vii. 5.]; ^a47 And one said {^bthey say} unto him, ^c20 And it was told him, ^aBehold, thy mother and thy brethren ^bseek for thee. ^cstand without, desiring to see thee. ^aseeking to speak to thee. [This message was at once an interruption and an interference. It assumed that their business with him was more urgent than his business with the people. It merited our Lord's rebuke, even if it had not behind it the even greater presumption of an attempt to lay hold on him.] 48 But he answered {^b33 And he answereth} ^aand said unto him that told him, ^band saith, {^cand said unto them,} ^aWho is my mother? and who are my brethren? ^b34 And looking round on them that sat round about him, ^ahe stretched forth his hand towards his disciples, and said, {^bsaith,} ^aBehold, my mother and my brethren! ^cMy mother and my brethren are these that hear the word of God and do it. ^b35 For

whosoever shall do the will of God, ^amy Father who is in heaven, he {^bthe same} is my brother, and sister, and mother. [In this answer Jesus shows that he brooks no interference on the score of earthly relationships, and explodes the idea of his subserviency to his mother. To all who now call on the "Mother of God," as Mary is blasphemously styled, Jesus answers, as he did to the Jews, "Who is my mother?" Jesus was then in the full course of his ministry as Messiah, and as such he recognized only spiritual relationships. By doing the will of God we become his spiritual children, and thus we become related to Christ. Jesus admits three human relationships--"brother, sister, mother"--but omits the paternal relationship, since he had no Father, save God. It is remarkable that in the only two instances in which Mary figures in the ministry of Jesus prior to his crucifixion, she stands forth reproved by him. This fact not only rebukes those who worship her, but especially corrects the doctrine of her immaculate conception.]

Study Questions:

1. Why might Jesus' mother and brethren have wanted to speak with Jesus? Why did they have to send Him a message?
2. Who is Jesus' mother and brethren? What does this tell us about our relationship with Jesus today?
3. At what point in our obedience to God's will do we become a brother of Jesus Christ?
4. What does Jesus' teaching here tell us about worshiping Mary as the "Mother of God"?

LI.

DINING WITH A PHARISEE, JESUS DENOUNCES THAT SECT.

°LUKE XI. 37-54.

Bible Text:

°37 Now as he spake, a Pharisee asketh him to dine with him: and he went in, and sat down to meat. 38 And when the Pharisee saw it, he marvelled that he had not first bathed himself before dinner. 39 The Lord said unto him, Now ye the Pharisees cleanse the outside of the cup and of the platter; but your inward part is full of extortion and wickedness. 40 Ye foolish ones, did not he that made the outside make the inside also? 41 But give for alms those things which are within; and behold, all things are clean unto you. 42 But woe unto you Pharisees! for ye tithe the mint and rue and every herb, and pass over justice and the love of God: but these ought ye to have done, and not to leave the other undone. 43 Woe unto you Pharisees! for ye love the chief seats in the synagogues, and the salutations in the marketplaces. 44 Woe unto you! for ye are as the tombs which appear not, and the men that walk over *them* know it not. 45 And one of the lawyers answering saith unto him, Teacher, in saying this thou reproachest us also. 46 And he said, Woe unto you lawyers also! for ye load men with burdens grievous to be borne, and ye yourselves touch not the burdens with one of your fingers. 47 Woe unto you! for ye build the tombs of the prophets, and your fathers killed them. 48 So ye are witnesses and consent unto the works of your fathers: for they killed them, and ye build *their tombs*. 49 Therefore also said the wisdom of God, I will send unto them prophets and apostles; and *some* of them they shall kill and persecute; 50 that the blood of all the prophets, which was shed from the foundation of the world, may be required of this generation; 51 from the blood of Abel unto the blood of Zachariah, who perished between the altar and the sanctuary: yea, I say unto you, it shall be required of this generation. 52 Woe unto you lawyers! for ye took away the key of knowledge: ye entered not in yourselves, and them that were entering in ye hindered. 53 And when he was come out from thence, the scribes and the Pharisees began to press upon *him* vehemently, and to provoke him to speak of many things; 54 laying wait for him, to catch something out of his mouth.

Bible Text with Commentary:

°37 Now as he spake, a Pharisee asketh him to dine with him: and he went in, and sat down to meat. [The repast to which Jesus was invited was a morning meal, usually eaten between ten and eleven o'clock. The principal meal of the day was eaten in the evening. Jesus dined with all classes, with publicans and Pharisees, with friends and enemies.] 38 And when the Pharisee saw it, he marvelled that he had not first bathed himself before dinner. [The Pharisee marveled at this because the tradition of the elders required them to wash their hands before eating, and, if they had been in a crowd where their bodies might have been touched by some unclean person, they washed their whole bodies. It was a custom which ministered to pride and self-righteousness.] 39 The Lord said unto him [Our Lord's speech is unsparingly denunciatory. To some it seems strange that Jesus spoke thus in a house where he was an invited guest. But our Lord never suspended the solemn work of reproof out of mere compliment. He was governed by higher laws than those of conventional politeness], Now ye the Pharisees cleanse the outside of the

cup and of the platter; but your inward part is full of extortion and wickedness. 40 Ye foolish ones, did not he that made the outside make the inside also? [Since God made both the inner and the outer, a true reverence for him requires that both parts be alike kept clean.] **41 But give for alms those things which are within; and behold, all things are clean unto you.** [That is, give your inner life, your love, mercy, compassion, etc., to the blessing of mankind, and then your inner purity will make you proof against outward defilement--Matt. xv. 11; Tit. i. 15; Rom. xiv. 4.] **42 But woe unto you Pharisees! for ye tithe mint and rue and every herb, and pass over justice and the love of God: but these ought ye to have done, and not to leave the other undone.** [The Pharisees in paying the tenth part, or tithe, to God, were so exact that they offered the tenth part of the seed even of the spearmint, rue and other small garden herbs, and many contended that the very stalks of these plants should also be tithed. Jesus commends this care about little things, but nevertheless rebukes the Pharisees because they were as careless about big things, such as justice, and the love of God, as they were careful about herb seed. Rue was a small shrub about two feet high, and is said to have been used to flavor wine, and for medicinal purposes.] **43 Woe unto you Pharisees! for ye love the chief seats in the synagogues, and the salutations in the marketplaces.** [They were vainglorious, loving the honors and attentions given by men (John v. 44). They loved on week days to be saluted in the marketplace, and on the Sabbath to sit in the semi-circular row of seats which were back of the lectern, or desk of the reader, and which faced the congregation.] **44 Woe unto you! for ye are as the tombs which appear not, and the men that walk over them know it not.** [According to the Mosaic law, any one who touched a grave was rendered unclean (Num. xix. 16). That they might not touch graves and be made unclean without knowing it, the Jews white-washed their graves and tombs once a year. But Jesus likens a Pharisee to graves which defiled men unawares. Their hypocrisy concealed their true nature, so that men were injured and corrupted by their influence without being aware of it. Jesus pronounces three woes upon the Pharisees for three sins, viz.: 1. Hypocrisy, shown in pretending to be very careful when they were really extremely careless; 2. Vainglory; 3. Corruption of the public morals.] **45 And one of the lawyers answering saith unto him, Teacher, in saying this thou reproachest us also.** [Lightfoot supposes that a scribe was one who copied the law of Moses, while a lawyer expounded the oral law or traditions of the elders. But it is more likely that the terms were used interchangeably. They leaned to the Pharisee party, and hence this one felt the rebuke which Jesus addressed to that party. The scribe intimated that Jesus had spoken hastily, and his speech is a suggestion to Jesus to correct or modify his unguarded words. But Jesus made no mistakes and spoke no hasty words.] **46 And he said, Woe unto you lawyers also! for ye load men with burdens grievous to be borne, and ye yourselves touch not the burdens with one of your fingers.** [We have seen in the traditions with regard to the Sabbath how these Jewish lawyers multiplied the burdens which Moses had placed upon the people. They were careful to lay these burdens upon others, but equally careful not to bear them themselves--no, not even to keep the law of Moses itself--Matt. xxiii. 2, 3.] **47 Woe unto you! for ye build the tombs of the prophets, and your fathers killed them. 48 So ye are witnesses and consent unto the works of your fathers: for they killed them, and ye build their tombs.** [Tombs were usually dug in the rock in the sides of hills or cliffs. To build them therefore was to decorate or ornament the entrance. Though their act in building the sepulchres was a seeming honor to the prophets, God did not accept it as such. A prophet is only truly honored when his message is received and obeyed. The lawyers were not in fellowship with the prophets, but with those who murdered the prophets: hence the Saviour pictures the whole transaction from the killing of the prophets to the building of their sepulchres as *one act* in which all concurred, and of which all were guilty. Abbott gives the words a figurative meaning, thus: your fathers slew the prophets by violence, and you bury them by false teaching.]

49 Therefore also said the wisdom of God, I will send unto them prophets and apostles; and some of them they shall kill and persecute; 50 that the blood of all the prophets, which was shed from the foundation of the world, may be required of this generation [The phrase "wisdom of God" has been very puzzling, for the words spoken by Jesus are not found in any Old Testament book. Among the explanations the best is that which represents Jesus as quoting the trend or tenor of several prophecies such as II. Chron. xxiv. 19-22; xxxvi. 14-16; Prov. i. 20-33. It may, however, be possible that Jesus is here publishing a new decree or conclusion of God, for the words specifically concerned the present generation. If so, Jesus assents to the decree of the Father by calling it the wisdom of God, and the language is kindred to that at Matt. xi. 25, 26]; **51 from the blood of Abel unto the blood of Zachariah, who perished between the altar and the sanctuary: yea, I say unto you, it shall be required of this generation.** [Abel is accounted a prophet because his form of sacrifice prefigured that of Christ. His murder is described at Gen. iv. 1-8, the first historical book of the Bible, while that of Zachariah is described at II. Chron. xxiv. 20-22, the last historical book of the Old Testament. From the record of one, therefore, to the record of the other embraces the entire catalogue of the Old Testament martyrs. Tradition assigns one of the four great sepulchral monuments at the foot of Olivet to Zachariah. That generation sanctioned all the sins of the past and went beyond them to the crucifixion of the Son of God. The best comment on this passage is the parable at Luke xx. 9-16. God made that generation the focus of the world's light and privilege, but the men of that time made it the focus of the world's wickedness and punishment. The punishment began about thirty-seven years later in the war with Rome, which lasted five years and culminated in the destruction of Jerusalem.] **52 Woe unto you lawyers! for ye took away the key of knowledge: ye entered not in yourselves, and them that were entering in ye hindered.** [A true knowledge of the Scriptures was a key which opened the door to the glories of Christ and his kingdom. This the lawyer had given away by teaching not the contents of the book, but the rubbish and trifles of tradition. They did not open the door for themselves, and by their pretentious interference they confused others in their efforts to open it.] **53 And when he was come out from thence, the scribes and the Pharisees began to press upon him vehemently, and to provoke him to speak of many things; 54 laying wait for him, to catch something out of his mouth.** [They plied him with many questions, hoping that they could irritate him into making a hot or hasty answer. For methods used to entrap Jesus see Matt. xxii.]

Study Questions:

1. Who asked Jesus to dinner?
2. At what did the Pharisee marvel?
3. Why were the Pharisees' ceremonial washings unprofitable?
4. What did Jesus teach them regarding cleansing the inside and outside? Explain Luke 11:41.
5. What three woes did Jesus pronounce to the Pharisees? Explain each in relationship to the Pharisees and how they relate to people today.
6. What three woes did Jesus pronounce to the lawyers? Explain each in relationship to the Lawyers and how they relate to people today.
7. When was the blood of the prophets required of that generation?
8. What does the blood of Abel to the blood of Zechariah represent in Luke 11:51?
9. What did the Pharisees do after Jesus completed this teaching? Why?

LII.

CONCERNING HYPOCRISY, WORLDLY ANXIETY,
WATCHFULNESS, AND HIS APPROACHING PASSION.

(Galilee.)

☞LUKE XII. 1-59.

Bible Text:

☞1 In the mean time, when the many thousands of the multitude were gathered together, insomuch that they trod one upon another, he began to say unto his disciples first of all, Beware ye of the leaven of the Pharisees, which is hypocrisy. 2 But there is nothing covered up, that shall not be revealed; and hid, that shall not be known. 3 Wherefore whatsoever ye have said in the darkness shall be heard in the light; and what ye have spoken in the ear in the inner chambers shall be proclaimed upon the housetops. 4 And I say unto you my friends, Be not afraid of them that kill the body, and after that have no more that they can do. 5 But I will warn you whom ye shall fear: Fear him, who after he hath killed hath power to cast into hell; yea, I say unto you, Fear him. 6 Are not five sparrows sold for two pence? and not one of them is forgotten in the sight of God? 7 But the very hairs of your head are all numbered. Fear not: ye are of more value than many sparrows. 8 And I say unto you, Every one who shall confess me before men, him shall the Son of man also confess before the angels of God: 9 but he that denieth me in the presence of men shall be denied in the presence of the angels of God. 10 And every one who shall speak a word against the Son of man, it shall be forgiven him: but unto him that blasphemeth against the Holy Spirit it shall not be forgiven. 11 And when they bring you before the synagogues, and the rulers, and the authorities, be not anxious how or what ye shall answer, or what ye shall say: 12 for the Holy Spirit shall teach you in that very hour what ye ought to say. 13 And one out of the multitude said unto him, Teacher, bid my brother divide the inheritance with me. 14 But he said unto him, Man, who made me a judge or a divider over you? 15 And he said unto them, Take heed, and keep yourselves from all covetousness: for a man's life consisteth not in the abundance of the things which he possesseth. 16 And he spake a parable unto them, saying, The ground of a certain rich man brought forth plentifully: 17 and he reasoned within himself, saying, What shall I do, because I have not where to bestow my fruits? 18 And he said, This will I do: I will pull down my barns, and build greater; and there will I bestow all my grain and my goods. 19 And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, be merry. 20 But God said unto him, Thou foolish one, this night is thy soul required of thee; and the things which thou hast prepared, whose shall they be? 21 So is he that layeth up treasure for himself, and is not rich toward God. 22 And he said unto his disciples, Therefore I say unto you, Be not anxious for *your* life, what ye shall eat; nor yet for your body, what ye shall put on. 23 For the life is more than the food, and the body than the raiment. 24 Consider the ravens, that they sow not, neither reap; which have no store-chamber nor barn; and God feedeth them: of how much more value are ye than the birds! 25 And which of you by being anxious can add a cubit unto the measure of his life? 26 If then ye are not able to do even that which is least, why are ye anxious concerning the rest? 27 Consider the lilies, how they grow: they toil not, neither do they spin; yet I saw unto you, Even Solomon in all his glory was not arrayed like one of these. 28 But

if God doth so clothe the grass in the field, which to-day is, and to-morrow is cast into the oven; how much more *shall he clothe* you, O ye of little faith? 29 And seek not ye what ye shall eat, and what ye shall drink, neither be ye of doubtful mind. 30 For all these things do the nations of the world seek after: but your Father knoweth that ye have need of these things. 31 Yet seek ye his kingdom, and these things shall be added unto you. 32 Fear not, little flock; for it is your Father's good pleasure to give you the kingdom. 33 Sell that which ye have, and give alms; make for yourselves purses which wax not old, a treasure in the heavens that faileth not, where no thief draweth near, neither moth destroyeth. 34 For where your treasure is, there will your heart be also. 35 Let your loins be girded about, and your lamps burning; 36 and be ye yourselves like unto men looking for their lord, when he shall return from the marriage feast; that, when he cometh and knocketh, they may straightway open unto him. 37 Blessed are those servants, whom the lord when he cometh shall find watching: verily I say unto you, that he shall gird himself, and make them sit down to meat, and shall come and serve them. 38 And if he shall come in the second watch, and if in the third, and find *them* so, blessed are those *servants*. 39 But know this, that if the master of the house had known in what hour the thief was coming, he would have watched, and not have left his house to be broken through. 40 Be ye also ready: for in an hour that ye think not the Son of man cometh. 41 And Peter said, Lord, speakest thou this parable unto us, or even unto all? 42 And the Lord said, Who then is the faithful and wise steward, whom his lord shall set over his household, to give them their portion of food in due season? 43 Blessed is that servant, whom his lord when he cometh shall find so doing. 44 Of a truth I say unto you, that he will set him over all that he hath. 45 But if that servant shall say in his heart, My lord delayeth his coming; and shall begin to beat the menservants and the maidservants, and to eat and drink, and to be drunken; 46 the lord of that servant shall come in a day when he expecteth not, and in an hour when he knoweth not, and shall cut him asunder, and appoint his portion with the unfaithful. 47 And that servant, who knew his lord's will, and made not ready, nor did according to his will, shall be beaten with many *stripes*; 48 but he that knew not, and did things worthy of stripes, shall be beaten with few *stripes*. And to whomsoever much is given, of him shall much be required: and to whom they commit much, of him will they ask the more. 49 I came to cast fire upon the earth; and what do I desire, if it is already kindled? 50 But I have a baptism to be baptized with; and how am I straitened till it be accomplished! 51 Think ye that I am come to give peace in the earth? I tell you, Nay; but rather division: 52 for there shall be from henceforth five in one house divided, three against two, and two against three. 53 They shall be divided, father against son, and son against father; mother against daughter, and daughter against her mother; mother in law against her daughter in law, and daughter in law against her mother in law. 54 And he said to the multitudes also, When ye see a cloud rising in the west, straightway ye say, There cometh a shower; and so it cometh to pass. 55 And when ye see a south wind blowing, ye say, There will be a scorching heat; and it cometh to pass. 56 Ye hypocrites, ye know how to interpret the face of the earth and the heaven; but how is it that ye know not how to interpret this time? 57 And why even of yourselves judge ye not what is right? 58 For as thou art going with thine adversary before the magistrate, on the way give diligence to be quit of him; lest haply he drag thee unto the judge, and the judge shall deliver thee to the officer, and the officer shall cast thee into prison. 59 I say unto thee, Thou shalt by no means come out thence, till thou have paid the very last mite.

Bible Text with Commentary:

1 In the mean time [that is, while these things were occurring in the Pharisee's house], **when the many thousands of the multitude were gathered together, insomuch that they trod one upon another** [in their eagerness to get near enough to Jesus to see and hear], **he began to say unto his disciples first of all** [that is, as the first or most appropriate lesson], **Beware ye of the leaven of the Pharisees, which is hypocrisy.** [This admonition is the key to the understanding of the principal part of the sermon which follows. The spirit of Phariseeism was one which sought the honor of men, and feared men rather than God. It was a spirit which yielded to public opinion, and, though seemingly very religious, was really devoid of all true loyalty to God. There were trials and persecutions ahead of Christ's followers in which no Pharisaic spirit could survive. The spirit of hypocrisy works in two ways: it causes the bad man to hide his badness for fear of the good man, and the good man to hide his goodness for fear of the bad man. It is this latter operation against which Jesus warns, and the folly of which he shows.] **2 But there is nothing covered up, that shall not be revealed; and hid, that shall not be known.** **3 Wherefore whatsoever ye have said in the darkness shall be heard in the light; and what ye have spoken in the ear in the inner chambers shall be proclaimed upon the housetops.** [Many fearing the storm of persecution which was soon to come upon the disciples would attempt to conceal their faith, but the attempt would be vain, for one could not even trust his own family (verses 51-53) to keep silent about what was said even in the inner chambers of the home. Bold speech would be best. The flat tops of Eastern houses were places from whence public proclamations were made.] **4 And I say unto you my friends, Be not afraid of them that kill the body, and after that have no more that they can do.** **5 But I will warn you whom ye shall fear: Fear him, who after he hath killed hath power to cast into hell; yea, I say unto you, Fear him.** [It would be a time of fear, but the fear of God must dominate the fear of man. The fear of God should cause them to speak out, though the fear of man bade them be silent--Acts iv. 18-21.] **6 Are not five sparrows sold for two pence? and not one of them is forgotten in the sight of God?** [The Roman *as* here rendered penny, was worth about four-fifths of a cent. Two sparrows were sold for a penny (Matt. x. 29). For two pennies, an extra one was thrown into the bargain, yet even it, so valueless, was not forgotten of God.] **7 But the very hairs of your head are all numbered. Fear not: ye are of more value than many sparrows.** [These words assured them that whatever they might be called upon to undergo they would be at all times the objects of God's special care and providence.] **8 And I say unto you, Every one who shall confess me before men, him shall the Son of man also confess before the angels of God: 9 but he that denieth me in the presence of men shall be denied in the presence of the angels of God.** [These words were intended to strengthen those who loved honor or feared disgrace. If the disgrace of being cast out of the synagogue tempted them to deny Christ, or the honors given by their fellow-men seemed too precious to be sacrificed for Christ's sake, they were to remember that the confession or denial of Jesus involved eternal honor or disgrace in the presence of the angelic host.] **10 And every one who shall speak a word against the Son of man, it shall be forgiven him: but unto him that blasphemeth against the Holy Spirit it shall not be forgiven.** [Persecution would urge them to blasphemy (Acts xxvi. 11). In his hour of trial a disciple must remember the tender compassion of the Master against whom he is urged to speak, and the extreme danger of passing beyond the line of forgiveness in his blasphemy. For blasphemy against the Holy Spirit see page 303.] **11 And when they bring you before the synagogues, and the rulers, and the authorities, be not anxious how or what ye shall answer, or what ye shall say: 12 for the Holy Spirit shall teach you in that very hour what ye ought to say.** [The captive disciple planning his defense would be tempted to attempt hypocritical concealment or dissimulation. To prevent this, Jesus admonishes his hearers to rely upon the

Holy Spirit for their utterance at such times. How fully such reliance was honored is shown in the apology of Stephen before the Sanhedrin, in Peter's defense before that tribunal, and in Paul's justifications of his course, both before Felix and Agrippa.] **13 And one out of the multitude said unto him, Teacher, bid my brother divide the inheritance with me.** [Some one in the multitude, seeing the authority and justice of Jesus, thought it would be wise to appeal to him to assist him in getting his brother to rightly divide the inheritance.] **14 But he said unto him, Man, who made me a judge or a divider over you?** [Jesus laid down the general laws of justice and generosity, but he did not enforce these laws by any other power than love (John xiv.). If love toward Jesus did not move this brother to rightly divide the inheritance, the injured party must look to the state and not to Jesus for assistance.] **15 And he said unto them, Take heed, and keep yourselves from all covetousness** [Jesus made the incident the text for an admonition. Covetousness made one brother say, "Divide," and the other one say, "No, I will not;" so Jesus warned against covetousness]: **for a man's life consisteth not in the abundance of the things which he possesseth.** [A man's goods are no part of his life, and so they can not preserve it. It is lengthened or shortened, blessed or cursed, at the decree of God. Covetousness is an inordinate desire for earthly possession. Though all ages have committed it, it is the besetting sin of our time. A clear view of the limitations of the power of property quenches covetousness; and Jesus gives such a view in the following parable.] **16 And he spake a parable unto them, saying, The ground of a certain rich man brought forth plentifully** [This man's sin was not theft or extortion. His wealth came to him honestly as a blessing from God]: **17 and he reasoned within himself, saying** [his words betray his sin--his covetousness], **What shall I do, because I have not where to bestow my fruits?** **18 And he said, This will I do: I will pull down my barns, and build greater; and there will I bestow all my grain and my goods.** **19 And I will say to my soul, Soul, thou hast much goods** [Prov. i. 32] **laid up for many years; take thine ease, eat, drink, be merry.** [It is a short speech, but it reveals character. The man's selfishness is shown in that he uses the pronoun "I" six times and says nothing of any one else. His covetous love of possessions is shown by the word "my," which he uses five times. Compare his words with those of Nabal at I. Sam. xxv. 11. In his speech to his soul he asserts his trust that his "abundance" is a guarantee of "many years" of happy life; but it did not guarantee one day. The Eastern barn is a pit or dry cistern built underground with an opening at the top. These the man proposed to enlarge by pulling down the walls or sides and extending them.] **20 But God said unto him** [God may be represented as saying what he does], **Thou foolish one** [His folly was shown in several ways: 1. He hoarded his goods instead of using them for his fellow-men; 2. Ownership of goods deceived him into thinking that he owned time also; 3. He thought to satisfy the hunger of the soul with the food of the body; 4. In commanding his soul in such a way as to show that he forgot that God could command it also], **this night is thy soul required of thee** [the man said "many years," but God said "this night"]; **and the things which thou hast prepared, whose shall they be?** [Death generally scatters possessions broadcast (Ps. xxxix. 6; Eccl. ii. 18, 19). For an echo of these words see Jas. iv. 13-15.] **21 So is he that layeth up treasure for himself, and is not rich toward God.** [To be rich in character is to be rich toward God. But we may be rich towards him by making him the repository of our hopes and expectations.] **22 And he said unto his disciples, Therefore I say unto you, Be not anxious for your life, what ye shall eat; nor yet for your body, what ye shall put on.** **23 For the life is more than the food, and the body than the raiment.** **24 Consider the ravens, that they sow not, neither reap; which have no store-chamber nor barn; and God feedeth them: of how much more value are ye than the birds!** **25 And which of you by being anxious can add a cubit unto the measure of his life?** **26 If then ye are not able to do even that which is least, why are ye anxious concerning the rest?** [If you can not add one little moment to your

