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THE OXFORD AND CAMBRIDGE SERIES.



THE
SCHOOL AND COLLEGE
ST. MATTHEW

BY THE

REV. F. MARSHALL, M.A.

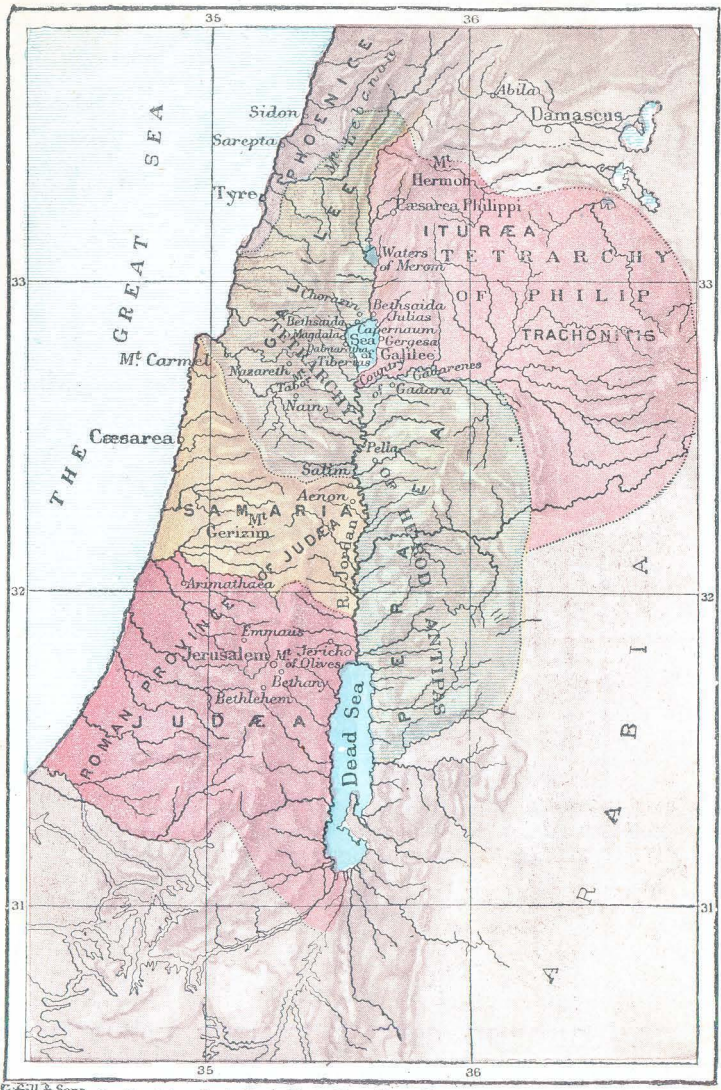
*(Late Exhibitioner of St. John's College, Cambridge),
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PALESTINE TO ILLUSTRATE ST. MATTHEW'S GOSPEL.



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PREFACE.

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

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

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

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

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

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

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

F. M.

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THE GOSPEL ACCORDING TO ST. MATTHEW.

Gospel = God's spell or good tidings. Greek: *euangelion*.

Hence **Evangelist** means,

first, a preacher of the Gospel, as Philip the Evangelist;

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

According to—*i.e.* in accordance with the views and teachings of St. Matthew, who wrote for Jewish readers.

There are four Gospels, viz. according to St. Matthew, St. Mark, St. Luke, and St. John. The first three are styled the *Synoptic Gospels* (from *σύν* = *syn*, together, *ὄψις* = *opsis* view), because they look at the life of Jesus from a common point of view, in fact, they present a "synopsis" or "general view" of the same group and succession of events.

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

	Peculiarities.	Coincidences.	
St. Mark	7	93
St. Matthew	42	56
St. Luke	59	41
(St. John	92	8) WESTCOTT].

Of the four Evangelists,

St. Matthew was an Apostle.

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

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

St. John was an Apostle.

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

Objects of the Three Synoptic Gospels.

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

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

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

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

St. Mark, "*Preaching the Gospel of the Kingdom of God*."

St. Luke, "*Went about doing good*." (FARRAR).

ORIGIN OF THE GOSPELS.

The Gospel was not committed to writing at first. It was preached by word of mouth: it was an *oral Gospel* delivered by the Apostles and received by their hearers.

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

We have evidence of the existence of these writings, which were possibly revised MSS. notes of what they heard, in the preface of St. Luke's Gospel. "*Forasmuch as many have taken in hand to set forth in order a declaration of those things which are most surely believed among us*" (St. Luke i. 1).

The existence of these writings may explain the similarity of the three Synoptic Gospels. The remarkable thing about them is not their differences but their similarity, not their discrepancies but their sameness. The problem is to explain their similarity, not to account for their differences.

Three theories have been propounded—

I. That one of the three Gospels (St. Matthew, St. Mark, or St. Luke) is the original Gospel, and that the other writers borrowed from it.

II. That all three Evangelists made use of an original written Gospel, more or less different from any of those in the New Testament.

III. That the Evangelists made use of a common oral Gospel.

The last is the most probable supposition, for an analysis of the matter common to all three Gospels elicits the following facts:—

- (1) The common matter is not a perfectly continuous narrative, as it would be were it from a written document, but it is almost continuous, much as an oral Gospel would have been.
- (2) The common matter commences with the Baptism of John and ends with the Resurrection of Jesus—*i.e.* the exact limitation laid down by St. Peter at the election of Matthias to take the place of Judas. "*Beginning from the baptism of John, unto that same day that he (Jesus) was taken up from us, must one be ordained to be a witness with us of his resurrection*" (Acts i. 22).
- (3) The common matter is exceedingly full on the events of the closing days of our Lord's life, particularly on His passion.
- (4) The common matter contains few of the parables and few of the long discourses of Jesus.
- (5) The common matter is full of the deeds of Jesus, particularly miracles,—*i.e.* the Leper, the Paralytic, the Demoniac at Capernaum, the Gadarene Demoniac, Feeding of the Five Thousand, Stilling the Storm, the Transfiguration, etc.
- (6) The common matter is not a biography, but rather a collection of dialogues and anecdotes.

This is precisely the form that the oral teaching of the Apostles would take. And it is not improbable that the oral teaching would take somewhat of a settled form, dealing with the same facts and almost using the same words. After the lapse of time it would be found necessary to

reduce this oral teaching to writing. St. Luke tells us that some had already attempted to do so, and in consequence he himself "*having had perfect understanding from the very first*" undertook the task of "*writing in (chronological) order,*" the teaching of the Apostles in which Theophilus "*had been instructed*"—*i.e.* taught orally as a catechumen.

Thus we get an intelligible solution of the differences and similarities of the Synoptic Gospels.

St. Matthew uses the *common oral Gospel* and adds to it the special teaching of our Lord to the Jews, thus adapting it for Hebrew readers.

St. Mark uses the *common oral Gospel*, throwing it into the form suitable for Gentile converts of Rome, and adding the graphic sketches imparted to him by the Apostle St. Peter.

St. Luke also uses the *common oral Gospel*, adapting it for Gentile converts, namely Greeks. The universality of this Gospel would specially recommend it to the Churches founded by St. Paul.

St. John, who wrote later, and who must have been acquainted with the existence of the three first Gospels, did not find it necessary to restrict himself to the *common oral Gospel*.

THE AUTHOR.

The Gospel has always been assigned to the Apostle St. Matthew.

The chief evidence is—

- (1) Papias: "Matthew wrote the divine oracles in the Hebrew dialect."
- (2) Irenæus: "Matthew put forth his written Gospel among the Hebrews in their own tongue."
- (3) Origen, writing of the four Gospels, states that "the first was written by St. Matthew, once a tax-gatherer, afterwards an Apostle of Jesus Christ, who published it for the benefit of the Jewish converts, composed in the Hebrew language."
- (4) Eusebius: "Matthew having just preached to the Hebrews, delivered to them, when he was preparing to depart to other countries, his Gospel, composed in their native language."

LIFE OF ST. MATTHEW.

Matthew is generally identified with Levi; if so, he was the son of Alphæus. He was a publican or tax-gatherer, and was called whilst at the receipt of custom at Capernaum. After his call he made a feast for Jesus in his own house. As many publicans were present, it is probable that Matthew had invited many of his old acquaintances. Our Lord and His disciples were present, and the Pharisees murmured at His eating with publicans and sinners (ix. 9-13).

At the same feast occurred the question of the disciples of John the Baptist with respect to fasting, and our Lord's reply (ix. 14-17).

viii. THE GOSPEL ACCORDING TO ST. MATTHEW.

St. Matthew is not mentioned elsewhere in the Gospels, Acts or Epistles, save in the lists of the Apostles, from which we gather—

- (1) That he was present in the upper chamber at the election of Matthias (Acts i. 13).
- (2) That he was present with the other Apostles at the descent of the Holy Ghost on the day of Pentecost (Acts ii.).
- (3) In the list of the Apostles he is always mentioned in connection with Thomas (surnamed Didymus = twin). Possibly he was the companion of Thomas when our Lord sent out the Apostles two and two. It has been suggested that Thomas was the twin brother of Matthew.
- (4) There are indications of the modesty of the Apostle.
 - (a) He alone styles himself (in the list of Apostles), Matthew the "*publican*."
 - (b) He places himself eighth in the list of the Apostles—the last in the second group. The other Evangelists place him seventh, in front of Thomas.
 - (c) He relates his call under the name Matthew, thus emphasizing his office of publican, a calling odious to the Jews. The other Evangelists record the call of Levi.

Tradition. According to Eusebius, St. Matthew preached in Judæa, and then went to foreign nations.

Ethiopia, Parthia, Egypt, and Macedonia are mentioned as scenes of his Apostolic work.

Some writers add that his stay in Judæa extended over fifteen years. If so, he remained in Palestine longer than the other Apostles.

His work in Palestine (according to Eusebius, p. ix.), was to preach to the Hebrews.

Death. The early traditions represent him as dying a natural death. The tradition that he died a martyr is of later date.

But neither the Gospels, nor the Acts, nor the Epistles give us any special information about St. Matthew after his call.

Nor is anything known with certainty from tradition, as to the scene of his later ministry or the manner of his death.

Reasons for identifying Matthew with Levi—

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

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

FOR WHAT READERS.

For Jewish converts to exhibit Jesus of Nazareth as the Messiah whom they expected.

External Evidence.

- (1) Origen states that St. Matthew published his Gospel "for the benefit of the Jewish converts."

- (2) **Eusebius** : " Matthew having first preached to the Hebrews, delivered to them when he was preparing to depart to other countries, his Gospel, composed in their native language."

Internal Evidence. Throughout the Gospel St. Matthew depicts Jesus as the true fulfilment of the Jewish expectations. In furtherance of this object we find :—

- (1) The Genealogy traced from Abraham and David.
- (2) Numerous quotations of Messianic prophecies.
- (3) The name Son of David is frequently used.
- (4) Frequent references to Jewish history as fulfilled in Jesus.
- (5) He does not explain Jewish customs as St. Mark and St. Luke do
- (6) Special reference to the Law in the Sermon on the Mount.
- (7) Denunciation of the Jews and their rulers, and special condemnation of the corrupt traditions of the scribes.
- (8) The omission of the Mission of the Seventy.
- (9) The comparative absence of Latin words.
- (10) The use of the distinctly Hebrew phrase " Kingdom of Heaven," where the other Evangelists speak of the " Kingdom of God."

[There are numerous indications that St. Matthew does not overlook the claims of the Gentiles to participation in the Gospel Message (see p. xii.).]

DATE.

Uncertain. The principal references to the date are :—

1. **Irenæus** states that " whilst Peter and Paul were preaching at Rome, and founding the Church, Matthew put forth his written Gospel amongst the Hebrews in their own dialect."
2. **Origen**, referring to the Gospels, says that " the first was written by St. Matthew, once a tax-gatherer."

We may therefore in all probability place the date as not long after the Ascension.

PLACE.

In all probability Palestine. We have the following evidence :—

Eusebius states that " Matthew, having first preached to the Hebrews, delivered to them, when he was preparing to depart to other countries his Gospel, composed in their native language."

LANGUAGE.

The Version which we possess is in Greek, but there is abundant evidence from the Fathers that the Gospel was first written in Hebrew, *i.e.* in the vernacular of Palestine, viz. Aramaic. The chief evidence is—

- (1) **Papias**. " Matthew wrote the divine oracles in Hebrew."
- (2) **Irenæus**. " Matthew put forth his written Gospel amongst the Hebrews in their own dialect."
- (3) **Origen** says that Matthew " published it for the benefit of the Jewish converts, composed in the Hebrew language."

X. THE GOSPEL ACCORDING TO ST. MATTHEW.

(4) Eusebius asserts:—

(a) That the Gospel was “composed in their native language.”

(b) That Pantænus, preaching among the Indians, found there the Gospel of St. Matthew which had been left by Bartholomew “written in Hebrew.”

There is also the antecedent probability of a Hebrew Gospel.

The arguments againt a Hebrew original are:

(1) The disappearance of the Hebrew Gospel.

(2) The authority of the Greek Version. It has always been recognized by the Church, and the writers who record the existence of a Hebrew original always quote from the Greek Version as authoritative.

The Hebrew Version would not continue long. After the destruction of Jerusalem, the Jews of Palestine who spoke Aramaic would be dispersed over the Roman Empire. The Jews of other countries would know no other language but Greek, and thus the Hebrew speaking Jews would be compelled to learn the Greek language.

Thus the authority of the Greek Version would be recognized everywhere.

The genuine Hebrew text probably became rare, and inasmuch as heretical sects mutilated this Gospel to serve their own purposes, it is not to be wondered at that the Hebrew Version became discredited and finally lost.

The Hebrew Version was probably the basis of the Greek Version, the translation being made either by St. Matthew himself or some qualified scribe.

CHARACTERISTICS OF THE GOSPEL.

1. St. Matthew's is *not* strictly a Chronological Gospel.

He seems to have grouped incidents of a similar character, and to have collected together discourses so as to illustrate the different aspects of our Lord's teaching.

Examples may be—

(1) The Sermon on the Mount, on which there are two hypotheses.

(a) That it is the same discourse as that given by St. Luke (chap. vi.), and that St. Luke writing for Gentiles omits the references to the special teaching of the Law. This is the generally accepted explanation.

(b) That it is a collection of discourses delivered by Jesus at different times. This view is supported by the fact that St. Luke gives portions of the Sermon as given by St. Matthew in various places and on different occasions.

(2) The Collection of Parables in Chap. xiii.

(3) The prophecy in Chap. xxiv.

2. St. Matthew represents our Lord in successive stages as Lawgiver, Prophet, and King.

(1) Lawgiver.

(a) The Sermon on the Mount, a counterpart of the giving of the Law on Mount Sinai, exhibiting the new Law in relation to the old.

(b) In numerous references to the Jewish law (see p. lx.).

- (2) **Prophet**, as the denouncer of national sins, and the foreteller of the future of the nation and the Church. Instances are—
- (a) The Church of the Future, following on the charge to the Apostles (x. 16-42).
 - (b) The parables of Chap. xiii., most of them peculiar to the Gospel.
 - (c) The denunciation of the Scribes and Pharisees (xxiii.).
 - (d) The parables of the Ten Virgins, the Talents, and the Sheep and Goats as illustrative of the Second Advent of Jesus (xxv.).
 - (e) The predictions of the Fall of Jerusalem and the Second Advent (xxiv.).
- (3) **King**. In addition to St. Matthew's Gospel being the Gospel of "*the kingdom of heaven*" (see p. liii.), we have the following indications of the Kingship of Christ:—
- (a) The genealogy following the line of Kings (p. 2) presents to us Jesus as a royal infant born with a legal title to the kingdom.
 - (b) The Magi inquire for Jesus as "King of the Jews," and offer to Him kingly gifts (ii. 11).
 - (c) By His birth at Bethlehem Jesus fulfils prophecy as King of the Jews.
 - (d) At the Betrayal, when the disciples would have defended their Master at Gethsemane, Jesus reminds them that His Father could send to His aid legions of angels, but that the scriptures must be fulfilled (xxvi. 52-54).
 - (e) Before the Sanhedrim Jesus claims the name and glory of Christ (xxvi. 63-4).
 - (f) As *Christ* He was mocked. "*Prophecy unto us, thou Christ, Who is he that smote thee?*" (xxvi. 68).
- The word "*Christ*" is wanting in the other Gospels.
- (g) He suffers death as the "King of the Jews" (xxvii. 37).
 - (h) On the cross the chief priests and people mock him. "*If thou be the Son of God, come down from the cross.*" "*If he be the King of Israel, let him now come down from the cross*" (xxvii. 40-42).
- As a reply to this mocking it is St. Matthew alone who records that at the death of Jesus "*the earth did quake, and the rocks rent; and the graves were opened; and many bodies of the saints which slept arose, and came out of the graves*" (xxvii. 51-53).
- (i) In His last charge to the Apostles after His Resurrection Jesus says, "*All power is given unto me in heaven and in earth*" (xxviii. 18).