life, why should you be anxious about the smaller concerns of property?] **27 Consider the lilies, how they grow: they toil not, neither do they spin; yet I saw unto you, Even Solomon in all his glory [Song iii. 6-11] was not arrayed like one of these. 28 But if God doth so clothe the grass in the field, which to-day is, and to-morrow is cast into the oven; how much more shall he clothe you, O ye of little faith? 29 And seek not ye what ye shall eat, and what ye shall drink, neither be ye of doubtful mind. 30 For all these things do the nations of the world seek after: but your Father knoweth that ye have need of these things. 31 Yet seek ye his kingdom, and these things shall be added unto you.** [This passage from verses 22 to 31 (excepting verse 26) will be found almost verbatim at Matt. vi. 25-33. See pages 257-259.] **32 Fear not, little flock; for it is your Father's good pleasure to give you the kingdom. 33 Sell that which ye have, and give alms; make for yourselves purses which wax not old, a treasure in the heavens that faileth not, where no thief draweth near, neither moth destroyeth. 34 For where your treasure is, there will your heart be also.** [The latter part of this section will be found at Matt. vi. 20, 21. See page 256. The original for the words "little flock" is a double diminutive, indicating at once the extreme smallness of the band of disciples, and also the tenderness of the Master for them. They are exhorted to remember that they are the heirs of the heavenly kingdom, and that their treasures are there. They are told to sell their possessions and give, because their official position in the kingdom at that time required it. Compare I. Cor. vii. 36. Purses were bound to the girdles, so that if a hole wore in them, their contents were lost. Having discussed the folly of amassing and trusting in earthly riches, and the wisdom of trusting in God and amassing heavenly riches, Jesus passes to a new theme; viz.: a watchful service and its rewards. He may have been led into this theme by some interruption, such as that given at verse 13 or that at verse 41, or it may have been suggested to him by his own words about the little flock and the kingdom. The kingdom was not to come in a day, and the little flock must watch patiently and serve faithfully before his coming--Luke xix. 11-13.] **35 Let your loins be girded about** [the long Oriental robe had to be lifted up and girded at the waist before the feet could step quickly--I. Kings xviii. 46], **and your lamps burning** [this was needful; for Oriental weddings take place at night]; **36 and be ye yourselves like unto men looking for their lord, when he shall return from the marriage feast; that, when he cometh and knocketh, they may straightway open unto him.** [Thus honoring him by a speedy welcome.] **37 Blessed are those servants, whom the lord when he cometh shall find watching: verily I say unto you, that he shall gird himself, and make them sit down to meat, and shall come and serve them.** [The apostles had a foretaste of this honor on the evening of the last Passover--John xiii. 4, 5.] **38 And if he shall come in the second watch, and if in the third, and find them so, blessed are those servants.** [Originally the Jews had three watches (Lam. ii. 19; Judg. vii. 19; I. Sam. xi. 11); but, following the Romans, they now had four watches. The second and third watches lasted from 9 P. M. to 3 A. M. The first watch is not mentioned because the marriage took place in it, and the fourth is not mentioned because in the latter part of it the day dawns and the virtue of watching was over--Luke xiii. 35.] **39 But know this, that if the master of the house had known in what hour the thief was coming, he would have watched, and not have left his house to be broken through.** [Jesus here illustrates watchfulness by a second figure. To some the coming of Jesus will be like that of a master whom they have served more or less faithfully. To others his coming will seem like that of a plunderer who comes in suddenly and deprives them of all they have. The Oriental houses were mostly made of mud or sun-dried bricks. Hence it was so easy to dig a hole in the wall that the thief preferred to enter that way rather than to break open the door.] **40 Be ye also ready: for in an hour that ye think not the Son of man cometh.** [These words of warning confront every generation.] **41 And Peter said, Lord, speakest thou this parable unto us, or even unto all?** [Peter wished to know if the

exhortation to watchfulness applied merely to the apostles or to all who heard.] **42 And the Lord said, Who then is the faithful and wise steward, whom his lord shall set over his household, to give them their portion of food in due season? 43 Blessed is that servant, whom his lord when he cometh shall find so doing.** [The answer of Jesus shows that he especially addressed the disciples, for a steward is distinct from the household. On him the whole burden and care of the domestic establishment rested. Thus Jesus showed that he meant the disciples, yet did not exclude any who heard from profiting by his discourse. Fidelity is the first requisite in a steward, and wisdom is the second. All Christians are stewards; preachers, elders, Sunday-school teachers, etc., are stewards of place and office. Rich men, fathers, etc., are stewards of influence and possessions.] **44 Of a truth I say unto you, that he will set him over all that he hath.** [As Pharaoh exalted Joseph--Gen. xxxix. 4; xli. 39-41.] **45 But if that servant shall say in his heart, My lord delayeth his coming; and shall begin to beat the menservants and the maidservants, and to eat and drink, and to be drunken; 46 the lord of that servant shall come in a day when he expecteth not, and in an hour when he knoweth not, and shall cut him asunder, and appoint his portion with the unfaithful.** [Cutting asunder was a punishment prevalent among ancient nations (II. Sam. xii. 31; Dan. ii. 5; Heb. xi. 37). The definite punishment is part of the drapery of the parable, and does not necessarily indicate the exact nature of the punishment which will be inflicted upon the wicked.] **47 And that servant, who knew his lord's will, and made not ready, nor did according to his will, shall be beaten with many stripes; 48 but he that knew not, and did things worthy of stripes, shall be beaten with few stripes. And to whomsoever much is given, of him shall much be required: and to whom they commit much, of him will they ask the more.** [The greater the powers and opportunities entrusted to us, the larger the service which the Lord requires of us. Ignorance does not entirely excuse, for we are stewards, and it is the steward's duty to know his master's will. There is a guilt of ignorance as well as of transgression. The parable pointed to those who listened with delight to Jesus, but were careless about knowing his meaning. With the forty-ninth verse Jesus passes on to set forth the severe tests to which the fidelity and vigilance of his disciples would be subjected in the times upon which they were about to enter.] **49 I came to cast fire [a firebrand] upon the earth; and what do I desire, if it is already kindled?** [The object of Christ's coming was to rouse men to spiritual conflict, to kindle a fire in the public mind which would purify the better part and destroy the worse. But the burning of this fire would excite men and stir up their passions and cause division and discord. The opposition of the Pharisees showed that this fire was already kindled. What therefore was left for Jesus to desire? His work as a teacher was practically accomplished. But there remained for him yet his duty as priest to offer himself as a sacrifice for the world's sin. To this work, therefore, he glances briefly forward.] **50 But I have a baptism to be baptized with [a flood of suffering; that is, the agony of the cross]; and how am I straitened [distressed, perplexed] till it be accomplished!** [The language here is broken, indicating the strong emotion of him who spoke it.] **51 Think ye that I am come to give peace in the earth? I tell you, Nay; but rather division: 52 for there shall be from henceforth five in one house divided, three against two, and two against three. 53 They shall be divided, father against son, and son against father; mother against daughter, and daughter against her mother; mother in law against her daughter in law, and daughter in law against her mother in law.** [Jesus here shows the hard plight of the disciple. If he were the young son he would find his father against him, and if he were the aged father he would be persecuted by the boy whom he had raised. Jesus came to conquer a peace by overcoming evil with good; a conflict in which the good must always suffer. His warfare was not, as the people supposed, a struggle against the heathen, but against the evil within them and around them. So long as evil abounded, these unhappy divisions would last.] **54 And he said to the multitudes also, When ye see**

a cloud rising in the west [the Mediterranean Sea lay in that quarter, and rains came from thence], **straightway ye say, There cometh a shower; and so it cometh to pass.** **55 And when ye see a south wind blowing, ye say, There will be a scorching heat; and it cometh to pass.** [The south winds of Palestine blew from the equator, crossed the intervening deserts and wildernesses, and were distressingly hot.] **56 Ye hypocrites, ye know how to interpret the face of the earth and the heaven; but how is it that ye know not how to interpret this time?** [That is, this period which began with the ministry of John the Baptist. They could at once read the signs of nature so as to declare what kind of storm was coming. But with the political storm arising out of conflict with Rome impending over them, and with the spiritual storm which the teaching of Christ was bringing upon them, about to burst, they stood still in ignorant indifference, and made no provision for the times of trouble.] **57 And why even of yourselves judge ye not what is right?** [They had the warnings of both John and Jesus about matters and conditions which were so plain that they should have been able to see them without any warning whatever.] **58 For as thou art going with thine adversary before the magistrate, on the way give diligence to be quit of him; lest haply he drag thee unto the judge, and the judge shall deliver thee to the officer, and the officer shall cast thee into prison.** **59 I say unto thee, Thou shalt by no means come out thence, till thou have paid the very last mite.** [A mite (*lepton*,) was their smallest coin, being worth about two mills. For notes on this passage, see Matt. v. 25, 26, pages 239, 240. The passage here is an appeal to the people to avert the coming disasters. The Jewish rulers looked upon Jesus as their adversary. Accepting their valuation of him, Jesus counseled them to come to terms with him before it is too late.]

Study Questions:

1. Where was Jesus? How many people were there?
2. To whom did Jesus address this sermon (Lk. 12:1, 41)?
3. What was the leaven of the Pharisees? Why should the disciple beware of the leaven?
4. In what way was hypocrisy the leaven of the Pharisees? How is hypocrisy the leaven of religious error today?
5. Whom should we fear and whom should we not fear? Why?
6. Why is it necessary to fear God and not man to avoid being deceived by the leaven of false religious doctrines?
7. Explain the allegory of the sparrow and the hairs of our heads. What do these teach us about:
 - a. God?
 - b. dealing with the leaven of false religions?
 - c. fearing God and not fearing man?
8. How do we confess or deny Jesus before men?
 - a. What will Jesus do if we confess Him before men?
 - b. What will Jesus do if we deny Him before men?
 - c. What does confessing and denying Jesus have to do with the things Jesus had previously taught in the sermon? How do these things relate to us today?
9. What will happen if we speak against Jesus or if we blaspheme the Holy Spirit?
 - a. What is the significance of this teaching within the context of this sermon?
10. Why should the disciples not be anxious when brought before the synagogue, rulers, or authorities? Give examples.

11. What was Jesus' response to the man who asked Jesus to command his brother to divide the inheritance with him? What was Jesus' warning concerning covetousness?
12. Explain the parable of the rich man. What does the parable teach about covetousness? What additional lessons can we glean from the parable?
 - a. Why was the rich man foolish? Make application to people living today.
13. What lessons did Jesus teach His disciples from the parable of the rich man (Luke 12:22-40)? How does each relate to the parable and how does it apply to us today?
 - a. In Luke 12:32, Jesus uses the term "little flock." What is the significance of this term as Jesus was teaching His disciples in the presence of many thousands?
 - b. Explain the two figures Jesus sets forth to exemplify watchfulness (Lk. 12:35-40). What do we learn about watchfulness from the two examples?
14. What was Peter's question about the parable of the rich man?
15. To whom did the parable apply? Explain.
16. What is the overall lesson applicable to all men in Luke 12:42-46? Explain.
17. Explain Luke 12:47-48. How does it relate to the Lord's judgment of people living today?
18. In what way did Jesus cast fire upon the earth (Lk. 12:49)?
 - a. What baptism did Jesus yet have to be baptized with (Lk. 12:50)? How did that baptism relate to casting fire on the earth?
19. Did Jesus come to earth to grant peace or cause division? Explain.
 - a. How does this relate to us in our personal relationships today?
 - b. When we teach the gospel today, will we grant peace or cause division? Why?
20. Why were the Jews hypocrites for not properly interpreting the time in which they lived (Lk. 12:54-56)?
 - a. Is this applicable to people today? Explain.
21. Explain Lk. 12:57-59 in light of the whole sermon.
 - a. Is this applicable to people today? Explain.

LIII. REPENTANCE ENJOINED. PARABLE OF THE BARREN FIG-TREE.

☞LUKE XIII. 1-9.

Bible Text:

☞1 Now there were some present at that very season who told him of the Galilaeans, whose blood Pilate had mingled with their sacrifices. 2 And he answered and said unto them, Think ye that these Galilaeans were sinners above all the Galilaeans, because they have suffered these things? 3 I tell you, Nay: but, except ye repent, ye shall all in like manner perish. 4 Or those eighteen, upon whom the tower in Siloam fell, and killed them, think ye that they were offenders above all the men that dwell in Jerusalem? 5 I tell you, Nay: but, except ye repent, ye shall all likewise perish. 6 And he spake this parable; A certain man had a fig tree planted in his vineyard; and he came seeking fruit thereon, and found none. 7 And he said unto the vinedresser, Behold, these three years I come seeking fruit on this fig tree, and find none: cut it down; why doth it also cumber the ground? 8 And he answering saith unto him, Lord, let it alone this year also, till I shall dig about it, and dung it: 9 and if it bear fruit henceforth, well: and if not, thou shalt cut it down.

Bible Text with Commentary:

☞1 Now there were some present at that very season [At the time when he preached about the signs of the times, etc. This phrase, however, is rather indefinite--Matt. xii. 1; xiv. 1] **who told him of the Galilaeans, whose blood Pilate had mingled with their sacrifices. 2 And he answered and said unto them, Think ye that these Galilaeans were sinners above all the Galilaeans, because they have suffered these things? 3 I tell you, Nay: but, except ye repent, ye shall all in like manner perish.** [While Jesus spoke, certain ones came to him bearing the news of a barbaric act of sacrilegious cruelty committed by Pilate. It may have been told to Jesus by enemies who hoped to ensnare him by drawing from him a criticism of Pilate. But it seems more likely that it was told to him as a sample of the corruption and iniquity of the times. The Jews ascribed extraordinary misfortunes to extraordinary criminality. Sacrifice was intended to cleanse guilt. How hopeless, therefore, must their guilt be who were punished at the very times when they should have been cleansed! But the Jews erred in thus interpreting the event. Quantity of individual sin can not safely be inferred from the measure of individual misfortune. It was true that the Galilæans suffered because of sin, for all suffering is the result of sin. But it was not true that the suffering was a punishment for unusual sinfulness. Our suffering is often due to the general sin of humanity--the sin of the whole associate body of which we are a part. History, of course, says nothing of Pilate's act here mentioned. Pilate's rule was marked by cruelty towards Jews, and contempt for their religious views and rites.] **4 Or those eighteen, upon whom the tower in Siloam fell, and killed them, think ye that they were offenders above all the men that dwell in Jerusalem? 5 I tell you, Nay: but, except ye repent, ye shall all likewise perish.** [Of this instance, also, there is no other historic mention. It, too, was a small incident among the accidents of the day. The pool of Siloam lies near the southeast corner of Jerusalem, at the entrance of the Tyropæan village which runs up between Mt. Zion

and Moriah. The modern village of Siloam probably did not exist at that time. What tower this was is not known. As the city wall ran through the district of that fountain, it may possibly have been one of the turrets of that wall. This instance presents a striking contrast to the slaughter of which they had told him, for it was, 1. Inflicted upon the inhabitants of Jerusalem; and 2. It came upon them as an act of God. And Jesus therefore concludes that all shall likewise perish, he pronounces upon the entire people--Jews and Galilæan alike--a punishment made certain by the decree of God. It is significant that the Jewish people did, as a nation, perish and lie buried under the falling walls of their cities, and the debris of their temple, palaces and houses. But the word "likewise" is not to be pressed to cover this fact.] **6 And he spake this parable** [this parable is closely connected with verses 3 and 5 of this chapter, and verses 58 and 59 of the preceding chapter]; **A certain man had a fig tree planted in his vineyard; and he came seeking fruit thereon, and found none. 7 And he said unto the vinedresser, Behold, these three years I come seeking fruit on this fig tree, and find none: cut it down; why doth it also cumber the ground?** [It cumbered the ground by occupying ground which the vines should have had, and by interfering with their light by its shade, which is very dense.] **8 And he answering saith unto him, Lord, let it alone this year also, till I shall dig about it, and dung it** [a common method of treating the fig-tree to induce fruitfulness]: **9 and if it bear fruit henceforth, well: and if not, thou shalt cut it down.** [In this parable Jesus likened his hearers to a fig-tree planted in a choice place--a vineyard, the odd corners of which are still used as advantageous spots for fig-trees. There is no emphasis on the number three, and no allusion to the national history of the Jews, as some suppose. It simply means that a fig-tree's failure to bear for three years would justify its being cut down. Those to whom Jesus spoke had been called to repentance by the preaching both of John and of Jesus, and had ample time and opportunity to bring forth the fruits of repentance, and deserved to be destroyed; but they would still be allowed further opportunity.]

Study Questions:

1. Define, "repent."
2. What does Jesus teach us about repentance in Luke 13:1-4?
 - a. Does God allow catastrophic events to plague sinful people and not plague righteous people?
 - b. If a person is not plagued by catastrophic events, is he a righteous person?
 - c. Does God view all sin as equally damning?
3. Explain the parable of the fig tree. What does it teach us about repentance and perishing?

LIV.

THE FIRST GREAT GROUP OF PARABLES.

(Beside the Sea of Galilee.)

Subdivision A.

INTRODUCTION.

^aMATT. XIII. 1-3; ^bMARK IV. 1, 2; ^cLUKE VIII. 4.

Bible Text:

^a1 On that day went Jesus out of the house, and sat by the sea side. ^b1 And again he began to teach by the sea side. And there is {^awere} ^bgathered unto him a very great multitude, {^agreat multitudes,} ^bso that he entered into a boat, and sat in the sea; and all the multitude ^astood on the beach. ^bwere by the sea on the land. ^c4 And when a great multitude came together, and they of every city resorted unto him, he spake by a parable: ^a3 And he spake to them many things ^b2 And he taught them many things in parables, and said unto them in his teaching, {^asaying,} ^b3 Hearken:

Bible Text with Commentary:

^a1 On that day went Jesus out of the house [It is possible that Matthew here refers to the house mentioned at Mark iii. 20. If so, the events in Sections XLVIII.-LVI. all occurred on the same day. There are several indications in the gospel narratives that this is so], **and sat by the sea side. ^b1 And again he began to teach by the sea side.** [By the Sea of Galilee.] **And there is {^awere} ^bgathered unto him a very great multitude, {^agreat multitudes,} ^bso that he entered into a boat, and sat in the sea** [that the multitudes might be better able to see and hear him]; **and all the multitude ^astood on the beach. ^bwere by the sea on the land. ^c4 And when a great multitude came together, and they of every city resorted unto him, he spake by a parable: ^a3 And he spake to them many things ^b2 And he taught them many things in parables, and said unto them in his teaching, {^asaying,} ^b3 Hearken** [While Jesus had used parables before, this appears to have been the first occasion when he strung them together so as to form a discourse. Parable comes from the Greek *paraballo*, which means, "I place beside" in order to compare. It is the placing of a narrative describing an ordinary event in natural life beside an implied spiritual narrative for the purpose of illustrating the spiritual.]

Study Questions:

1. Out of what house did Jesus come?
2. Where did Jesus go and what did He do?
3. Who came to Jesus to hear Him teach?
4. Define, "parable."

LIV.

THE FIRST GREAT GROUP OF PARABLES.

(Beside the Sea of Galilee.)

Subdivision B.

PARABLE OF THE SOWER.

^aMATT. XIII. 3-23; ^bMARK IV. 3-25; ^cLUKE VIII. 5-18.

Bible Text:

^aBehold, ^c5 The sower went forth to sow his seed: ^b4 and it came to pass, as he sowed, some seed {^aseeds} fell by the way side, ^cand it was trodden under foot, and the birds of the heaven ^acame and ^cdevoured it. {^athem:} ^b5 And other {^aothers} fell upon the rocky places, ^con the rock; ^bwhere it {^athey} ^bhad not much earth; and straightway it {^athey} ^bsprang up, because it {^athey} ^bhad no deepness of earth: 6 and when the sun was risen, it was {^athey were} ^bscorched; and because it {^athey} ^bhad no root, it {^athey} withered away. ^cand as soon as it grew, it withered away, because it had no moisture. ^b7 And other {^aothers} ^bfell among {^aupon ^camidst} ^bthe thorns, and the thorns grew up, ^cwith it, ^band choked it, {^athem:} ^band it yielded no fruit. 8 And others {^cother} ^bfell into {^aupon} ^bthe good ground, ^cand grew, and brought forth a hundredfold, ^band yielded fruit, growing up and increasing; and brought forth, thirtyfold, and sixtyfold, and a hundredfold. {^asome a hundredfold, some sixty, some thirty.} ^cAs he said these things, he cried, ^b9 And he said, ^a9 He that {^bWho} hath ears to hear, let him hear. 10 And when he was alone, ^athe disciples came, ^bthey that were about him with the twelve ^c9 and his disciples ^basked him of the parables. ^cwhat this parable might be. ^aand said unto him, Why speakest thou unto them in parables? 11 And he answered and said unto them, Unto you it is given to know the mysteries {^bis given the mystery} ^aof the kingdom of heaven, {^bof God:} ^abut to them ^cthe rest ^ait is not given. ^cin parables; ^bunto them that are without, all things are done in parables. ^a12 For whosoever hath, to him shall be given, and he shall have abundance: but whosoever hath not, from him shall be taken away even that which he hath. 13 Therefore speak I to them in parables; ^b12 that seeing they may see, and not perceive; and hearing they may hear, and not understand; {^cthat seeing they may not see, and hearing they may not understand.} ^abecause seeing they see not, and hearing they hear not, neither do they understand. ^blest haply they should turn again, and it should be forgiven them. ^a14 And unto them is fulfilled the prophecy of Isaiah, which saith, By hearing ye shall hear, and shall in no wise understand; And seeing ye shall see, and shall in no wise perceive: 15 For this people's heart is waxed gross, And their ears are dull of hearing, And their eyes they have closed; Lest haply they should perceive with their eyes, And hear with their ears, And understand with their heart, And should turn again, and I should heal them. 16 But blessed are your eyes, for they see; and your ears, for they hear. 17 For verily I say unto you, that many prophets and righteous men desired to see the things which ye see, and saw them not; and to hear the things which ye hear, and heard them not. ^b13 And he saith unto them, Know ye not this parable? and how shall ye know all the parables? ^a18 Hear then ye the parable of the sower. ^c11 Now the parable is this: The seed is the word of God. ^b14 The sower soweth the word. 15 And these {^cthose} ^bby the way side, where the word is sown; ^care they that have heard; ^band when they have

heard, ^cthen ^bstraightway cometh Satan, ^cthe devil, and taketh away the word from their heart, ^bwhich hath been sown in them. ^cthat they may not believe and be saved. ^a19 When any one heareth the word of the kingdom, and understandeth it not, *then* cometh the evil *one*, and snatcheth away that which hath been sown in his heart. This is he that was sown by the way side. ^b16 And these {^cthose} ^bin like manner are they that are sown upon the rocky *places*, {^crock} ^bwho, when they have heard the word, straightway receive it {^cthe word} with joy; ^b17 and they {^cthese} ^bhave no root in themselves, but endure {^cwho believe} for a while; ^bthen, when tribulation or persecution ariseth because of the word, straightway they stumble. ^cand in time of temptation fall away. ^a20 And he that was sown upon the rocky places, this is he that heareth the word, and straightway with joy receiveth it; ^b21 yet hath he not root in himself, but endureth for a while; and when tribulation or persecution ariseth because of the word, straightway he stumbleth. ^b18 And others are they that are sown {^cwhich fell} among the thorns, these are they that have heard, ^bthe word, ^cand as they go on their way ^bthe cares of the world, and the deceitfulness of riches, and the lusts of other things entering in, choke the word, and it becometh unfruitful. ^cthey are choked with cares and riches and pleasures of *this* life, and bring no fruit to perfection. ^a22 And he that was sown among the thorns, this is he that heareth the word; and the care of this world, and the deceitfulness of riches, choked the word, and he becometh unfruitful. ^b20 And those are they that were sown upon {^c15 And that in} the good ground; these are such as in an honest and good heart, having heard {^bhear} ^cthe word, hold it fast, ^band accept it, and bear ^cand bring forth fruit with patience. ^bthirtyfold, and sixtyfold, and a hundredfold. ^a23 And he that was sown upon the good ground, this is he that heareth the word, and understandeth it; who verily beareth fruit, and bringeth forth, some a hundredfold, some sixty, some thirty. ^b21 And he said unto them, Is the lamp brought to be put under the bushel, or under the bed, *and* not to be put on the stand? ^c16 And no man, when he hath lighted a lamp, covereth it with a vessel, or putteth it under a bed; but putteth it on a stand, that they that enter in may see the light. ^b22 For there is nothing hid, save that it should be manifested; {^cthat shall not be made manifest;} ^bneither was *anything* made secret, but that it should come to light. {^cthat shall not be known and come to light.} ^b23 If any man hath ears to hear, let him hear. ^b24 And he said unto them, ^cTake heed therefore how {^bwhat} ye hear: with what measure ye mete it shall be measured unto you; and more shall be given unto you. ^cfor whosoever {^bhe that} hath, to him shall be given: ^cand whosoever {^bhe that} hath not, from him shall be taken away even that which he hath. {^cwhich he thinketh he hath.}

Bible Text with Commentary:

^aBehold, ^c5 The sower went forth to sow his seed [Orientals live in cities and towns. Isolated farmhouses are practically unknown. A farmer may therefore live several miles from his field, in which case he literally "goes forth" to it]: ^b4 and it came to pass, as he sowed, some *seed* {^aseeds} fell by the way side, ^cand it was trodden under foot, and the birds of the heaven ^acame and ^cdevoured it. {^athem:} [Palestine is an unfenced land, and the roads or paths lead through the fields. They are usually trodden hard by centuries of use. Grain falling on them could not take root. Its fate was either to be crushed by some foot, or to be carried off by some bird.] ^b5 And other {^aothers} fell upon the rocky places, ^con the rock; ^bwhere it {^athey} ^bhad not much earth; and straightway it {^athey} ^bsprang up, because it {^athey} ^bhad no deepness of earth: ^b6 and when the sun was risen, it was {^athey were} ^bscorched;

and because it {^athey} ^bhad no root, it {^athey} withered away. ^cand as soon as it grew, it withered away, because it had no moisture. [This seed fell upon a ledge of rock covered with a very thin coating of soil. Its roots were prevented by the rock from striking down to the moisture, and so under the blazing Syrian sun it died ere it had well begun to live.] **^b7 And other {^aothers} ^bfell among {^aupon ^camidst} ^bthe thorns, and the thorns grew up, ^cwith it, ^band choked it, {^athem:} ^band it yielded no fruit.** [Palestine abounds in thorns. Celsius describes sixteen varieties of thorny plants. Porter tells us that in the Plain of Gennesaret thistles grow so tall and rank that a horse can not push through them.] **8 And others {^cother} ^bfell into {^aupon} ^bthe good ground, ^cand grew, and brought forth a hundredfold, ^band yielded fruit, growing up and increasing; and brought forth, thirtyfold, and sixtyfold, and a hundredfold. {^asome a hundredfold, some sixty, some thirty.}** [Thirty-fold is a good crop in Palestine, but it is asserted that a hundred-fold has been reaped in the Plain of Esdraelon even in recent years. These four several conditions of soil may be readily found lying close to each other in the Plain of Gennesaret. A sowing like this described may have been enacted before the eyes of the people even while Jesus was speaking.] **^cAs he said these things, he cried** [a method of giving emphasis rarely employed by Jesus], **^b9 And he said, ^a9 He that {^bWho} hath ears to hear, let him hear.** [A saying often used by Jesus. He intended it to prevent the people from regarding the parable as merely a beautiful description. It warned them of a meaning beneath the surface, and incited them to seek for it.] **10 And when he was alone** [that is, after he had finished speaking all the parables. The explanation of the parable is put next to the parable to aid us in understanding it], **^athe disciples came, ^bthey that were about him with the twelve ^c9 and his disciples ^basked him of the parables. ^cwhat this parable might be. ^aand said unto him, Why speakest thou unto them in parables?** [Their questions show that as yet parables were unusual.] **11 And he answered and said unto them, Unto you it is given to know the mysteries {^bis given the mystery} ^aof the kingdom of heaven, {^bof God:} ^abut to them ^cthe rest ^ait is not given.** [*save*] **^cin parables; ^bunto them that are without, all things are done in parables.** [Jesus adapted his lessons to the condition of his pupils; hence his disciples might know what the multitude must not yet know (I. Cor. ii. 6-11). Jesus already drew a line of demarcation between disciples and unbelievers; which line became more marked and visible after the church was organized at Pentecost. The word "mystery" in current language means that which is not understood; but as used in the Scriptures it means that which is not understood because it has not been revealed, but which is plain as soon as revealed. Bible mysteries are not unraveled by science, but are unfolded by revelation--Col. i. 26; I. Tim. iii. 16; Matt. xi. 25, 26; Rev. xvii. 5; Dan. ii. 47.] **^a12 For whosoever hath, to him shall be given, and he shall have abundance: but whosoever hath not, from him shall be taken away even that which he hath.** [To understand this saying, we must remember that it was the teaching of Jesus which was under discussion. In the beginning of his ministry Jesus taught plainly, and all his hearers had equal opportunity to know his doctrine and believe in him. But from now on his teaching would be largely veiled in parables. These parables would enrich the knowledge and understanding of the believers; but they would add nothing to the store of unbelievers, and their efforts to understand the parables would withdraw their minds from the truths which they had already learned, so that they would either forget them or fail to profit by them. If we improve our opportunities, they bring us to other and higher ones; but if we neglect them, even the initial opportunities are taken away.] **13 Therefore speak I to them in parables; ^b12 that seeing they may see, and not perceive; and hearing they may hear, and not understand; {^cthat seeing they may not see, and hearing they may not understand.} ^abecause seeing they see not, and hearing they hear not, neither do they understand. ^blest haply they should turn again, and it should be forgiven them.** **^a14 And unto them is fulfilled the prophecy of Isaiah [Isa. vi. 9, 10], which saith, By hearing ye**

shall hear, and shall in no wise understand; And seeing ye shall see, and shall in no wise perceive: **15 For this people's heart is waxed gross, And their ears are dull of hearing, And their eyes they have closed; Lest haply they should perceive with their eyes, And hear with their ears, And understand with their heart, And should turn again, and I should heal them.** [The language here is an elaboration of the thoughts contained in the twelfth verse. The people saw Christ's miracles, but not in their true light; they heard his words, but not in their true meaning. Jesus could thus teach without hindrance, but, unfortunately for the unbelieving, they were hearing without obtaining any blessing. In the original passage which Matthew quotes, Isaiah is apparently commanded to harden the hearts of the people. If read superficially, it might seem that God desired to harden their hearts. The true meaning is that God commanded Isaiah to teach, even though the people, by hardening themselves against his teaching, should be made worse rather than better by it. Thus, though rebellious, Israel might not be blessed by Isaiah's teaching; they might, by their example, waken a wholesome fear in their posterity, and cause it to avoid a like sin.] **16 But blessed are your eyes, for they see; and your ears, for they hear.** [Jesus here addresses his disciples, who were a cheering contrast to the unbelievers.] **17 For verily I say unto you, that many prophets and righteous men desired to see the things which ye see, and saw them not; and to hear the things which ye hear, and heard them not.** [Our Lord here gives us a glance into the very hearts of the prophets, and reveals to us their desire to be witnesses of Messiah's ministry. But knowing they were not to see their visions realized, they contented themselves with trying to understand the full meaning of their visions, that they might anticipate the days which were to come--I. Pet. i. 10-12.] **^b13 And he saith unto them, Know ye not this parable? and how shall ye know all the parables?** [This is a concession rather than a reproof. Parables could not be understood without a key; but a few examples of parables explained would furnish such a key.] **^a18 Hear then ye the parable of the sower.** **^c11 Now the parable is this: The seed is the word of God. ^b14 The sower soweth the word. 15 And these {^cthose} ^bby the way side, where the word is sown; ^care they that have heard; ^band when they have heard, ^cthen ^bstraightway cometh Satan, ^cthe devil, and taketh away the word from their heart, ^bwhich hath been sown in them. ^cthat they may not believe and be saved. ^a19 When any one heareth the word of the kingdom, and understandeth it not, *then* cometh the evil one, and snatcheth away that which hath been sown in his heart. This is he that was sown by the way side.** [The four soils are four hearts into which truth is sown. The first heart, represented by the wayside, is one which is too hardened for the Word to make any impression. It represents several classes of people, as: 1. Those whose hearts have been made insensible by the routine of meaningless rites and lifeless formalities. 2. Those who had deadened their sensibilities by perversity and indifference. 3. Those whose hearts were hardened by the constant march and countermarch of evil thoughts. God's word lies on the surface of such hearts, and Satan can use any insignificant or innocent passing thoughts as a bird to carry out of their minds anything which they may have heard. The preacher's voice has scarcely died away until some idle criticism of him or some careless bit of gossip about a neighbor causes them to forget the sermon.] **^b16 And these {^cthose} ^bin like manner are they that are sown upon the rocky places, {^crock} ^bwho, when they have heard the word, straightway receive it {^cthe word} with joy; ^b17 and they {^cthese} ^bhave no root in themselves, but endure {^cwho believe} for a while; ^bthen, when tribulation or persecution ariseth because of the word, straightway they stumble. ^cand in time of temptation fall away. ^a20 And he that was sown upon the rocky places, this is he that heareth the word, and straightway with joy receiveth it; 21 yet hath he not root in himself, but endureth for a while; and when tribulation or persecution ariseth because of the word, straightway he stumbleth.** [This shallow, rock-covered soil represents those who are deficient in tenacity of purpose.]

Those who receive the word, but whose impulsive, shallow nature does not retain it, and whose enthusiasm was as short-lived as it was vigorous. Any opposition, slight or severe, makes them partial or total apostates. As sunlight strengthens the healthy plant, but withers the sickly, ill-rooted one, so tribulation establishes real faith, but destroys its counterfeit.] **^b18 And others are they that are sown {^cwhich fell} among the thorns, these are they that have heard, ^bthe word, ^cand as they go on their way ^bthe cares of the world, and the deceitfulness of riches, and the lusts of other things entering in, choke the word, and it becometh unfruitful. ^cthey are choked with cares and riches and pleasures of *this* life, and bring no fruit to perfection. ^a22 And he that was sown among the thorns, this is he that heareth the word; and the care of this world, and the deceitfulness of riches, choked the word, and he becometh unfruitful.** [This third class represents those who begin well, but afterwards permit worldly cares to gain the mastery. These to-day outnumber all other classes, and perhaps they have always been so.] **^b20 And those are they that were sown upon {^c15 And that in} the good ground; these are such as in an honest and good heart, having heard {^bhear} ^cthe word, hold it fast, ^band accept it, and bear ^cand bring forth fruit with patience. ^bthirtyfold, and sixtyfold, and a hundredfold. ^a23 And he that was sown upon the good ground, this is he that heareth the word, and understandeth it; who verily beareth fruit, and bringeth forth, some a hundredfold, some sixty, some thirty.** [Christianity requires three things: a sower, good seed or a pure gospel, and an honest hearer. All hearers are not equal in faithfulness. But we are not to take it that the diversity is limited to the three rates or proportions specified. Of the four hearts indicated, the first one hears, but heeds nothing; the second one heeds, but is checked by external influences; the third heeds, but is choked by internal influences; the fourth heeds and holds fast until the harvest. Gallio exemplifies the first (Acts xviii. 17). Peter and Mark for a time exemplified the second (Mark xiv. 66-72; Acts xii. 25; xiii. 13; xv. 37-39). The rich ruler and Demas represent the third (Matt. xix. 22; II. Tim. iv. 10), as does also Judas Iscariot. Cornelius and the Beræans (Acts x. 33; xvii. 11) show us samples of the fourth.] **^b21 And he said unto them, Is the lamp brought to be put under the bushel, or under the bed, and not to be put on the stand? ^c16 And no man, when he hath lighted a lamp, covereth it with a vessel, or putteth it under a bed; but putteth it on a stand, that they that enter in may see the light.** [A passage similar to this is found at Matt. v. 15. See page 235.] **^b22 For there is nothing hid, save that it should be manifested; {^cthat shall not be made manifest;} ^bneither was *anything* made secret, but that it should come to light. {^cthat shall not be known and come to light.} ^b23 If any man hath ears to hear, let him hear.** [This passage is often taken to indicate the exposure of all things on the day of judgment. While all things shall be revealed at the judgment, this passage does not refer to that fact. Jesus did not come to put his light under a bushel; that is, to hide his teaching. All inner instruction and private information was but temporary. Our Lord's design was to reveal, not to conceal. What was now concealed was only to keep back in order that in the end it might be more fully known. Jesus covered his light as one might shelter a candle with his hand until the flame has fully caught hold of the wick.] **24 And he said unto them, ^cTake heed therefore how {^bwhat} ye hear: with what measure ye mete it shall be measured unto you; and more shall be given unto you. ^cfor whosoever {^bhe that} hath, to him shall be given: ^cand whosoever {^bhe that} hath not, from him shall be taken away even that which he hath. {^cwhich he thinketh he hath.}** [Most of this passage has been explained just above. See page 331. It warns us as to what we hear--things carnal or spiritual--and how we hear them, whether carefully or carelessly. As we measure attention unto the Lord, he measures back knowledge unto us.]

Study Questions:

1. Tell and explain the parable of the sower.
 - a. Who is the sower and what is the seed?
 - b. What are the four types of ground and what type of person does each represent? Explain each in detail.
 - c. Why does one type of person faithfully serve God while the other three do not faithfully serve God?
 - d. How does Satan take the word from someone's heart?
2. People with good and honest hearts bring forth fruit, some thirtyfold, some sixtyfold, and some a hundredfold. Explain the thirtyfold, sixtyfold, and a hundredfold in respect to Christians and the church today.
3. Explain the expression, "he that hath ears to hear, let him hear."
4. Why did Jesus speak in parables? Does God's word (parables) work in the same way today?
5. Why were the disciples' eyes and ears blessed?
 - a. Do we have the same or a similar blessing today? Explain.
6. What is the meaning of Mark 4:21-25 and Luke 8:16-18 in relationship to the parable of the sower?
7. What lessons can we learn from the parable of the sower to help us faithfully serve God?
 - a. What must we do to be a sower of the word?
 - b. What must we do to faithfully serve God?
 - c. Why must we be careful listeners and doers of God's word?

LIV.
THE FIRST GREAT GROUP OF PARABLES.
(Beside the Sea of Galilee.)

Subdivision C.
PARABLE OF THE SEED GROWING OF ITSELF.
^bMARK IV. 26-29.

Bible Text:

^b26 And he said, So is the kingdom of God, as if a man should cast seed upon the earth; 27 and should sleep and rise night and day, and the seed should spring up and grow, he knoweth not how. 28 The earth beareth fruit of herself; first the blade, then the ear, then the full grain in the ear. 29 But when the fruit is ripe, straightway he putteth forth the sickle, because the harvest is come.

Bible Text with Commentary:

^b26 And he said, So is the kingdom of God, as if a man should cast seed upon the earth; 27 and should sleep and rise night and day, and the seed should spring up and grow, he knoweth not how. [In the kingdom of grace, as well as in the kingdom of nature, we are laborers together with God. As preachers, teachers or friends we sow the seed of the kingdom and God brings it to perfection (I. Cor. iii. 6-9). The seed here spoken of, being wheat or barley, needed no cultivation, and hence the planter let it alone, and did not know how it grew, whether fast or slow, or even whether it grew at all.] **28 The earth beareth fruit of herself; first the blade, then the ear, then the full grain in the ear. 29 But when the fruit is ripe, straightway he putteth forth the sickle, because the harvest is come.** [Truth, spoken, lies hidden in the human breast, and we do not see the earliest stages of its development, but as it proceeds towards perfection it becomes step by step more visible. In both fields the sower has little to do with the field between the time of sowing and reaping. In the spiritual field, however, it is well to keep sowing until the grain shows signs of sprouting.]

Study Questions:

1. In what way is the kingdom of God like a man who casts seed, the seed grows, and the man does not know how it grows?
2. In what way is the kingdom of God like the soil that produces crops by itself: first the blade, then the head, and then the mature grain in the head?
3. In what way is the kingdom of God like the man who puts in the sickle because the harvest is come?

LIV.
THE FIRST GREAT GROUP OF PARABLES.
(Beside the Sea of Galilee.)

Subdivision D.
THE PARABLE OF THE TARES.

^aMATT. XIII. 24-30.

Bible Text:

^a24 Another parable set he before them, saying, The kingdom of heaven is likened unto a man that sowed good seed in his field: 25 but while men slept, his enemy came and sowed tares also among the wheat, and went away. 26 But when the blade sprang up and brought forth fruit, then appeared the tares also. 27 And the servants of the householder came and said unto him, Sir, didst thou not sow good seed in thy field? whence then hath it tares? 28 And he said unto them, An enemy hath done this. And the servants say unto him, Wilt thou then that we go and gather them up? 29 But he saith, Nay; lest haply while ye gather up the tares, ye root up the wheat with them. 30 Let both grow together until the harvest: and in the time of the harvest I will say to the reapers, Gather up first the tares, and bind them in bundles to burn them; but gather the wheat into my barn.

Bible Text with Commentary:

^a24 Another parable set he before them, saying, The kingdom of heaven is likened unto a man that sowed good seed in his field: 25 but while men slept [while they innocently rested, not while they were negligent], **his enemy came and sowed tares** [darnel, which closely resembles our cheat] **also among the wheat, and went away.** [Though not common, there have been instances of such malignant mischief as is here indicated.] **26 But when the blade sprang up and brought forth fruit, then appeared the tares also.** [The difference between darnel and wheat does not become apparent until the two kinds of grain are nearly ripe.] **27 And the servants of the householder came and said unto him, Sir, didst thou not sow good seed in thy field? whence then hath it tares? 28 And he said unto them, An enemy hath done this. And the servants say unto him, Wilt thou then that we go and gather them up? 29 But he saith, Nay; lest haply while ye gather up the tares, ye root up the wheat with them. 30 Let both grow together until the harvest: and in the time of the harvest I will say to the reapers, Gather up first the tares, and bind them in bundles to burn them; but gather the wheat into my barn.** [The roots of wheat and darnel so intertwine that they can not be separated without pulling up both. Jesus' explanation of this parable will be found below in Subdivision F.]

Study Questions:

1. In what way is the kingdom of heaven like a man who sowed good seed in his field and while his men were sleeping an enemy sowed tares among the wheat?
 - a. What are tares? In what ways are tares like wheat?

2. In what way is the kingdom of heaven like that field where the wheat and tares were allowed to grow together?
3. In what way is the kingdom of heaven like the harvest of the wheat and tares?

LIV.

THE FIRST GREAT GROUP OF PARABLES.

(Beside the Sea of Galilee.)

Subdivision E.

PARABLES OF THE MUSTARD SEED AND LEAVEN.

^aMATT. XIII. 31-35; ^bMARK IV. 30-34.

Bible Text:

^a31 Another parable set he before them, saying, ^b30 And he said, How shall we liken the kingdom of God? or in what parable shall we set it forth? 31 It ^aThe kingdom of heaven is like unto a grain of mustard seed, which a man took, and sowed in his field: ^ba grain of mustard seed, which, when it is sown upon the earth, though ^aindeed ^bit be {^ais} ^bless than all the seeds that are upon the earth, ^abut ^b32 yet when it is sown, groweth up, and ^awhen it is grown, it is {^bbecometh} greater than all the herbs, and putteth out great branches; ^aand becometh a tree, so that the birds of the heaven come and ^bcan lodge under the shadow thereof. ^ain the branches thereof. 33 Another parable spake he unto them; The kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal, till it was all leavened. 34 All these things spake Jesus in parables unto the multitudes; ^b33 And with many such parables spake he the word unto them, as they were able to hear it; 34 and without a parable spake he not {^anothing} unto them: 35 that it might be fulfilled which was spoken through the prophet, saying, I will open my mouth in parables; I will utter things hidden from the foundation of the world. ^bbut privately to his own disciples he expounded all things.

Bible Text with Commentary:

^a31 Another parable set he before them, saying, ^b30 And he said, How shall we liken the kingdom of God? or in what parable shall we set it forth? [These questions are intended to emphasize the superior excellence of the kingdom.] 31 It ^aThe kingdom of heaven is like unto a grain of mustard seed, which a man took, and sowed in his field: ^ba grain of mustard seed, which, when it is sown upon the earth, though ^aindeed ^bit be {^ais} ^bless than all the seeds that are upon the earth [that is, the smallest of all the seeds that are sown in a garden], ^abut ^b32 yet when it is sown, groweth up, and ^awhen it is grown, it is {^bbecometh} greater than all the herbs, and putteth out great branches; ^aand becometh a tree [in Palestine it attains the height of ten feet], so that the birds of the heaven come and ^bcan lodge under the shadow thereof. ^ain the branches thereof. [This parable sets forth the smallness of the beginning of the kingdom, and the magnitude of its growth.] 33 Another parable spake he unto them; The kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal, till it was all leavened. [In Oriental housekeeping, yeast is not preserved in a separate form. A piece of leavened dough saved over from the last baking is added to the new dough to ferment it. Three measures contained the quantity usually taken for one baking. Leaven represents the quickness, quietness, thoroughness and sureness with which gospel truth diffuses itself through human society. A woman is named because baking was part of her household duty.] 34 All these things spake

Jesus in parables unto the multitudes; ^b33 And with many such parables spake he the word unto them, as they were able to hear it [that is, as they had leisure or opportunity to listen]; 34 and without a parable spake he not {^anothing} unto them [that is, he used nothing but parables on that occasion, for both before and after this he taught without parables]: 35 that it might be fulfilled which was spoken through the prophet [at Ps. lxxviii. 2 which is usually attributed to Asaph, who is called a seer (II. Chron. xxix. 30). His teaching typified that of Christ], saying, I will open my mouth in parables; I will utter things hidden from the foundation of the world. [Jesus fulfilled this prophecy in a notable manner, being the only teacher in history distinguished in any marked degree by the use of parables.] ^bbut privately to his own disciples he expounded all things.

Study Questions:

1. In what way is the kingdom of God like a mustard seed?
2. In what way is the kingdom of God like leaven?
3. Why did Jesus speak in parables?
4. Why did Jesus explain the parable to His disciples in private, but not to the other people?

LIV.
THE FIRST GREAT GROUP OF PARABLES.
(Beside the Sea of Galilee.)

Subdivision F.
THE PARABLE OF THE TARES EXPLAINED.

^aMATT. XIII. 36-43.

Bible Text:

^a36 Then he left the multitudes, and went into the house: and his disciples came unto him, saying, Explain unto us the parable of the tares of the field. 37 And he answered and said, He that soweth the good seed is the Son of man; 38 and the field is the world; and the good seed, these are the sons of the kingdom; and the tares are the sons of the evil *one*; 39 and the enemy that sowed them is the devil: and the harvest is the end of the world; and the reapers are angels. 40 As therefore the tares are gathered up and burned with fire; so shall it be in the end of the world. 41 The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that cause stumbling, and them that do iniquity, 42 and shall cast them into the furnace of fire: there shall be the weeping and the gnashing of teeth. 43 Then shall the righteous shine forth as the sun in the kingdom of their Father. He that hath ears, let him hear.

Bible Text with Commentary:

^a36 Then he left the multitudes, and went into the house [probably Simon Peter's house]: and his disciples came unto him, saying, Explain unto us the parable of the tares of the field. 37 And he answered and said, He that soweth the good seed is the Son of man; 38 and the field is the world; and the good seed, these are the sons of the kingdom; and the tares are the sons of the evil *one*; 39 and the enemy that sowed them is the devil: and the harvest is the end of the world; and the reapers are angels. 40 As therefore the tares are gathered up and burned with fire; so shall it be in the end of the world. 41 The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that cause stumbling, and them that do iniquity, 42 and shall cast them into the furnace of fire: there shall be the weeping and the gnashing of teeth. 43 Then shall the righteous shine forth as the sun in the kingdom of their Father. He that hath ears, let him hear. [This parable and its explanation are sometimes urged as an argument against church discipline, but such a use of them is clearly erroneous. The field is not the church, but the world, and the teaching of the parable is that we are not to attempt to exterminate evil men. Any who attempt to exterminate heretics in the name of Christ by physical force are condemned by this parable.]

Study Questions:

1. Where did Jesus go before explaining the parable of the tares to His disciples?
2. Concerning the parable of the tares:
 - a. who sows the good seed? How does He sow it?

- b. what is the field?
 - c. what (who) is the good seed? In what way are they the good seed?
 - d. what (who) are the tares? Why are they tares?
 - e. who is the enemy? Why is he called the enemy?
 - f. who are the reapers? Why are they called reapers?
 - g. when is the harvest? Why is it called a harvest?
3. Jesus says that the field is the world (Matt. 13:38) and that the tares are in His kingdom (Matt. 13:41). In what way does this express Jesus' rule over the world?
 4. Why will the righteous shine forth after the end of the world? Why don't they shine forth today?
 5. Discussion questions for today:
 - a. Why does God allow tares to be sowed in the world today? How does the devil sow tares today?
 - b. Who and what are the tares in the world today? Explain in what way they represented by "tares."
 - c. Why does God allow the tares to remain in the world until the end of time?
 - d. What will happen at the resurrection? Where will the tares be put and where will the wheat be put?

LIV.

THE FIRST GREAT GROUP OF PARABLES.

(Beside the Sea of Galilee.)

Subdivision G.

PARABLES OF TREASURE, PEARL AND NET.

^aMATT. XIII. 44-53.

Bible Text:

^a44 The kingdom of heaven is like unto a treasure hidden in the field; which a man found, and hid; and in his joy he goeth and selleth all that he hath, and buyeth that field. 45 Again, the kingdom of heaven is like unto a man that is a merchant seeking goodly pearls: 46 and having found one pearl of great price, he went and sold all that he had, and bought it. 47 Again, the kingdom of heaven is like unto a net, that was cast into the sea, and gathered of every kind: 48 which, when it was filled, they drew up on the beach; and they sat down, and gathered the good into vessels, but the bad they cast away. 49 So shall it be in the end of the world: the angels shall come forth, and sever the wicked from among the righteous, 50 and shall cast them into the furnace of fire: there shall be the weeping and the gnashing of teeth. 51 Have ye understood all these things? They say unto him, Yea. 52 And he said unto them, Therefore every scribe who hath been made a disciple to the kingdom of heaven is like unto a man that is a householder, which bringeth forth out of his treasure things new and old. 53 And it came to pass, when Jesus had finished these parables, he departed thence.

Bible Text with Commentary:

^a44 The kingdom of heaven is like unto a treasure hidden in the field; which a man found, and hid; and in his joy he goeth and selleth all that he hath, and buyeth that field. [The three parables in this section appear to have been addressed privately to the disciples. In the absence of banks and other trust repositories, the men of that day hid their treasures as best they could. The sudden death of the hider often resulted in the loss of all knowledge as to the whereabouts of the treasure. The parable speaks of such a lost treasure. Technically it belonged to the owner of the field, but practically it belonged to him who found it. Hence the finder conceals it again until he has made perfect his title to it by the purchase of the field. The gist of the parable does not require us to pass upon the conduct of the finder, which was certainly questionable.] **45 Again, the kingdom of heaven is like unto a man that is a merchant seeking goodly pearls: 46 and having found one pearl of great price, he went and sold all that he had, and bought it.** [In the preceding parable the treasure was found by accident; in this, the pearl was sought. Some find without seeking, as did the Samaritan woman (John iv. 28, 29); some only after diligent search, as did the eunuch-- Acts viii. 27.] **47 Again, the kingdom of heaven is like unto a net, that was cast into the sea, and gathered of every kind: 48 which, when it was filled, they drew up on the beach; and they sat down, and gathered the good into vessels, but the bad they cast away. 49 So shall it be in the end of the world: the angels shall come forth, and sever the wicked from among the righteous, 50 and shall cast them into the furnace of fire: there shall be the weeping and the**

gnashing of teeth. [Like the parable of the tares, this one indicates the continuance of the mixture of bad and good, and points to the final separation. The contents of a net can not be sorted while it is being drawn. The tares indicate such evils as can be seen and as tempt us to uproot them. The net shows that in the dark and turbulent waters, and in the hurry-skurry of its teeming life, there are things which can not be seen. The judgment shall be with care, as when men, in the broad light of day, on the quiet beach, sit down to sort the fish. If the parable of the tares emphasizes the waiting, the parable of the net emphasizes the careful sorting.] **51 Have ye understood all these things? They say unto him, Yea. 52 And he said unto them, Therefore every scribe who hath been made a disciple to the kingdom of heaven is like unto a man that is a householder, which bringeth forth out of his treasure things new and old.** [As a householder graces his banquet with things already in the house, and with other things which have just been provided, so a religious teacher must refresh his hearers out of both his past and his present experiences and study. Old lessons must be clothed in new garments.] **53 And it came to pass, when Jesus had finished these parables, he departed thence.** [He went from the house to the sea in the afternoon, and entering a boat a little later, he stilled the storm.]

Study Questions:

1. In what way is the kingdom of heaven like a treasure hidden in the field which a man found?
 - a. As a result of joy from finding the treasure, the man sold all he had to buy the field. How does this relate to us today?
2. In what way is the kingdom of heaven like a merchant seeking fine pearls?
 - a. The man sold all that he had to buy one pearl of great value. How does this relate to us today?
 - b. In what way is the parable of the treasure and of a merchant seeking fine pearls similar and different?
3. In what way is the kingdom of heaven like a dragnet cast into the sea?
 - a. What aspects of the kingdom are depicted in this parable that are not depicted in the previous two parables? Explain each.
4. What will happen at the end of the world?
5. Did the disciples understand what Jesus had taught in the parables?
 - a. Explain the parable of the head of a household (i.e., householder). How did it relate to the disciples to whom Jesus spoke at that time and after Pentecost? How does it relate to us today?

LV.

JESUS STILLS THE STORM.

(Sea of Galilee; same day as last section)

^aMATT. VIII. 18-27; ^bMARK IV. 35-41; ^cLUKE VIII. 22-25.

Bible Text:

^b35 And on that day, {^cone of those days,} ^bwhen the even was come, ^awhen Jesus saw great multitudes about him, he gave commandment to depart unto the other side. {^bhe saith unto them, Let us go over unto the other side.} ^a19 And there came a scribe, and said unto him, Teacher, I will follow thee whithersoever thou goest. 20 And Jesus saith 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. 21 And another of the disciples said unto him, Lord, suffer me first to go and bury my father. 22 But Jesus saith unto him, Follow me; and leave the dead to bury their own dead. ^c22 Now it came to pass that he entered into a boat, himself and his disciples; ^a23 And when he was entered into a boat, his disciples followed him. ^cand he said unto them, Let us go over unto the other side of the lake: and they launched forth. ^b36 And leaving the multitude, they take him with them, even as he was, in the boat. And other boats were with him. ^c23 But as they sailed he fell asleep: ^b37 And there ariseth ^cand there came down ^ba great storm of wind, ^con the lake; ^a24 And behold, there arose a great tempest in the sea, insomuch that the boat was covered with the waves: ^band the waves beat into the boat, insomuch that the boat was now filling. ^cand they were filling *with water*, and were in jeopardy. ^b38 And {^abut} ^bhe himself was in the stern, asleep on the cushion: ^a25 And they came to him, and awoke him, {^bthey awake him,} and say unto him, {^asaying,} Save, Lord; we perish. ^cMaster, master, we perish. ^bTeacher, carest thou not that we perish? 39 And he awoke, ^aThen he arose, and rebuked the winds {^bwind,} ^aand the sea; ^cand the raging of the water: ^band said unto the sea, Peace, be still. ^cand they ceased, ^bAnd the wind ceased, and there was a great calm. ^c25 And he said unto them, Where is your faith? ^bWhy are ye yet fearful? have ye not yet faith? ^aO ye of little faith? ^b41 And they feared exceedingly, ^cAnd being afraid they ^athe men marvelled, ^band said one to another, ^csaying one to another, ^aWhat manner of man is this, that even the winds and the sea obey him? ^cWho then is this, that he commandeth even the winds, and the water, and they obey him?

Bible Text with Commentary:

^b35 And on that day, {^cone of those days,} ^bwhen the even was come [about sunset], ^awhen Jesus saw great multitudes about him, he gave commandment to depart unto the other side. {^bhe saith unto them, Let us go over unto the other side.} [Wearied with a day of strenuous toil, Jesus sought rest from the multitude by passing to the thinly settled district on the east side of Galilee.] ^a19 And there came a scribe [Literally, one scribe. The number is emphatic; for, so far as the record shows, Jesus had none of this class among his disciples], and said unto him, Teacher, I will follow thee whithersoever thou goest. 20 And Jesus saith unto him, The foxes have holes [caves, dens], and the birds of the heaven *have* nests; but the Son of man [Daniel's name for the Messiah--Dan. vii. 10-13] hath not where to lay his head. [This scribe had heard the wonderful parables concerning the

kingdom. He, like all others, expected an earthly kingdom and sought to have a place in it. Jesus so replied as to correct his false expectations.] **21 And another of the disciples said unto him, Lord, suffer me first to go and bury my father.** [This disciple must have been one of the twelve, for these only were required to follow Jesus (Mark iii. 14). It may have been James or John, whose father, Zebedee, almost certainly died before Jesus did. He may have just heard of his father's death.*] **22 But Jesus saith unto him, Follow me; and leave the dead to bury their own dead.** [Let the spiritually dead bury the naturally dead. This was a very exceptional prohibition, intended to show not that it was ordinarily wrong to stop for burying the dead, but wrong when in conflict with a command from Jesus. God bids us recognize the claims of filial duty, but rightfully insists that our duties toward him are superior to those due our parents.] **22 Now it came to pass that he entered into a boat, himself and his disciples; 23 And when he was entered into a boat, his disciples followed him. and he said unto them, Let us go over unto the other side of the lake: and they launched forth. 36 And leaving the multitude, they take him with them, even as he was, in the boat.** [They took Jesus without any preparation for the journey. The crowd, doubtless, made it inconvenient to go ashore to get provisions.] **And other boats were with him.** [The owners of these boats had probably been using them to get near to Jesus as he preached. They are probably mentioned to show that a large number witnessed the miracle when Jesus stilled the tempest.] **23 But as they sailed he fell asleep** [knowing his labors during the day, we can not wonder at this]: **37 And there ariseth and there came down a great storm of wind, on the lake; 24 And behold, there arose a great tempest in the sea, insomuch that the boat was covered with the waves: and the waves beat into the boat, insomuch that the boat was now filling. and they were filling with water, and were in jeopardy.** [These storms come with great suddenness. See McGarvey's "Lands of the Bible," page 519.] **38 And {^abut} he himself was in the stern, asleep on the cushion** [The cushion was the seat-cover, which, as Smith remarks, was probably "a sheepskin with the fleece, which, when rolled up, served as a pillow." The stern was the most commodious place for passengers. The tossing ship has been accepted in all ages as a type of the church in seasons of peril]: **25 And they came to him, and awoke him, {^bthey awake him,} and say unto him, {^asaying,} Save, Lord; we perish. Master, master, we perish. ^bTeacher, carest thou not that we perish?** [There was a babble of confused voices, betraying the extreme agitation of the disciples.] **39 And he awoke, ^aThen he arose, and rebuked the winds {^bwind,} ^aand the sea; and the raging of the water: ^band said unto the sea, Peace, be still. and they ceased, ^bAnd the wind ceased, and there was a great calm.** [In addressing the winds and waves Jesus personified them to give emphasis to his authority over them. The calm showed the perfection of the miracle, for the waves of such a lake continue to roll long after the winds have ceased.] **25 And he said unto them, Where is your faith? ^bWhy are ye yet fearful? have ye not yet faith? ^aO ye of little faith?** [They had little faith or they would not have been so frightened; but they had some faith, else they would not have appealed to Jesus.] **41 And they feared exceedingly, and being afraid they ^athe men marvelled, ^band said one to another, saying one to another, ^aWhat manner of man is this, that even the winds and the sea obey him? ^cWho then is this, that he commandeth even the winds, and the water, and they obey him?** [Jesus' complete lordship over the realm of nature made his disciples very certain of his divinity.]

* I do not concur in this statement.--P. Y. P.

Study Questions:

1. On what day did Jesus calm the storm?
2. When did Jesus command them to go to the other side of the sea?
 - a. Why might Jesus have given the command under those circumstances?
 - b. What sea did they cross?
3. What did the scribe say to Jesus? What was Jesus' response?
 - a. What lesson should we learn from this event? How is it applicable to us today?
4. What did a disciple request of Jesus? Explain Jesus' response?
 - a. What lesson should we learn from this event? How is it applicable to us today?
5. Who went with Jesus and His disciples to the other side of the sea?
6. What did Jesus do while they were crossing the sea? Where and why?
7. What happened while crossing the sea?
8. What did the disciples do? When?
9. What did Jesus do and say?
10. What did Jesus ask and say to the disciples?
 - a. Why were they fearful? Why did they have a weak faith?
 - b. What is the correlation between faith and fear?
11. What was the disciples' reaction to Jesus' calming of the sea?

LVI.

JESUS HEALS TWO GERGESENE DEMONIACS.

(Gergesa, now called Khersa.)

^aMATT. VIII. 28-34; IX. 1; ^bMARK V. 1-21; ^cLUKE VIII. 26-40.

Bible Text:

^b1 And they came to the other side of the sea, ^c26 And they arrived at the country of the Gerasenes, which is over against Galilee. ^a28 And when he was come into the country of the Gadarenes. ^c27 And when he was come forth ^bout of the boat, ^cupon the land, ^bstraightway there met him out of the tombs ^ca certain man out of the city, ^bwith an unclean spirit, ^cwho had demons; ^b3 who had his dwelling in the tombs: ^cand abode not in *any* house, but in the tombs. ^band no man could any more bind him, no, not with a chain; ⁴ because that he had been often bound with fetters and chains, and the chains had been rent asunder by him, and the fetters broken in pieces: and no man had strength to tame him. ⁵ And always, night and day, in the tombs and in the mountains, he was crying out, and cutting himself with stones. ^cand for a long time he had worn no clothes, ^b6 and when he saw Jesus from afar, ^che cried out, ^bhe ran ^cand fell down before him, ^band worshipped him; ⁷ and crying out with a loud voice, he saith, {^csaid,} What have I to do with thee, Jesus, thou Son of the Most High God? I beseech thee, ^bI adjure thee by God, torment me not. ^c29 For he was commanding the unclean spirit to come out from the man. ^b8 For he said unto him, Come forth, thou unclean spirit, out of the man. ^cFor often-times he had seized him: and he was kept under guard, and bound with chains and fetters; and breaking the bands asunder, he was driven of the demon into the deserts. ^b9 And he ^cJesus asked him, What is thy name? ^bAnd he saith {^csaid,} ^bunto him, My name is Legion; for we are many. ^cfor many demons were entered into him. ^b10 And he besought him much that he would not send them away out of the country. ^c31 And they entreated him that he would not command them to depart into the abyss. ^a28 And there met him two possessed with demons, coming forth out of the tombs, exceeding fierce, so that no man could pass by that way. ²⁹ And behold, they cried out, saying, What have we to do with thee, thou Son of God? art thou come hither to torment us before the time? ^b11 Now there was there ^aafar off from them ^bon the mountain side a great herd ^aof many swine feeding. ³¹ And the demons besought him, ^cand they entreated him that he would give them leave to enter into them. ^asaying, If thou cast us out, send us away into the herd of swine. ^bthat we may enter into them. ¹³ And he gave them leave. ^a32 And he said unto them, Go. And they ^bthe unclean spirits ^cthe demons came out of the man, and entered ^aand went into the swine: and behold, the whole herd rushed down the steep into the sea, {^cthe lake,} ^b*in number* about two thousand; and they were drowned in the sea. ^aand perished in the waters. ^c34 And when they that fed them saw what had come to pass, they fled, and told it in the city and in the country. ^aand went away into the city, and told everything, and what was befallen to them that were possessed with demons. ³⁴ And behold, all the city came out to meet Jesus: ^bAnd they came {^cwent out} ^bto see what it was that had come to pass. ¹⁵ And they come {^ccame} ^bto Jesus, ^cand found {^bbehold} ^cthe man, ^bthat was possessed with demons ^cfrom whom the demons were gone out, sitting, clothed and in his right mind, ^b*even* him that had the legion: ^cat the feet of Jesus: and they were afraid. ^b16 And they that saw it declared unto them how it befell him that was possessed with demons, ^c36 And told them

how he that was possessed with demons was made whole.^b and concerning the swine. ^aand when they saw him, ^c37 All the people of the country of the Gerasenes round about asked him ^b17 And they began to beseech {^abesought} ^bhim ^athat he would depart {^bto depart} from their borders. ^cfrom them; for they were holden with great fear: and he entered into a boat, ^b18 And {^c38 But} ^bas he was entering into the boat, he that had been possessed with demons ^cthe man from whom the demons were gone out prayed him {^bbesought him} that he might be with him. ^cbut he sent him away, ^b19 And he suffered him not, but saith {^csaying,} ^bunto him, Go ^c39 Return to thy house, ^bunto thy friends, and tell them ^cand declare how great things God ^bthe Lord hath done for thee, and *how* he had mercy on thee. ^cand he went his way, publishing throughout the whole city how great things Jesus had done for him. ^band began to publish in Decapolis how great things Jesus had done for him: and all men marvelled. 21 And when Jesus had crossed over again in the boat unto the other side, a great multitude was gathered unto him; and he was by the sea. ^c40 And as Jesus returned, the multitude welcomed him; for they were all waiting for him. ^a1 And he came into his own city.

Bible Text with Commentary:

^b1 And they came to the other side of the sea [They left in the "even," an elastic expression. If they left in the middle of the afternoon and were driven forward by the storm, they would have reached the far shore several hours before dark], ^c26 And they arrived at the country of the Gerasenes, which is over against Galilee. ^a28 And when he was come into the country of the Gadarenes. ^c27 And when he was come forth ^bout of the boat, ^cupon the land [Midway between the north and south ends of the lake, and directly east across the lake from Magdala, was the little city of Gergesa. In front and somewhat to the south of this city Jesus landed. Some sixteen miles away and to the southeast, and seven miles back from the lake, was the well-known city of Gadara. Further on to the southeast, on the borders of Arabia, and at least fifty miles from Gergesa, was the city of Gerasa. The name Gerasenes is, therefore, probably an error of the transcribers for Gergesenes, as Origen suggested. The region is properly called "country of the Gadarenes," for Gadara was an important city, and the stamp of a ship on its coins suggests that its territory extended to the Lake of Galilee], ^bstraightway there met him out of the tombs ^ca certain man out of the city [Gergesa], ^bwith an unclean spirit, ^cwho had demons; ^b3 who had his dwelling in the tombs: ^cand abode not in *any* house, but in the tombs. [The sides of the mountain near the ruins of Gergesa are studded with natural and artificial caves which were used as tombs.] ^band no man could any more bind him, no, not with a chain; 4 because that he had been often bound with fetters and chains, and the chains had been rent asunder by him, and the fetters broken in pieces: and no man had strength to tame him. 5 And always, night and day, in the tombs and in the mountains, he was crying out, and cutting himself with stones. [The natural spirit of the man seeking to throw off the dominion of the demons would cry out in agony, and the demons themselves, in their own misery, would use him as a vehicle to express their own grief. It would be hard to imagine a more horrible state] ^cand for a long time he had worn no clothes, ^b6 and when he saw Jesus from afar, ^che cried out, ^bhe ran ^cand fell down before him, ^band worshipped him; 7 and crying out with a loud voice, he saith, {^csaid,} What have I to do with thee [on this phrase see page 116], Jesus, thou Son of the Most High God? I beseech thee, ^bI adjure thee by God, torment me not. ^c29 For he was commanding the unclean spirit to come out from the man. [The demons showed the supremacy of Jesus not only by their cries to be let alone, but by the fact that they made no effort to escape from him.

They ran to him, knowing that it was useless to do otherwise.] ^b8 For he said unto him, Come forth, thou unclean spirit, out of the man. ^cFor often-times he had seized him: and he was kept under guard, and bound with chains and fetters; and breaking the bands asunder, he was driven of the demon into the deserts. ^b9 And he ^cJesus asked him, What is thy name? ^bAnd he saith {said,} ^bunto him, My name is Legion; for we are many. ^cfor many demons were entered into him. [It is likely that Jesus asked the *sufferer* his name wishing to assure him of sympathy, but the *demons* in him had the floor and continued to do the talking. A legion was a division of the Roman army containing from four to six thousand men. If Jesus asked the demon its name, he did so that he might disclose this fact to his disciples.] ^b10 And he besought him much that he would not send them away out of the country. [As one mouth entreated for many, Mark uses both the singular and the plural.] ^c31 And they entreated him that he would not command them to depart into the abyss. [The abyss or bottomless pit was the proper abode of the demons. It is mentioned nine times in Scripture: here and at Rom. x. 7; Rev. ix. 1, 2, 11; xi. 7; xvii. 8; xx. 1, 3. How these demons escaped from the abyss is one of the unsolved mysteries of the spirit world; but we have a parallel in the releasing of Satan--Rev. xx. 1-3.] ^a28 And there met him two possessed with demons, coming forth out of the tombs, exceeding fierce, so that no man could pass by that way. [Matthew tells of two, while Mark and Luke describe only one. They tell of the principal one--the one who was the fiercer. In order to tell of two, Matthew had to omit the name "legion," which belonged to one; and conversely, Mark and Luke, to give the conversation with one, do not confuse us by telling of two.] ^a29 And behold, they cried out, saying, What have we to do with thee, thou Son of God? art thou come hither to torment us before the time? [The judgment-day, the time of punishment and torment--Matt. xxv. 41; II. Pet. ii. 4; Jude 6.] ^b11 Now there was there ^aafar off from them ^bon the mountain side a great herd ^aof many swine feeding. ^c31 And the demons besought him, ^cand they entreated him that he would give them leave to enter into them. ^asaying, If thou cast us out, send us away into the herd of swine. ^bthat we may enter into them. ^a13 And he gave them leave. ^a32 And he said unto them, Go. And they ^bthe unclean spirits ^cthe demons came out of the man, and entered ^aand went into the swine: and behold, the whole herd rushed down the steep into the sea, {the lake,} ^bin number about two thousand; and they were drowned in the sea. ^aand perished in the waters. [About a mile south of Khersa a spur of the mountain thrusts itself out toward the lake so that its foot is within forty feet of the water line. This is the only spot on that side of the lake where the mountains come near the water. The slope is so steep and the ledge at its foot so narrow that a herd rushing down could not check itself before tumbling into the water. Skeptics have censured Jesus for permitting this loss of property. God may recognize our property rights as against each other, but he nowhere recognizes them in the realm of nature. What was done to the swine was done by the demons, and the owners had no more right to complain than they would have had if the herd had been carried off by murrain, by flood, or by any other natural cause. All animals have a right to die, either singly or in numbers. The demons evidently did not intend to destroy the swine. Their desire to have live bodies to dwell in shows that they did not. But the presence of the demons in their bodies made the hogs crazy, as it had the demoniac, and they ran the way their noses were pointed at the moment. For discussion of demoniacal possession, see page 167.] ^c34 And when they that fed them [there being no fences in Palestine, herds were invariably attended by herdsmen] saw what had come to pass, they fled, and told it in the city and in the country. ^aand went away into the city, and told everything, and what was befallen to them that were possessed with demons. ^a34 And behold, all the city came out to meet Jesus [it was about half a mile from Khersa to the seashore]: ^bAnd they came {went out} ^bto see what it was that had come to pass. ^a15 And they come {came} ^bto Jesus, ^cand found {b} behold} ^cthe man,

^bthat was possessed with demons ^cfrom whom the demons were gone out, sitting, clothed and in his right mind, ^beven him that had the legion [a faint suggestion that there was another]: ^cat the feet of Jesus: and they were afraid. ^b16 And they that saw it [the herdmen] declared unto them how it befell him that was possessed with demons, ^c36 And told them how he that was possessed with demons was made whole. ^band concerning the swine. ^aand when they saw him, ^c37 All the people of the country of the Gerasenes round about asked him ^b17 And they began to beseech {^abesought} ^bhim ^athat he would depart {^bto depart} from their borders. ^cfrom them; for they were holden with great fear [The loss of the swine moved them to a fear a further loss of property. To them the loss of swine was more important than the recovery of a man. To this day, worldly interests move men more than acts of mercy]: and he entered into a boat, ^b18 And {^c38 But} ^bas he was entering into the boat, he that had been possessed with demons ^cthe man from whom the demons were gone out prayed him {^bbesought him} that he might be with him. [As a frightened child newly wakened from a horrible dream clings to its parent, so the man clung to Christ.] ^cbut he sent him away, ^b19 And he suffered him not, but saith {^csaying,} ^bunto him, Go ^c39 Return to thy house, ^bunto thy friends, and tell them ^cand declare how great things God ^bthe Lord hath done for thee, and *how* he had mercy on thee. [Jesus departed, but left behind him a witness whose very body was a living monument bearing testimony to Christ's compassion and power. Jesus revisited this locality some months later. See Mark vii. 31-37.] ^cand he went his way, publishing throughout the whole city [Gergesa] how great things Jesus had done for him. ^band began to publish in Decapolis how great things Jesus had done for him [for the cities which constituted Decapolis, see page 173]: and all men marvelled. 21 And when Jesus had crossed over again in the boat unto the other side, a great multitude was gathered unto him; and he was by the sea. ^c40 And as Jesus returned, the multitude welcomed him; for they were all waiting for him. [They could see the sail of his boat as he started back.] ^a1 And he came into his own city. [Capernaum.]

Study Questions:

1. Where was Jesus when He healed the demon-possessed men?
 - a. Reconcile Matthew with Mark and Luke concerning the number of demon-possessed men Jesus healed.
2. Where was the demon-possessed man dwelling? Why?
 - a. What, if anything, does this teach us about the power of the human spirit, mind, and physical body?
 - b. What does this teach us about the power of Satan?
3. What did the demon-possessed man do in the tombs?
4. What did the demon-possessed man do and say when he saw Jesus?
 - a. What does the demon's reaction to Jesus teach us about Jesus' Lordship and about worship?
5. Why might the demon have asked Jesus not to torment him?
6. Matthew records that the demon asked Jesus if He had come to torment them before "the time" (Matt. 8:29). When is "the time" of torment and what does this teach us about torment?
7. What was the demon's name? What does the name mean?
8. What did the demon ask Jesus to do?
 - a. What does this teach us about the torment of the abyss, hell, and eternal punishment for sin?
9. How many swine were there? What did the swine do when the demons entered into them?

- a. Why might they have reacted this way?
 - b. Was Jesus wrong to allow the demons to go into the swine resulting in the destruction of personal property? Explain.
10. After being healed, what did the demon-possessed man do?
11. When the people who witnessed these events went to the city and reported what had happened, what did the people of the city do, see, and say to Jesus?
12. Why might the people of the city have asked Jesus to leave? Of what were they afraid?
13. Although Jesus would not let the demon-possessed man go with Him, what did Jesus command him to do?
 - a. What was people's reaction to the man's testimony?
 - b. In what way was this beneficial for spreading the gospel?
14. Where did Jesus go after departing from the country of Gerasenes?

LVII.

MATTHEW'S FEAST. DISCOURSE ON FASTING.

(Capernaum.)

^aMATT. IX. 10-17; ^bMARK II. 15-22; ^cLUKE V. 29-39.

Bible Text:

^c29 And Levi made him a great feast in his house: ^b15 And it came to pass, that he was sitting {^aas he sat} at meat in the {^bhis} ^ahouse, ^cand there was a great multitude of publicans and of others ^band ^abehold, many publicans and sinners came and sat down with Jesus and his disciples. ^bfor there were many, ^cthat were sitting at meat with them. ^band they followed him. ^c30 And the Pharisees and their scribes {^bthe scribes of the Pharisees,} when they saw that he was eating with the sinners and publicans, ^cmurmured against his disciples, saying, {^athey said} unto his disciples, ^cWhy do ye eat and drink with the publicans and sinners? ^aWhy eateth your Teacher with the publicans and sinners? ^bHow is it that he eateth and drinketh with publicans and sinners? ^a12 But {^b17 And} ^awhen he ^bJesus heard it, he ^canswering said {^bsaith} unto them, They that are whole {^cin health} have no need of a physician; but they that are sick. ^a13 But go ye and learn what *this* meaneth, I desire mercy, and not sacrifice: for ^c32 I am not come {^aI came not} to call the righteous but sinners ^cto repentance. ^b18 And John's disciples and the Pharisees were fasting: and they come {^a14 Then come to him the disciples of John,} ^c33 And they said {^bsay} unto him, ^asaying, ^cThe disciples of John fast often, and make supplications; likewise also the *disciples* of the Pharisees; but thine eat and drink. ^aWhy do we and the Pharisees {^bJohn's disciples and the disciples of the Pharisees} ^afast oft, but thy disciples fast not? ^b15 And Jesus said unto them, ^cCan ye make the sons of the bride-chamber fast, {^amourn,} as long as {^cwhile} the bridegroom is with them? ^bas long as they have the bridegroom with them, they cannot fast. ^c35 But the days will come; and when the bridegroom shall be taken away from them, ^band then will they fast in that day. {^cthose days.} ^b36 And he spake also a parable unto them: No man rendeth a piece from a new garment and putteth it upon an old garment, else he will rend the new, and also the piece from the new will not agree with the old. ^a16 And no man putteth {^bseweth} a piece of undressed cloth on {^aupon} an old garment; for {^belse} that which should fill it up taketh from it, {^afrom the garment,} ^bthe new from the old, and a worse rent is made. ^b22 And no man putteth {^a17 Neither do *men* put} new wine into old wine-skins: ^celse the new wine will burst the skins, ^aand the wine ^citself will be {^ais} spilled, ^band the wine perisheth, and the skins: ^aburst, ^cand the skins will perish. ^abut they put new wine {^cnew wine must be put} ^binto fresh wine-skins. ^aand both are preserved. ^c39 And no man having drunk old *wine* desireth new; for he saith, The old is good.

Bible Text with Commentary:

^c29 And Levi [another name for the apostle Matthew] made him a great feast in his house: ^b15 And it came to pass, that he was sitting {^aas he sat} at meat in the {^bhis} ^ahouse, ^cand there was a great multitude of publicans [Matthew had invited his old friends] and of others ^band ^abehold, many publicans and sinners came and sat down with Jesus and his disciples. ^bfor there were many, ^cthat

were sitting at meat with them. ^band they followed him. ^c30 And the Pharisees and their scribes {^bthe scribes of the Pharisees,} [that is, the scribes which were of their party or sect] **when they saw that he was eating with the sinners and publicans, murmured against his disciples, saying, {^athey said} unto his disciples, ^cWhy do ye eat and drink with the publicans and sinners? ^aWhy eateth your Teacher with the publicans and sinners? ^bHow is it that he eateth and drinketh with publicans and sinners?** [From their standpoint the question was natural enough. No strict Jew could eat with a Gentile (Acts xi. 3; Gal. ii. 12), and Matthew's guests were classed with the heathen.] ^a12 But {^b17 And} ^awhen he ^bJesus heard it, he ^canswering said {^bsaith} unto them, **They that are whole {^cin health} have no need of a physician; but they that are sick. ^a13 But go ye and learn what *this* meaneth, I desire mercy, and not sacrifice** [For explanation of this passage, see page 212. To mercifully help sinners to repent was more precious to God than sacrifice]: **for ^c32 I am not come {^aI came not} to call the righteous but sinners ^cto repentance.** [Being charged with recklessly consorting with sinners, it was necessary for Jesus to vindicate himself, else his influence would be damaged; hence he presents three arguments: 1. His office being analogous to that of a physician, required him to visit the sin-sick; 2. God himself commended such an act of mercy, and preferred it to sacrifice; 3. As he came to call sinners to repentance, he must therefore go to the sinners. These arguments do not justify us in keeping company with bad people for any other purpose than to do them good--that is, as their soul's physician. When he used the word "righteous," Jesus did not mean to admit that any were so righteous as to need no Saviour; he merely quoted the Pharisees at the value which they set upon themselves.] ^b18 **And John's disciples and the Pharisees were fasting: and they come {^a14 Then come to him the disciples of John,} ^c33 And they said {^bsay} unto him, ^asaying, ^cThe disciples of John fast often, and make supplications [single penitential prayers with their fasting]; likewise also the *disciples* of the Pharisees; but thine eat and drink.** [As John the Baptist observed one almost continual fast, his diet being locusts and wild honey, his disciples had naturally great respect for that rite, and noted the lack of its observance by Jesus as an apparent defect in his character. They were honest inquirers, and Jesus answered them respectfully as such.] ^aWhy do we and the Pharisees {^bJohn's disciples and the disciples of the Pharisees} ^afast oft, but thy disciples fast not? ^a15 **And Jesus said unto them, ^cCan ye make the sons of the bride-chamber fast, {^amourn,} as long as {^cwhile} the bridegroom is with them? ^bas long as they have the bridegroom with them, they cannot fast.** [The bridegroom's friends were called "sons of the bride-chamber." They went with the bridegroom to the bride's house, and escorted her to her new home. Arriving at the bridegroom's house, a feast usually lasting seven days ensued (Matt. xxii. 4; Luke xiv. 8; John ii. 8, 9). Mourning and fasting would therefore ill befit such an occasion.] ^c35 **But the days will come; and when the bridegroom shall be taken away from them, ^band then will they fast in that day. {^cthose days.}** [Jesus here foretells the removal of his visible presence from his disciples by his ascension. His words predict but do not command a fast. He prescribed no stated fasts, and the apostolic church kept none. History shows that prescribed fasts become formal and tend to Phariseeism.] ^a36 **And he spake also a parable unto them: No man rendeth a piece from a new garment and putteth it upon an old garment, else he will rend the new, and also the piece from the new will not agree with the old. ^a16 And no man putteth {^bseweth} a piece of undressed cloth on {^aupon} an old garment; for {^belse} that which should fill it up taketh from it, {^afrom the garment,} ^bthe new from the old, and a worse rent is made.** [Jesus justifies the conduct of his disciples by an appeal to the principles of the new dispensation, by which they were governed. The disciples of John looked upon Jesus as a reformer of Judaism, but he corrects their false impressions. To tear the new dispensation to pieces to renovate or embellish the old would be to injure the new and to destroy the old. By the process of fulling

or dressing, new cloth was cleansed and shrunk so as to become more compact. The new cloth, therefore, had in it, so to speak, a life-element, and in its movement while shrinking it would tear the weaker fiber of the old cloth to which it was sewed, and thus enlarge the rent. The new dispensation could have rites and forms of its own, but could not conform to the rites of the Pharisees. If the conduct of his disciples had made a rent in the rabbinical traditions with regard to fasting, Jesus could not so modify the conduct of his disciples as to patch the rent without injuring the moral sense of his disciples, and without making Phariseeism a more meaningless hypocrisy than ever.] **22 And no man putteth {^a17 Neither do *men* put} new wine into old wine-skins: ^celse the new wine will burst the skins, ^aand the wine ^citself will be {^ais} spilled, ^band the wine perisheth, and the skins: ^aburst, ^cand the skins will perish. ^abut they put new wine {^cnew wine must be put} ^binto fresh wine-skins. ^aand both are preserved. [This parable is also an illustration of the principles set forth above. Wine was then stored in casks of skin--usually hides of goats. Wine-skins, newly made, were elastic, and would expand to accommodate the fermentation of the new wine within. But the old wine-skins were stiff and of little strength, and would burst if fermenting liquid were confined within them.] **39 And no man having drunk old *wine* desireth new; for he saith, The old is good.** [The thought here is that as wine should be put in skins suited for it, and as, at an entertainment, the different kinds of wine should be served in appropriate succession; so, fasting should be observed on suitable occasions--not, for instance, at a wedding.]**

Study Questions:

1. Who made a great feast for Jesus? Who was this man?
 - a. Whom had he invited to the feast besides Jesus?
 - b. What can we learn from the fact that this feast was made for Jesus and the way Jesus used this opportunity to teach sinners?
2. What did the scribes say to Jesus' disciples? Why would they have asked this question?
 - a. What was Jesus' response? How do these principles apply to us today?
3. What were John's disciples doing? What did they ask Jesus?
 - a. What was Jesus' response? Explain. How do these principles apply to us today?
 - b. Should we fast today?
4. Explain the three parables Jesus told them to exemplify the relationship between the new and old covenants?
 - a. How do these parables relate to the questions Jesus had answered at the feast?
 - b. How do these parables relate to us today?