3. It is the Gospel of the Past.

The Gospel of St. Matthew unfolds and declares the significance of *the Past*. It shows how the earlier dispensation shadows forth the substance of Christianity. It exhibits Jesus as the Lawgiver of the Spiritual Kingdom; the Prophet of a universal Church, and the Divine King of a spiritual Israel.

In short, it connects Christianity with Judaism.

xii. THE GOSPEL ACCORDING TO ST. MATTHEW.

4. Hence St. Matthew may be truly called a "HEBREW OF THE HEBREWS."

This expression used by St. Paul of himself (Phil. iii. 5) is usually taken to mean that St. Paul was of Hebrew parentage, and of undoubted Hebrew ancestry on both sides. There is no evidence that this was the case with St. Matthew, but it may have been so, for his Gospel shows that he was well versed in the history and prophecies of the Jews, and that he looked forward to their fulfilment in Jesus as shown by the prominence he gives to the connection between Christianity and Judaism.

5. On the other hand St. Matthew is, in a sense, more Gentile than St. Luke.

- (1) **At his call.** He invites "*publicans and sinners*" to share in the feast, thus showing that his reception of the Gospel caused him to look upon the Kingdom of Christ with a feeling of universal brotherhood, not with the exclusive national pride of the Pharisee (ix. 10).
- (2) **The Visit of the Magi,** the manifestation of Christ to the Gentiles (ii. 1-12).
- (3) **Quotations from the Prophets with respect to the Messiah—**
 - (a) "*He shall shew judgment to the Gentiles*" (xii. 18)
 - (b) "*And in his name shall the Gentiles trust*" (xii. 21) } Is. xlii.
- (4) **Our Lord's own words and actions.**
 - (a) **Actions—**
 - (1) The Healing of the Centurion's Servant (viii. 5-13).
 - (2) The Healing of the Daughter of the Woman of Canaan (xv. 21-28).
 - (b) **Words—**
 - (1) "*Many shall come from the east and west, and shall sit down with Abraham and Isaac, and Jacob, in the kingdom of heaven*" (viii. 11).
 - (2) The parables of the Two Sons, the Wicked Husbandmen, and the Marriage of the King's Son (the first and last are peculiar to St. Matthew), the Sheep and Goats.
 - (a) *Two Sons.* The first son is taken as a representative of the Gentiles (see note, p. 93).
 - (b) *The Wicked Husbandmen.* The vineyard will be let out "*unto other husbandmen (i.e. the Gentiles), which shall render him the fruits in their seasons*" (xxi. 41).
 - (c) *The Marriage of the King's Son,* in which the servants are bidden to go forth "*into the highways*" of the Gentile world, to gather guests for the marriage feast (xxii. 9).
 - (d) *The Sheep and Goats.* In this description of the Last Judgment it is said, "*Before him shall be gathered all nations*" (xxv. 32). **All nations** = all the nations, i.e. all the Gentiles.
- (3) The last commission is, "*Go ye, therefore, and teach all nations*" (xxviii. 19) = all the nations, i.e. all the Gentiles. A full and final declaration of the universality of the Gospel.

6. **The Gospel of St. Matthew is emphatically the Gospel of the Kingdom of Heaven.** Writing for Jews, his object is—

- (1) To correct their mistaken notions about the Kingdom.
- (2) To instruct them in the true nature of the Kingdom.
- (3) To present to them Jesus as the King—obtaining His kingdom through suffering, not by earthly conquest.

We can trace this purpose throughout the Gospel.

I. **The Genealogy**, giving the royal descent. Jesus the legitimate Heir to the throne of David.

II. **The Virgin's Son.** "*Emmanuel, God with us,*" a prophecy originally of the birth of a royal prince in the family of King Ahaz, and so, as applied to Jesus, an indication of royal birth.

III. **The Magi ask,** "*Where is he that is born King of the Jews?*" and offer homage to the young child as King.

IV. **The Advent of the Kingdom.** Both John the Baptist and our Lord announce "*Repent ye: for the kingdom of heaven is at hand*" (iii. 2, iv. 17).

V. **The Sermon on the Mount** (the King as a law-giver), a discourse on the kingdom under four great heads.

(a) The Citizens of the Kingdom (v. 1-16).

(b) The Law of the Kingdom (v. 17-48).

(c) The Life in the Kingdom (vi. 7-13).

(d) The True subjects distinguished from the False (vii. 24-27).

VI. **The Commission to the Twelve.** "*As ye go, preach, saying, The kingdom of heaven is at hand*" (x. 7).

VII. **The Parables of the Kingdom**, its rise, growth, and consummation (xiii.).

VIII. **Suffering a prelude to glory.**

After Peter's great confession our Lord gives the first prediction of His sufferings (xvi. 21), followed by the Transfiguration, affording a glimpse of future glory (xvii. 1-8), with a second prediction of suffering (xvii. 22-3).

IX. **The Heir to the Kingdom not required to pay tribute** (xvii. 24-27).

The miracle of the coin in the fish's mouth is *peculiar* to St. Matthew. The lesson of the miracle is contained in our Lord's words, "*Then are the children free,*" thus claiming Sonship to God (see also p. 74).

X. **The Citizens of the Kingdom.**

(a) *Their moral principles*; Humility, Unselfishness, Forgiveness (xviii.).

(b) *Their social characteristics*; Marriage, Riches, Sacrifice (xix.).

XI. **The King claims His Kingdom.**

(1) The Triumphant Entry.

(2) Judgment pronounced.

(a) On the Teachers—the denunciations against the Scribes and Pharisees (xxiii.).

(b) On the City—the prediction of the destruction of Jerusalem (xxiv.).

(c) On the world—the Second Advent, and the end of the world (xxiv.).

xiv. THE GOSPEL ACCORDING TO ST. MATTHEW.

- (3) The parables of the Second Advent—the Ten Virgins, The Talents, and the Sheep and Goats (xxv.). (*All peculiar to St. Matthew.*)

The contrast here is marked. Jesus destroys any hope of an earthly kingdom by prophesying the destruction of Jerusalem. He then passes on to the end of the outward Christian Church, and to the final day, "*When the Son of Man shall come in his glory and all the holy angels with him, then shall he sit upon the throne of his glory*" (xxv. 31), and shall judge all nations as their king.

Note. That this is the only place in which our Lord assumes the title of King. "*Then shall the King say unto them on his right hand*" (xxv. 34).

XII. The Passion. Death the gate of the Heavenly Kingdom.

XIII. Christ the King. The Triumph. In giving the great Commission to His disciples, Jesus claims "*All power is given unto me in heaven and earth.*"

PECULIARITIES OF ST. MATTHEW.

I. Miracles peculiar to St. Matthew (see p. xvii.—xviii.).

II. Parables peculiar to St. Matthew (see p. xx.).

III. Discourses peculiar to St. Matthew.

- (1) The greater part of the Sermon on the Mount (v., vi., vii.).
- (2) The invitation to the heavy laden (xi. 28-30).
- (3) The statement about idle words (xii. 36-37).
- (4) The particular blessing pronounced on St. Peter (xvi. 17-19).
- (5) The greater part of the discourse on humility and forgiveness (xviii. 1-35).
- (6) The express rejection of the Jewish Church (xxi. 43).
- (7) The denunciations against the Scribes and Pharisees as given in a connected discourse (xxiii. 1-33).
- (8) The simile of the sheep and goats as a description of the Last Judgment (xxv. 31-46).
- (9) The Great Commission to the Apostles and the Last Promise of His presence in the Church (xxviii. 18-20).

IV. Events.

- (1) The Genealogy from Abraham and from David (through the line of Kings) (i. 1-17).
- (2) The dreams of Joseph—Jesus as the "Emmanuel" (i. 18-25).
- (3) The events of Chap. II. viz:—
 - (a) The Visit of the Magi. The Epiphany (ii. 1-13).
 - (b) The Flight into Egypt (ii. 13-15).
 - (c) The Massacre of the Innocents (ii. 16-18).
 - (d) The Return from Egypt; the Return to Nazareth (ii. 19-23).
- (4) The Pharisees and Sadducees coming to John's baptism (iii. 7).
- (5) Peter walking on the sea (xiv. 28-31).
- (6) The payment of the Temple tax at Capernaum (xvii. 24-27).

- (7) Events connected with the Passion.
- (a) The thirty pieces of silver as the price of our Lord's betrayal (xxvi. 15).
 - (b) The remorse and suicide of Judas (xxvii. 3-10).
 - (c) The dream of Pilate's wife (xxvii. 19).
 - (d) The resurrection and appearance of the Saints in Jerusalem (xxvii. 51).
- (8) Events connected with the Resurrection
- (a) The watch at the Sepulchre (xxvii. 62-66).
 - (b) The Earthquake (xxviii. 2).
 - (c) The bribing of the soldiers to tell a false tale (xxviii. 11-15).
 - (d) The appearance to the women who had visited the sepulchre (xxviii. 9).
 - (e) The appearance to the Eleven in Galilee (xxviii. 16-17).

Peculiar words and phrases.

1. Kingdom of heaven occurs thirty-two times in St. Matthew, and not in the other Evangelists, who use the term "Kingdom of God" in parallel passages.
2. Father in heaven [more correct "The Father in Heaven"] occurs fifteen times in St. Matthew, twice only in St. Mark and not at all in St. Luke if we consider xi. 2 to be a false reading.
3. Son of David occurs eight times in St. Matthew, three times each in St. Mark and St. Luke.
4. Jerusalem is called the Holy City.
 - "Then the devil taketh him up into the holy city" (iv. 5).
 - The saints "came out of the graves after his resurrection, and went into the holy city" (xxvii. 53).
5. The end of the world = the consummation of this age—the completion of this æon, *i.e.* "the point where one æon or age ends and another begins," thus marking the meeting of the Old and the New Dispensations.
6. "That it might be fulfilled which was spoken by the prophet" occurs eight times in St. Matthew, and is found nowhere else in that particular form.
7. Church. St. Matthew alone mentions (as being spoken by our Lord), the word "Church" (Ecclesia) as a description of the Christian society.
 - (a) "Upon this rock I will build my church" (xvi. 18).
 - (b) "And if he shall neglect to hear them, tell it unto the church: but if he neglect to hear the church, let him be unto thee as an heathen man and a publican" (xviii. 17).

In the first passage the reference is to the Christian Church. In the second, our Lord would allude to the ruling body of the synagogue—so his hearers would understand the injunction. But the command would be equally applicable to the Christian Church when that body was founded.

THE MAGI.

Magi or wise men. Originally a caste or tribe of priests among the Medes. Their religion consisted in the worship of the heavenly bodies. The name appears in the title **Rab-Mag**, "the chief of the

XVI. THE GOSPEL ACCORDING TO ST. MATTHEW.

Magi" (Jer. xxxix. 3-13). We read of Daniel being "*the master of the magicians, astrologers, chaldeans and soothsayers*" (Dan. v. 11).

Persia was the original home of this priestly caste.

Whence they came. Their tenets had spread widely, and it is difficult to determine from what country these Magi came.

The various suggestions are—

- (1) Mesopotamia, the great seat of Chaldean astrology.
- (2) Egypt, the country where astrology was most prevalent.
- (3) Arabia, as a fulfilment of the prophecy, "*the kings of Sheba and Seba shall offer gifts*" (Ps. lxxii. 10).

Frankincense and myrrh were products of Arabia.

Why they came. Possibly some form of the prophecy of Balaam, that "*a star should rise out of Jacob*" may have reached them either through the Jews of the Dispersion, or through tradition.

Their offerings were specimens of the products of their country, and their presentation expressive of the homage of their country to the new found king. In this sense then we may regard—

- (1) The Magi, as representatives of the Gentile world.
- (2) Their homage, as the first and typical acknowledgment of Christ by the Gentiles.
- (3) Their offerings, as symbolic of the world's tribute. In this respect—
 - (a) The gold is an emblem of His Royalty.
 - (b) Frankincense is an emblem of Divinity.
 - (c) Myrrh is an emblem of Humanity with special reference to our Lord's burial.

This visit of the Magi is known as the EPIPHANY, or MANIFESTATION OF CHRIST TO THE GENTILES.

[Later Traditions are that they were three in number, and Kings—the names are given as Gaspar, Melchior and Belthasar].

The term Magi among the Greeks had an evil sense as implying the practice of magical arts, *e.g.*

- (a) Simon Magus, the sorcerer of Samaria (Acts. viii. 9).
- (b) Elymas, the sorcerer of Paphos in Cyprus (Act. xiii. 8).

THE STAR.

The narrative would imply that a Star or Meteor appeared in the sky to guide the Magi on their way, first to Jerusalem and then to Bethlehem—*i.e.* that some supernatural light conveyed to the minds of the Magi a supernatural impulse to repair to Jerusalem, where they would find a new born king.

But in the year 747 A.U.C., there occurred a most remarkable conjunction of planets—that of Jupiter and Saturn in the constellation of Pisces. And in the year following, 748 A.U.C., another planet, Mars, joined in the conjunction. This conjunction, which is admitted by all astrologers, was first pointed out by Kepler. It presented a most brilliant spectacle in the night sky, such as could not escape the observation of astrologers.

MIRACLES RECORDED BY ST. MATTHEW. xvii.

It has, however, been pointed out that at their conjunction the planets Jupiter and Saturn were never seen as a single star, but at their nearest were at a very considerable distance from each other.

The astronomical tables of the Chinese actually record the appearance for seventy days of a *new star* in the year 750 A.U.C. This is corroborated by Humbolt, and also by the astronomer Pingré, who calls this new star a *comet*. The date of the appearance of this star or comet, two years after the conjunction of Jupiter and Saturn, coincides with the time mentioned by the Magi to Herod.

If these opinions are correct, it is within the domain of the probable that the attention of the Magi was first drawn to the brilliant spectacle of the conjunction of Jupiter and Saturn, and that afterwards they were influenced and led by the appearance of the single star.

MIRACLES RECORDED BY ST. MATTHEW.

I. In order of record.

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| 1. The leper (viii. 2-4). | <i>Capernaum.</i> |
| 2. The centurion's servant healed (viii. 5-13). | <i>Capernaum.</i> |
| 3. The healing of Peter's wife's mother (viii. 14-15). | <i>Capernaum.</i> |
| 4. The stilling of the storm (viii. 23-27). | <i>Sea of Galilee.</i> |
| 5. Two demoniacs healed (viii. 28-34). | <i>Gadara.</i> |
| 6. The healing of the paralytic (ix. 2-8). | <i>Capernaum.</i> |
| 7. The woman with the issue of blood (ix. 20-22). | <i>Capernaum.</i> |
| 8. Jarius' daughter raised (ix. 23-26). | <i>Capernaum.</i> |
| 9. Two blind men healed (ix. 27-31) (<i>peculiar to St. Matthew</i>). | <i>Capernaum.</i> |
| 10. A dumb man possessed with a devil (ix. 32-33). | <i>Capernaum.</i> |
| 11. Man with a withered hand (xii. 10-13). | <i>Capernaum.</i> |
| 12. A man blind and dumb, possessed with a devil (xii. 22). | <i>Capernaum.</i> |
| 13. The feeding of the Five Thousand (xiv. 15-21). | <i>Bethsaida Julias.</i> |
| 14. Walking on the sea (xiv. 25-33). | <i>Sea of Galilee.</i> |
| 15. The woman of Canaan's daughter healed (xv. 21-28). | <i>Region of Tyre.</i> |
| 16. The feeding of the Four Thousand (xv. 32-38). | <i>Eastern side of Sea of Galilee.</i> |
| 17. The lunatic boy (xvii. 14-21). | <i>Foot of Mount Hermon.</i> |
| 18. The piece of money in the fish's mouth. (xvii. 24-27) (<i>peculiar to St. Matthew</i>). | <i>Capernaum.</i> |
| 19. Two blind men healed at Jericho (xx. 30-34). | <i>Jericho.</i> |
| 20. The withering of the barren fig-tree (xxi. 19-22). | <i>Mount of Olives.</i> |

II. Peculiar to St. Matthew.

1. Two blind men healed (ix. 27-31).
2. The piece of money in the fish's mouth (xvii. 24-27).

xviii. THE GOSPEL ACCORDING TO ST. MATTHEW.

III. Classified as regards the display of our Lord's miraculous power over—

1. Nature.

- (a) The stilling of the storm (viii. 23-27).
- (b) The feeding of the Five Thousand (xiv. 15-21).
- (c) Walking on the sea (xiv. 25-33).
- (d) The feeding of the Four Thousand (xv. 32-38).
- (e) The piece of money in the fish's mouth (xvii. 14-21).
- (f) The withering of the barren fig-tree (xxi. 19-22).