LVIII.

JAIRUS' DAUGHTER AND THE INVALID WOMAN.

(Capernaum, same day as last.)

^aMATT. IX. 18-26; ^bMARK V. 22-43; ^cLUKE VIII. 41-56.

Bible Text:

^c41 And ^a18 While he spake these things unto them, behold, there came, {^bcometh} ^ca man named Jairus, {^bJairus by name;} ^cand he was a ruler {^bone of the rulers} of the synagogue, and seeing him, ^che fell {^bfalleth} ^cdown at Jesus' feet, ^aand worshipped him, ^cand besought him to come into his house; 42 for he had an only daughter, about twelve years of age, and she was dying. ^b23 and beseecheth him much, saying, My little daughter is at the point of death: ^ais even now dead: but ^bI pray thee, that thou come and lay thy hands on {^ahand upon} her, ^bthat she may be made whole, and live. ^aand she shall live. 19 And Jesus arose, and followed him, and *so did* his disciples. ^b24 And he went with him; and a great multitude followed him, and they {^cBut as he went the multitudes} thronged him. ^a20 And behold, a woman, who had {^chaving} an issue of blood twelve years, ^b26 and had suffered many things of many physicians, and ^cwho had spent ^ball that she had, ^call her living upon physicians, ^band was nothing bettered, but rather grew worse, ^cand could not be healed of any, ^b27 having heard the things concerning Jesus, came in the crowd behind, ^chim, and touched the border of his garment: ^a21 for she said within herself, If I do but touch his garment, {^bgarments,} I shall be made whole. 29 And straightway {^cimmediately} ^bthe fountain of her blood was dried up; ^cthe issue of her blood stanch'd. ^band she felt in her body that she was healed of her plague. 30 And straightway Jesus, perceiving in himself that the power *proceeding* from him had gone forth, turned him about in the crowd, and said, Who touched my garments? ^cWho is it that touched me? And when all denied, Peter and they ^bhis disciples ^cthat were with him, ^bsaid unto him, ^cMaster, the multitudes press thee and crush *thee*, ^bThou seest the multitude thronging thee, and sayest thou, Who touched me? ^c46 But Jesus said, Some one did touch me; for I perceived that power had gone forth from me. ^b32 And he looked round about to see her that had done this thing. ^c47 And {^b33 But} ^cwhen the woman saw that she was not hid, she came ^bfearing and trembling, knowing what had been done to her, came and fell {^cfalling} down before him ^band told him all the truth. ^cdeclared in the presence of all the people for what cause she touched him, and how she was healed immediately. ^a22 But Jesus turning and seeing her said, ^cunto her, ^aDaughter, be of good cheer; thy faith hath made thee whole. ^cgo in peace. ^band be whole of thy plague. ^aAnd the woman was made whole from that hour. ^b35 While he yet spake, they come from {^cthere cometh one from} the ruler of the synagogue's *house*, saying, Thy daughter is dead: ^bwhy troublest thou the Teacher any further? ^ctrouble not the Teacher. 50 But Jesus hearing it, ^bnot heeding the words spoken, ^canswered him, {^bsaith unto the ruler of the synagogue,} Fear not, only believe. ^cand she shall be made whole. ^b37 And he suffered no man to follow with him, save Peter, and James, and John the brother of James. ^c51 And when he came to the house, he suffered not any man to enter in with him, save Peter and John, and James, and the father of the maiden and her mother. ^b38 And they come to the house of the ruler of the synagogue; ^a23 And when Jesus came into the ruler's house, ^bhe beholdeth a tumult, and *many* weeping and wailing greatly. ^aand saw the flute-players, and the crowd making a tumult, 24 he

said, Give place: ^c52 And all were weeping, and bewailing her: but he said, {^bsaith} unto them, Why make ye a tumult, and weep? ^cWeep not; for she ^bthe child ^athe damsel is not dead, but sleepeth. And they laughed him to scorn. ^cknowing that she was dead. ^a25 But when the crowd was put forth, ^bhe, having put them all forth, taketh the father of the child and her mother and them that were with him, and goeth in {^ahe entered in,} ^bwhere the child was. ^aand took {^btaking} the child {^cher} by the hand, called, saying, {^bsaith} unto her, Talitha cumi; which is, being interpreted, Damsel, {^cMaiden,} ^bI say unto thee, Arise. ^c55 And her spirit returned, ^b42 And straightway the damsel rose up, {^aarose.} ^cshe rose up immediately: ^band walked; for she was twelve years old. ^cand he commanded that *something* ^bshould be given her to eat. ^c56 And her parents were amazed: ^bthey were amazed straightway with a great amazement. 43 And {^cbut} ^bhe charged them much ^cto tell no man what had been done. ^bthat no man should know this: ^a26 And the fame hereof went forth into all that land.

Bible Text with Commentary:

^c41 And ^a18 While he spake these things unto them [while he talked about fasting at Matthew's table], behold, there came, {^bcometh} ^ca man named Jairus, {^bJairus by name;} ^cand he was a ruler {^bone of the rulers} of the synagogue [He was one of the board of elders which governed the synagogue at Capernaum. These elders were not necessarily old men--Matt. xix. 16-22; Luke xviii. 18-23], and seeing him, ^che fell {^bfalleth} ^cdown at Jesus' feet, ^aand worshipped him [It was a very lowly act for the ruler of a synagogue thus to bow before the Man of Nazareth. But the ruler was in trouble, and his needs were stronger than his pride], ^cand besought him to come into his house; 42 for he had an only daughter, about twelve years of age, and she was dying. ^b23 and beseecheth him much, saying, My little daughter is at the point of death: ^ais even now dead [he left her dying, and so stated his fears in the very strongest way]: but ^bI pray thee, that thou come and lay thy hands on {^ahand upon} her, ^bthat she may be made whole, and live. ^aand she shall live. 19 And Jesus arose [From Matthew's table. Jesus did not fast for form's sake, but he was ever ready to leave a feast that he might confer a favor], and followed him, and *so did his disciples.* ^b24 And he went with him; and a great multitude followed him [The ruler, of highest social rank in the city, found Jesus among the lowliest, and they were naturally curious to see what Jesus would do for this grandee], and they {^cBut as he went the multitudes} thronged him. ^a20 And behold, a woman, who had {^chaving} an issue of blood twelve years, ^b26 and had suffered many things of many physicians, and ^cwho had spent ^ball that she had, ^call her living upon physicians, ^band was nothing bettered, but rather grew worse, ^cand could not be healed of any [Medicine was not a science in that day. Diseases were not cured by medicine, but were exorcised by charms. The physician of Galilee in that age did not differ very widely from the medicine-man of the North American Indians. One in easy circumstances could readily spend all during twelve years of doctoring with such leeches.], ^b27 having heard the things concerning Jesus [her faith rested on hearing rather than on sight], came in the crowd behind, ^chim, and touched the border of his garment: ^a21 for she said within herself, If I do but touch his garment, {^bgarments,} I shall be made whole. [The nature of her disease made her unclean (Lev. xv. 26). Her consciousness of this made her, therefore, timidly approach Jesus from behind.] 29 And straightway {^cimmediately} ^bthe fountain of her blood was dried up; ^cthe issue of her blood stanch'd. ^band she felt in her body that she was healed of her plague. [The feeble pulse of sickness gave way to the glow and thrill of health.] 30 And straightway Jesus, perceiving in himself that the power *proceeding* from him had gone forth,

turned him about in the crowd, and said, Who touched my garments? ^cWho is it that touched me? And when all denied, Peter and they ^bhis disciples ^cthat were with him, ^bsaid unto him, ^cMaster, the multitudes press thee and crush *thee*, ^bThou seest the multitude thronging thee, and sayest thou, Who touched me? ^c46 But Jesus said, Some one did touch me; for I perceived that power had gone forth from me. ^b32 And he looked round about to see her that had done this thing. ^c47 And {^b33 But} ^cwhen the woman saw that she was not hid, she came ^bfearing and trembling [because being unclean, any rabbi would have rebuked her severely for touching him], knowing what had been done to her, came and fell {^cfalling} down before him ^band told him all the truth. ^cdeclared in the presence of all the people for what cause she touched him, and how she was healed immediately. [To have permitted the woman to depart without this exposure would have confirmed her in the mistaken notion that Jesus healed rather by his *nature* than by his *will*. Hence he questions her, not that he may obtain information, but rather as a means of imparting it. By his questions he reveals to her that no work of his is wrought without his consciousness, and that it was himself and not his garment which had blessed her.] ^a22 But Jesus turning and seeing her said, ^cunto her, ^aDaughter, be of good cheer [Faith gets a sweet welcome]; thy faith hath made thee whole. ^cgo in peace. ^band be whole of thy plague. [Be permanently whole: an assurance that relief was not temporal, but final.] ^aAnd the woman was made whole from that hour. [Faith healed her by causing her to so act as to obtain healing. Faith thus saves; not of itself, but by that which it causes us to do. It causes us to so run that we obtain.] ^b35 While he yet spake, they come from {^cthere cometh one from} the ruler of the synagogue's house, saying, Thy daughter is dead: ^bwhy troublest thou the Teacher any further? ^ctrouble not the Teacher. [The delay caused by healing this woman must have sorely tried the ruler's patience, and the sad news which followed it must have severely tested his faith; but we hear no word of murmuring or bitterness from him.] ⁵⁰ But Jesus hearing it, ^bnot heeding the words spoken [not succumbing to the situation], ^canswered him, {^bsaith unto the ruler of the synagogue,} Fear not, only believe. ^cand she shall be made whole. [Thus, with words of confidence and cheer, Jesus revived the ruler's failing faith.] ^b37 And he suffered no man to follow with him [into the house with him], save Peter, and James, and John the brother of James. [These three were honored above their fellows by special privileges on several occasions, because their natures better fitted them to understand the work of Christ.] ^c51 And when he came to the house, he suffered not any man to enter in with him, save Peter and John, and James, and the father of the maiden and her mother. ^b38 And they come to the house of the ruler of the synagogue; ^a23 And when Jesus came into the ruler's house, ^bhe beholdeth a tumult, and *many* weeping and wailing greatly. ^aand saw the flute-players, and the crowd making a tumult, ²⁴ he said, Give place [Mourning began at the moment of death, and continued without intermission until the burial, which usually took place on the day of the death. Even to this day Oriental funerals are characterized by noisy uproar and frantic demonstrations of sorrow, made by real and hired mourners. Flute-players, then as now, mingle the plaintive strains of their instruments with the piercing cries of those females who make mourning a profession]: ^c52 And all were weeping, and bewailing her: but he said, {^bsaith} unto them, Why make ye a tumult, and weep? ^cWeep not; for she ^bthe child ^athe damsel is not dead, but sleepeth. [Jesus used this figurative language with regard to Lazarus, and explained that by it he meant death--John xi. 14.] And they laughed him to scorn. ^cknowing that she was dead. [His words formed a criticism as to their judgment and experience as to death, and threatened to interrupt them in earning their funeral dues.] ^a25 But when the crowd was put forth, ^bhe, having put them all forth [because their tumult was unsuited to the solemnity and sublimity of a resurrection. They were in the outer room--not in the room where the dead child lay], taketh the father of the child and her mother and them [the three]

that were with him, and goeth in {^ahe entered in,} ^bwhere the child was. [Jesus took with him five witnesses, because in the small space of the room few could see distinctly what happened, and those not seeing distinctly might circulate inaccurate reports and confused statements as to what occurred. Besides, Jesus worked his miracles as privately as possible in order to suppress undue excitement.] **^aand took {^btaking} the child {^cher} by the hand, called, saying, {^bsaith} unto her, Talitha cumi; which is, being interpreted, Damsel, {^cMaiden,} ^bI say unto thee, Arise.** [Mark gives the Aramaic words which Jesus used. They were the simple words with which anyone would waken a child in the morning.] **^c55 And her spirit returned, ^b42 And straightway the damsel rose up, {^aarose.} ^cshe rose up immediately: ^band walked** [her restoration was complete]; **for she was twelve years old. ^cand he commanded that something ^bshould be given her to eat.** [Her frame, emaciated by sickness, was to be invigorated by natural means.] **^c56 And her parents were amazed: ^bthey were amazed straightway with a great amazement.** [Faith in God's great promise is seldom so strong that fulfillment fails to waken astonishment.] **43 And {^cbut} ^bhe charged them much ^cto tell no man what had been done. ^bthat no man should know this** [A command given to keep down popular excitement. Moreover, Jesus did not wish to be importuned to raise the dead. He never was so importuned]: **^a26 And the fame hereof went forth into all that land.**

Study Questions:

1. Where was Jesus when Jairus came to Him? Who was Jairus?
2. What did Jairus do? What did he want Jesus to do?
3. What happened on the way to Jairus' house?
 - a. What do we know about the woman who had a hemorrhage (flow of blood)?
 - b. Why might the woman have been slow to come forward when Jesus asked who had touched His garment? Why did she finally come forward?
 - c. What do we learn about faith from the woman? In what way was her faith like our faith?
 - d. What do we learn about Jesus' miraculous power from the woman being healed?
4. What happened to Jairus' daughter while she was delayed by the woman?
5. After hearing that Jairus' daughter had died, what did Jesus tell Jairus? What does this teach us about faith?
6. Who did Jesus allow to go with Him to Jairus' house?
7. What was going on at Jairus' house when Jesus arrived?
8. What did Jesus do after arriving at Jairus' house?
9. What did Jesus tell the crowd when putting them out? What was their reaction?
10. What did the girl do after her spirit returned?
11. What did Jesus command them to give the girl after she resurrected? Why is this significant?
12. What was their reaction to the girl's resurrection?
13. What command did Jesus give them?
14. Did anyone else hear about the girl's resurrection?

LIX.

HEALING BLIND MEN AND A DUMB DEMONIAIC.

(Probably Capernaum.)

^aMATT. IX. 27-34.

Bible Text:

^a27 And as Jesus passed by from thence, two blind men followed him, crying out, and saying, Have mercy on us, thou son of David. 28 And when he was come into the house, the blind men came to him: and Jesus saith unto them, Believe ye that I am able to do this? They said unto him, Yea, Lord. 29 Then touched he their eyes, saying, According to your faith be it done unto you. 30 And their eyes were opened. And Jesus strictly charged them, saying, See that no man know it. 31 But they went forth, and spread abroad his fame in all that land. 32 And as they went forth, behold, there was brought to him a dumb man possessed with a demon. 33 And when the demon was cast out, the dumb man spake: and the multitudes marvelled, saying, It was never so seen in Israel. 34 But the Pharisees said, By the prince of the demons casteth he out demons.

Bible Text with Commentary:

^a27 And as Jesus passed by from thence [If construed strictly, this phrase means, as he departed from Jairus' house. But the phrase is indefinite], **two blind men followed him, crying out, and saying, Have mercy on us, thou son of David.** [This, among the Jews, was a common and thoroughly recognized name for the expected Messiah.] **28 And when he was come into the house** [possibly Peter's. But the place is not important. The house is mentioned to show that the blind men persistently followed Jesus until he stopped], **the blind men came to him: and Jesus saith unto them, Believe ye that I am able to do this? They said unto him, Yea, Lord.** [In the earlier stages of his ministry Jesus had worked his miracles with little or no solicitation; but now, as the evidences of his power were multiplied, Jesus demanded a fuller expression of faith; for faith was the fruitage for which the miracles were wrought.] **29 Then touched he their eyes, saying, According to your faith be it done unto you. 30 And their eyes were opened. And Jesus strictly [sternly] charged them, saying, See that no man know it. 31 But they went forth, and spread abroad his fame in all that land.** [Jesus might well speak severely when charging his beneficiaries to be silent, for apparently no one of them ever obeyed him.] **32 And as they went forth, behold, there was brought to him a dumb man possessed with a demon. 33 And when the demon was cast out, the dumb man spake: and the multitudes marvelled, saying, It was never so seen in Israel.** [Some regard this demoniac as being the victim of combined physical and spiritual maladies, but it is more likely that the dumbness was caused by the demon, since in some instances they deprived men of reason (Mark v. 15), and in others they threw men into convulsions or distortions--Mark ix. 18; Luke xiii. 11, 16.] **34 But the Pharisees said, By the prince of the demons casteth he out demons.** [If we are correct in our chronology, Jesus had already fully answered this charge. See pages 300-302. If he repeated any part of this answer at this time, Matthew is silent as to it.]

Study Questions:

1. What did the two blind men want Jesus to do?
2. What were the blind men doing?
 - a. How did they refer to Jesus? Why is this significant?
 - b. To where did they follow Jesus?
 - c. How is faith demonstrated by the blind men's actions?
3. What did Jesus do before healing the blind men? What did Jesus do when he healed the men?
4. Jesus said, "According to your faith be it done unto you." Does this mean that Jesus' power was limited to the measure of their faith? Explain.
 - a. If someone claiming to have miraculous power says that he is unable to heal someone because they don't have enough faith, is he telling the truth?
5. After healing them, what charge did Jesus issue to them? What did they do?
6. Who was brought to Jesus as He left the house? What happened and what was the reaction?
7. What did the Pharisees say about Jesus casting out the demon? What had Jesus said about this charge earlier in His ministry?

LX.

JESUS VISITS NAZARETH AND IS REJECTED.

^aMATT. XIII. 54-58; ^bMARK VI. 1-6; ^cLUKE IV. 16-31.

Bible Text:

^b1 And he went out from thence; and he cometh {^aAnd coming} ^binto his own country; and his disciples follow him. ^c16 And he came to Nazareth, where he had been brought up: ^b2 And when the sabbath was come ^che entered, as his custom was, into the synagogue on the sabbath day, and stood up to read. 17 And there was delivered unto him the book of the prophet Isaiah. And he opened the book, and found the place where it was written, 18 The Spirit of the Lord is upon me, Because he anointed me to preach good tidings to the poor: He hath sent me to preach release to the captives, And recovering of sight to the blind, To set at liberty them that are bruised, 19 To proclaim the acceptable year of the Lord. 20 And he closed the book, and gave it back to the attendant, and sat down: and the eyes of all in the synagogue were fastened on him. 21 And he began to say unto them, To-day hath this scripture been fulfilled in your ears. 22 And all bare him witness, and wondered at the words of grace which proceeded out of his mouth: ^a54 And he taught {^bbegan to teach} ^athem in their {^bthe synagogue}: ^ainsomuch that ^bmany hearing him were astonished, ^aand said, {^bsaying,} Whence hath this man these things? ^athis wisdom, and these mighty works? ^band, What is the wisdom that is given unto this man, and *what mean* such mighty works wrought by his hands? 3 Is not this the carpenter, ^cJoseph's son? ^athe carpenter's son? ^bthe son of Mary, and brother of James, and Joses, and Judas, and Simon? ^ais not his mother called Mary? and his brethren, James, and Joseph, and Simon, and Judas? 56 And his sisters, are they not all ^bhere with us? ^aWhence then hath this man all these things? 57 And they were offended in him. ^c23 And he said unto them, Doubtless ye will say unto me this parable, Physician, heal thyself: whatsoever we have heard done at Capernaum, do also here in thine own country. ^aBut {^b4 And} Jesus said unto them, ^cVerily I say unto you, ^ba prophet is not without honor, save in his own country, and among his own kin, and in his own house. ^cNo prophet is acceptable in his own country. 25 But of a truth I say unto you, There were many widows in Israel in the days of Elijah, when the heaven was shut up three years and six months, when there came a great famine over all the land; 26 and unto none of them was Elijah sent, but only to Zarephath, in the land of Sidon, unto a woman that was a widow. 27 And there were many lepers in Israel in the time of Elisha the prophet; and none of them was cleansed, but only Naaman the Syrian. 28 And they were all filled with wrath in the synagogue, as they heard these things; 29 and they rose up, and cast him forth out of the city, and led him unto the brow of the hill whereon their city was built, that they might throw him down headlong. 30 But he passing through the midst of them went his way. ^b5 And he could there do no mighty work, ^a58 And he did not many mighty works there, because of their unbelief. ^bsave that he laid his hands upon a few sick folk, and healed them. 6 And he marvelled because of their unbelief. ^c31 And he came down to Capernaum, a city of Galilee.

Bible Text with Commentary:

^b1 **And he went out from thence** [from Capernaum]; **and he cometh** {^aAnd coming} ^b**into his own country; and his disciples follow him.** ^c16 **And he came to Nazareth, where he had been brought up** [As to this city, see pages 14 and 55. As to the early years of Jesus at Nazareth, see page 60]: ^b2 **And when the sabbath was come** ^c**he entered, as his custom was, into the synagogue on the sabbath day, and stood up to read.** [This does not mean that it had been the custom of Jesus when he was a young man in Nazareth to read in the synagogue. It means that after he entered his public ministry it was his custom to use the synagogue as his place of teaching on the sabbath day (Mark i. 39; iii. 1, 2). For comment on this usage of the synagogue see pages 172 and 173.] **17 And there was delivered unto him the book of the prophet Isaiah. And he opened the book, and found the place** [Isa. lxi. 1, 2; but the quotation embraces other lines from Isaiah.] **where it was written, 18 The Spirit of the Lord is upon me, Because he anointed me to preach good tidings to the poor** [Anointing was the method by which prophets, priests and kings were consecrated or set apart to their several offices. This prophecy says that the Holy Spirit came upon Jesus because he was appointed to do a work of divine helpfulness]: **He hath sent me to preach release to the captives, And recovering of sight to the blind, To set at liberty them that are bruised, 19 To proclaim the acceptable year of the Lord.** [The prophecy set forth in physical terms what Jesus should perform in both the physical and spiritual realms. The prophecy closes with a reference to the jubilee year, which, being a time of liberation, forgiveness, and fresh starts, was a type of Christ's ministry and kingdom.] **20 And he closed the book, and gave it back to the attendant** [This officer corresponded to our sexton. Part of this duty was to take charge of the synagogue rolls], **and sat down** [Reader and congregation both stood during the reading; then, usually, both sat down to hear the passage explained. They stood out of reverence for God's word]: **and the eyes of all in the synagogue were fastened on him.** [They had heard of his miracles, and were curious to see what he would say and do.] **21 And he began to say unto them, To-day hath this scripture been fulfilled in your ears. 22 And all bare him witness, and wondered at the words of grace which proceeded out of his mouth** [The word grace refers rather to the manner than to the matter. The speech of Jesus flowed easily, and gracefully]: ^a54 **And he taught** {^bbegan to teach} ^a**them in their** {^bthe synagogue}: ^a**insomuch that** ^b**many hearing him were astonished, and said, saying, Whence hath this man these things? this wisdom, and these mighty works? and, What is the wisdom that is given unto this man, and what mean such mighty works wrought by his hands?** [They admitted his marvelous teaching and miraculous works, but were at a loss to account for them because their extreme familiarity with his humanity made it hard for them to believe in his divinity, by which alone his actions would be rightly explained. Twice in the early part of his ministry Jesus had been at Cana, within a few miles of Nazareth, and turning away from it had gone down to Capernaum. He did not call upon his townsmen to believe in him or his divine mission until the evidences were so full that they could not deny them.] **3 Is not this the carpenter, Joseph's son? the carpenter's son? the son of Mary, and brother of James, and Joses, and Judas, and Simon? is not his mother called Mary? and his brethren, James, and Joseph, and Simon, and Judas? 56 And his sisters, are they not all here with us?** [They brought forth every item of trade and relationship by which they could confirm themselves in their conviction that he was simply a human being like themselves. The question as to his identity, however, suggests that he may have been absent from Nazareth some little time. As to Jesus' kindred, see pages 224-226.] ^a**Whence then hath this man all these things? 57 And they were offended in him.** [His claims were too high for them to admit, and too well accredited for them to despise, so they sought refuge from their perplexity by getting angry at Jesus.] ^c23 **And he said unto them, Doubtless ye will say unto me this parable,**

Physician, heal thyself: whatsoever we have heard done at Capernaum, do also here in thine own country. [Jesus quoted a familiar proverb, the meaning of which is this: he was part of Nazareth, and hence the claims of Nazareth upon him were superior to those of Capernaum, and therefore Nazareth should have been blessed by his healing. But the expression was evidently used contemptuously, as if they said, "You can do big things at Capernaum, but you can not do them here. You can not deceive us; we know you."]

^aBut {^b4 And} Jesus said unto them, ^cVerily I say unto you, ^ba prophet is not without honor, save in his own country, and among his own kin, and in his own house. ^cNo prophet is acceptable in his own country. [Jealousy forbids the countrymen of a prophet to honor him. Base as this passion is, it is a very common one, and is not easily subdued, even by the best of men. In Nazareth Jesus was no more than the son of a carpenter, and the brother of certain very common young men and girls, while abroad he was hailed as the prophet of Galilee, mighty in word and deed.]

25 But of a truth I say unto you [Jesus now proceeds to make two close applications of the proverb], **There were many widows in Israel in the days of Elijah, when the heaven was shut up three years and six months, when there came a great famine over all the land; 26 and unto none of them was Elijah sent, but only to Zarephath, in the land of Sidon, unto a woman [a Gentile] that was a widow. 27 And there were many lepers in Israel in the time of Elisha the prophet; and none of them was cleansed, but only Naaman the Syrian.** [Naaman also was a Gentile. The first instance cited by Jesus will be found at I. Kings xvii. 8-16, and the second at II. Kings v. 1-14. Palestine was filled with poor people even in times of plenty, so there must have been large numbers of hungry people during the long-continued period of famine. There has always been a large number of lepers in the land, and surely if any disease ought to prompt a man to lay aside his prejudices that he might obtain healing it was leprosy; but as Nazareth was now rejecting Jesus, so their ancestors had despised the two mighty prophets. Not one of all the hungry would have received bread from Elijah by an act of faith, nor did one of all the lepers ask healing from Elisha.]