2. The spirit world.

- (a) Two demoniacs healed (viii. 28-34).
- (b) A dumb man possessed with a devil (ix. 32-33).
- (c) A man, blind and dumb, possessed with a devil (xii. 22).
- (d) The woman of Canaan's daughter healed (xv. 21-28).
- (e) The lunatic boy (xvii. 14-21).

3. Disease.

- (a) The leper (viii. 2-4).
- (b) The centurion's servant (viii. 5-13).
- (c) The healing of Peter's wife's mother (viii. 14-15).
- (d) The healing of the paralytic (ix. 2-8).
- (e) The woman with the issue of blood (ix. 20-22).
- (f) Two blind men healed (ix. 27-31).
- (g) The man with the withered hand (xii. 10-13).
- (h) Two blind men healed at Jericho (xx. 30-34).

4. Death.

Jairus' daughter raised (ix. 23-26).

5. Indicative of our Lord's supremacy over the ceremonial law.

- (1) Fever. Healing of Peter's wife's mother (viii. 14-15).
- (2) The leper (viii. 2-4). (See Lev. xiii., xiv.)
- (3) The Dead. Raising of Jairus' daughter. (See Numb. xix. 11).

IV. Miracles remarkable for faith displayed.

- (a) The centurion's servant. "*I have not found so great faith, no, not in Israel*" (viii. 10).
- (b) The healing of the paralytic. "*And Jesus, seeing their faith*" (ix. 2).
- (c) The woman with the issue of blood. "*Thy faith hath made thee whole*" (ix. 22).
- (d) The two blind men. "*According to your faith be it unto you*" (ix. 29).
- (e) The woman of Canaan's daughter healed. "*O woman, great is thy faith: be it unto thee even as thou wilt*" (xv. 28).

Note.—St. Matthew does not record the faith of the father of the lunatic child, nor the faith of the two blind men healed at Jericho.

V. Miracles wrought at the intercession of others.

- (a) The centurion's servant healed. "*There came unto him a centurion beseeching him*" (viii. 5).
- (b) The healing of the paralytic. "*They brought to him a man sick of the palsy, lying on a bed*" (ix. 2).

- (c) Jairus' daughter healed. "Come and lay thy hand upon her and she shall live" (ix. 18).
- (d) A dumb man possessed with a devil. "They brought to him a dumb man possessed with a devil" (ix. 32).
- (e) The woman of Canaan's daughter healed. She "cried unto him saying, Have mercy on me, O Lord, thou son of David; my daughter is grievously vexed with a devil" (xv. 22).
- (f) The lunatic boy. "Lord, have mercy on my son" (xvii. 15).

VI. Miracles which were not to be made known.

- (a) The leper. "See thou tell no man" (viii. 4).
- (b) The two blind men. "See that no man know it" (ix. 30).

VII. Miracles over Hindrances.

- (a) The woman of Canaan's daughter. The mother overcame the *apparent hindrances* raised by our Lord to try her faith.
- (b) The two blind men at Jericho who overcame the *hindrances opposed by their fellow-men* who would have had them hold their peace.

St. Matthew does not record the crowd about the door, and the breaking up of the roof, in the miracle of healing the paralytic.

VIII. Miracles of Instruction.

1. **Stilling the storm.** Jesus as the protector of His disciples. Also as a test of how far the Apostles were able to trust in the Lord's protection when they were out of His sight. The test found out their weakness, but the lesson was taught.
2. **Feeding the five thousand.** Feeding the four thousand. Christ the source of subsistence.
3. **Walking on the sea.** Two lessons—
 - (a) Jesus at hand to protect His disciples.
 - (b) Assistance is given them while they are doing their utmost for themselves "*toiling in rowing*" (St. Mark).
4. **The piece of money in the fish's mouth.** "Not to obtain the coin, but to keep before Peter's mind, that he, as well as his master were the children, and not the servants or tributaries of God" (LATHAM).

IX. Miracle of Judgment.

The withering of the barren fig-tree.

X. Effect of the Miracles upon those who witnessed them.

1. **The stilling of the storm.** "The men marvelled, saying, What manner of man is this, that even the winds and the sea obey him!" (viii. 27).
2. **Two demoniacs healed.** "The whole city came out to meet Jesus: and when they saw him, they besought him that he would depart out of their coasts" (viii. 34).
3. **The paralytic.** "But when the multitudes saw it, they marvelled, and glorified God, which had given such power unto men" (ix. 8).

XX. THE GOSPEL ACCORDING TO ST. MATTHEW.

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|---|--|
| 4. The dumb man possessed with a devil. | <i>"The multitudes marvelled, saying, It was never so seen in Israel"</i> (ix. 33).
<i>"The Pharisees said, He casteth out devils through the prince of the devils"</i> (ix. 34). |
| 5. The man with the withered hand. | <i>"The Pharisees went out, and held a council against him, how they might destroy him"</i> (xii. 14). |
| 6. A man, blind and dumb, possessed with a devil. | <i>"All the people were amazed, and said, Is not this the son of David?"</i> (xii. 23).
The Pharisees said, <i>"This fellow doth not cast out devils, but by Beelzebub the prince of the devils"</i> (xii. 24). |
| 7. Walking on the sea. | <i>"They worshipped him, saying, Of a truth thou art the Son of God"</i> (xiv. 33). |
| 8. Withering of the barren fig-tree. | <i>"When the disciples saw it, they marvelled, saying, How soon is the fig-tree withered away!"</i> (xxi. 20). |

PARABLES RECORDED IN ST. MATTHEW.

I. In order of utterance.

1. The sower (xiii. 3-9).
2. The tares (xiii. 24-30). [*Peculiar to St. Matthew.*]
3. The mustard seed (xiii. 31-32).
4. The leaven (xiii. 33).
5. The hidden treasure (xiii. 44). [*Peculiar to St. Matthew.*]
6. The pearl of great price (xiii. 45-6). [*Peculiar to St. Matthew.*]
7. The draw net (xiii. 47-50). [*Peculiar to St. Matthew.*]
8. The lost sheep (xviii. 12-14).
9. The unmerciful servant (xviii. 23-35). [*Peculiar to St. Matthew.*]
10. The labourers in the vineyard (xx. 1-16). [*Peculiar to St. Matthew.*]
11. The two sons (xxi. 28-32).
12. The wicked husbandmen (xxi. 33-44).
13. The marriage of the King's son (xxii. 1-14). [*Peculiar to St. Matthew.*]
14. The ten virgins (xxv. 1-13). [*Peculiar to St. Matthew.*]
15. The talents (xxv. 14-30). [*Peculiar to St. Matthew.*]

II. Peculiar to St. Matthew.

1. The tares (xiii. 24-30).
2. The hidden treasure (xiii. 44).
3. The pearl of great price (xiii. 45-6).
4. The draw net (xiii. 47-50).
5. The unmerciful servant (xviii. 23-35).
6. The labourers in the vineyard (xx. 1-16)
7. The marriage of the King's son (xxi. 28-32).
8. The ten virgins (xxv. 1-13).
9. The talents (xxv. 14-30).

III. Parabolic Illustrations and Similes.

1. The mote and the beam (vii. 3-5).
2. Houses built on the sand and on the rock (vii. 24-29).
3. The new cloth and old garment (ix. 16).
4. The new wine and old bottles (ix. 17).
5. The fig tree (xxiv. 32-35).
6. The Lord as a thief in the night (xxiv. 42-45).
7. Faithful servants found watching (xxiv. 45-51).
8. Sheep and goats (xxv. 32-46).

IV. Parables illustrative of the Kingdom of heaven introduced by the words "Kingdom of heaven."

1. Tares. *"The Kingdom of heaven is likened unto a man which sowed good seed in his field"* (xiii. 24).
2. Mustard seed. *"The Kingdom of heaven is like to a grain of mustard seed"* (xiii. 31).
3. The Leaven. *"The Kingdom of heaven is like unto leaven"* (xiii. 33).
4. The Hidden Treasure. *"The Kingdom of heaven is like unto treasure hid in a field"* (xiii. 44).
5. The Pearl of Great Price. *"The Kingdom of heaven is like unto a merchant man seeking goodly pearls"* (xiii. 45).
6. The Draw Net. *"The Kingdom of heaven is like unto a net"* (xiii. 47).
7. The Unmerciful Servant. *"Therefore is the Kingdom of heaven likened unto a certain king, which would take account of his servants"* (xviii. 23).
8. The Labourers in the Vineyard. *"For the Kingdom of heaven is like unto a man that is an householder"* (xx. 1).
9. The Marriage of the King's son. *"The Kingdom of heaven is like unto a certain king which made a marriage for his son"* (xxii. 2).
10. The Ten Virgins. *"Then shall the Kingdom of heaven be likened unto ten Virgins"* (xxv. 1).
11. The Talents. *"For the Kingdom of heaven is as a man travelling into a far country"* (xxv. 14).

V. Parables to which our Lord Himself gives an interpretation.

1. The Sower (xiii. 18-23).
2. The Tares (xiii. 37-43).
3. The Draw Net (xiii. 49-50).

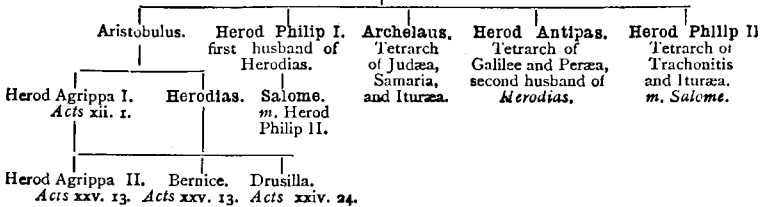
VI. Parables called forth by special questions.

1. The Unmerciful Servant. By the question of St. Peter: "*Lord, how oft shall my brother sin against me and I forgive him? till seven times?*" (xviii. 21).
2. The Labourers in the Vineyard. The remark of St. Peter: "*Behold, we have forsaken all and followed thee; what shall we have therefore?*" (xix. 27).

xxii. THE GOSPEL ACCORDING TO ST. MATTHEW.

KINGS AND GOVERNORS.

HEROD THE GREAT.



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

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

Archelaus received Judæa and Samaria, and Idumæa.

Antipas received Galilee and Peræa.

Philip received Ituræa and Trachonitis.

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

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

- (1) Roman Province of Judæa, Samaria, &c., under a procurator, with Cæsarea the seat of government.
- (2) Galilee and Peræa under Herod Antipas, with Tiberias as the capital.
- (3) Ituræa and Trachonitis under Herod Philip II., with Cæsarea Philippi as the capital.
- (4) Abilene under Lysanias with Abila as the capital.

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

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

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

He is not mentioned in St. Mark.

Herod Antipas (the Herod of the Gospels) was the son of Herod the Great by Malthace, a Samaritan. He obtained Galilee and Peræa on the death of his father. He married a daughter of Aretas, King of Arabia. Later he induced Herodias the wife of Herod Philip I. to leave her husband and marry him. Aretas made war against him and defeated him. This defeat was attributed by the Jews to the murder of John the

Baptist. The ambition of Herodias proved the cause of her husband's ruin, for she persuaded him to go to Rome to obtain the title of King. He was opposed by Herod Agrippa and was banished.

Notices in St. Matthew.

- (1) When Herod heard of the fame of Jesus he said, "*This is John the Baptist; he is risen from the dead*" (xiv. 2).
- (2) The account of the death of John the Baptist will be found in xiv. 1-12.
- (3) He is styled by St. Matthew "*Herod the tetrarch*" (xiv. 1.), and "*the king*" (xiv. 9).

St. Matthew omits:

- (1) That our Lord bade His disciples beware of the leaven of Herod (St. Mark viii. 15).
- (2) The endeavour of the Pharisees to get Jesus out of Peræa by the threat that Herod was desirous to kill Him, to which our Lord replied "*Go, ye, and tell that fox*" (St. Luke xiii. 31-32).
- (3) The trial of our Lord by Herod (St. Luke xxiii. 8-12).

Notice in St. Matthew. "*For Herod had laid hold of John and bound him, and put him in prison for Herodias' sake, his brother Philip's wife*" (xiv. 3).

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

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

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

Notices in St. Matthew. (1) Herod Antipas put John the Baptist "*in prison for Herodias' sake, his brother Philip's wife*" (xiv. 3).

(2) It is said that her daughter Salome, "*being before instructed of her mother, said, 'Give me here John Baptist's head in a charger'*" (xiv. 8).

(3) When the head was given to Salome "*she brought it to her mother*" (xiv. 11).

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

Pontius Pilate, Sixth Roman Procurator of Judæa. He was appointed (A.D.) 25-26 in the 12th year of Tiberius. Cæsarea was the seat of

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

APOSTLES.

Apostle, from the Greek *Apostolos* = one sent forth, originally the official name of those Twelve of the disciples whom Jesus chose to send forth first to preach the Gospel, and to be with Him during the course of His ministry.

Apostles other than the Twelve.

- (1) Matthias chosen to fill the place of Judas (Acts i. 23-26).
- (2) Paul and Barnabas.

Qualifications as given by St. Mark (iii. 14).

- (1) Were ordained by Jesus.
- (2) Were to be with Him.
- (3) Were sent forth to preach.
- (4) Were to have power to heal sickness and cast out devils.

When a successor to Judas is chosen, St. Peter insists that he must have been with Jesus from the baptism of John "*unto the same day that he was taken up from us,*" and must be "*a witness with us of his resurrection*" (Acts i. 21-22).

Training.

- (1) Constantly with Jesus, hearing Him preach and witnessing His miracles.
- (2) Taught to work miracles.
- (3) Sent on short preaching journeys.
- (4) Instructed specially by our Lord in the forty days between the Resurrection and the Ascension on "*the things pertaining to the Kingdom of God.*"
- (5) Received the Holy Ghost on the day of Pentecost.

Biographical Notices of the Apostles.

St. Peter, original name Simon; Bar-jonas, son of Jonas, a fisherman on the Sea of Galilee. With his brother Andrew, was partner with James and John, the sons of Zebedee. Peter = (Petra) a rock, the Greek form of Cephas.

Notices in St. Matthew.

- (1) Called by Jesus with his brother Andrew (iv. 18).
- (2) The healing of Peter's wife's mother took place in Peter's house (viii. 14-15).
- (3) In the list of the Apostles. "*The first, Simon, who is called Peter*" (x. 2).
- (4) His walking on the sea (xiv. 28-31).
- (5) After our Lord's declaration. "*Not that which goeth into the mouth defileth a man.*" It was Peter who asked, "*Declare unto us this parable*" (xv. 15).
- (6) At Cæsarea Philippi he confessed that Jesus was "*the Christ, the Son of the living God.*" Jesus commends his faith, and says, "*Thou art Peter, and upon this rock I will build my church*" (xvi. 17-18).
- (7) At Cæsarea Philippi he rebuked Jesus for the announcement of His sufferings, and was rebuked by our Lord. "*Get thee behind me, Satan; thou art an offence unto me; for thou savourest not the things that be of God, but those that be of men*" (xvi. 22-23).
- (8) With James and John accompanied our Lord at the Transfiguration (xvii. 1-13), and at the Agony in the Garden of Gethsemane (xxvi. 37).

NOTE.—St. Matthew does not record these three disciples as being present at the raising of Jairus' daughter.

- (9) At the Transfiguration he said to Jesus, "*Lord, it is good for us to be here: if thou wilt let us make here three tabernacles, etc.*" (xvii. 4).
- (10) He pays the Temple Tax, and finds the piece of money in the fish's mouth (xvii. 24-27).
- (11) It is Peter who asks the question, "*Lord, how oft shall my brother sin against me, and I forgive him?*" which draws out the Parable of the Unmerciful Servant (xviii. 21-35).
- (12) After the departure of the rich young ruler it is Peter who asks the question, "*Behold, we have forsaken all and followed thee: what shall we have therefore?*" which draws out the parable of the Labourers in the Vineyard (xix. 27; xx. 16).
- (13) At the Last Supper he professes fidelity to Jesus (xxvi. 33).
- (14) At the Agony our Lord expressly addresses Peter, "*What, could ye not watch with me one hour?*" (xxvi. 40).
- (15) Denied our Lord (xxvi. 69-75).

The instances peculiar to St. Matthew are—

- (1) The walking on the sea (xiv. 28-31).
- (2) It was Peter who, after our Lord had declared, "*Not that which goeth into the mouth defileth a man,*" asked the question, "*Declare unto us this parable*" (xv. 15).
- (3) The commendation of his faith by Jesus at Cæsarea Philippi and the declaration. "*Upon this rock I will build my church*" (xvi. 17-18).
- (4) The payment of the Temple Tax, and the finding of the piece of money in the fish's mouth (xvii. 24-27).
- (5) At the propounding of the question, "*Lord, how oft shall my brother sin against me, and I forgive him?*" (xviii. 21).

St. Matthew omits—

- (1) That he, with James and John accompanied our Lord to the house of Jairus.

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- (2) The first call of Peter, when Jesus changed his name to Cephas (St. John i. 42).
- (3) The first miraculous draught of fishes (St. Luke v. 1-11).
- (4) His leading the Apostles in the search for Jesus, when our Lord was withdrawn for prayer (St. Mark i. 36).
- (5) When the woman with the issue of blood touched our Lord, and Jesus asked, "*Who touched me?*" it was Peter who replied, "*Master, the multitude throng thee, and press thee, and sayest thou, Who touched me?*" (St. Luke viii. 45).
- (6) When our Lord taught the duty of watchfulness, by the parable of the servants waiting for their Lord, Peter asked the question, "*Speakest thou this parable unto us or even to all?*" (St. Luke xii. 41).
- (7) That he drew attention to the rapid withering away of the fig-tree (St. Mark xi. 21).
- (8) That he was sent with John to make ready the Passover (St. Luke xxii. 8).
- (9) That he objected to our Lord washing his feet (St. John xiii. 1-17).
- (10) That at the Last Supper, when our Lord stated that He had specially prayed for him that his faith should not utterly fail, Peter declared his readiness to go with Jesus both "*into prison and to death*" (St. Luke xxii. 33).
- (11) That he was the disciple who cut off the right ear of Malchus (St. John xviii. 10).
- (12) That the Angel directed that a special announcement of the Resurrection should be made to Peter (St. Mark xvi. 7).
- (13) That he came with John to the sepulchre (St. John xx. 3-8).
- (14) The mention of the second miraculous draught of fishes (St. John xxi. 1-7).

St. Peter was the most able, energetic, zealous, and devoted of the Apostolic band. His faults were rashness and forwardness bordering upon presumption. He is generally the spokesman of the Apostles.

Instances of his being the spokesman of the Apostles.

(1) *St. Matthew.*

- (a) The great confession at Cæsarea Philippi, "*Thou art the Christ, the Son of the living God*" (xvi. 17-18).
- (b) It is Peter who, after our Lord had declared "*Not that which goeth into the mouth defileth the man,*" asked the question "*Declare unto us this parable*" (xv. 15).
- (c) At the Transfiguration, "*Lord, it is good for us to be here, etc.*" (xvii. 4).
- (d) The question with respect to forgiveness, "*Lord, how oft shall my brother sin against me, and I forgive him?*" (xviii. 21).
- (e) The question about the reward of the Apostles, "*Behold, we have forsaken all, and followed thee: what shall we have therefore?*" (xix. 27).

(2) *Other Gospels.*

- (a) The healing of the woman with the issue of blood, when Jesus asked, "*Who touched me?*" It was Peter who replied, "*Master, the multitude throng thee, and press thee, and sayest thou, Who touched me?*" (St. Luke viii. 41).

- (b) When our Lord taught the duty of watchfulness by the parable of the servants waiting for their Lord. Peter asked the question, "*Speakest thou this parable unto us or even to all*" (St. Luke xii. 41).

Andrew, the brother of St. Peter (*see Peter*).

Notices in St. Matthew.

- (1) Called by Jesus with his brother Peter (iv. 18).
- (2) In the list of the Apostles (x. 2).

[Other notices.

- (1) It was Andrew who took Peter first to Jesus (St. John i. 40-44).
- (2) He was present at the healing of Simon's wife's mother (St. Mark i. 29).
- (3) At the feeding of the Five Thousand Andrew pointed out the lad who had the five barley loaves and the fishes (St. John vi. 8).
- (4) With Philip he told our Lord of the Greeks who wished to see Jesus (St. John xii. 22).
- (5) Andrew was one of the four (Peter, James, John and Andrew) who asked our Lord privately about the destruction of Jerusalem, as He sat on the Mount of Olives (St. Mark xiii. 3).

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

Notices in St. Matthew.

- (1) Was called with James while they were mending their nets (iv. 21)
- (2) In the list of the Apostles (x. 2).
- (3) With Peter and James was present (a) at the Transfiguration (xvii. 1-13), (b) At the Agony in the Garden of Gethsemane (xxvi. 37).

NOTE.—St. Matthew does not record these three disciples as being present at the raising of Jairus' daughter.

[Other important occasions omitted by St. Matthew—

- (1) With Peter, James, and Andrew was present at the healing of Simon's wife's mother (St. Mark i. 29).
- (2) With Peter and James was present at the raising of Jairus' daughter (St. Mark v. 37).
- (3) With James asked of the Lord that they might sit the one on the right hand and the other on the left in His Kingdom (St. Mark x. 35-39).

NOTE.—In St. Matthew's account of this incident the question is put by the mother (xx. 20-22).

- (4) Was present at the first miraculous draught of fishes (St. Luke v. 10).
- (5) Was reproved by our Lord for rebuking the man who cast out devils in Jesus' name (St. Luke ix. 38-40).
- (6) Was rebuked by our Lord for desiring to call down fire from heaven on the Samaritan village (St. Luke ix. 52-6).
- (7) Was one of the four (Peter, James, John and Andrew), who asked our Lord privately about the destruction of Jerusalem, as He sat on the Mount of Olives (St. Mark xiii. 3).
- (8) Was sent with Peter to prepare the Passover (St. Luke xxii. 8).

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- (9) At the Last Supper he leant on Jesus' bosom, and put the question, "*Lord, who is it?*" (i.e. Who should betray Jesus?) (St. John xiii. 25).
- (10) He was known to the High Priest, and obtained permission for Peter to enter the palace (St. John xviii. 16). [An additional hint of the superior social position of the family.]
- (11) On the Cross our Lord committed His mother to the care of John (St. John xix. 26-27).
- (12) Was one of the seven disciples at the second miraculous draught of fishes, and was the first to recognize his Master (St. John xxi. 1-7)].

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

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

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

[Other notices—

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

Bartholomew generally supposed to be the same as Nathanael.

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

Mentioned by St. Matthew in the list of Apostles only.

Matthew (*see p. vii.*).

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

[Other notices—

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

James, the son of Alphaeus, mentioned in the list of the Apostles only.

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

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

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

Judas Iscariot, *i.e.* the man of Kerioth, Ish-Kerioth, a native of Kerioth, a little village in the tribe of Judah—the only Apostle who was not a Galilæan. He was the son of Simon (St. John vi. 71). (see p. 116).

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

[Other notices—

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

There are four persons named James—

- (1) James, the son of Zebedee (Apostle).
- (2) James the son of Alphæus (Apostle).
- (3) James, the father of Jude.
- (4) James, called "the less" or "the little," the brother of our Lord; but James the son of Alphæus is generally identified with James "the less"; the brother of our Lord.

There are three named Judas—

- (1) Judas of James (Apostle).
- (2) Judas Iscariot (Apostle).
- (3) Judas, the brother of our Lord.
but Judas of James (*i.e.* the brother not the son of James) is generally identified with Judas the brother of our Lord.

BIOGRAPHICAL NOTICES.

Archelaus (see p. xxii.).

Notices in St. Matthew:—When Joseph on his return from Egypt "*heard that Archelaus did reign in Judæa in the room of his father Herod, he was afraid to go thither*" (ii. 22).

Alphæus. There is only one record of this name in St. Matthew.

"*James, the son of Alphæus*" (x. 3).

But in St. Mark we find

"*Levi, the son of Alphæus*" (ii. 14).

Alphæus, the father of James is the Cleophas of St. John; for St. Matthew mentions "*Mary, the mother of James and Josès*" as viewing the Crucifixion, whilst St. John says "*that there stood by the cross of Jesus his mother, and his mother's sister Mary, the wife of Cleophas*"

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(St. John xix. 25). Unless Alphæus the father of Levi or Matthew is another person it is clear that Matthew and James were related.

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

Notices in St. Matthew.

- (1) "And they had then a notable prisoner called Barabbas" (xxvii. 16).
- (2) Pilate asked, "Whom will ye that I release unto you? Barabbas, or Jesus which is called Christ?" (xxvii. 17).
- (3) "The chief priests and elders persuaded the multitude that they should ask Barabbas, and destroy Jesus" (xxvii. 20).
- (4) Pilate asked, "Whether of the twain will ye that I release unto you? They said, Barabbas" (xxvii. 21).
- (5) "Then released he Barabbas unto them" (xxvii. 26).

Cæsar. There were two Emperors of Rome during our Lord's life time. Cæsar Augustus, emperor at His birth, who gave orders for the enrolment for the purposes of taxing, "*there went out a decree from Cæsar Augustus that all the world should be taxed*" (St. Luke ii. 1).

Tiberius Cæsar, emperor during our Lord's ministry, which was commenced in the "*fifteenth year of Tiberius Cæsar*" (St. Luke iii. 1).

Notices in St. Matthew. The Pharisees and Herodians put the question. "*Is it lawful to give tribute unto Cæsar or not?*" (xxii. 17).

The reply of Jesus "*Whose is this image and superscription? They say unto him, Cæsar's. Then saith he unto them, Render therefore unto Cæsar the things which are Cæsar's, and unto God the things that are God's*" (xxii. 20-21).

The Cæsar referred to was Tiberius, the reigning Emperor, but the reference is not to him personally, but to his official title. The reigning emperor was always addressed as Cæsar (see note p. 98).

Caiaphas, the high priest of the Jews at the time of our Lord's Crucifixion.

Notices in St. Matthew.

- (1) After the capture of Jesus in the Garden of Gethsemane, "*they that had laid hold on Jesus led him away to Caiaphas, the high priest, where the scribes and the elders were assembled*" (xxvi. 57).
- (2) He presided at the trial, and after the false witnesses had given their testimony asked the question, "*Answerest thou nothing? What is it which these witness against thee?*" (xxvi. 62).
- (3) He adjured Jesus, "*by the living God, that thou tell us whether thou be the Christ, the son of God*" (xxvi. 63), to which Jesus replied, "*Thou hast said.*"
- (4) He rent his clothes and pronounced our Lord guilty of blasphemy and worthy of death.

Other Notices.

From St. Luke we learn that at the time of the preaching of John the Baptist he was associated with Annas as high priest, "*Annas and Caiaphas being the high priests.*"

In the Acts it is recorded that he was one of those who tried St.

Peter and St. John after the healing of the lame man at the beautiful gate of the Temple. "*And Annas the high priest, and Caiaphas, and John, and Alexander, and as many as were of the kindred of the high priest*" (Acts iv. 6).

From St. John we learn—

- (1) That he was son-in-law of Annas, "*And led him away to Annas first; for he was father in law to Caiaphas, which was the high priest that same year*" (St. John xviii. 13).
- (2) That "*Caiaphas was he, which gave counsel to the Jews, that it was expedient that one man should die for the people*" (St. John xviii. 14).

Jairus. A ruler of the synagogue at Capernaum, who met Jesus as he landed after crossing the lake from the miracle of curing the Gadarene demoniac, and desired Him to come and heal his daughter.

He is not mentioned by name by St. Matthew, who omits the following details:—

- (1) The ruler's name.
- (2) The coming of the messenger to announce the death of the damsel.
- (3) The selection of Peter, James and John to accompany our Lord to the house.
- (4) Our Lord's addressing the damsel.
- (5) The directions given by Jesus to the parents "*that something should be given her to eat.*"

John the Baptist, the son of Zacharias and Elizabeth, the fore-runner of our Lord.

Notices in St. Matthew.

- (1) He preached in the wilderness of Judæa, saying, "*Repent ye: for the kingdom of heaven is at hand*" (iii. 2).
- (2) He was the herald or forerunner of our Lord, "*The voice of one crying in the wilderness*" (iii. 3).
- (3) Particulars of his person, He "*had his raiment of camel's hair, and a leathern girdle about his loins; and his meat was locusts and wild honey*" (iii. 4).
- (4) Many Pharisees and Sadducees came to his baptism. He addressed them as a "*generation of vipers,*" and bade them not to boast, "*We have Abraham to our father.*"
- (5) His baptism, "*I indeed baptize you with water unto repentance*" (iii. 11).
- (6) Foretold the coming of Jesus, "*He that cometh after me is mightier than I, etc.*" (iii. 11).
- (7) He was imprisoned by Herod Antipas because he reprov'd that king for his marriage with Herodias, the wife of his brother Philip. Herodias never forgave the Baptist, and determined upon his death should an opportunity arise. She was unable to accomplish her purpose, for the king preserved him and listened to his teaching, but kept him a prisoner in the fortress of Machærus. At length Herodias obtained her opportunity. Herod made a feast upon his birthday, and Salome, the daughter of Herodias, came in and danced before him, and so pleased the king that he promised to give her whatsoever she should ask. Being prompted by her mother, she asked for the head of John the Baptist in a charger, and her request was granted. His disciples buried him.

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- (8) When in prison, he heard of the works of Christ and sent two of his disciples to Jesus to ask the question, "*Art thou he that should come, or do we look for another?*" (xi. 3).

His name is mentioned in the following passages:—

- (1) "*When Jesus had heard that John was cast into prison, he departed into Galilee*" (iv. 12).
- (2) "*Then came to him the disciples of John, saying, Why do we and the Pharisees fast oft, but thy disciples fast not?*" (ix. 14).
- (3) In our Lord's discourse concerning John (xi. 7-19), our Lord says, "*Among them that are born of women there hath not risen a greater than John the Baptist*" (xi. 11). "*From the days of John the Baptist until now, the Kingdom of heaven suffereth violence*" (xi. 12). "*All the prophets and the law prophesied until John*" (xi. 13). "*John came neither eating, nor drinking, and they say, He hath a devil*" (xi. 18).
- (4) When Herod the Tetrarch heard of the fame of Jesus, he said to his servants, "*This is John the Baptist; he is risen from the dead; and therefore mighty works do shew forth themselves in him*" (xiv. 2).
- (5) When Jesus asked his disciples at Cæsarea Philippi, "*Whom do men say that I, the Son of man, am?*" the reply was, "*Some say that thou art John the Baptist; some Elias; and others, Jeremias, or one of the prophets*" (xvi. 14).
- (6) On the descent from the Mount of Transfiguration after our Lord's remarks about the coming of Elias, "*Then the disciples understood that he spake unto them of John the Baptist*" (xvii. 13).
- (7) Our Lord put the question to the chief priests and the elders, "*The baptism of John, whence was it? from heaven or of men?*" (xxi. 25).
- (8) In their reply the chief priests acknowledged, "*All hold John as a prophet*" (xxi. 26).

For the parallel between John the Baptist and Elijah, see p. 9.

[St. Matthew omits all details of his birth, circumcision, and early life, see St. Luke i.]

Joseph, the husband of the Virgin Mary.

Notices in St. Matthew.

- (1) He was espoused to Mary (i. 18).
- (2) He was a "*just*" man, and when he was intending to put Mary away privately, he was told in a dream to marry her (i. 19-20).
- (3) Was warned in a dream of the danger in which the child Jesus was, through the jealousy of Herod: "*Arise, and take the young child and his mother, and flee into Egypt, and be thou there until I bring thee word; for Herod will seek the young child to destroy him.*" Accordingly he went to Egypt (ii. 13-15).
- (4) On the death of Herod the angel again appeared to him in a dream, informing him that it was safe for him to return: "*Arise, and take the young child and his mother, and go into the land of Israel: for they are dead which sought the young child's life*" (ii. 19-20).
- (5) On his return, being afraid to stay in Judæa fearing the cruelty of Archelaus, "*being warned of God in a dream, he turned aside into the parts of Galilee: and he came and dwelt in a city called Nazareth*" (ii. 22-23).

Note the four dreams.

- (1) At his betrothal to Mary.
- (2) At the Massacre of the Innocents—flight to Egypt.
- (3) At the death of Herod the Great—return from Egypt.
- (4) When told to go to Galilee.

From the genealogy of our Lord we gather he was a descendant of David.

From St. Luke we gather—

- (1) That he lived at Nazareth when he married Mary (ii. 4).
- (2) That he went up with Mary to Bethlehem to be taxed—*i.e.* enrolled for taxing (ii. 4).
- (3) That he was with Mary at the visit of the shepherds: they "*found Mary, and Joseph, and the babe lying in a manger*" (ii. 16).
- (4) That he went up with Mary to Jerusalem for the presentation of our Lord in the Temple, and was there when Simeon blessed the child. "*Joseph and his mother marvelled at those things which were spoken of him*" (ii. 33).
- (5) That he was present at the visit to Jerusalem when Jesus was twelve years of age. When Jesus stayed behind on their return "*Joseph and his mother knew not of it*" (ii. 43).

Joseph of Arimathæa, see chap. xxvii. 57-60.