28 And they were all filled with wrath in the synagogue, as they heard these things [The Nazarenes were jealous enough of the claims of Jesus when put in their most modest dress; but when Jesus placed himself alongside Elijah and Elisha, and likened his hearers to widows for want, and lepers for uncleanness, they were ready to dash him to pieces]; **29 and they rose up, and cast him forth out of the city, and led him** [they evidently had hold of him] **unto the brow of the hill whereon their city was built, that they might throw him down headlong.** [Near the eastern end of Nazareth there is a cavern in the rock which forms a precipice down which, if a man were hurled, he would be killed. At the western end there is a perpendicular cliff about forty feet high, with a naked floor of rock at the bottom. To which place they led Jesus we can not decide.]

30 But he passing through the midst of them went his way. [A simple statement of a marvelous fact. Miracles are not explained in the Bible.] **^b5 And he could there do no mighty work, ^a58 And he did not many mighty works there, because of their unbelief. ^bsave that he laid his hands upon a few sick folk, and healed them. 6 And he marvelled because of their unbelief.** [As to this statement that Jesus felt surprised, see page 273. "It should also be borne in mind," says Canon Cook, "that surprise at the obtuseness and unreasonableness of sin is constantly attributed to God by the prophets." The statement, therefore, is perfectly consonant with the divinity of Jesus.]

^c31 And he came down to Capernaum, a city of Galilee. [We have followed the chronology of Mark, according to which Jesus had already been living in Capernaum for some time. Luke tells of the rejection early in his narrative, and adds this line to show that from the earlier days of his ministry Jesus made Capernaum his headquarters.]

Study Questions:

1. Where was Jesus and what did He do on the Sabbath?
2. What Scripture did Jesus read in the synagogue? What did the people do after Jesus finished reading?
3. What did Jesus say after reading from Isaiah? What was the people's reaction?
4. Why were the people offended at Jesus?
5. What proverb did Jesus quote? How did it apply to the Nazarenes?
6. Explain the two stories Jesus used to prove that a prophet is not honored in his own country?
 - a. How did the stories apply to Jesus and the Nazarenes?
 - b. How did the stories apply to the apostles and people living in the first century?
 - c. How do the stories apply to people today?
7. Why did the people become so enraged that they tried to kill Jesus?
8. Why didn't Jesus do many miracles in Nazareth?
 - a. Was it that Jesus did not or could not do many miracles in Nazareth? What lesson can we learn from this?
9. Where did Jesus go after leaving Nazareth? Why is this interesting considering that Nazareth had rejected Jesus?

LXI.

THIRD CIRCUIT OF GALILEE. THE TWELVE
INSTRUCTED AND SENT FORTH.^aMATT. IX. 35-38; X. 1, 5-42; XI. 1; ^bMARK VI. 6-13; ^cLUKE IX. 1-6.

Bible Text:

^b 6 And he ^aJesus ^bwent round about ^aall the cities and the villages, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of disease and all manner of sickness. 36 But when he saw the multitudes, he was moved with compassion for them, because they were distressed and scattered, as sheep not having a shepherd. 37 Then saith he unto his disciples, The harvest indeed is plenteous, but the laborers are few. 38 Pray ye therefore the Lord of the harvest, that he send forth laborers into his harvest. 1 And he called {^bcalleth} ^ctogether ^aunto him his {^bthe} ^atwelve disciples, ^band he gave them ^cpower and authority over all demons, ^aover the unclean spirits, to cast them out, and to heal all manner of disease {^cto cure diseases.} ^aand all manner of sickness. 5 These twelve Jesus sent forth, ^band he began to send them forth by two and two; ^c2 And he sent them forth to preach the kingdom of God, and to heal the sick. ^b8 and he charged them that they should take nothing for *their* journey, save a staff only; no bread, no wallet, no money in their purse; 9 but *to go* shod with sandals: and, *said he*, put not on two coats. ^aand charged them, saying, Go not into *any* way of the Gentiles, and enter not into any city of the Samaritans: 6 but go rather to the lost sheep of the house of Israel. 7 And as ye go, preach, saying, The kingdom of heaven is at hand. 8 Heal the sick, raise the dead, cleanse the lepers, cast out demons: freely ye received, freely give. ^c3 And he said unto them, Take nothing for your journey, ^a9 Get you no gold, nor silver, ^cnor money; ^anor brass in your purses; ^cneither staff, nor wallet, ^afor *your* journey, ^cnor bread, neither have two coats. ^anor shoes, nor staff: for the laborer is worthy of his food. ^b10 And he said unto them, ^a11 And into whatsoever city or village ye shall enter, search out who in it is worthy; and there abide till ye go forth. 12 And as ye enter into the house, salute it. 13 And if the house be worthy, let your peace come upon it: but if it be not worthy, let your peace return to you. ^bWheresoever ye enter into a house, there abide till ye depart thence. {^c4 And into whatsoever house ye enter, there abide, and thence depart.} ^b11 And whatsoever place shall not receive you, and they hear you not, ^a14 And whosoever ^cas many as ^ashall ^creceive you not, ^anor hear your words, ^bas ye go forth thence, ^aout of that house or that city, {^cwhen you depart from that city,} ^bshake off the dust that is under your feet {^aof your feet.} ^cfrom your feet ^bfor a testimony unto them. ^cagainst them. ^a15 Verily I say unto you, It shall be more tolerable for the land of Sodom and Gomorrah in the day of judgment, than for that city. 16 Behold, I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, and harmless as doves. 17 But beware of men: for they will deliver you up to councils, and in their synagogues they will scourge you; 18 yea and before governors and kings shall ye be brought for my sake, for a testimony to them and to the Gentiles. 19 But when they deliver you up, be not anxious how or what ye shall speak: for it shall be given you in that hour what ye shall speak. 20 For it is not ye that speak, but the Spirit of your Father that speaketh in you. 21 And brother shall deliver up brother to death, and the father his child: and children shall rise up against parents, and cause them to be put to death. 22 And ye shall be

hated of all men for my name's sake: but he that endureth to the end, the same shall be saved. 23 But when they persecute you in this city, flee into the next: for verily I say unto you, Ye shall not have gone through the cities of Israel, till the Son of man be come. 24 A disciple is not above his teacher, nor a servant above his lord. 25 It is enough for the disciple that he be as his teacher, and the servant as his lord. If they have called the master of the house Beelzebub, how much more them of his household! 26 Fear them not therefore: for there is nothing covered, that shall not be revealed; and hid, that shall not be known. 27 What I tell you in darkness, speak ye in the light; and what ye hear in the ear, proclaim upon the house-tops. 28 And be not afraid of them that kill the body, but are not able to kill the soul: but rather fear him who is able to destroy both soul and body in hell. 29 Are not two sparrows sold for a penny? and not one of them shall fall on the ground without your Father: 30 but the very hairs of your head are all numbered. 31 Fear not therefore: ye are of more value than many sparrows. 32 Every one therefore who shall confess me before men, him will I also confess before my Father who is in heaven. 33 But whosoever shall deny me before men, him will I also deny before my Father who is in heaven. 34 Think not that I came to send peace on the earth: I came not to send peace, but a sword. 35 For I came to set a man at variance against his father, and the daughter against her mother, and the daughter in law against her mother in law: 36 and a man's foes *shall be* they of his own household. 37 He that loveth father or mother more than me is not worthy of me; and he that loveth son or daughter more than me is not worthy of me. 38 And he that doth not take his cross and follow after me, is not worthy of me. 39 He that findeth his life shall lose it; and he that loseth his life for my sake shall find it. 40 He that receiveth you receiveth me, and he that receiveth me receiveth him that sent me. 41 He that receiveth a prophet in the name of a prophet shall receive a prophet's reward: and he that receiveth a righteous man in the name of a righteous man shall receive a righteous man's reward. 42 And whosoever shall give to drink unto one of these little ones a cup of cold water only, in the name of a disciple, verily I say unto you he shall in no wise lose his reward. ^c6 And they departed, ^b12 And they went out, ^cand went throughout the villages, ^band preached that *men* should repent. ^cpreaching the gospel, ^b13 And they cast out many demons, and anointed with oil many that were sick, and healed them. ^chealing everywhere. ^a1 And it came to pass when Jesus had finished commanding his twelve disciples, he departed thence to teach and preach in their cities.

Bible Text with Commentary:

^b6 And he ^aJesus ^bwent round about ^aall the cities and the villages, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of disease and all manner of sickness. [In the first circuit of Galilee some of the twelve accompanied Jesus as disciples (see Section XXXIII.); in the second the twelve were with him as apostles; in the third they, too, are sent forth as evangelists to supplement his work.] 36 But when he saw the multitudes, he was moved with compassion for them, because they were distressed and scattered, as sheep not having a shepherd. 37 Then saith he unto his disciples, The harvest indeed is plenteous, but the laborers are few. 38 Pray ye therefore the Lord of the harvest, that he send forth laborers into his harvest. [These verses contain the reason why Jesus separated his apostles from himself, and scattered them among the people. The masses of the people of Galilee had been deeply stirred by the teaching and miracles of Jesus, but they knew not as yet what direction was to be given to this popular movement. They

were in a bewildered state, like shepherdless sheep, scattered over the hills and faint from running. The twelve were to assist him as undershepherds in gathering these sheep. In the second figure Jesus likens the people to a ripened harvest, and he sends the apostles among them as reapers who shall garner them.] **1 And he called^b calleth^c together^a unto him his {^bthe} ^atwelve disciples, ^band he gave them^c power and authority over all demons, ^aover the unclean spirits, to cast them out, and to heal all manner of disease {to cure diseases.} ^aand all manner of sickness. [At this point Matthew gives the names of the apostles, a complete list of which will be found at page 222.] **5 These twelve Jesus sent forth, ^band he began to send them forth by two and two** [He sent them in pairs because, 1. Under the law it required two witnesses to establish the truth. 2. They could supplement each other's work. Different men reach different minds, and where one fails another may succeed. 3. They would encourage one another. When one grew despondent the zeal and enthusiasm of the other would quicken his activities]; **2 And he sent them forth to preach the kingdom of God, and to heal the sick. ^b8 and he charged them that they should take nothing for *their* journey, save a staff only; no bread, no wallet, no money in their purse; 9 but to go shod with sandals: and, said he, put not on two coats. ^aand charged them, saying, Go not into any way of the Gentiles, and enter not into any city of the Samaritans: 6 but go rather to the lost sheep of the house of Israel.** [This first commission *restricted* Christ's messengers to the Jewish people, and the parts of Palestine which they inhabited, but his second commission *impelled* them to go everywhere and to preach to every creature (Mark xvi. 15). As Jesus himself was sent only to the Jews, so during his days on earth he sent his disciples only to them.] **7 And as ye go, preach, saying, The kingdom of heaven is at hand.** [It was set up about a year later, on the day of Pentecost, under the direction of the Holy Spirit--Acts ii.] **8 Heal the sick, raise the dead, cleanse the lepers, cast out demons: freely ye received, freely give.** [Here is the true rule of giving. Paul repeats it at I. Cor. xvi. 2. If we would obey this rule, we would make this a happy world.] **3 And he said unto them, Take nothing for your journey, ^a9 Get you no gold, nor silver, ^cnor money; ^anor brass in your purses; ^cneither staff, nor wallet, ^afor your journey, ^cnor bread, neither have two coats. ^anor shoes, nor staff: for the laborer is worthy of his food.** [The prohibition is against securing these things before starting, and at their own expense. It is not that they would have no need for the articles mentioned, but that "the laborer is worthy of his food," and they were to depend on the people for whose benefit they labored, to furnish what they might need. This passage is alluded to by Paul (I. Cor. ix. 14). To rightly understand this prohibition we must remember that the apostles were to make but a brief tour of a few weeks, and that it was among their own countrymen, among a people habitually given to hospitality; moreover, that the apostles were imbued with powers which would win for them the respect of the religious and the gratitude of the well-to-do. This special and temporary commission was, therefore, never intended as a rule under which we are to act in preaching the gospel in other ages and in other lands.] **10 And he said unto them, ^a11 And into whatsoever city or village ye shall enter, search out who in it is worthy; and there abide till ye go forth.** [The customs of the East gave rise to this rule. The ceremonies and forms with which a guest was received were tedious and time-consuming vanities, while the mission of the apostles required haste.] **12 And as ye enter into the house, salute it. 13 And if the house be worthy, let your peace come upon it: but if it be not worthy, let your peace return to you.** [The form of salutation on entering a house was, "Peace to this house." The apostles are told to salute each house, and are assured that the peace prayed for shall return to them if the house is not worthy; that is, they shall receive, in this case, the blessing pronounced on the house.] **Wheresoever ye enter into a house, there abide till ye depart thence. {4 And into whatsoever house ye enter, there abide, and thence depart.} ^b11 And whatsoever place shall not receive you, and they hear you not** [Jesus here warns them that their**

experiences would not always be pleasant], ^a**14 And whosoever** ^c**as many as** ^a**shall** ^c**receive you not,** ^a**nor hear your words,** ^b**as ye go forth thence,** ^a**out of that house or that city** [The word "house" indicates a partial and the word "city" a complete rejection], {^c**when you depart from that city,**} ^b**shake off the dust that is under your feet** {^a**of your feet.**} ^c**from your feet** ^b**for a testimony unto them.** ^c**against them.** [The dust of heathen lands as compared with the land of Israel was regarded as polluted and unholy (Amos ii. 7; Ezek. xxvii. 30). The Jew, therefore, considered himself defiled by such dust. For the apostles, therefore, to shake off the dust of any city of Israel from their clothes or feet was to place that city on a level with the cities of the heathen, and to renounce all further intercourse with it.] ^a**15 Verily I say unto you, It shall be more tolerable for the land of Sodom and Gomorrah in the day of judgment, than for that city.** [For comment on similar remarks, see page 287. God judges all men with reference to their opportunities.] **16 Behold, I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, and harmless as doves.** [At this point Jesus passes from the first, or temporary, to the second, or final, commission of the apostles, for all the persecutions enumerated were encountered under the latter.] **17 But beware of men: for they will deliver you up to councils, and in their synagogues they will scourge you** [Councils and synagogues were both Jewish powers.]; **18 yea and before governors and kings shall ye be brought for my sake, for a testimony to them and to the Gentiles.** [The phrase "governors and kings" indicates Gentile powers, for most all governors and kings were then appointed by Rome.] **19 But when they deliver you up, be not anxious how or what ye shall speak: for it shall be given you in that hour what ye shall speak.** **20 For it is not ye that speak, but the Spirit of your Father that speaketh in you.** [For comment on similar words, see page 318.] **21 And brothers shall deliver up brother to death, and the father his child: and children shall rise up against parents, and cause them to be put to death.** [Jesus here foretells the intense religious bigotry with which his ministers should be opposed. Having foretold persecution, he here predicts actual martyrdom.] **22 And ye shall be hated of all men for my name's sake** [The term "all" is used in its general and not in its absolute sense. The apostles had some few friends among the unbelievers. Jesus gives the exact cause of the hatred. It would not be because of any personal faults or peculiarities, but simply because of adherence to Christ]: **but he that endureth to the end, the same shall be saved.** [Since the persecution was unto death, the endurance which should meet it must be to the end of life.] **23 But when they persecute you in this city, flee into the next: for verily I say unto you, Ye shall not have gone through the cities of Israel, till the Son of man be come.** [The apostles were not to meet obduracy with obduracy. Moving as swiftly as they could along the line of least resistance, they would not be able to evangelize all the Jewish cities before the time set for their desolation--before the Son of man should come in the demonstration of his judicial power and destroy the Jewish nationality.] **24 A disciple is not above his teacher, nor a servant above his lord.** **25 It is enough for the disciple that he be as his teacher, and the servant as his lord.** [Jesus applied similar words to the Jewish teachers. See page 262.] **If they have called the master of the house Beelzebub, how much more them of his household!** [Jesus here warns the apostles that they can not expect better treatment than he himself received--no, not so good. Nor should they ask exemption from what he himself suffered.] **26 Fear them not therefore: for there is nothing covered, that shall not be revealed; and hid, that shall not be known.** **27 What I tell you in darkness, speak ye in the light; and what ye hear in the ear, proclaim upon the house-tops.** **28 And be not afraid of them that kill the body, but are not able to kill the soul: but rather fear him who is able to destroy both soul and body in hell.** **29 Are not two sparrows sold for a penny? and not one of them shall fall on the ground without your Father:** **30 but the very hairs of your head are all numbered.** **31 Fear not therefore: ye are of more value**

than many sparrows. **32 Every one therefore who shall confess me before men, him will I also confess before my Father who is in heaven. 33 But whosoever shall deny me before men, him will I also deny before my Father who is in heaven.** [For comment on similar remarks see page 317.] **34 Think not that I came to send peace on the earth: I came not to send peace, but a sword. 35 For I came to set a man at variance against his father, and the daughter against her mother, and the daughter in law against her mother in law: 36 and a man's foes shall be they of his own household.** [For comment on similar language see page 324.] **37 He that loveth father or mother more than me is not worthy of me; and he that loveth son or daughter more than me is not worthy of me.** [Love for the old religion would make the members of the Jewish and pagan families persecute those who apostasized from it to give their hearts to Christ. But if the Jew and the pagan thus held *their* religions at a higher value than the ties of kindred, much more should the Christian value his religion above these ties.] **38 And he that doth not take his cross and follow after me, is not worthy of me.** [This is doubtless an allusion to the manner of his death, and being the first of the kind it must have been very puzzling to his disciples, unless explained by prior words of Jesus, of which we have no record. As such allusion its full meaning is this: "If I bear for each the vicarious cross and suffer for each the full measure of the divine displeasure, then each should be willing cheerfully to follow me that he may obtain the benefits of my sacrifice, and if the light cross of human displeasure deter him from this, he is not worthy of me."] **39 He that findeth his life shall lose it; and he that loseth his life for my sake shall find it.** [Jesus declares that all self-seeking is self-losing. He that makes his own life the chief object of his endeavor really fails the more he seems to succeed. He who saves and husbands his powers to expend them on those lower carnal joys which a sinner calls "life" shall lose those higher spiritual joys which God calls "life," and *vice versa*.] **40 He that receiveth you receiveth me, and he that receiveth me receiveth him that sent me.** [Having depicted in all their darkness the persecutions which awaited the apostles, Jesus here, by an easy transition, proceeds to declare the honor of their apostleship in that they were representatives directly of Christ, and indirectly of the Father.] **41 He that receiveth a prophet in the name of [that is, because he is] a prophet shall receive a prophet's reward: and he that receiveth a righteous man in the name of a righteous man shall receive a righteous man's reward. 42 And whosoever shall give to drink unto one of these little ones a cup of cold water only, in the name of a disciple, verily I say unto you he shall in no wise lose his reward.** [Whoever honors a prophet, a righteous man or a disciple, as such recognizes that person's relation to God as the ground of that act; and to that extent honors God in the act, just as he who performs a similar act in the name of a friend thereby honors that friend. A prophet's reward is not synonymous, however, with final salvation, for salvation is a matter of grace and not of reward.] ^c**6 And they departed, ^b12 And they went out, ^cand went throughout the villages, ^band preached that men should repent. ^cpreaching the gospel, ^b13 And they cast out many demons, and anointed with oil many that were sick, and healed them. ^chealing everywhere. ^a1 And it came to pass when Jesus had finished commanding his twelve disciples, he departed thence to teach and preach in their cities.** [Oil was not used as a medicine. The Jews anointed their hair and their faces every day, especially when about to depart from the house to move among their fellows. This anointing was omitted when they were sick and when they fasted (II. Sam. xii. 20; Matt. vi. 16, 17). When an apostle stood over a sick man to heal him by a touch or a word, he was about to send him out of his sick chamber, and just before the word was spoken, the oil was applied. It was, therefore, no more than a token or symbol that the man was restored to his liberty, and was from that moment to be confined to his chamber no longer. Comp. Jas. v. 14. This practice bears about the same relation to the Romish practice of extreme unction as the Lord's Supper does to the mass, or as a true baptism does to the sprinkling of

an infant.]

Study Questions:

1. Where was Jesus going and what was He doing?
2. Why was Jesus moved with compassion when He saw the multitudes?
3. How did Jesus describe the people? For what did Jesus tell the apostles to pray?
4. Where did Jesus send the apostles? What were they to do? What were they to take?
5. Why was it advantageous for Jesus to send the apostles out two by two? Why is it advantageous for us to send out teachers two by two today?
6. How did the principle, "freely ye received, freely give" apply to the apostles and how does it apply to us today?
7. How did the principle, "the laborer is worth of his food" apply to the apostles and how does it apply to us today?
8. What were the apostles to do when they entered into a house?
9. What were the apostles to do when someone or a city did not receive them or hear them? Why?
 - a. Why would it be more tolerable for Sodom and Gomorrah than for them?
 - b. How does this apply to us today?
10. Jesus told the apostles to be wise as serpents and harmless as doves. What did this mean to the apostles and how does it apply to us today?
11. Why would the apostles be delivered to councils, scourged in synagogues, and taken before governors and kings?
 - a. How would the apostles know what to say before the council, governors, and kings?
12. What kind of divisions would be created by the apostles' preaching?
13. Who will be saved?
14. What were the apostles to do when they were persecuted?
 - a. How quickly would they be vindicated by the coming of the Son of Man?
 - b. Why should they expect to be hated and persecuted?
15. Whom should they fear? Why shouldn't they fear men?
16. What would happen if they confessed Jesus before men? What would happen if they denied Jesus before men?
 - a. How does this apply to us today?
17. Did Jesus come to earth to bring peace or a sword? How does He illustrate the sword?
18. If someone receives the apostles by obeying the gospel they preach, what results?
19. Did the apostles fulfill their commission?

LXII.

HEROD ANTIPAS SUPPOSES JESUS TO BE JOHN.

^aMATT. XIV. 1-12; ^bMARK VI. 14-29; ^cLUKE IX. 7-9.

Bible Text:

^b14 And ^c7 Now ^a1 At that season ^bKing Herod ^cthe tetrarch heard of all that was done: ^aheard the report concerning Jesus, ^bfor his name had become known: ^cand he was much perplexed, because that it was said by some, that John was risen from the dead; ⁸ and by some, that Elijah had appeared; and by others, that one of the old prophets was risen again. ⁹ And Herod said, ^aunto his servants, ^cJohn I beheaded: but who is this, about whom I hear such things? ^aThis is John the Baptist; {^bthe Baptizer} ^ahe is risen from the dead; and therefore do these powers work in him. ^cAnd he sought to see him. ^b15 But others said, It is Elijah. And others said, *It is a prophet, even as one of the prophets.* ¹⁶ But Herod, when he heard *thereof*, said, John, whom I beheaded, he is risen. ¹⁷ For Herod himself had sent forth and laid hold upon John, ^aand bound him, and put him in prison for the sake of Herodias, his brother Philip's wife. ^bfor he had married her. ¹⁸ For John said unto Herod, It is not lawful for thee to have thy brother's wife. ¹⁹ And Herodias set herself against him, and desired to kill him; and she could not; ²⁰ for Herod feared John, knowing that he was a righteous and holy man, and kept him safe. And when he heard him, he was much perplexed; and he heard him gladly. ^a5 And when he would have put him to death, he feared the multitude, because they counted him as a prophet. ⁶ But when Herod's birthday came, ^b21 And when a convenient day was come, that Herod on his birthday made a supper to his lords, and the high captains, and the chief men of Galilee; ²² and when the daughter of Herodias herself came in and danced, ^ain the midst, ^bshe pleased Herod and them that sat at meat with him; ^a7 Whereupon he promised with an oath to give her whatsoever she should ask. ^band the king said unto the damsel, Ask of me whatsoever thou wilt, and I will give it thee. ²³ And he swore unto her, Whatsoever thou shalt ask of me, I will give it thee, unto the half of my kingdom. ²⁴ And she went out, and said unto her mother, What shall I ask? And she said, The head of John the Baptist. ^a8 And she, being put forward by her mother, ^bcame in straightway with haste unto the king, and asked, saying, {^asaith,} ^bI will that thou forthwith give me ^ahere on a platter the head of John the Baptist. ⁹ And the king was grieved; ^bwas exceeding sorry; but for the sake of his oaths, and of them that {^awhich} sat at meat with him, ^bhe would not reject her. ^ahe commanded it to be given; ^b27 And straightway the king sent forth a soldier of his guard, ^aand beheaded John in the prison. ^band commanded to bring his head: and he went and beheaded him in the prison, ²⁸ and brought his head {^ahis head was brought} ^bon a platter, and gave it {^aand given} ^bto the damsel; and the damsel ^abrought it ^bgave it to her mother. ²⁹ And when his disciples heard *thereof*, they came and took up his {^athe} corpse, ^band laid it in a tomb. ^aand buried him; and went and told Jesus.