"*A Councillor*"—*i.e.* a member of the Sanhedrim; "*honourable,*" who "*waited for the Kingdom of God*" *i.e.* the coming of the Messiah. After the Crucifixion he "*went in boldly unto Pilate, and craved the body of Jesus.*" After Pilate had learnt from the centurion that Jesus was already dead, he gave the body to Joseph, who wrapped it in linen, and laid it in a sepulchre hewn out of a rock, and rolled a stone at the door of the sepulchre. He was "*rich*" (St. Matt. xxvii. 57); "*a good man and a just*" (St. Luke xxiii. 50). It is expressly stated (St. Luke xxiii. 51) that "*he had not consented to the counsel and deed*" of his colleagues, though probably he had not the moral courage to protest against the verdict. He was a disciple of Jesus "*but secretly, for fear of the Jews*" (St. John xix. 31). It was "*his own new tomb*" (St. Matt. xxvii. 60), in a garden near the place of Crucifixion, "*wherein was never man yet laid*" (St. John xix. 41).

Joses, one of the "*brethren*" of our Lord. He was the son of Cleophas and Mary, the sister and namesake of the Virgin Mary.

Notices in St. Matthew.

- (1) "*Is not this the carpenter's son? is not his mother called Mary? and his brethren James and Joses, and Simon and Judas?*" (xiii. 55).
- (2) Among the women at the Crucifixion are mentioned, "*Mary Magdalene, and Mary the mother of James and Joses, and the mother of Zebedee's children*" (xxvii. 56).

For the actual relationship implied by "*brother of our Lord,*" see p. 60.

Mary—There are four Marys in the Gospels, viz :—

- (1) The Virgin Mary.
- (2) Mary, the wife of Cleophas.
- (3) Mary, the sister of Martha and Lazarus.
- (4) Mary Magdalene.

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1. The Virgin Mary.

Notices in St. Matthew.

- (1) She was betrothed to Joseph.
- (2) Joseph desired to put her away, but, warned in a dream, abandoned his intention (i. 18-23).
- (3) The visit of the Magi (ii. 1-11).
- (4) The journey to Egypt and the Massacre of the Innocents (ii. 13-18).
- (5) The return to Nazareth (ii. 19-23).
- (6) She came with our Lord's brethren seeking Jesus. "*Behold thy mother and thy brethren stand without, desiring to speak with thee*" (xii. 47).
- (7) "*Is not this the carpenter's son? is not his mother called Mary?*" (xiii. 55).

Additional details gathered from other Gospels are—

From St. Luke.

- (1) The appearance of the Angel Gabriel and the Annunciation (i. 26-38).
- (2) Her visit to Elizabeth. The Magnificat (i. 39-56).
- (3) The birth of Jesus at Bethlehem. Visit of the shepherds (ii. 1-20).
- (4) The circumcision of Jesus. Her purification. The presentation of Jesus in the Temple. Simeon. The "*Nunc Dimittis*" and the prophetess Anna (ii. 21-40).
- (5) Jesus in the Temple at the age of twelve years. Mary's question, "*Son, why hast thou thus dealt with us? Behold thy father and I have sought thee sorrowing*" (ii. 40-51).
- (6) After the visit of the shepherds. "*Mary kept all these things, and pondered them in her heart*" (ii. 19).
- (7) After the visit to the Temple when Jesus was twelve years of age. "*His mother kept all these sayings in her heart*" (ii. 51).

From St. John.

- (1) At the marriage of Cana of Galilee (ii. 2-5).
- (2) At the cross (xix. 25-27).

From Acts. She was with the Apostles after the Ascension (i. 14).

2. Mary the wife of Cleophas. We have the group of women at the Crucifixion thus described by three Evangelists.

St. Mark: "*Mary Magdalene, and Mary the mother of James the less and of Joses and Salome*" (xv. 40).

St. Matthew: "*Mary Magdalene, and Mary the mother of James and Joses, and the mother of Zēbedee's children*" (St. Matt. xxvii. 56).

St. John: "*His mother and his mother's sister, Mary the wife of Cleophas, and Mary Magdalene*" (St. John xix. 25).

From the above passages we gather that she was the wife of Cleophas or Alphæus, the sister of the Virgin and the mother of James and Joses, and Simon and Judas (xiii. 55). She watched the Crucifixion, and on the evening of that day sat over against the sepulchre with Mary Magdalene (St. Mark xv. 47). On the Easter morn she accompanied Mary Magdalene and the other women to the tomb (St. Mark xvi. 1), and was one of those women who saw "*a vision of angels, which said that he was alive*" (St. Luke xxiv. 23).

3. **Mary, the sister of Martha and Lazarus**, is not mentioned by name by St. Matthew. It was she who anointed our Lord with spikenard in the house of Simon the leper at Bethany (xxvi. 6-13).
4. **Mary Magdalene**—i.e. a woman of Magdala, a town of Galilee.

Notices in St. Matthew.

- (1) She was present at the Crucifixion: "*Among which was Mary Magdalene*" (xxvii. 56).
- (2) On the evening of the same day: "*There was Mary Magdalene, and the other Mary sitting over against the sepulchre*" (xxvii. 61).
- (3) She visited the tomb early on the Easter morn: "*As it began to dawn toward the first day of the week came Mary Magdalene and the other Mary to see the sepulchre*" (xxviii. 1).

From St. Mark we learn that Jesus appeared first to Mary Magdalene. "*He appeared first to Mary Magdalene out of whom he had cast seven devils*" (St. Mark xvi. 9). The full account of this appearance is given by St. John (xx. 11-18).

From St. Luke we learn that Mary Magdalene was one of the ministering women (St. Luke viii. 2).

Rahab or Rachab, the harlot of Jericho, who sheltered the spies sent by Joshua. She and her family were preserved in the fall of Jericho. She became the wife of Salmon, the son of Naasson, and was the mother of Boaz, the grandfather of Jesse. Her name is mentioned in the genealogy of our Lord. Her conduct is praised in the Epistle to the Hebrews, "*By faith the harlot Rahab perished not with them that believed not, when she had received the spies with peace*" (Heb. xi. 31).

Rachel, wife of Jacob, and mother of Joseph and Benjamin. Shortly after the return of Jacob from Padan Haran, Rachel died at Ephrath in giving birth to Benjamin. She "*was buried in the way to Ephrath, which is Bethlehem*" (Gen. xxxv. 19). The tomb was about a mile to the north of Bethlehem. On the Massacre of the Innocents by Herod the Great, the Evangelist represents Rachel as weeping over the slaughter of the infants as a fulfilment of the prophecy of Jeremiah, "*In Rama was there a voice heard, lamentation, and weeping, and great mourning, Rachel weeping for her children, etc.*" (ii. 18).

Salome. We have the group of women at the Crucifixion thus described by St. Matthew and St. Mark.

St. Matthew. "*Mary Magdalene and Mary the mother of James and Josés and the mother of Zebedee's children*" (xxvii. 56).

St. Mark. "*Mary Magdalene and Mary the mother of James the less, and Josés and Salome*" (xv. 40).

From the above we conclude that she was the wife of Zebedee and the mother of the Apostles James and John.

According to St. Matthew she made the request to our Lord for her two sons that they should sit the one on His right hand and the other on His left hand in His Kingdom (xx. 20-23).

She followed our Lord from Galilee to Jerusalem and witnessed the Crucifixion (xxvii. 56).

Salome, the daughter of Herodias (see p. xxxi.).

Simon; there are several persons of this name—

- (1) **Simon Peter** (see Apostles, p. xxiv.).

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- (2) **Simon the Canaanite** or **Zelotes** (see Apostles, p. xxix.).
- (3) **Simon of Cyrene.** Cyrene is on the north coast of Africa, where there was a colony of Jews. Simon was present at Jerusalem at the time of the Crucifixion, and coming in from the country he met the procession and was pressed into service to carry the cross, when Jesus Himself was unable to bear it any longer.

According to St. Mark he was the "*father of Alexander and Rufus*" (St. Mark xv. 21).

- (4) **Simon the brother of Jesus**, "*and his brethren, James and Josés, and Simon and Judas*" (St. Matt. xiii. 55).

(On the actual relationship, see note, p. 60).

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

[Other Simons not mentioned by St. Matthew are :

- (6) **Simon the Pharisee** who invited our Lord to eat with him. In his house occurred the incident of the sinful woman washing our Lord's feet, on which occasion our Lord spoke the parable of the Two Debtors (St. Luke vii. 36-50).
- (7) **Simon, the father of Judas Iscariot** (St. John xiii. 2 and 26).

- (8) **Simon Magus**, a sorcerer at Samaria, who endeavoured to buy the power of conveying the gift of the Holy Ghost for money (Acts viii. 9-24).

- (9) **Simon the Tanner**, at whose house near the seaside St. Peter lodged at Joppa (Acts ix. 43)].

Zebedee. Only mentioned once in the Gospel narrative, where he is noticed as being in the boat with his sons whilst they were mending their nets. He was the father of the Apostles James and John, and the husband of Salome. He probably lived at Bethsaida.

Notice in St. Matthew.

"*He saw other two brethren, James the son of Zebedee, and John his brother, in a ship with Zebedee their father, mending their nets*" (iv. 21).

St. Mark adds "*with the hired servants*" (i. 20). From the employment of these "hired servants," and the acquaintance of the Apostle St. John with Annas, the high priest (St. John xviii. 15), it has been inferred that the family of Zebedee were comparatively wealthy.

GEOGRAPHICAL NOTES.

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

"*A rich man of Arimathæa, named Joseph*" (xxvii. 57).

Bethany (the house of dates).—A village on the road to Jericho, about two miles from Jerusalem, at the south-east base of the Mount of Olives.

It was the residence of Lazarus, Martha and Mary (John xi. 1). Events connected with it are—

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

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

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

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

Bethsaida (house of fish) was a city on the north western coast of Galilee, near Capernaum, the site is now unknown. It was the abode of Philip, Andrew and Peter (St. John i. 44). The disciples came by ship to Bethsaida after the feeding of the five thousand, while Jesus himself followed them by walking on the sea (St. Mark vi. 45).

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

The Feeding of the Five Thousand took place in "*a desert place belonging to the city called Bethsaida*"—i.e. Bethsaida Julias (St. Luke ix. 10).

Here Jesus cured the blind man (St. Mark viii. 22).

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Capernaum.—A town on the western side of the Sea of Galilee, now called Tell Hüm. Jesus generally resided there, and it was the scene of many miracles. Our Lord passed so much of His time there that Capernaum obtained the title of "His own city." Our Lord upbraided Capernaum for not repenting: "*And thou, Capernaum, which art exalted to heaven shalt be brought down to hell*" (xi. 23). Among the incidents that occurred there, St. Matthew records—

- (1) The cleansing of the leper (viii. 2-4).
- (2) The healing of the centurion's servant (viii. 5-13).
- (3) The healing of Peter's wife's mother (viii. 14-15).
- (4) The healing of the man sick of the palsy (ix. 2-8).
- (5) The call of Matthew or Levi (ix. 9).
- (6) The raising of Jairus' daughter (ix. 27-31).
- (7) Our Lord rebuked the rivalry of the disciples and taught a lesson of humility by setting a child in their midst (xviii. 2).

Cæsarea Philippi.—A town on one of the sources of the Jordan. It was rebuilt and enlarged by Herod Philip, the Tetrarch, and called Cæsarea, in honour of the Roman Emperor, and Philippi in order to distinguish it from the Cæsarea on the coast. It is noteworthy as being the northernmost point of our Lord's journeyings, and the scene of Peter's great confession (xvi. 13).

Chorazin.—One of the cities in which our Lord's mighty works were done but named only in denunciation. "*Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works, which were done in you, had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes*" (xi. 21).

It is generally identified with *Kerazeh*, about $2\frac{1}{2}$ miles to the north of Tell Hüm, the supposed site of Capernaum.

Decapolis = Ten cities. When the Romans conquered Syria B.C. 65, ten cities were rebuilt, partially colonized, and endowed with peculiar privileges.

Pliny gives their names as follows:—*Scythopolis, Hippos, Gadara, Pella, Philadelphia, Gerasa, Dion, Canetha, Damascus and Raphana*. Others place *Capitoleas* and *Abila* in the place of *Damascus* and *Raphana*. Josephus names *Scythopolis* as the largest city of Decapolis. If so, *Damascus* must be excluded.

All the cities with the exception of *Scythopolis* were on the east of the Jordan. Later the name was applied to a large district extending on both sides of the Jordan. The name occurs only three times in Scripture.

- (1) "*Then followed him great multitudes of people from Galilee, and from Decapolis, etc.*" (St. Matt. iv. 25).
- (2) The Gadarene Demoniac "*began to publish in Decapolis how great things Jesus had done for him*" (St. Mark v. 20).
- (3) Our Lord healed the man with an impediment in his speech at Decapolis (St. Mark vii. 31).
- (4) The Feeding of the Four Thousand following closely upon the above miracle may have been in this region, or at least the crowds attending Jesus must have been drawn from it. This will explain the seeming forgetfulness of the disciples as regards the previous miracle of feeding. The Five Thousand were Jews on their way to the Passover. The Four Thousand were Gentiles from the heathen cities of Decapolis.

Galilee, Sea of.—The second of the lakes formed by the Jordan in its course. It is twelve miles long, and seven broad, and is surrounded by hills with deep gorges, and in consequence is subject to violent and sudden storms. These storms are brought about mainly by the difference in its temperature and that of the snow-clad Hermon immediately to the North. The lake is 682 feet below the sea level.

The following events are connected with the Lake of Galilee.

- (1) The call of the first four disciples Simon, Andrew, James and John (iv. 18-22).
- (2) The call of Levi or Matthew (ix. 9).
- (3) The Stilling of the Storm (viii. 23-27).
- (4) The Walking on the Sea (xiv. 22-23).
- (5) The parable of the Sower was delivered from a boat on the sea, whilst the people stood on the shore.

Other events not recorded by St. Matthew are—

- (1) The first miraculous draught of fishes (St. Luke v. 1-11).
- (2) The appearance of our Lord to the seven disciples, and the second miraculous draught of fishes (St. John xxi.).

It is known by the following names:—

Sea of Galilee, from the province of Galilee, forming its western border.

Lake or Sea of Genneseret, from the plain of Genneseret on its north-western shore.

Sea of Chinnereth or Cinneroth, from a town of that name which stood on or near its shore (Josh. xix. 35).

Sea of Tiberias, from the celebrated city of that name.

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

Gadara, an important city, the capital of Peræa, situated to the south west of the Sea of Galilee. It was one of the ten cities of Decapolis. Gadara itself is not mentioned in Scripture, but it was "*in the country of the Gadarenes*" that our Lord healed the man possessed of a legion of devils (St. Mark v. 1-20). The site of Gadara is well defined, and its most interesting remains are its tombs in the cliffs surrounding the city. It was captured by Vespasian, its inhabitants massacred, and the town reduced to ashes.

Galilee. In the time of our Lord Palestine was divided into three divisions, Judæa, Samaria, and Galilee. The latter included the whole northern section of the country, viz. the ancient tribes of Issachar, Zebulon, Naphtali, and Asher. The boundaries were—

On the North from Dan westward to Phœnicia.

On the West by Phœnicia.

On the South along the base of Carmel, and the hills of Samaria to Mount Gilboa, thence through the valley of Jezreel to the Jordan.

On the East. The River Jordan and the Sea of Galilee.

It was divided into two portions, Lower and Upper Galilee, the latter being also known as Galilee of the Gentiles.

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It was by far the most populous of the divisions of Palestine, and the centre of trade. It was the chief scene of our Lord's ministry.

The chief towns mentioned in connection with the Gospel narrative are Nazareth, Nain, Cana, Capernaum, Bethsaida, Tiberias and Chorazin.

The population of Galilee consisted largely of Gentiles, especially in the large towns of Tiberias and Scythopolis, the centres of a great linen manufacture, which trade was nearly entirely in their hands. These Gentiles were notorious for their depravity and dishonesty. Many of the towns were governed by Gentile senates. It was in Capernaum and similar towns where the Jews formed the greater part of the population that our Lord passed most of His ministry.

Idumæa, a district extending from the South of Judæa to the Red Sea. Herod the Great was an Idumæan.

St. Mark records that when Jesus withdrew Himself to the sea, after the miracle of healing the man with the withered hand, among the multitudes who followed Him were many "*from Idumæa*" (St. Mark iii. 8).

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

Magdala, or (as the best MSS. give) *Magadan*, a town on the western side of the Sea of Galilee, about three miles above Tiberias. It is identified with the modern *El Mejdal*. It is conjectured that Mary Magdalene derived her name from this town.

Jesus came to Magdala by boat after the Feeding of the Four Thousand (xv. 39).

At Magdala the Pharisees and the Sadducees asked for a sign (xvii. 1).

After His reply our Lord again crossed the lake in the same boat to the eastern shore (xvi. 4-5).

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

From St. Luke we gather—

- (1) "*The angel Gabriel was sent from God unto a city of Galilee, named Nazareth, to a virgin espoused to a man whose name was Joseph, of the house of David; and the virgin's name was Mary*" (i. 26-27).
- (2) "*And Joseph also went up (i.e. to be taxed) from Galilee, out of the city of Nazareth*" (ii. 4). [Hence Nazareth was the abode of Joseph and Mary previous to the birth of our Lord.]
- (3) After the presentation in the Temple, "*They returned into Galilee, to their own city Nazareth*" (ii. 39).
- (4) After the visit to the Temple at the age of twelve, our Lord "*went down with them, and came to Nazareth, and was subject unto*

them" (ii. 51). Jesus lived here for thirty years, and St. Luke records a special instance of His preaching in the synagogue at Nazareth, after which the people of the city "*led him unto the brow of the hill whereon their city was built, that they might cast him down headlong. But he, passing through the midst of them, went his way*" (iv. 29-30).

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

Ramah, alluded to by Jeremiah (xxxi. 15) and quoted by St. Matthew. "*In Rama was there a voice heard, etc.*" (ii. 18). From Jeremiah xl. 1, we find this was the place where the Jewish captives were dragged that Nebuzar-adan might assign "such as were for death" to death, others to exile, and others to remain as bondsmen in the land. This Ramah was about five miles north of Jerusalem and in the tribe of Benjamin. Hence the reference by the prophet to Rachel the mother of Benjamin. St. Matthew quotes the prophecy with reference to the Massacre of the Innocents, because Rachel was buried near Bethlehem. There is no evidence of another Ramah near Bethlehem.

Golgotha, the Hebrew name of the spot at which our Lord was crucified.

St. Matthew: "*A place called Golgotha; that is to say, a place of a skull.*"

St. Mark: "*Golgotha, which is being interpreted, the place of a skull.*"

St. Luke: "*The place which is called Calvary.*"

St. John: "*A place called the place of a skull, which is called in the Hebrew Golgotha.*"

The site cannot be exactly identified. From the Gospels we gather that it "*was nigh to the city*" (St. John xix. 20), but outside the walls; that it was near a public road where men were passing to and fro (St. Matt. xxvii. 39), and that near it there was a garden (St. John xix. 41).

Two explanations of the name are given—

- (1) That executions took place there, and so it abounded in skulls.
- (2) That the spot itself was a hillock or mound, bare, round and skull-like in shape.

There is no warranty for suggesting that it was a hill or mount.

Olives, Mount of, is a range of hills, to the East of Jerusalem, separated from the Holy city by the Valley of Jehoshaphat. It took its name from the abundance of olive trees which clothed its sides.

It is prominent in Gospel history as the scene of our Lord's Triumphant Entry into Jerusalem. Peter, James, John and Andrew came to our Lord as He was sitting on the Mount of Olives, and asked Him about the destruction of Jerusalem. From the Mount, with the city in full view, Jesus delivered the prophetic discourse concerning the destruction of Jerusalem. At the foot of the Mount was the Garden of Gethsemane,

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the scene of our Lord's agony and betrayal. The Mount of Olives is mentioned in the Acts as the scene of our Lord's Ascension.

Wilderness of Judæa,—the great Jewish desert which included the whole eastern portion of Judah. The limestone range of central Palestine slopes down into the deep Valley of the Jordan, forming a mountain highland, rugged and dreary beyond description.

Heathen cities mentioned are—

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

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

Nineveh, the capital of Assyria, situated on the river Tigris (see Jonah i.)

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

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

Our Lord was in the borders of Tyre and Sidon when He cast the devil out of the Syrophenician woman's daughter.

The Synagogue.

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

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

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

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

(2) The *Sheliach* (=legatus), or delegate, or spokesman, who led the form of prayer.

(3) *Chazzan*, or "minister" (Luke iv. 20), whose duties were to look after the building and act as schoolmaster during the week.

(4) *The Battanim* (=otiosi), or men of leisure. Ten in number, who

managed the affairs of the synagogue, and corresponded to our churchwardens.

The order of the Synagogue Service was as follows:—

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

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

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

THE SANHEDRIM.

The **Sanhedrim** was the supreme council of the Jews in the time of Christ.

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

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

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

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

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

Recorded trials before the Sanhedrim are:—

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

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

Had the Sanhedrim the power of life and death?

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

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

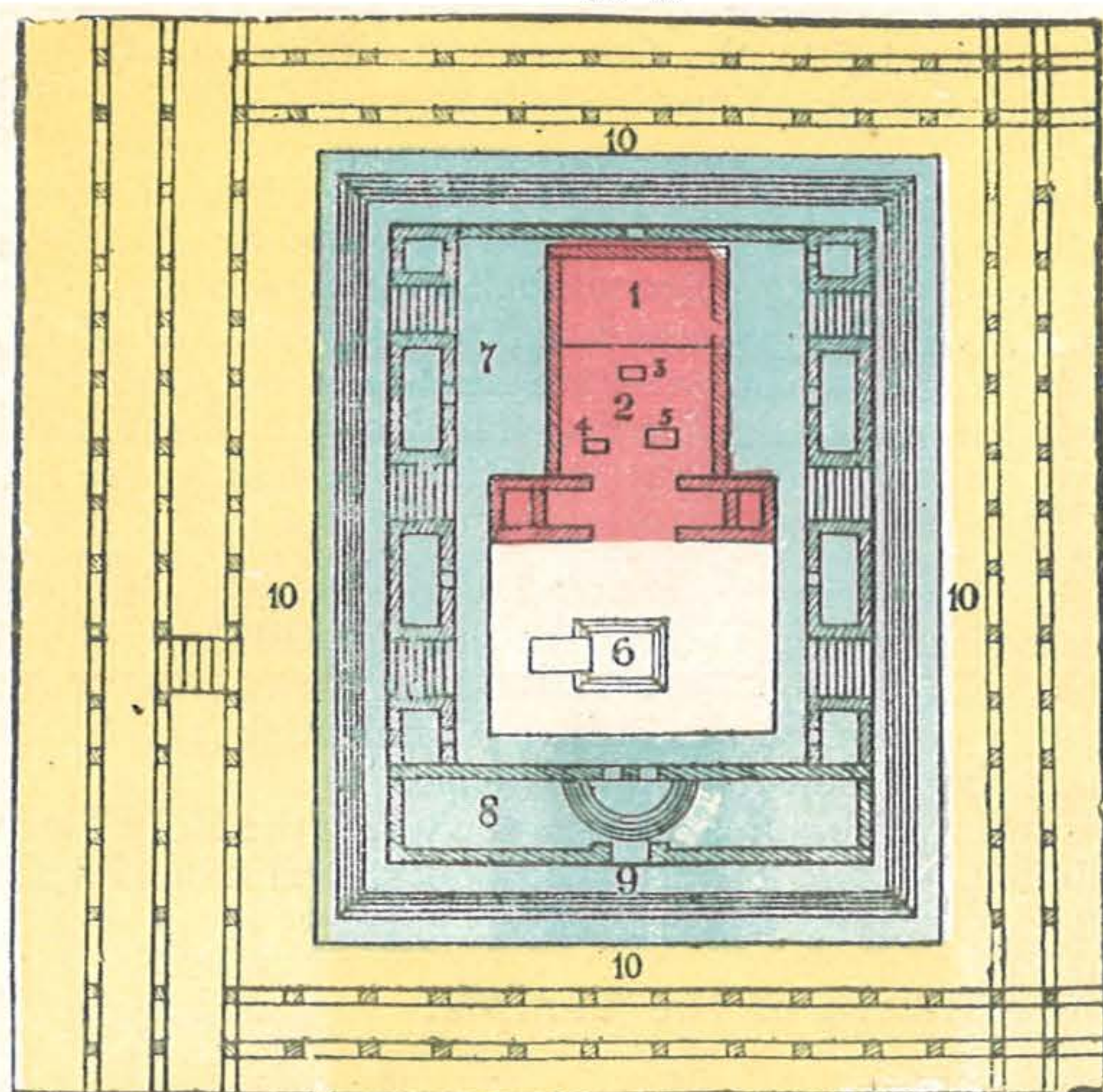
In reply it has been urged

- (1) That the chief priests consulted how they might put both Jesus and Lazarus to death (John xi. 53; xii. 10). Therefore they must have had the power of inflicting capital punishment.
- (2) That the reply of the Jews to Pilate meant "that it was not lawful for them to put any man to death" *at the feast time*.
- (3) That our Lord's special prediction of the manner of His death (Matt. xx. 19), and the careful way in which St. John shows how that prediction came to be fulfilled, seem to imply that if the usual course had been followed the Sanhedrim would have condemned our Lord to be executed *by stoning* so soon as the Passover feast was over.
- (4) That the priests dare not run the risk of waiting till the conclusion of the Feast and so forced Pilate to execute Jesus in the Roman manner. The priests evidently dreaded popular feeling (see Matt. xxi. 46; xxvi. 5).
- (5) That the stoning of Stephen was a judicial proceeding and not a mere tumultuary outbreak; for,
 - (a) The sentence seems to have been given by regular vote; for St. Paul, alluding to the Christian persecution, says: "*And when they were put to death I gave my voice (i.e. my vote) against them*" (Acts xxvi. 10).
 - (b) The requirements of the law were all complied with, for
 - (1) The stoning took place outside the city.
 - (2) The witnesses cast the first stones.
 - (3) They laid their garments at the feet of Saul, who seems to have been commissioned to superintend the execution.

Dean Milman's opinion "that the power of the Sanhedrim at this period of political change and confusion, on this as well as on other points, was altogether undefined" is perhaps the safest conclusion to follow (NORRIS).

As regards the stoning of Stephen it is clear from the narrative and from the fact of a bloody persecution taking place soon after it that the Jews did by connivance of, or in the absence of the Procurator, administer summary punishments of the kind (DEAN ALFORD).

THE TEMPLE.



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

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

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

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

It was this part of the Temple that our Lord cleared, when He drove out the sheep and the oxen, those that bought and sold, the tables of the money changers and the seats of them that sold doves. From the Court

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of the Gentiles the Jews ascended twelve steps to the sacred fence, or wall of lattice work, four feet high, broken by several entrances.

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

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

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

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

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

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

The Officers of the Temple.

The duties of the Levites were—

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

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

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

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

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

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

The Jewish Festivals.

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

The first of these was the **Passover**, or *Feast of Unleavened Bread*, which was instituted to remind the Israelites of their deliverance from Egypt.

The Passover was observed very strictly. The original mode of celebrating the feast is given in the twelfth chapter of Exodus.

For the observance of the Passover in the time of our Lord, see note, p. 118. The second great festival was the **Feast of Pentecost**, so called because it was celebrated on the fiftieth day after the first day of the Passover. On this day were presented the first-fruits of the wheat harvest, and the giving of the law from Mount Sinai was commemorated.

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

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

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

Sects and Orders of Men.

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

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

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

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

The main features of their creed were—

- (1) They claimed for the *Traditions of the Elders* an equal authority with the law. These traditions, many of which related to the most trivial affairs of daily life, were not committed to writing till the second century of the Christian era, when they were embodied in a book called the *Mishna*.
- (2) They held that ceremonial observances were of the utmost importance, and not merely means to an end. They prayed while standing at street corners, and caused trumpets to be sounded when they engaged in work of charity.
- (3) They affected many peculiarities in their dress. Their phylacteries were broader than those of other Jews, the fringes on the borders of their garments were wider, the tassels being particularly large.

The phylacteries were texts of Scripture, written on narrow strips of parchment, and worn as a literal interpretation of Deuteronomy vi. 6-8. "And these words which I command thee this day shall be in thine heart: . . .

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And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes."

Fringes on their garments all Jews were commanded to wear.

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

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

The name **Pharisee** is derived from the Hebrew *Parash*=separated.

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

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

The Sadducees, in opposition to the Pharisees, taught—

(1) That there was no authority for following the *Traditions of the Elders*.

(2) That there was no future state, and no resurrection from the dead. They denied the existence of angel or spirit.

"*The same day came to him the Sadducees, which say that there is no resurrection"* (Matt. xxii. 23).

"*For the Sadducees say that there is no resurrection, neither angel nor spirit"* (Acts. xxiii. 8).

(3) They contended for free will, and denied any particular interference of Divine Providence in the affairs of men.

(4) From the circumstance that in arguing with the Sadducees on the doctrine of a future life our Lord quoted from the Pentateuch only, it has been suggested that the Sadducees rejected all the sacred scriptures except the books of Moses. It is generally admitted that this idea is erroneous.

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

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

Essenes as a sect are not mentioned in the New Testament. From Philo we gather that they were about 4,000 in number. Josephus gives a description of them.

The name probably signifies "*seer*" or "*the silent, the mysterious.*"

They aspired after ideal purity, and do not seem to have been governed by any special code of doctrines.

A gate in Jerusalem was named after them, and tradition states that they devoted "one third of the day to study, one third to prayer, and one third to labour."

Self-denial, temperance, and labour—especially agricultural—were the marks of the outward life of the Essenes; purity and divine

communion the objects of their aspiration. In the strictness and purity of their life they were as far above the Pharisees as the Pharisees themselves were in advance of the mass of the people.

They held all things in common, and were assiduous in relieving the poor.

It was pollution for an Essene to partake of food prepared by strangers, and thus excommunication from the sect was a most severe punishment.

Scribes or Lawyers. The office of scribe or lawyer was a recognized profession. They copied and explained the law, compiled commentaries, and published interpretations. The law of Moses was also the civil law of the land, and the Sanhedrim not only decided on questions of religion and ceremony, but tried all accused persons sent up to them from the local councils. The judicial decrees of the Sanhedrim grew like English "case law" and formed great part of the "Tradition of the elders" which became so great a burden to the Jews. The Scribes were, therefore, a necessary and important body and greatly assisted the Sanhedrim in the interpretation of the law.

The Elders. As has been noted (p. xlv.) the Sanhedrim consisted of (a) the chief priests, (b) the scribes, (c) the elders (see also St. Mark xi. 27).

The *elders* or *old men* were the representatives of the people—the senators. At the time of our Lord they formed a distinct body in the Sanhedrim, obtaining their seat by election or nomination from the executive authority.

They are first mentioned as acting in concert as a political body at the time of the Exodus. "*Moses came and called for the elders of the people.*"

- (a) **Under Joshua.** "*Joshua gathered all the tribes of Israel to Shechem, and called for the elders of Israel*" (Josh. xxiv. 1).
- (b) **Under the Judges.** "*When the people were come into the camp, the elders of Israel, said, etc.*" (1 Sam. iv. 3).
- (c) **Under the Kings.** "*And the saying pleased Absalom well, and all the elders of Israel*" (2 Sam. xvii. 4).
- (d) **During the Captivity.** "*The letter that Jeremiah the prophet sent from Jerusalem unto the residue of the elders which were carried away captives*" (Jer. xxix. 1).
- (e) **After the Return.** "*But the eye of their God was upon the elders of the Jews that they could not cause them to cease*" (Ezra v. 5).

Our Lord in contact with the different sects, as recorded by St. Matthew.

I. With the Scribes.

- (1) At the healing of the paralytic. "*Certain of the scribes said within themselves, This man blasphemeth*" (ix. 3).
- (2) Certain of the scribes and of the Pharisees asked for a sign, "*Master, we would see a sign from thee*" (xii. 38).
- (3) Scribes and Pharisees which were of Jerusalem found fault with the disciples, "*Why do thy disciples transgress the tradition of the elders? for they wash not their hands when they eat bread*" (xv. 2).
- (4) At the Triumphal Entry, "*When the chief priests and the scribes saw the wonderful things that he did, and the children crying in the temple,*

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- and saying, Hosanna to the Son of David; they were sore displeas'd"* (xxi. 15).
- (5) A lawyer asked our Lord the question, "*Master, which is the great commandment in the law?*" (xxii. 36).
- (6) Our Lord condemns
- (a) Their ostentation. "*All their works they do for to be seen of men*" (xxiii. 5).
- (b) Their ambition. They "*love the uppermost rooms at feasts, and the chief seats in the synagogues, and greetings in the markets, and to be called of men, Rabbi, Rabbi*" (xxiii. 6-7).
- (c) Their hypocrisy against which He pronounces eight woes.
- (1) For shutting up the Kingdom of heaven against men (xxiii. 13).
- (2) They "*devour widows' houses, and for a pretence make long prayer*" (xxiii. 14).
- (3) For their endeavours to make proselytes (xxiii. 15).
- (4) As blind guides (xxiii. 16-22).
- (5) For their scrupulous payment of tithes whilst neglecting weightier matters as "*judgment, mercy, and faith*" (xxiii. 23).
- (6) For outward show of religion with inward depravity (xxiii. 25-6).
- (7) As whitened sepulchres, "*outwardly righteous to men,*" within "*full of hypocrisy and iniquity*" (xxiii. 27-8).
- (8) As building the tombs of the prophets whilst persecutors themselves (xxiii. 29-36).
- (7) At the Feast of the Passover, the chief priests, scribes, and elders "*consulted that they might take Jesus by subtilty, and kill him*" (xxv. 4).
- (8) As members of the Sanhedrim, they passed sentence on Jesus (xxvi. 57-68).
- (9) With the chief priests and elders they mocked Jesus on the cross (xxvii. 41-43).
- St. Matthew omits to mention the Scribes—
- (1) As finding fault at the feast given by Matthew.
- (2) As charging Jesus with casting devils out by Beelzebub.
- (3) At the healing of the man with the withered hand (xii. 10).
- (4) As questioning our Lord's authority (xxi. 23).