Bible Text with Commentary:

^b14 And ^c7 Now ^a1 At that season ^bKing Herod [Herod Antipas, son of Herod the Great. See page 63.] ^cthe tetrarch heard of all that was done: ^aheard the report concerning Jesus, ^bfor his

name had become known: **‘and he was much perplexed, because that it was said by some, that John was risen from the dead; 8 and by some, that Elijah had appeared; and by others, that one of the old prophets was risen again.** [The work of Jesus impressed the people as prophetic rather than Messianic, for they associated the Messiah in their thoughts with an earthly kingdom of great pomp and grandeur. Jesus, therefore, did not appear to them to be the Messiah, but rather the prophet who should usher in the Messiah. Their Scriptures taught them that Elijah would be that prophet. But the Apocrypha indicated that it might be Isaiah or Jeremiah (I. Macc. xiv. 41). Hence the many opinions as to which of the prophets Jesus was. If he was Elijah, he could not be properly spoken of as risen from the dead, for Elijah had been translated.] **9 And Herod said, ‘unto his servants, ‘John I beheaded** [For the imprisonment of John see pages 138, 139. The mission of the twelve probably lasted several weeks, and the beheading of John the Baptist appears to have taken place about the time of their return. See page 374]: **but who is this, about whom I hear such things? ‘This is John the Baptist; {^bthe Baptizer} ‘he is risen from the dead; and therefore do these powers work in him.** [John had wrought no miracle while living (Matt. x. 41), but there was a prevalent idea among the ancients that departed spirits were endowed with superhuman powers, and Herod therefore supposed that the risen John had brought these powers with him from the spirit world.] **‘And he sought to see him.** [Jesus purposely kept out of the reach of Herod, knowing the treacherous cunning of his nature (Luke xiii. 32), and Herod's curiosity was not gratified until the day of Christ's crucifixion (Luke xxiii. 8-12), and then its gratification was without sanctification.] **^b15 But others said, It is Elijah. And others said, It is a prophet, even as one of the prophets. 16 But Herod, when he heard thereof, said, John, whom I beheaded, he is risen.** [Some thought that Elijah might have returned, as the Scripture declared, or that Jesus might be a prophet just like the great prophets of old. Matthew, by introducing what follows with the word "for," gives us the reason why Herod clung to this singular opinion of Jesus. He did so because this opinion was begotten in the morbid musings of a conscience stained with the blood of John.] **17 For Herod himself had sent forth and laid hold upon John, ‘and bound him, and put him in prison for the sake of Herodias, his brother Philip's wife. ^bfor he had married her.** [Herodias was the daughter of Aristobulus, who was the half-brother of Herod Philip I. and Herod Antipas, and these two last were in turn half-brothers to each other. Herodias, therefore, had married her uncle Herod Philip I., who was disinherited by Herod the Great, and who lived as a private citizen in Rome. When Herod Antipas went to Rome about the affairs of his tetrarchy, he became the guest of his brother Herod Philip I., and repaid the hospitality which he received by carrying off the wife of his host.] **18 For John said unto Herod, It is not lawful for thee to have thy brother's wife.** [The marriage was unlawful for three reasons: 1. The husband of Herodias was still living; 2. The lawful wife of Antipas (the daughter of Aretas, king or emir of Arabia) was still living; 3. Antipas and Herodias, being nephew and niece, were related to each other within the forbidden degrees of consanguinity.] **19 And Herodias set herself against him, and desired to kill him; and she could not; 20 for Herod feared John, knowing that he was a righteous and holy man, and kept him safe. And when he heard him, he was much perplexed; and he heard him gladly. ‘5 And when he would have put him to death, he feared the multitude, because they counted him as a prophet.** [Herod feared both John and his influence. His fear of the man as a prophet caused him to shelter John against any attempts which his angry wife might make to put him to death, and led him to listen to John with enough respect to become perplexed as to whether it were better to continue in his course or repent. At other times, when the influence of Herodias moved him most strongly, and he forgot his personal fear of John, he was yet restrained by fear of John's influence over the people.] **6 But when Herod's birthday came, ^b21 And when a convenient day was come** [A day suited to the purposes of Herodias. The phrase

refers to verse 19], **that Herod on his birthday made a supper to his lords, and the high captains, and the chief men of Galilee; 22 and when the daughter of Herodias herself** [the language seems to indicate that others had first come in and danced] **came in and danced,** ^a**in the midst,** ^b**she pleased Herod and them that sat at meat with him** [This dancer was Salome, daughter of Herod Philip and niece of Herod Antipas. The dancing of the East was then, as now, voluptuous and indecent, and nothing but utter shamelessness or inveterate malice could have induced a princess to thus make a public show of herself at such a carousal]; ^a**7 Whereupon he promised with an oath to give her whatsoever she should ask.** ^b**and the king said unto the damsel, Ask of me whatsoever thou wilt, and I will give it thee. 23 And he sware unto her, Whatsoever thou shalt ask of me, I will give it thee, unto the half of my kingdom.** [The rashness of the king's promise is characteristic of the folly of sin. Riches, honors, kingdoms, souls are given for a bauble in the devil's market.] **24 And she went out, and said unto her mother, What shall I ask?** [She may have known beforehand what to ask. If so, she retired and asked her mother that the brunt of the king's displeasure might fall upon her mother.] **And she said, The head of John the Baptist.** ^a**8 And she, being put forward by her mother,** ^b**came in straightway with haste unto the king** [she wished to make her request known before the king had time to put limitations upon her asking], **and asked, saying, {^asaith,} ^bI will that thou forthwith give me ^ahere on a platter the head of John the Baptist.** [She asked for the prophet's head that she and her mother might have the witness of their own eyes to the fact that he was dead, and that they might not be deceived about it.] **9 And the king was grieved; ^bwas exceeding sorry** [because the deed went against his conscience and his sense of policy as above stated]; **but for the sake of his oaths, and of them that {^awhich} sat at meat with him, ^bhe would not reject her. ^ahe commanded it to be given** [The oath alone would not have constrained Herod to grant Salome's request, for if left alone he would rightly have construed the request as not coming within the scope of the oath. The terms of his oath looked to and anticipated a pecuniary present, and not the commission of a crime. But Herod's companions, being evil men, joined with the evil women against the man of God, and shamed Herod into an act which committed him forever to a course of guilt. Thus, a bad man's impulses are constantly broken down by his evil companions]; ^b**27 And straightway the king sent forth a soldier of his guard, ^aand beheaded John in the prison. ^band commanded to bring his head: and he went and beheaded him in the prison, 28 and brought his head {^ahis head was brought} ^bon a platter, and gave it {^aand given} ^bto the damsel; and the damsel ^abrought it ^bgave it to her mother.** [To the anxious, unrestful soul of Herodias this seemed a great gift, since it assured her that the voice of her most dangerous enemy was now silent. But as Herod was soon filled with superstitious fears that John had risen in the person of Christ, her sense of security was very short-lived. The crime stamped Herod and Herodias with greater infamy than that for which John had rebuked them.] **29 And when his disciples heard thereof, they came and took up his {^athe} corpse, ^band laid it in a tomb. ^aand buried him; and went and told Jesus.** [Herod had feared that the death of John would bring about a popular uprising, and his fears were not mistaken. As soon as they had decently buried the body of the great preacher, John's disciples go to Jesus, expecting to find in him a leader to redress the Baptist's wrongs. They knew the friendship of John for Jesus, and, knowing that the latter intended to set up a kingdom, they believed that this would involve the overthrow of Herod's power. They were ready now to revolt and make Jesus a king. See Matt. xii. 13; John vi. 1, 2, 15. But Jesus would not aid them to seek the bitter fruits of revenge, nor did he intend to set up such a kingdom as they imagined.]

Study Questions:

1. Why did Herod think that John the Baptist had risen from the dead?
 - a. Why was Herod worried about John having risen from the dead?
2. Why had Herod put John the Baptist in prison?
 - a. Why might Herod have been unlawfully married to Herodias?
3. Why had Herod beheaded John the Baptist?
 - a. Can we say that John the Baptist was beheaded for telling the truth? If so, what can we learn from this?
 - b. Can we learn anything about the sinful influence of evil companions in this story?
4. After John's head was brought in on a platter and given to the girl, what did Herod do?
5. What did John the Baptist's disciples do after burying his body? Why might they have done this?

LXIII.

FIRST WITHDRAWAL FROM HEROD'S TERRITORY AND RETURN.

(Spring, A. D. 29.)

Subdivision A.

RETURN OF THE TWELVE AND RETIREMENT
TO THE EAST SHORE OF GALILEE.^aMATT. XIV. 13; ^bMARK VI. 30-32; ^cLUKE IX. 10; ^dJOHN VI. 1.

Bible Text:

^b30 And the apostles gather themselves together unto Jesus; ^cwhen they were returned, ^band they told {^cdeclared unto} ^bhim all things, whatsoever they had done, and whatsoever they had taught. 31 And he saith unto them, Come ye yourselves apart into a desert place, and rest a while. For there were many coming and going, and they had no leisure so much as to eat. ^a13 Now ^d1 After these things ^awhen Jesus heard *it*, ^che took them, and withdrew ^athence ^capart ^b32 And they went away in the {^aa} boat, ^dto the other side of the sea of Galilee, which is *the sea of Tiberias*. ^cto a city called Bethsaida. ^bto a desert place apart.

Bible Text with Commentary:

^b30 And the apostles gather themselves together unto Jesus; ^cwhen they were returned, ^band they told {^cdeclared unto} ^bhim all things, whatsoever they had done, and whatsoever they had taught. [They had fulfilled the mission on which Jesus had sent them, and on returning each pair made to him a full report of their work.] 31 And he saith unto them, Come ye yourselves apart into a desert place [an uninhabited place], and rest a while. For there were many coming and going, and they had no leisure so much as to eat. [Need of rest was one reason for retiring to the thinly settled shores east of the lake. Matthew proceeds to give us another reason for his retiring.] ^a13 Now ^d1 After these things ^awhen Jesus heard *it* [Heard about John's death. The excitement caused by this event, and the efforts to use Jesus as a leader in revolt, as indicated at the close of the last section, constituted another reason why Jesus should withdraw from the multitude], ^che took them [the apostles], and withdrew ^athence ^capart ^b32 And they went away in the {^aa} boat, ^dto the other side of the sea of Galilee, which is *the sea of Tiberias*. ^cto a city called Bethsaida. ^bto a desert place apart. [They sailed to the northeastern shore of the lake to a plain lying near the city of Bethsaida Julius.]

Study Questions:

1. After returning from their missionary trip, what did the apostles do?
2. Where did Jesus and the apostles go? How did they get there and why did they go?

LXIII.

FIRST WITHDRAWAL FROM HEROD'S TERRITORY AND RETURN.

(Spring, A. D. 29.)

Subdivision B.

FEEDING THE FIVE THOUSAND.

^aMATT. XIV. 13-21; ^bMARK VI. 33-44; ^cLUKE IX. 11-17; ^dJOHN VI. 2-14.

Bible Text:

^c11 But {^aand} the multitudes heard *thereof*, ^b33 And they saw them going, and ^cperceiving it, ^bmany knew *them*, ^d2 And a great multitude followed him, because they beheld the signs which he did on them that were sick. ^band they ran together there on foot from all the cities, and outwent them. ^a14 And he came forth, and saw a great multitude, and he had compassion on them, ^bbecause they were as sheep not having a shepherd: ^cand he welcomed them, ^band he began to teach them many things. ^cand spake to them of the kingdom of God, ^aand healed their sick. ^cand them that had need of healing he cured. ^d3 And Jesus went up into the mountain, and there he sat with his disciples. 4 Now the passover, the feast of the Jews, was at hand. ^c12 And the day began to wear away; ^b35 And when the day was now far spent, ^a15 And when even was come, ^bhis disciples ^cthe twelve ^bcame unto him ^cand said unto him, {^asaying,} ^bThe place is desert, and the day is now far spent; ^aand the time is already past; ^b36 send them ^athe multitudes {^cmultitude} away, that they may go into the villages and country round about, and lodge, and get provisions: ^aand buy themselves food. ^bsomething to eat. ^cfor we are here in a desert place. ^a16 But Jesus said unto them, They have no need to go away; ^d5 Jesus therefore lifting up his eyes, and seeing that a great multitude cometh to him, saith unto Philip, Whence are we to buy bread, that these may eat? 6 And this he said to prove him: for he himself knew what he would do. 7 Philip answered him, Two hundred shillings' worth of bread is not sufficient for them, that every one may take a little. ^b37 But he answered and said unto them, Give ye them to eat. And they say unto him, Shall we go and buy two hundred shillings' worth of bread, and give them to eat? 38 And he saith unto them, How many loaves have ye? *go and see*. ^d8 One of his disciples, Andrew, Simon Peter's brother, saith unto him, 9 There is a lad here, who hath five barley loaves, and two fishes: but what are these among so many? ^bAnd when they knew, they say, Five, and two fishes. ^a17 And they say unto him, {^csaid,} ^aWe have here but ^cno more than five loaves and two fishes; except we should go and buy food for all this people. 14 For they were about five thousand men. ^a18 And he said, Bring them hither to me. 19 And he commanded the multitudes to sit down ^bthat all should sit down by companies upon the green grass. ^cAnd ^d10 Jesus said, ^cunto his disciples, Make them ^dthe people sit down. ^cin companies, about fifty each. 15 And they did so, and made them all sit down. ^b40 And they sat down in ranks, by hundreds, and by fifties. ^dNow there was much grass in the place. So the men sat down, in number about five thousand. ^c16 And ^d11 Jesus therefore took ^athe five loaves, and the two fishes, and looking up to heaven, ^che blessed and brake them, ^band brake the loaves; ^dand having given thanks, he distributed to them that were set down; ^aand gave the loaves to the disciples, and the disciples to the multitudes. {^cand gave to the disciples to set before the multitude.} ^dlikewise also of the fishes as much as they would.

^band the two fishes divided he among them all. 42 And they all ate, ^cand were all filled: ^d12 And when they were filled, he saith unto his disciples, Gather up the broken pieces which remain over, that nothing be lost. So they gathered them up, ^cand there was taken {^athey took} ^cup that which remained over to them of ^athe broken pieces, ^dand filled ^atwelve baskets full. {^bbasketfuls,} ^dwith broken pieces from the five barley loaves, which remained over unto them that had eaten. ^band also of the fishes. ^a21 And they that did eat {^bate} the loaves were ^aabout five thousand men, besides women and children. ^d14 When therefore the people saw the sign which he did, they said, This is of a truth the prophet that cometh into the world.

Bible Text with Commentary:

^c11 But {^aand} the multitudes heard *thereof* [heard of Jesus and his disciples crossing the lake], ^b33 And they saw them going, and ^cperceiving it, ^bmany knew *them*, ^d2 And a great multitude followed him, because they beheld the signs which he did on them that were sick. ^band they ran together there on foot from all the cities, and outwent them. ^a14 And he came forth, and saw a great multitude, and he had compassion on them, ^bbecause they were as sheep not having a shepherd: ^cand he welcomed them, ^band he began to teach them many things. ^cand spake to them of the kingdom of God, ^aand healed their sick. ^cand them that had need of healing he cured. [Jesus probably set sail from near Capernaum, and from thence across the lake to the narrow, secluded plain of El Batihah, where he landed is less than five miles. Seeing him start, the people followed him by running along the northern shore, and, though having a little farther to go, they traveled faster than the sailboat, and were waiting for him on the shore when he arrived.] ^d3 And Jesus went up into the mountain, and there he sat with his disciples. [The level plain did not afford a good platform from which to address the people.] 4 Now the passover, the feast of the Jews, was at hand. [This passover is computed to have been held on April 16, A. D. 29. This statement as to the time of year prepares us for his further statement that there was much grass in the plain. It also explains in part the gathering of a multitude in this secluded region. Pilgrims on their way to the passover would gladly go several miles out of their way to see the great Prophet perform a miracle. The excitement, due to the mission of the twelve and the death of the Baptist, also tended to swell the crowd.] ^c12 And the day began to wear away; ^b35 And when the day was now far spent, ^a15 And when even was come, ^bhis disciples ^cthe twelve ^bcame unto him ^cand said unto him, {^asaying,} ^bThe place is desert, and the day is now far spent; ^aand the time is already past [the time to seek lodging and provisions had gone by, and therefore the multitude must act quickly]; ^b36 send them ^athe multitudes {^cmultitude} away, that they may go into the villages and country round about, and lodge, and get provisions: ^aand buy themselves food. ^bsomething to eat. ^cfor we are here in a desert place. [The apostles were the first to think of eating, and naturally enough, for they had started on empty stomachs, and their own discomfort made them anticipate the sad plight in which the multitude would soon find itself.] ^a16 But Jesus said unto them, They have no need to go away; ^d5 Jesus therefore lifting up his eyes, and seeing that a great multitude cometh to him, saith unto Philip, Whence are we to buy bread, that these may eat? 6 And this he said to prove him: for he himself knew what he would do. 7 Philip answered him, Two hundred shillings' worth of bread is not sufficient for them, that every one may take a little. [Jesus tested Philip to see which way he would turn in his weakness. Jesus asked where the bread might be bought, knowing that power to feed the multitude resided in himself (Isa. lv. 1), but Philip wondered where the money was to be had to buy it.] ^b37 But he answered and said unto them, Give ye them to eat. And they say unto him, Shall we

go and buy two hundred shillings' worth of bread, and give them to eat? [The word translated shilling is the Roman denarius, worth about seventeen cents. The sum was not large, as we reckon money, but, considering the purchasing power of money in those days, it was an imposing sum, and it is to be doubted if the treasury-bag of Judas ever contained the fourth part of it. For a denarius was the regular price for a day's labor.] **38 And he saith unto them, How many loaves have ye? go and see. ^d8 One of his disciples, Andrew, Simon Peter's brother, saith unto him, ⁹ There is a lad here, who hath five barley loaves, and two fishes: but what are these among so many? ^bAnd when they knew, they say, Five, and two fishes. ^a17 And they say unto him, {said,} ^aWe have here but ^cno more than five loaves and two fishes; except we should go and buy food for all this people. ¹⁴ For they were about five thousand men.** [When sent to see what was in their larder, it appears that they had nothing at all. Andrew reports the finding of the boy's lunch while it was as yet the boy's property. Some of the others, having secured it from the boy, report it now at the disposal of Jesus, but comment on its insufficiency. Eastern loaves were thin and small, like good-sized crackers, and around the Sea of Galilee, the salting and preserving of small fish was an especial industry. These fish, therefore, were about the size of sardines. The whole supply, therefore, was no more than enough for one hungry boy. But each loaf had to be divided between a thousand, and each fish between twenty-five hundred men.] ^a18 **And he said, Bring them hither to me. ¹⁹ And he commanded the multitudes to sit down ^bthat all should sit down by companies upon the green grass. ^cAnd ^d10 Jesus said, ^cunto his disciples, Make them ^dthe people sit down. ^cin companies, about fifty each. ¹⁵ And they did so, and made them all sit down. ^b40 And they sat down in ranks, by hundreds, and by fifties. ^dNow there was much grass in the place. So the men sat down, in number about five thousand.** [By thus arranging them in orderly companies, Jesus accomplished several things. He saved his apostles much time and labor in distributing the food. He insured that each one should be fed, and that the reality of the miracle could not be questioned, and he ascertained definitely how many men were fed.] ^c16 **And ^d11 Jesus therefore took ^athe five loaves, and the two fishes, and looking up to heaven, ^che blessed and brake them, ^band brake the loaves; ^dand having given thanks, he distributed to them that were set down; ^aand gave the loaves to the disciples, and the disciples to the multitudes. {and gave to the disciples to set before the multitude.} ^dlikewise also of the fishes as much as they would. ^band the two fishes divided he among them all. ⁴² And they all ate, ^cand were all filled** [He blessed the loaves and fishes by returning thanks for them. This and similar acts of Jesus are our precedents for giving thanks, or, "asking the blessing," at our tables]: ^d12 **And when they were filled, he saith unto his disciples, Gather up the broken pieces which remain over, that nothing be lost.** [Christ is the economist of the universe. This command was in keeping with his laws which permit nothing to suffer annihilation. Ruin and destruction have no other effect than merely to change the form of things. Every atom of the material world which was here at the beginning of creation is here to-day, though it may have changed its form a million times in the progress of events.] **So they gathered them up, ^cand there was taken {^athey took} ^cup that which remained over to them of ^athe broken pieces, ^dand filled ^atwelve baskets full. {^bbasketfuls,} ^dwith broken pieces from the five barley loaves, which remained over unto them that had eaten. ^band also of the fishes. ^a21 And they that did eat {^bate} the loaves were ^aabout five thousand men, besides women and children.** [Considering the distance from any town, the women and children would not likely be numerous. They form no part of the count, for Eastern usage did not permit the women to sit with the men. They, with the little ones, would stand apart.] ^d14 **When therefore the people saw the sign which he did, they said, This is of a truth the prophet that cometh into the world.** [That is to say, this is the Messiah, the prophet promised at Deut. xviii. 15. Their desire to avenge the death of John

made them feverishly anxious for the appearance of the Messiah, but this faith was inconstant.]

Study Questions:

1. What did the multitudes do when they heard and saw that Jesus and the apostles were crossing the Sea of Galilee and going toward Bethsaida? Why?
 - a. Why had Jesus gotten into the boat and departed for Bethsaida (see previous lesson)?
2. What was Jesus' reaction to the multitude of people when He arrived on shore and saw that the people had followed Him? Why?
3. What did Jesus do for the people?
4. Why is it important to know that the Passover was at hand?
5. What was Jesus' response to the apostles' request for Him to send the people away to find lodging and provisions?
 - a. What time of day was it when they made the request?
 - b. What does this tell us about the people who had come out to see Jesus?
6. How did Jesus test (prove) Philip?
7. How much money did they have? How much money would that be today?
8. What did Jesus tell the apostles to do after they asked if they should go and buy two hundred denarii worth of bread?
9. What did Jesus do before feeding the people?
10. How many people did the five loaves and two fishes feed? Did everyone get enough to eat?
11. Why did Jesus have the apostles pick up the fragments?
12. How much food was left over? Why is this a miracle?
13. What was the people's reaction to Jesus feeding them?

LXIII.

FIRST WITHDRAWAL FROM HEROD'S TERRITORY AND RETURN.

(Spring, A. D. 29.)

Subdivision C.

THE TWELVE TRY TO ROW BACK. JESUS WALKS UPON THE WATER.

^aMATT. XIV. 22-36; ^bMARK VI. 45-56; ^dJOHN VI. 15-21.

Bible Text:

^d15 Jesus therefore perceiving that they were about to come and take him by force, to make him king, withdrew again into the mountain himself alone. ^a22 And straightway he constrained the {^bhis} ^adisciples to enter into the boat, and to go before him unto the other side, ^bto Bethsaida, ^atill he should send the multitudes {^bwhile he himself sendeth the multitude} away. ^a46 And after he had taken leave of them, ^a23 And after he had sent the multitudes away, he went up {^bdeparted} ^ainto the mountain apart to pray: and when even was come, he was there alone. ^d16 And when evening came, his disciples went down unto the sea; ^a17 and they entered into a boat, and were going over the sea unto Capernaum. ^b47 And when even was come, the boat was in the midst of the sea, and he alone on the land. ^dand it was now dark, and Jesus had not yet come to them. ^a18 And the sea was rising by reason of a great wind that blew. ^a24 But the boat was now in the midst of the sea, distressed by the waves; for the wind was contrary. ^b48 And seeing them distressed in rowing, for the wind was contrary unto them, about {^ain} ^bthe fourth watch of the night he cometh {^acame} ^bunto them, ^awalking upon the sea. ^d19 When therefore they had rowed about five and twenty or thirty furlongs, they behold Jesus walking on the sea, and drawing nigh unto the boat: ^band he would have passed by them: ^a26 And {^b49 but} ^awhen the disciples saw him walking on the sea, they were troubled, ^dand they were afraid. ^bthey supposed that it was a ghost, and cried out; ^asaying, It is a ghost; and they cried out for fear. ^b50 for they all saw him, and were troubled. ^a27 But straightway Jesus spake unto {^bwith} them, and saith unto them, {^asaying,} Be of good cheer; it is I; be not afraid. ^d21 They were willing therefore to receive him into the boat: ^a28 And Peter answered him and said, Lord, if it be thou, bid me come unto thee upon the waters. ^a29 And he said, Come. And Peter went down from the boat, and walked upon the waters to come to Jesus. ^a30 But when he saw the wind, he was afraid; and beginning to sink, he cried out, saying, Lord, save me. ^a31 And immediately Jesus stretched forth his hand, and took hold of him, and saith unto him, O thou of little faith, wherefore didst thou doubt? ^b51 And he went up unto them into the boat; ^a32 And when they were gone up into the boat, the wind ceased. ^band they were sore amazed in themselves; ^a52 for they understood not concerning the loaves, but their heart was hardened, ^dand straightway the boat was at the land whither they were going. ^a33 And they that were in the boat worshipped him, saying, Of a truth thou art the Son of God. ^a34 And when they had crossed over, they came to the land, unto Gennesaret. ^band moored to the shore. ^a54 And when they were come out of the boat, straightway *the people* knew him, ^a35 And when the men of that place knew him, they sent into ^band ran round about that whole region, and began to carry about on their beds those that were sick, where they heard he was. ^aand brought unto him all that were sick; ^b56 And wheresoever he entered, into villages, or into cities, or into the country, they

laid the sick in the marketplaces, ^a36 and they besought him that they might only touch ^bif it were but the border of his garment: and as many as touched him were made whole.

Bible Text with Commentary:

^d15 Jesus therefore perceiving that they were about to come and take him by force, to make him king, withdrew again into the mountain himself alone. [Jesus had descended to the plain to feed the multitude, but, perceiving this mistaken desire of the people, he frustrated it by dismissing his disciples and retiring by himself into the mountain.] ^a22 And straightway he constrained the {^bhis} ^adisciples to enter into the boat, and to go before him unto the other side, ^bto Bethsaida [the suburb of Capernaum], ^atill he should send the multitudes {^bwhile he himself sendeth the multitude} away. [The obedience of the disciples in leaving him helped to persuade the multitude to do likewise.] ^a46 And after he had taken leave of them, ^a23 And after he had sent the multitudes away, he went up {^bdeparted} ^ainto the mountain apart to pray: and when even was come, he was there alone. [The news of John's assassination was calculated to exasperate him in the highest degree, and also to deeply distress him. He needed the benefits of prayer to keep down resentment, and to prevent despondency. For this he started away as soon as he heard the news, but the people prevented him till night.] ^d16 And when evening came, his disciples went down unto the sea; ^a17 and they entered into a boat, and were going over the sea unto Capernaum. ^b47 And when even was come, the boat was in the midst of the sea, and he alone on the land. ^dand it was now dark, and Jesus had not yet come to them. [They evidently expected that he would follow. Possibly they skirted the shore, hoping that he would hail them and come on board.] ^a18 And the sea was rising by reason of a great wind that blew. ^a24 But the boat was now in the midst of the sea, distressed by the waves; for the wind was contrary. [That is, it blew from the west, the direction toward which the disciples were rowing.] ^b48 And seeing them distressed in rowing, for the wind was contrary unto them, about {^ain} ^bthe fourth watch of the night [from 3 to 6 A. M.] he cometh {^acame} ^bunto them, ^awalking upon the sea. [The disciples of Jesus can rest assured that the eyes of the Lord will behold their distresses, and that sooner or later the Lord himself will arise and draw near for their deliverance.] ^d19 When therefore they had rowed about five and twenty or thirty furlongs [that is, about three and a half miles, or about half way across the sea], they behold Jesus walking on the sea, and drawing nigh unto the boat: ^band he would have passed by them: ^a26 And {^b49 but} ^awhen the disciples saw him walking on the sea, they were troubled, ^dand they were afraid. ^bthey supposed that it was a ghost, and cried out; ^asaying, It is a ghost; and they cried out for fear. ^b50 for they all saw him, and were troubled. [Their fears would probably have been greater if Jesus had approached the boat, for they were severe enough to make them cry out, even when he was seen to be passing by them.] ^a27 But straightway Jesus spake unto {^bwith} them, and saith unto them, {^asaying,} Be of good cheer; it is I; be not afraid. [There was no mistaking that voice. If Isaac knew the voice of Jacob (Gen. xxvii. 22), Saul the voice of David (I. Sam. xxvi. 17), and Rhoda the voice of Peter (Acts xii. 13), much more did the apostles know the voice of the great Master.] ^d21 They were willing therefore to receive him into the boat [Superstitious fears are not always so soon allayed. His voice brought great assurance.]: ^a28 And Peter answered him and said, Lord, if it be thou, bid me come unto thee upon the waters. ^a29 And he said, Come. And Peter went down from the boat, and walked upon the waters to come to Jesus. [This scene comports with the character of Peter, who had always a rash willingness to go into danger, and a lack of steadfastness to hold out through it.] ^a30 But when he saw the wind, he was afraid; and beginning to sink, he cried out,

saying, Lord, save me. [So long as the attention of Peter was fixed upon the Lord's command he succeeded in his venture; but so soon as he let the power of the tempest distract his thoughts, his faith failed and he began to sink.] **31 And immediately Jesus stretched forth his hand, and took hold of him, and saith unto him, O thou of little faith, wherefore didst thou doubt?** [Fear is a source of doubt and an enemy of faith. Those who would achieve the victories of faith must overcome their fears.] **^b51 And he went up unto them into the boat; ^a32 And when they were gone up into the boat, the wind ceased. ^band they were sore amazed in themselves; 52 for they understood not concerning the loaves, but their heart was hardened, ^dand straightway the boat was at the land whither they were going. ^a33 And they that were in the boat worshipped him, saying, Of a truth thou art the Son of God.** [The disciples showed the hardness of their hearts in that the working of one miracle did not prepare them either to expect or to comprehend any other miracle which followed. They ought to have worshipped Jesus as the Son of God when they saw the five thousand fed, but they did not. But when he had done that, and had walked upon the water, and quieted the wind, and transported the boat to the land, they were overcome by the iteration of his miraculous power, and confessed his divinity.] **34 And when they had crossed over, they came to the land, unto Gennesaret. ^band moored to the shore.** [The land of Gennesaret was a plain at the western end of the lake of Galilee. Josephus describes it as about thirty furlongs in length by twenty in average width, and bounded on the west by a semicircular line of hills.] **54 And when they were come out of the boat, straightway *the people* knew him, ^a35 And when the men of that place knew him, they sent into ^band ran round about that whole region, and began to carry about on their beds those that were sick, where they heard he was. ^aand brought unto him all that were sick; ^b56 And wheresoever he entered, into villages, or into cities, or into the country, they laid the sick in the marketplaces, ^a36 and they besought him that they might only touch ^bif it were but the border of his garment: and as many as touched him were made whole.** [Though the apostles had started their boat toward Capernaum, the storm appears to have deflected their course, and the language of the text suggests that they probably came to land at the south end of the plain, somewhere near Magdala, and made a circuit of the cities in the plain of Gennesaret on their way to Capernaum. As he did not stop in these cities, the sick were laid in the street that they might touch him in passing through. Moreover, as they knew the course that he was taking, by running ahead they could anticipate his arrivals and have the sick gathered to take advantage of his presence. The story of the woman who touched the hem of his garment had evidently spread far and wide, and deeply impressed the popular mind.]