II. With the Pharisees.

- (1) At the feast given by Matthew, the Pharisees found fault, "*Why eateth your Master with publicans and sinners?*" (ix. 11).
- (2) The Pharisees blamed the disciples for plucking the corn on the Sabbath (xii. 2).
- (3) After the healing of the dumb man possessed with a devil the Pharisees said, He "*casteth out devils by the prince of the devils*" (ix. 34).
- (4) After the healing of the man with the withered hand, "*the Pharisees went out, and held a council against him, how they might destroy him*" (xii. 14).
- (5) After the healing of the man possessed with a devil, blind and dumb, the Pharisees said, "*This fellow doth not cast out devils, but by Beelzebub the prince of the devils*" (xii. 24).
- (6) Certain of the scribes and of the Pharisees asked for a sign, "*Master, we would see a sign from thee*" (xii. 38).
- (7) Scribes and Pharisees, which were of Jerusalem, found fault with

- the disciples, "*Why do thy disciples transgress the tradition of the elders? for they wash not their hands when they eat bread*" (xv. 2).
- (8) The Pharisees with the Sadducees asked for a sign from heaven at Magdala (xvi. 1).
 - (9) The Pharisees questioned our Lord concerning divorce, tempting Him (xix. 3).
 - (10) The Pharisees joined with the Herodians in their attempt to entangle Him in his words, when they put the question concerning the "*tribute money*" (xxii. 15-22).
 - (11) Our Lord confutes the Pharisees with the question, "*What think ye of Christ? whose son is he?*" (xxii. 42).
 - (12) Our Lord condemns
 - (a) Their ostentation. "*All their works they do for to be seen of men*" (xxiii. 5).
 - (b) Their ambition. They "*love the uppermost rooms at feasts, and the chief seats in the synagogues, and greetings in the markets, and to be called of men, Rabbi, Rabbi*" (xxiii. 6-7).
 - (c) Their hypocrisy, against which He pronounces eight woes.
 - (1) For shutting up the kingdom of heaven against men (xxiii. 13).
 - (2) They "*devour widows' houses, and for a pretence make long prayer*" (xxiii. 14).
 - (3) For their endeavours to make proselytes (xxiii. 15).
 - (4) As blind guides (xxiii. 16-22).
 - (5) For their scrupulous payment of tithes, whilst neglecting weightier matters, such as "*judgment, mercy, and faith*" (xxiii. 23).
 - (6) For outward show of religion with inward depravity (xxiii. 25-6).
 - (7) As whitened sepulchres, "*outwardly righteous to men,*" within, "*full of hypocrisy and iniquity*" (xxiii. 27-8).
 - (8) As building the tombs of the prophets, whilst themselves persecutors (xxiii. 29-36).

Many of the Pharisees and Sadducees came to John's baptism (iii. 7).

III. With the Sadducees.

- (1) The Sadducees joined with Pharisees in asking for a sign from heaven at Magdala (xvi. 1).
- (2) The Sadducees questioned our Lord about the resurrection and future state (xxii. 23-33).

Many of the Sadducees and Pharisees came to John's baptism (iii. 7).

Publicans, or Tax-Gatherers, were of two classes.

- I. Publicans, the great officers who farmed the Roman taxes, and paid a sum agreed upon by contract with the government. They sublet the tax gathering to agents called *Portitores*, who were also bound by contract to pay a certain amount of money.
- II. *Portitores*, the actual custom house officers, to whom the taxes were sublet. They were chosen from the native population as knowing the ways of the people. They had to pay a definite sum, and whatever they could exact from the people belonged to themselves. As a rule they

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were cruel and oppressive, over-charged whenever they had the opportunity, and were of the lowest class. They were hated and despised, for the Jews considered the payment of tribute absolutely unlawful. They were regarded as traitors and apostates, as willing tools of the oppressors, and as polluted by their frequent intercourse with the heathen. It is this class that is referred to as "*publicans*" in the Gospel.

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

Notable publicans are Matthew, or Levi, and Zacchæus.

John the Baptist hits their besetting sin when he bids them "*Exact no more than that which is appointed you*" (St. Luke iii. 13). Zacchæus speaks of the restitution of fourfold if he had taken away anything by false accusation (St. Luke xix. 8), a particular method of exaction.

The Pharisees condemn our Lord for consorting with publicans, whom they class with sinners on two occasions.

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

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

- (1) After the healing of the man with the withered hand the Pharisees "*Straightway took council with the Herodians against him how they might destroy him*" (St. Mark iii. 6).
- (2) In putting the question to our Lord, "*Is it lawful to give tribute unto Cæsar, or not?*" (St. Matt. xxii. 15-22).

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

Thus the Samaritans were foreigners from the Valley of Euphrates.

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

The Nazarite Vow.

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

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

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

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

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

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

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

The Kingdom of Heaven.

A Jewish phrase which receives a new meaning in the Gospels. They looked for the advent of Elias who would anoint the Messiah. The Messiah would gain a great victory annihilating the armies of his enemies by flames issuing from his lips. All the world would submit to him, the new Jerusalem would descend, and "the Kingdom of Heaven begin." They had mistaken their prophets who foretold a spiritual not a temporal triumph of Israel and pointed out a suffering Messiah not a conquering King at the head of armies.

Jesus restores to the phrase the true meaning intended by the prophets, *i.e.*, the Victory of the Spirit of God over the hearts and wills of men.

Thus as regards the Kingdom of Heaven there are three applications in the Gospels.

I. Kingdom of Grace in the world, or the Visible Church (including the First Advent).

II. Kingdom of Grace in the heart or the personal rule of Christ in the heart of His followers.

III. Kingdom of Glory (including the Second Advent).

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Illustrations in St. Matthew of these three applications.

"*The Kingdom of heaven is at hand*" (iii. 2; iv. 17; x. 7) = The First Advent, the foundation of the Church.

"*He that is least in the Kingdom of heaven is greater than he*" = The Visible Church.

The parables of the Kingdom.

- (1) **The Tares** illustrates the Visible Church.
 - (a) The mingling of good with evil.
 - (b) The Final Triumph of good over evil, and the Last Judgment.
- (2) **The Mustard Seed** illustrates the Visible Church.
 - (a) Its slight beginning.
 - (b) Its outward visible growth.
 - (c) Its final triumph embracing all nations.
- (3) **The Leaven** illustrates the Kingdom of grace in the heart.
 - (a) The secret invisible growth of spiritual life.
 - (b) The final perfection.
- (4) **The Hid Treasure and the Pearl of Great Price** illustrate the Kingdom of Grace.

First, as a gift from heaven.
Second, as a power in the individual.
- (5) **The Draw Net** illustrates the Visible Church.
 - (a) Its wide expanse embracing all nations, and including good with bad.
 - (b) The final judgment—the separation of the good from the wicked.
- (6) **The Unmerciful Servant** illustrates both the Visible Church and the final reckoning.
- (7) **The Labourers in the Vineyard** illustrates the Visible Church.
 - (a) The spirit in which work should be done for God.
 - (b) The reward of the workers.
- (8) **The Marriage of the King's Son** illustrates the Visible Church.
 - (a) The acceptance and rejection of the Gospel message.
 - (b) The fate of false professors.
- (9) **The Ten Virgins** illustrates the Kingdom of Glory—the Second Advent.
 - (a) The Coming of the Bridegroom.
 - (b) The duty of watchfulness.
- (10) **The Talents** illustrates
 - (a) The Visible Church—the duty of active work.
 - (b) The Second Advent—the reward for work, the punishment for neglect of opportunities.
- (11) **The Sheep and the Goats** illustrates the Kingdom of Glory—the Second Advent with the reward of the righteous and the fate of the wicked.

TEACHING OF OUR LORD.

ON HIMSELF AND HIS WORK.

- (1) He claims to forgive sins. "Son, be of good cheer, thy sins be forgiven thee" (ix. 2).
- (2) His mission is to the lost. "I am not come to call the righteous, but sinners to repentance" (ix. 13).

- (3) **Claims authority over the Sabbath.** "For the Son of Man is Lord even of the Sabbath day" (xii. 8).
- (4) **Claims Messiahship** by admitting St. Peter's confession, "Thou art, the Christ, the Son of the living God" (xvi. 16).
- (5) **Predicts His sufferings** (see note p. 71).
- (6) **Declares His Second Advent.** "And they shall see the Son of Man coming in the clouds of heaven with power and great glory" (xxiv. 30).
(See also xxv. 31, xxvi. 64).
- (7) **Before the Sanhedrim He declares Himself the Son of God.** "Tell us whether thou be the Christ, the Son of God. Jesus said unto him, Thou hast said" (xxvi. 64.)

ON THE SABBATH (see note p. 46).

ALMSGIVING.

- (1) **To avoid ostentatious display.** "Take heed that ye do not your alms before men, to be seen of them" (vi. 1).
- (2) **The Rich Young Ruler.** "Go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven" (xix. 21).

AMBICTION.

- (1) **To the disciples** when they asked, "Who is the greatest in the kingdom of heaven?" Jesus called a little child and set him in the midst of them, and said, "Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven" (xviii. 1-4).
- (2) **To the disciples** who were "moved with indignation" at the request of James and John to sit on the right hand and on the left in the kingdom, He says, "Whosoever will be great among you, let him be your minister and whosoever will be chief among you, let him be your servant" (xx. 26).

CHRISTIAN LOVE, OR CHARITY. Kindly feeling towards our fellow men.

(1) In the Sermon on the Mount.

- (a) **Reconciliation.** "First be reconciled to thy brother and then come and offer thy gift" (v. 24).
- (b) **Charity.** "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you" (v. 44).
- (c) **Charitable judgment of others.** "Judge not that ye be not judged" (vii. 1).
- (d) "Whatsoever ye would that men should do to you, do ye even so to them" (vii. 12).
- (2) **The parable of the Unmerciful Servant** inculcates the duty of forgiveness to our fellow men (xviii. 21-35).

FAITH.

- (1) **The paralytic.** "Jesus seeing their faith said unto the sick of the palsy; Son, be of good cheer; thy sins be forgiven thee" (ix. 2).

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- (2) **The woman with the issue of blood.** "Daughter, be of good comfort; thy faith hath made thee whole" (ix. 22).
- (3) **The Blind Men.** "According to your faith be it unto you" (ix. 29).
- (4) **The woman of Canaan.** "O woman, great is thy faith; be it unto thee even as thou wilt" (xv. 28).
- (5) **The Power of Faith.**
 - (a) **After Healing the Lunatic Child.** Jesus said, "If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place, and it shall remove; and nothing shall be impossible unto you" (xvii. 20).
 - (b) **After the Withering of the Fig Tree.** Jesus said, "If ye have faith, and doubt not, ye shall not only do this which is done to the fig-tree, but also if ye shall say unto this mountain, Be thou removed and be thou cast into the sea; it shall be done. And all things, whatsoever ye shall ask in prayer, believing, ye shall receive" (xxi. 21-22).

FASTING.

- (1) **In the Sermon on the Mount.** "When ye fast be not as the hypocrites, of a sad countenance, etc." (vi. 16-18). Fasting should be sincere and not ostentatious.
- (2) **To the disciples of John when they asked why our Lord's disciples did not fast, our Lord replied,** "Can the children of the bride-chamber mourn, as long as the bridegroom is with them? but the days will come when the bridegroom shall be taken from them, and then shall they fast" (ix. 15).
- (3) **The Lunatic Boy.** To the question of the disciples, "Why could not we cast him out?" Our Lord replied, "This kind (*i.e.* of evil spirit) goeth not out but by prayer and fasting" (xvii. 21).

Our Lord does not condemn the duty of fasting, for (1) He himself fasted during the forty days of the Temptation. (2) He spoke of the time when His disciples would fast, "*The days will come, when the bridegroom shall be taken away from them, and then shall they fast*" (ix. 15). And the Church at Antioch "fasted" ere ordaining Paul and Barnabas to missionary work, "and when they had fasted and prayed, and laid their hands on them, they sent them away" (Acts xiii. 3). Jesus condemns the ostentatious display which the Jews and especially the Pharisees, made when they fasted. "When ye fast, be not, as the hypocrites of a sad countenance; for they disfigure their faces, that *they may appear unto men to fast*" (St. Matt. vi. 16).

FORGIVENESS OF SINS.

- (1) **Jesus claimed the power to forgive sins.**

In the miracle of healing the paralytic He said, "Son, be of good cheer; thy sins be forgiven thee" (ix. 2).
- (2) **He announced the condition upon which Divine forgiveness could be attained.**
 - (a) *In the Sermon on the Mount, after the Lord's Prayer.* "For if ye forgive men their trespasses, your heavenly Father will also forgive you; but if ye forgive not men their trespasses, neither will your Father forgive your trespasses" (vi. 14-15).
 - (b) *After the parable of the Unmerciful Servant.* "So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses" (xviii. 35).

- (3) He named the unpardonable sin, viz. blasphemy against the Holy Ghost.

"All manner of sin and blasphemy shall be forgiven unto men; but the blasphemy against the Holy Ghost shall not be forgiven unto men" (xii. 31).

HUMILITY (see *Ambition*).

PRAYER. (See also p. 21).

- (1) His own example. St. Matthew gives only the following instances of our Lord praying.
- (a) *After Feeding the Five Thousand.* "He went up into a mountain apart to pray" (xiv. 23).
- (b) *In the Agony in the Garden.* He "prayed, saying, O my Father, if it be possible let this cup pass from me; nevertheless not as I will, but as thou wilt" (xxvi. 39).
- (2) Prayer will be answered.
- (a) "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you" (vii. 7).
- (b) "All things whatsoever ye shall ask in prayer, believing, ye shall receive" (xxi. 22).
- (3) Solitary Prayer.
- (a) *In the Sermon on the Mount.* "But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret" (vi. 6).
- (b) *His own example.* "He went up into a mountain apart to pray" (xiv. 23).
- (4) Duty of Prayer. In the Garden of Gethsemane. "Watch and pray that ye enter not into temptation" (xxvi. 41).
- (5) Efficacy of Prayer. "This kind (*i.e.* of evil spirit) goeth not out but by prayer and fasting" (xvii. 21).
- (6) Gives His disciples a set form of Prayer. "After this manner pray ye," and then our Lord gave the disciples "The Lord's Prayer" (vi. 9-13).

RICHES.

- (1) Condemnation of the love of amassing wealth. "Lay not up for yourselves treasures upon earth" (vi. 19).
- (2) Their hindrance to spiritual life. *Parable of the sower.* "The deceitfulness of riches, choke the word, and he becometh unfruitful" (xiii. 22).
- (3) Danger of trusting in Riches. *Rich young ruler.* "A rich man shall hardly enter into the kingdom of heaven" (xix. 23).

REJECTION OF THE JEWS.

- (1) After the Miracle of Healing the Centurion's Servant. "The children of the kingdom shall be cast out into outer darkness" (viii. 12).
- (2) The Parable of the Wicked Husbandmen. The lord of the vineyard "will miserably destroy those wicked men, and will let out his vineyard unto other husbandmen" (xxi. 41).
- "The kingdom of God shall be taken from you, and given unto a nation bringing forth the fruits thereof" (xxi. 43).

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- (3) **The Parable of the Marriage of the King's Son.** The king "sent forth his armies, and destroyed those murderers, and burnt up their city" (xxii. 7).

PERSECUTION OF HIS FOLLOWERS.

- (1) **In the Commission to the Twelve.**
 - (a) "They will deliver you up to the councils, and they will scourge you in their synagogues; and ye shall be brought before governors and kings for my sake" (x. 17-18).
 - (b) "When they persecute you in this city, flee ye into another" (x. 23).
- (2) **To James and John our Lord said,** "Ye shall drink indeed of my cup, and be baptized with the baptism that I am baptized with" (xx. 23).
- (3) **In the Discourse on the Last Things.** "Then shall they deliver you up to be afflicted, and shall kill you; and ye shall be hated of all nations for my name's sake" (xxiv. 9).

REWARDS OF HIS FOLLOWERS.