Study Questions:

1. Why did Jesus withdraw into the mountains? How long was He there and what did He do while there?
2. What did Jesus have the apostles do while He sent the multitudes away?
3. What time was it when the apostles were in the midst of the sea having trouble rowing? How far had they gone and why were they having trouble rowing?
4. What was Jesus doing when they saw Him on the sea?
5. What was the apostles' reaction having seen Jesus?
6. What did Jesus say to the apostles? What did Peter say to Jesus in response?
7. Why did Peter sink after walking on the water? What did he say to Jesus?
8. What did Jesus do and say when saving Peter?

9. What does Peter's inability to walk on the water teach us about faith?
10. What happened when Peter and Jesus got into the boat?
11. Why were the apostles amazed at this miracle? What does this teach us about ourselves?
12. What did the apostles say when worshiping Jesus?
13. What did people in that region do when they heard that Jesus was there? What happened?

LXIV.
DISCOURSE ON SPIRITUAL FOOD AND TRUE
DISCIPLESHIP. PETER'S CONFESSION.

(At the synagogue in Capernaum.)

^dJOHN VI. 22-71.

Bible Text:

^d22 On the morrow the multitude that stood on the other side of the sea saw that there was no other boat there, save one, and that Jesus entered not with his disciples into the boat, but *that* his disciples went away alone 23 (howbeit there came boats from Tiberias nigh unto the place where they ate the bread after the Lord had given thanks): 24 when the multitude therefore saw that Jesus was not there, neither his disciples, they themselves got into the boats, and came to Capernaum, seeking Jesus. 25 And when they found him on the other side of the sea, they said unto him, Rabbi, when camest thou hither? 26 Jesus answered them and said, Verily, verily, I say unto you, Ye seek me, not because ye saw signs, but because ye ate of the loaves, and were filled. 27 Work not for the food which perisheth, but for the food which abideth unto eternal life, which the Son of man shall give unto you: for him the Father, *even* God, hath sealed. 28 They said therefore unto him, What must we do, that we may work the works of God? 29 Jesus answered and said unto them, This is the work of God, that ye believe on him whom he hath sent. 30 They said therefore unto him, What then doest thou for a sign, that we may see, and believe thee? what workest thou? 31 Our fathers ate the manna in the wilderness; as it is written, He gave them bread out of heaven to eat. 32 Jesus therefore said unto them, Verily, verily, I say unto you, It was not Moses that gave you the bread out of heaven; but my Father giveth you the true bread out of heaven. 33 For the bread of God is that which cometh down out of heaven, and giveth life unto the world. 34 They said therefore unto him, Lord, evermore give us this bread. 35 Jesus said unto them, I am the bread of life: he that cometh to me shall not hunger, and he that believeth on me shall never thirst. 36 But I said unto you, that ye have seen me, and yet believe not. 37 All that which the Father giveth me shall come unto me; and him that cometh to me I will in no wise cast out. 38 For I am come down from heaven, not to do mine own will, but the will of him that sent me. 39 And this is the will of him that sent me, that of all that which he hath given me I should lose nothing, but should raise it up at the last day. 40 For this is the will of my Father, that every one that beholdeth the Son, and believeth on him, should have eternal life; and I will raise him up at the last day. 41 The Jews therefore murmured concerning him, because he said, I am the bread which came down out of heaven. 42 And they said, Is not this Jesus, the son of Joseph, whose father and mother we know? how doth he now say, I am come down out of heaven? 43 Jesus answered and said unto them, Murmur not among yourselves. 44 No man can come to me, except the Father that sent me draw him: and I will raise him up in the last day. 45 It is written in the prophets, And they shall all be taught of God. Every one that hath heard from the Father, and hath learned, cometh unto me. 46 Not that any man hath seen the Father, save he that is from God, he hath seen the Father. 47 Verily, verily, I say unto you, He that believeth hath eternal life. 48 I am the bread of life. 49 Your fathers ate the manna in the wilderness, and they died. 50 This is the bread which cometh down out of heaven, that a man may eat thereof,

and not die. 51 I am the living bread which came down out of heaven: if any man eat of this bread, he shall live for ever: yea and the bread which I will give is my flesh, for the life of the world. 52 The Jews therefore strove one with another, saying, How can this man give us his flesh to eat? 53 Jesus therefore said unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of man and drink his blood, ye have not life in yourselves. 54 He that eateth my flesh and drinketh my blood hath eternal life: and I will raise him up at the last day. 55 For my flesh is meat indeed, and my blood is drink indeed. 56 He that eateth my flesh and drinketh my blood abideth in me, and I in him. 57 As the living Father sent me, and I live because of the Father; so he that eateth me, he also shall live because of me. 58 This is the bread which came down out of heaven: not as the fathers ate, and died; he that eateth this bread shall live for ever. 59 These things said he in the synagogue, as he taught in Capernaum. 60 Many therefore of his disciples, when they heard *this*, said, This is a hard saying; who can hear it? 61 But Jesus knowing in himself that his disciples murmured at this, said unto them, Doth this cause you to stumble? 62 *What* then if ye should behold the Son of man ascending where he was before? 63 It is the spirit that giveth life; the flesh profiteth nothing: the words that I have spoken unto you are spirit, and are life. 64 But there are some of you that believe not. For Jesus knew from the beginning who they were that believed not, and who it was that should betray him. 65 And he said, For this cause have I said unto you, that no man can come unto me, except it be given unto him of the Father. 66 Upon this many of his disciples went back, and walked no more with him. 67 Jesus said therefore unto the twelve, Would ye also go away? 68 Simon Peter answered him, Lord, to whom shall we go? thou hast the words of eternal life. 69 And we have believed and know that thou art the Holy One of God. 70 Jesus answered them, Did not I choose you the twelve, and one of you is a devil? 71 Now he spake of Judas *the son* of Simon Iscariot, for he it was that should betray him, *being* one of the twelve.

Bible Text with Commentary:

^d22 **On the morrow** [the morrow after Jesus fed the five thousand] **the multitude that stood on the otherside of the sea** [on the east side, opposite Capernaum] **saw that there was no other boat there, save one, and that Jesus entered not with his disciples into the boat, but *that* his disciples went away alone** 23 (howbeit there came boats from Tiberias nigh unto the place where they ate the bread after the Lord had given thanks): 24 **when the multitude therefore saw that Jesus was not there, neither his disciples, they themselves got into the boats, and came to Capernaum, seeking Jesus.** [This sentence is a complicated one, because it contains much in a condensed form. On the evening of the miracle the multitude had seen that there was but one boat, and that the disciples had gone away in it, leaving Jesus in the mountain. Jesus had dispersed the multitude, but many of them had not gone very far. On the morrow they came again to the scene of the miracle, and were perplexed at not finding Jesus. After some time they became convinced that he was not there, because if he had been his disciples would have returned to seek him. In the meantime the keen-eyed boatmen about Tiberias, then the largest city on the lake, seeing the multitude on the farther shore, saw in their presence there an opportunity to earn a ferry fee, so they soon crossed the lake to accommodate the people. As Capernaum was the well-known headquarters of Jesus, the boatmen were directed to proceed thither that the multitude might find him.] 25 **And when they found him on the other side of the sea, they said unto him, Rabbi, when camest thou hither?** [They found him at Capernaum in the synagogue, having but lately arrived from the land of

Gennesaret. Though their question relates only to the time when Jesus crossed, it implies and includes a desire to know the manner also.] **26 Jesus answered them and said, Verily, verily** [his answer was as serious as their question was flippant], **I say unto you, Ye seek me, not because ye saw signs** [Jesus includes the healing of the sick as well as the feeding of the multitude], **but because ye ate of the loaves, and were filled.** [They did not seek Jesus because they saw in him a divine Friend who could satisfy the deep needs of the soul, but as a wonder-worker who could fill their bodies with food when occasion required.] **27 Work not for the food which perisheth** [bodily food], **but for the food which abideth unto eternal life** [spiritual food], **which the Son of man shall give unto you: for him the Father, even God, hath sealed.** [In our land a man consents to and makes a written instrument his own--an expression of his will--by signing it; but in the East he did this by affixing his seal to it (I. Kings xxi. 8; Esth. iii. 12; viii. 10; Jer. xxxii. 10). The meaning of Jesus' words, therefore, is that God the Father had commissioned him as Messiah, and had authenticated his mission as such by the works which he had given him to do--John v. 36.] **28 They said therefore unto him, What must we do, that we may work the works of God?** [They wished to know what to do in order to earn the abiding food; that is, by what works they might so please God as to obtain it. Humanity, in seeking to answer this question, has invented pilgrimages, penances, fasts, mutilations and many other methods of self-punishment; not heeding the plain and decisive answer of Jesus.] **29 Jesus answered and said unto them, This is the work of God, that ye believe on him whom he hath sent.** [Belief in Jesus as the Son of God is the one all-comprehensive work which pleases God (Heb. xi. 6). Jesus reiterates this important truth several times in this discourse; see verses 35, 36, 40, 47, etc., and the doctrine contained in it is elaborated in the epistles of Paul.] **30 They said therefore unto him, What then doest thou for a sign, that we may see, and believe thee? what workest thou?** **31 Our fathers ate the manna in the wilderness; as it is written, He gave them bread out of heaven to eat.** [The trend of questions and answers in this discourse forms a close parallel to that at John iv., but with a different conclusion. There Jesus discoursed of life under the figure of water, and here under the figure of bread. There the woman vacillated between her good and evil impulses until her better nature triumphed. Here there was a like vacillation, terminating in an opposite result. There the woman compared Jesus with Jacob, the well-digger (John iv. 12); here the people compare him with Moses, the manna-giver--each comparing him unfavorably.] **32 Jesus therefore said unto them, Verily, verily, I say unto you, It was not Moses that gave you the bread out of heaven; but my Father giveth you the true bread out of heaven.** **33 For the bread of God is that which cometh down out of heaven, and giveth life unto the world.** [In testing the claims of Jesus the Jews proceeded upon the hypothesis that the Messiah must be greater than all the prophets, and that this greatness must be authenticated or sealed by greater signs than those wrought by others. Proceeding under this method, they compared the miracle just wrought by Jesus with the fall of manna in the days of Moses and drew conclusions unfavorable to Jesus. They reason thus: "Moses fed many millions for forty years with bread from heaven, but Moses was less than the Messiah. This man fed but five thousand for only one day and gave them barley bread. This man is even less than Moses, and consequently far less than the Messiah."] **34 They said therefore unto him, Lord, evermore give us this bread.** [They readily recognized the insufficiency of manna and the possibility of God sending a better bread, and in a vague, wondering, half-credulous mood they asked for it just as the woman asked for water (John iv. 15). In answer to each set of questions Jesus proceeded to reveal himself, and to show that the blessings sought were not external to himself, but were in himself and were obtained by belief in him. When Jesus stood thus self-revealed, the Samaritan woman believed in him and was satisfied; but these Jews at Capernaum disbelieved and murmured.] **35 Jesus said unto them, I am the bread of life: he that cometh to me shall not hunger,**

and he that believeth on me shall never thirst. [Compare John iv. 10, 13, 14.] **36 But I said unto you, that ye have seen me, and yet believe not.** [The personality of Jesus was the great proof of his divinity, but the Jews, though familiar with that personality, refused to consider it, and kept clamoring for a sign. Hence Jesus states the hopelessness of the situation. If one refuses to believe in the sun when he sees its light, feels its heat and witnesses its life-giving power, by what sign will you demonstrate to him the existence of the sun?] **37 All that which the Father giveth me shall come unto me; and him that cometh to me I will in no wise cast out.** [These words of Christ arise naturally out of the situation. The Jews, having wavered between belief and disbelief, had settled in a proud disbelief which was about to be expressed in murmuring and scorn. They were complacently self-satisfied, and felt that they had displayed great wisdom in arriving at this decision. But Jesus strikes at their pride by informing them that they are not his because God has rejected them as unworthy to be given to him. There is no suggestion or hint that the Father acts arbitrarily in selecting whom he shall give to Christ. The Son of God *followed a prescribed course* in the winning of men. If this did not win them, it was the Father's decree that they were not his. If this course did win them, Jesus in nowise rejected them, no matter how lowly their station, or how vile their past record.] **38 For I am come down from heaven, not to do mine own will, but the will of him that sent me. 39 And this is the will of him that sent me, that of all that which he hath given me I should lose nothing, but should raise it up at the last day. 40 For this is the will of my Father, that every one that beholdeth the Son, and believeth on him, should have eternal life; and I will raise him up at the last day.** [It was the purpose of God the Father to offer to the sons of men an eternal life through the life-giving power of Jesus Christ. The power which was to work in men a fitness for this exalted honor was a belief in the Son. How could signs and wonders be wrought contrary to the Father's will? They ought to have believed for the signs and wonders he had already wrought, instead of pretending that he had wrought none that were conclusive of his claims.] **41 The Jews therefore murmured concerning him, because he said, I am the bread which came down out of heaven. 42 And they said, Is not this Jesus, the son of Joseph, whose father and mother we know? how doth he now say, I am come down out of heaven?** [The Jews had entered with Christ upon a discussion as to whether he was a greater prophet than Moses, and as they denied even this fact, it is not to be wondered that they murmured at the turn which the discussion had taken. In asserting that he came down from heaven, etc., he ascribed to himself a participation in the divine glory which entitled him to an absolute superiority over all men, prophets or others. This claim was to them insufferable, and they thought they had a sufficient answer to it in that they supposed themselves to be acquainted with his birth and parentage.] **43 Jesus answered and said unto them, Murmur not among yourselves. 44 No man can come to me, except the Father that sent me draw him: and I will raise him up in the last day. 45 It is written in the prophets [Isa. liv. 13; Jer. xxxi. 33, 34; Joel iii. 16, 17], And they shall all be taught of God. Every one that hath heard from the Father, and hath learned, cometh unto me.** [Jesus rebukes their murmuring as out of place. They thought themselves offended by what they believed to be an intolerable assumption on his part. But they were really offended in him for an entirely different cause, viz.: because they were not drawn by the Father. The Father had given the law as a tutor to draw to Christ (Gal. iii. 24), and he had also sent forth his prophets for the same purpose. Those who had availed themselves of this instruction, and had learned the Father's lessons, were ready to come to Christ. The sense of misery and desire of redemption begotten by the law drove one to Christ, and all the yearnings and aspirations inspired by the prophets attracted him thither. The Father had taught, but the people had not learned, just as their fathers had not learned; and Jesus accuses them in language kindred to the accusation of Moses when he says, "But Jehovah hath not given you a heart to know, and eyes to see, and ears to hear, unto this day"

(Deut. xxix. 4). In each case the people were to blame.] **46 Not that any man hath seen the Father, save he that is from God, he hath seen the Father.** [The Jews might have construed the words of Jesus as indicating an immediate relation to the Father and of obtaining instruction directly from him. Such a doctrine would strike at the mediation of Christ. Jesus therefore guards against this false apprehension by denying humanity's direct access to God the Father, and claiming it as his own exclusive right. The teaching of the Father which he spoke of was obtained through the Scriptures and (in earlier times) the prophets, who were the authors of the Scriptures.] **47 Verily, verily, I say unto you, He that believeth hath eternal life.** **48 I am the bread of life.** [Jesus here reasserts the proposition to which the Jews had objected. Having paused to speak of the cause of their objections, he now asserts the main propositions, that he may enlarge upon them.] **49 Your fathers ate the manna in the wilderness, and they died.** [Manna did not stay death. During the forty years' sojourn in the wilderness all the grown men who started from Egypt died save two.] **50 This is the bread which cometh down out of heaven, that a man may eat thereof, and not die.** [He quietly condescends to contrast the two breads. Manna simply sustained the body like any other natural food; it did no more. Jesus is supernatural food; he sustains the spirit unto eternal life.] **51 I am the living bread which came down out of heaven: if any man eat of this bread, he shall live for ever: yea and the bread which I will give is my flesh, for the life of the world.** [He had declared himself to be the bread of life, but bread must be assimilated. The assimilation of natural bread requires eating, but Jesus, the spiritual bread, is assimilated by believing on him. But he was not then perfected as the bread of life. It was necessary that he should sacrifice himself for our sins before sins could be forgiven, and it was necessary for sins to be forgiven before men could have life with God. By his sacrifice on the cross he opened the fountain of forgiveness. By raising his humanity from the dead and by taking it with him in his ascension into heaven, he showed the results which men may expect to accrue to them by his death upon the cross.] **52 The Jews therefore strove one with another, saying, How can this man give us his flesh to eat?** [They were not all of one mind with regard to Christ, and they discussed from opposite sides the problem raised by these mysterious words.] **53 Jesus therefore said unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of man and drink his blood, ye have not life in yourselves.** [He here expressed in words what he afterward expressed in symbols, when he gave the Lord's supper. The vital force of a disciple is proportioned to his belief in, remembrance of, and desire to assimilate the Christ.] **54 He that eateth my flesh and drinketh my blood hath eternal life: and I will raise him up at the last day.** **55 For my flesh is meat indeed, and my blood is drink indeed.** [The flesh to be eaten must be broken, and the blood, if it is to be drunk, must be poured out. Christ speaks of himself as the sacrifice given for the saving of the world, and one must appropriate to himself by faith this expiation and find in it reconciliation with God if he would live; but the next verse enlarges the thought and shows that it includes more than the idea of expiation.] **56 He that eateth my flesh and drinketh my blood abideth in me, and I in him.** [The thought of drinking blood was startling to the Jew, for he was forbidden to taste even the blood of animals, and the reason assigned was very pertinent--because the blood was the life of the animal (Gen. ix. 4; Lev. xvii. 10-14). By insisting, therefore, on the drinking of his blood, Jesus has insisted that his very life be absorbed and assimilated. To be disciples of other teachers it is only necessary that we accept and follow their doctrine. But to be a disciple of Christ is to do more than this. His divinity permits us to have a spiritual communion and fellowship with him, an abiding in his presence, an indwelling of his Spirit, and a veritable assimilation of life from him. Were it otherwise he could not be food for the spirit--bread of life. He had started to show to the Jews that he was to the spirit what bread was to the body. It was difficult to bring home to their carnal minds so spiritual a thought, and therefore Jesus clothed it in carnal metaphors and made it as plain as

possible. Christians to-day, being more spiritually minded, and more used to spiritual language, are somewhat confused by the carnal dress in which Jesus clothed his thought.] **57 As the living Father sent me, and I live because of the Father; so he that eateth me, he also shall live because of me.** [The result of our union or abiding with Christ is a perfect life. The life of the Father enters the soul of the disciple through the mediatorship of the Son. The Father, who is the fountain of life, sent forth the Son that he might bestow it upon all who believe in him and abide in him.] **58 This is the bread which came down out of heaven: not as the fathers ate, and died; he that eateth this bread shall live for ever.** [Thus Jesus sums up the comparison which the Jews had thrust upon him between himself and the manna.] **59 These things said he in the synagogue, as he taught in Capernaum.** [It was in the synagogue built by the centurion, which we have before mentioned. Pots of manna appear to have been engraved upon its walls, possibly upon the frieze, for Colonel Wilson says of it: "It was not without a certain strange feeling that, on turning over one of the blocks (in the ruins), we found the pot of manna engraved on its face, and remembered the words, 'I am that bread of life. Your fathers did eat manna in the wilderness, and are dead.'"] **60 Many therefore of his disciples, when they heard this, said, This is a hard saying; who can hear it? 61 But Jesus knowing in himself that his disciples murmured at this, said unto them, Doth this cause you to stumble? 62 What then if ye should behold the Son of man ascending where he was before?** [If the prophecy of his sacrifice disturbed their dreams of a temporal kingdom, what would be the effect of his ascension on those dreams? The Book of Acts answers our Lord's question. In the very hour of the ascension the very apostles were still expecting the revival of the kingdom of David, with Jerusalem for its capital. But ten days later, at Pentecost, they had abandoned the earthly idea and looked upon Jesus as enthroned at the right hand of God--Acts i. 6; ii. 32-36.] **63 It is the spirit that giveth life; the flesh profiteth nothing: the words that I have spoken unto you are spirit, and are life.** [Jesus here tells them plainly that his words relate to the spiritual realm, and to life in that realm. It is his Spirit in our spirit which gives eternal life. His flesh in our flesh would profit nothing, even were a priest able, by his blessing, to perform the miracle of transubstantiation. The life-principle of Jesus lay in his divinity, and his divinity lay in his Spirit, and not in his flesh. We would not come in contact with his divinity by eating that which represented his humanity.] **64 But there are some of you that believe not. For Jesus knew from the beginning who they were that believed not, and who it was that should betray him. 65 And he said, For this cause have I said unto you, that no man can come unto me, except it be given unto him of the Father.** [Jesus here distinguishes between those who were drawn to him by divine influences, and who were therefore ready to follow him as he really was, and those who were drawn to him by mistaken notions concerning him, and who would desert him as soon as they discovered that their conceptions of him were incorrect. He knew the reason which prompted each to become his disciple.] **66 Upon this many of his disciples went back, and walked no more with him.** [He had sifted them, for their false following could be of no benefit either to them or to his kingdom.] **67 Jesus said therefore unto the twelve, Would ye also go away?** [Jesus had sifted the outer circle of his disciples, and the loss, though prophetically anticipated, was not without its pang. In this sixty-seventh verse he proceeds to sift the innermost circle, and his words are full of pathos. By giving them an opportunity to depart he called forth from them an expression of loyalty which bound them more closely to him.] **68 Simon Peter answered him, Lord, to whom shall we go? thou hast the words of eternal life. 69 And we have believed and know that thou art the Holy One of God. 70 Jesus answered them, Did not I choose you the twelve, and one of you is a devil? 71 Now he spake of Judas the son of Simon Iscariot, for he it was that should betray him, being one of the twelve.** [We have seen from verse 64 that Jesus has already had the betrayer in his mind. Here he speaks of him openly. In a discourse which forecasted

his passion it was natural that he should allude to his betrayer, especially when his presence enforced remembrance. But there was another reason to mention him at this time. He was an illustration of the truth that no man could be a real follower of Jesus unless he became such by the drawing of the Father.]

NOTE.--On the following page will be found a foot-note indicating a disagreement as to chronology. In the preparation of this work the senior editor preferred to let the junior editor be responsible for the harmonistic and chronological features of it, and hence his corrections as to these particulars are obliged to appear as foot-notes, since it is now impossible to readjust the work to suit them.--P. Y. P.

Study Questions:

1. When and where did Jesus preach this sermon?
2. How did the multitudes get to Capernaum the day after Jesus fed them? What compelled them to look for Jesus in Capernaum?
3. When the multitude found Jesus in Capernaum, what did they ask Him? What was Jesus' answer and how was it proven to be a true answer after the completion of His sermon?
4. For what food did Jesus tell them to work?
5. Who gives us the food that endures to eternal life? What is the food and how is it obtained?
6. In what way had God set His seal on Jesus?
7. What did Jesus tell them to do to work the works of God?
8. Why is "the work" of God to believe in Jesus?
9. If we believe in Jesus, will we be saved? Explain.
10. Why did the Jews request a sign (to see a work)?
11. What sign (work) did the Jews say that Moses had given? Why was the manna not the true bread of heaven?
12. What sign would Jesus give them to prove that He was the true bread of heaven that gives life? Explain.
13. What did the Jews ask Jesus to give them? What was Jesus' answer?
14. After Jesus told them that He was the bread of life (Jn. 6:35), what did Jesus tell them they have to do to partake of the bread of life?
 - a. What had the Jews not done that had prevented them from partaking of the bread of life?
15. Who would come to Jesus and partake of the bread of life? Why was this possible?
16. What would happen to those who believed on Jesus?
17. Why did the Jews murmur after Jesus said that He was the bread which came down out of heaven?
18. Why did Jesus tell them not to murmur? Why couldn't the Jews understand that He was the bread come down from heaven?
19. How does people draw people to Jesus resulting in eternal life?
20. Why does Jesus say:
 - a. that He is the living bread which came down from heaven?
 - b. that the bread He gives for the life of the world is His flesh?
21. Why must we eat Jesus' flesh and drink His blood?
22. Who abides in Jesus and in whom does Jesus abide?
23. How do we eat Jesus' flesh and drink His blood?
 - a. Does this teach the doctrine of transubstantiation? Explain.

24. What was the reaction of many of His disciples who heard the sermon in the synagogue?
25. If they stumbled over Jesus sermon wherein He confessed being the bread of life that came down from heaven, what else would they stumble over?
26. What gives life - flesh or Spirit? How?
27. Who is Jesus talking about in John 6:64 that would betray Him? How does this apply to us?
28. What was Peter's response when Jesus asked the twelve if they also wanted to go away? How is this applicable to us today?
29. Which one of the twelve was a devil? Why?