- (1) "He that loseth his life for my sake shall find it" (x. 39).
- (2) "The Son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works" (xvi. 27).
- (3) **In answer to St. Peter's question.** "Behold, we have forsaken all, and followed thee; what shall we have therefore?" The reply is "Everyone that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive an hundredfold, and shall inherit everlasting life" (xix. 29).
- (4) **In the Discourse on the Last Things.** "He that shall endure unto the end, the same shall be saved" (xxiv. 13).
- (5) **Parable of the Talents.** "Well done, thou good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things; enter thou into the joy of thy Lord" (xxv. 21).
- (6) **The Last Judgment.** Simile of Sheep and Goats. "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world" (xxv. 34).

SELF DENIAL.

- (1) **Instances of Abandonment of Wealth and Occupation.**
 - (a) **Four disciples, Peter, Andrew, James and John** left their nets and followed Him (iv. 20-22).
 - (b) **Matthew (Levi) the publican** rose up from the receipt of custom and followed Him (ix. 9).
 - (c) **To the rich young Ruler** our Lord said, "*Sell that thou hast, and give to the poor, and thou shalt have treasure in heaven, and come and follow me*" (xix. 21).
- (2) **Our Lord's Own Teaching.**
 - (a) **Everything must be forsaken.**
 - (b) **Home ties must be severed.**
 - (1) "*Follow me; and let the dead bury their dead*" (viii. 22).

- (2) "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" (x. 37).
- (c) **Self must be surrendered.**
- (1) "And he that taketh not his cross, and followeth after me, is not worthy of me" (x. 38).
- (2) "If any man will come after me, let him deny himself, and take up his cross, and follow me" (xvi. 24).
- (3) "Whosoever will lose his life for my sake shall find it" (xvi. 25).
- (d) **Comfort and Luxury must be abandoned.**
- (1) "Take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? . . . But seek ye first the Kingdom of God, and his righteousness" (vi. 31-33).
- (e) **Ambitious Hopes of Greatness must be given up.**
- (1) "Whosoever therefore shall humble himself as this little child, the same is greatest in the Kingdom of heaven" (xviii. 4).
- (2) "Whosoever will be great among you, let him be your minister" (xx. 26).
- (3) "Whosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted" (xxiii. 12).

GOD'S PROVIDENCE.

- (1) **Not to be over anxious about the future.** "Take no thought (R.V. be not anxious) for your life, what ye shall eat or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment?" (vi. 25).
- i.e.* God gives the "life" and the "body," and will also provide "food for the life," and "raiment" for the body.
- (2) **By the example of the Fowls of the air.** "They sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them" (vi. 26).
- (3) **By the example of the Lilies.** "They toil not, neither do they spin: and yet I say unto you; That even Solomon in all his glory was not arrayed like one of these" (vi. 29).
- (4) **By the example of the Sparrows.** "Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father. But the very hairs of your head are all numbered. Fear ye not therefore, ye are of more value than many sparrows" (x. 29-31).

WATCHFULNESS.

- (1) **In the Discourse on the Last Things.** "Watch therefore; for ye know not what hour your Lord doth come" (xxiv. 42).
- (2) **The Lord cometh as a Thief in the Night.** "Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh" (xxiv. 44).
- (3) **The Faithful Steward, and the evil servant.** "The lord of that servant shall come in a day when he looketh not for him" (xxiv. 50).
- (4) **The Parable of the Ten Virgins.** "Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh" (xxv. 13).
- (5) **In the Agony in the Garden of Gethsemane.** "Watch and pray, that ye enter not into temptation" (xxvi. 41).

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Mention of Angels in St. Matthew.

1. **To Joseph.** "*The angel of the Lord appeared to him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife*" (i. 20).
2. **To Joseph warning him to flee to Egypt.** "*The Angel of the Lord appeareth to Joseph in a dream, saying, Arise, and take the young child and his mother, and flee into Egypt*" (ii. 13).
3. **To Joseph in Egypt,** bidding him return on the death of Herod (ii. 19).
4. **At the Temptation.** "*Then the devil leaveth him, and, behold, angels came and ministered unto him*" (iv. 11).
5. **The Parable of the Tares.** In the interpretation of the parable, "*the reapers are the angels*" (xiii. 39).
6. "*The Son of man shall come in the glory of his Father, with his angels*" (xvi. 27).
7. **In our Lord's controversy with the Sadducees about the resurrection.** "*In the resurrection they neither marry, nor are given in marriage, but are as the angels of God in heaven*" (xxii. 30).
8. **They are the reapers in the great spiritual harvest at the end of the world.** "*And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other*" (xxiv. 31).
9. **The Angels do not know the time of the Second Advent of our Lord.** "*But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only*" (xxiv. 36).
10. **At the Resurrection.** When Mary Magdalene and the other Mary came to the sepulchre, "*there was a great earthquake; for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it*" (xxviii. 2). The angel announced that Jesus was risen, and bade them go and "tell his disciples that he is risen from the dead; and, behold, he goeth before you into Galilee; there shall ye see him" (xxviii. 7).

USE OF THE OLD TESTAMENT BY ST. MATTHEW.

I. Prophecy. The object of St. Matthew is to present Jesus as the promised King of the Jews. Accordingly the Evangelist endeavours to show that prophecy was fulfilled in Him. To clearly understand how St. Matthew makes use of Old Testament Prophecy, we must remember that as regards any particular prophecy, the Jewish reader would not ask, "What did the prophet mean?" but "What did the prophecy mean?" And we may note—

- (1) That the Jews considered that any sayings of a prophet, with reference to his own time, had also a further reference to their spiritual history.
- (2) That any words spoken of Israel, were considered to have a further mystical reference to Christ.

(3) St Matthew's Gospel is the Jewish view of the Jewish Messiah, and his readers would easily follow him in his arguments, and admit the principles adopted in the method of quoting.

We get four excellent examples of this mode of treating prophetic utterances in the first two chapters of the Gospel.

Isaiah vii. 14.

(1) "*Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us*" (i. 23).

The historical occasion of the utterance was a crisis in the history of the Kingdom of Judah. King Ahaz was threatened by the invasion of Rezin, king of Syria, and Pekah, king of Israel. Isaiah reassures Ahaz, and gives him a sign of deliverance, as follows—

A princess, of the royal house, now unmarried shall bear a son, who shall be called Emmanuel, and before he arrives at years of discretion, the deliverance shall be effected. Adopting the Jewish principle of interpreting prophecy, the passage is applicable to the Messiah. We may note that the deliverance is to be spiritual—a saving of people from their sins. Thus St. Matthew at once opens out a new aspect of the Mission of the Messiah and his Kingdom—viz. a spiritual, not an earthly Kingdom—a deliverance not from foreign oppression, but from sin.

Micah v. 2.

"*And thou Bethlehem, in the land of Juda, art not the least among the princes of Juda: for out of thee shall come a Governor, that shall rule my people Israel*" (ii. 6).

Quoted by the chief priests in answer to the question of Herod the Great, as to the prophesied birth place of the King of the Jews, i.e. the Messiah.

Hosea xi. 1.

"*Out of Egypt have I called my son*" (ii. 15).

A reference to the deliverance of the Israelites from their bondage in Egypt.

Following the principle, that reference to Israel had a secondary spiritual application to the Messiah. St. Matthew points out that this prophecy was fulfilled by Jesus when he was taken into Egypt to escape the cruelty of Herod. The parallel is as follows:—

Israel went to Egypt to avoid destruction by famine—returned at the bidding of Jehovah.

By the aid of Jehovah, Messiah—the spiritual Israel, took refuge in Egypt to avoid death at the hands of Herod the Great—returned at the command of God, conveyed to Joseph in a dream.

Jeremiah xxxi. 15.

"*In Rama was there a voice heard, lamentation, and weeping and great mourning, Rachel weeping for her children, and would not be comforted, because they are not*" (ii. 18).

Quoted at the Massacre of the Innocents. The captive Jews were at Ramah, having been conveyed there by Nebuzar-adan, the captain of Nebuchadnezzar's guard. Rachel, who was buried at Bethlehem, is taken by the prophet as a type of a mother in Israel, and was weeping over her captive children.

The Evangelist represents Rachel as again breaking out into grief at the slaughter of the infants at Bethlehem.

No distinct prophecy.

"*He shall be called a Nazarene*" (ii. 23).

Referred to by the Evangelist as fulfilled by the parents of our Lord, taking up their residence at Nazareth.

As Nazareth is from *Netser* = a Branch, St. Matthew claims that many prophecies alluding to the Branch of David are fulfilled in Jesus of Nazareth (see notes p. 6).

Isaiah xl. 3.

"*The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight*" (iii. 3).

Quoted as being fulfilled by John the Baptist as the Herald and Forerunner of the Messiah.

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Deuteronomy viii. 3.

"*Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God*" (iv. 4).

Our Lord's reply to the first temptation by Satan.

Psalms xci. 11-12.

"*He shall give his angels charge concerning thee; and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone*" (iv. 6).

Quoted by Satan in the second temptation.

Deuteronomy vi. 16.

"*Thou shalt not tempt the Lord thy God*" (iv. 7).

Quoted by Jesus in reply to the second temptation by Satan.

The reference is to the murmurings of the children of Israel at Massah or Meribah (Ex. xvii. 7).

Deuteronomy vi. 13.

"*Thou shalt worship the Lord thy God, and him only shalt thou serve*" (iv. 10).

Our Lord's reply to the third temptation by Satan.

Isaiah lx. 1-2.

"*The land of Zabulon, and the land of Nephthalim, by the way of the sea, beyond Jordan, Galilee of the Gentiles; the people which sat in darkness saw great light; and to them which sat in the region and shadow of death light is sprung up*" (iv. 15-16).

The passage primarily referred to the deliverance of Galilee after the invasion of the Assyrians in the time of Ahaz.

Following the Jewish method of interpretation St. Matthew applies the passage to the deliverance of the Gentiles from the bondage of sin by the advent of the Messiah.

Exodus xx. 13.

"*Thou shalt not kill*" (v. 21).

Exodus xx. 14.

"*Thou shalt not commit adultery*" (v. 27).

Deuteronomy xxiv. 1.

"*Whosoever shall put away his wife, let him give her a writing of divorcement*" (v. 31).

Numbers xxx. 2.

"*Thou shalt not forswear thyself but shall perform unto the Lord thine oaths*" (v. 33).

Commandments in the Decalogue commented upon and expanded by our Lord in the Sermon on the Mount.

Exodus xxi. 24.

"*An eye for an eye, and a tooth for a tooth*" (v. 38).

Leviticus xix. 18.

"*Thou shalt love thy neighbour*" (v. 43).

Injunctions of the Mosaic code commented upon in the Sermon on the Mount.

Isaiah liii. 4.

"Himself took our infirmities, and bare our sicknesses" (viii. 17).

Quoted as a proof that our Lord fulfilled prophecy when He healed the sick and cast out devils.

Malachi iii. 1.

"Behold, I send my messenger before thy face, which shall prepare thy way before thee" (xi. 10).

Quoted as being fulfilled by John the Baptist as the Herald and Forerunner of the Messiah.

Hosea vi. 6.

"I will have mercy, and not sacrifice" (ix. 13; xii. 7).

Quoted (1) In rebuke to the Pharisees when they murmured at our Lord for eating with publicans and sinners (ix. 13).

(2) Also in rebuke to the Pharisees when they found fault with the disciples for plucking the ears of corn on the Sabbath" (xii. 7).

Isaiah xlii. 1-3.

"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 shew judgment to the Gentiles. He shall not strive, nor cry; neither shall any man hear his voice in the streets. A bruised reed shall he not break, and smoking flax shall he not quench, till he send forth judgment unto victory. And in his name shall the Gentiles trust" (xii. 18-21).

A Messianic prophecy, foretelling the character and mission of the Christ.

(1) Not making loud proclamation like earthly princes.

(2) Showing gentleness and kindness—not trampling down but assisting those broken by the weight of sorrow, care or sin—not quenching the sparks of faith but making the most of every spark of good in a man.

(3) His mission to the Gentiles.

(4) The final triumph of the truth.

Isaiah vi. 9-10.

"By hearing ye shall hear, and shall not understand; and seeing ye shall see, and shall not perceive: for this people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed; lest at any time they should see with their eyes, and hear with their ears, and should understand with their heart, and should be converted, and I should heal them" (xiii. 14-15).

Quoted as the reason why Jesus spoke to the people in parables.

Psalm lxxviii. 2.

"I will open my mouth in parables; I will utter things which have been kept secret from the foundation of the world" (xiii. 35).

Quoted as a reason why Jesus spoke to the people in parables.

An illustration of St. Matthew's method of dealing with the prophetic language of the Old Testament. The Psalm is not Messianic, but a review of the history of God's dealings with the Israelites from the Exodus to the reign of David. St. Matthew finding the word "parable" at the opening of the Psalm immediately appropriates it to the occasion.

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Exodus xx. 12.

"Honour thy father and mother" (xv. 4).

Our Lord condemned the Pharisaical observance of tradition, and quotes the fifth commandment as one which the Jews set aside through their tradition.

Isaiah xxix. 13.

"*This people draweth nigh unto me with their mouth, and honoureth me with their lips; but their heart is far from me. But in vain do they worship me, teaching for doctrines the commandments of men*" (xv. 8-9).

Quoted by our Lord as descriptive of the hypocrisy of the Scribes and Pharisees.

Genesis ii. 24.

"*For this cause shall a man leave father and mother, and shall cleave to his wife: and they twain shall be one flesh*" (xix. 5).

Quoted in reply to the question of the Pharisees on divorce, and in support of the sanctity of marriage.

Exodus xx. 12-16.

"*Thou shalt do no murder, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness, Honour thy father and thy mother; and Thou shalt love thy neighbour as thyself*" (xix. 18-19).

In answer to the Rich Young Ruler. The commandments quoted are all from the second table, but are not quoted in exact order or with verbal accuracy.

Zechariah ix. 9.

"*Tell ye the daughter of Zion, Behold, thy King cometh unto thee, meek, and sitting upon an ass, and a colt the foal of an ass*" (xxi. 5).

Quoted as being fulfilled in our Lord's Triumphal Entry into Jerusalem.

The prophet is foretelling the triumph of Israel and the downfall of neighbouring nations.

Yet in this triumph the distinctive nature of our Lord's coming as "the Prince of Peace" is clearly pointed out.

Psalms cxviii. 26.

"*Hosanna to the son of David: Blessed is he that cometh in the name of the Lord*" (xxi. 9).

The shout of the multitude at the Triumphal Entry. These verses, it is said, were sung at the Feast of Tabernacles to welcome pilgrims coming up to the Feast. If so, they would be suggested by the palm branches strewn in the way.

Isaiah lvi. 7.

"*My house shall be called the house of prayer*" (xxi. 13).

Quoted by our Lord when cleansing the Temple from the buyers and sellers, etc.

The appropriateness of the quotation becomes apparent when it is remembered that the traffic was held in the court of the Gentiles.

Our Lord continues, "*but ye have made it a den of thieves.*" This is a reference to Jeremiah vii. 11. "*Is this house, which is called by my name, become a den of robbers in your eyes?*"

Psalm viii. 2.

"Out of the mouth of babes and sucklings thou hast perfected praise" (xxi. 16).

Quoted by our Lord in reply to the chief priests and scribes when they were displeased at the children crying in the Temple, *"Hosanna to the Son of David."*

Psalm cxviii. 22-23.

"The stone which the builders rejected, the same is become the head of the corner: this is the Lord's doing, and it is marvellous in our eyes" (xxi. 42).

Quoted by our Lord after the Parable of the Wicked Husbandmen, pointing out to the Rulers of the Jews that their rejection of Him had been clearly predicted by Isaiah. The builders = the Rulers of the Jews; the stone = Jesus. As the builders rejected a stone which afterwards became a chief corner stone, so the leaders of the Jewish nation rejected Jesus who became the "chief corner stone" of the Church. Ye *"are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone"* (Eph. ii. 20).

Exodus iii. 6.

"I am the God of Abraham, and the God of Isaac, and the God of Jacob" (xxii. 32).

The address of Jehovah to Moses from the burning bush, and quoted by our Lord to prove the doctrine of the Resurrection, in answer to the Sadducees when they put to Him the case of the woman with seven husbands.

Deuteronomy vi. 5.

"Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind" (xxii. 37).

Leviticus xix. 18.

"Thou shalt love thy neighbour as thyself" (xxii. 39).

Quoted by our Lord in answer to the question of the scribe, *"Which is the great commandment in the law?"* (xxii. 36).

Psalm cx. 1.

"The Lord said unto my Lord, Sit thou on my right hand, till I make thine enemies thy footstool" (xxii. 44).

Quoted by our Lord when He put the counter question in the Temple, *"What think ye of Christ, whose son is he?"* (xxii. 42).

Zechariah xiii. 7.

"I will smite the shepherd, and the sheep of the flock shall be scattered abroad" (xxvi. 31).

At the Last Supper, quoted as a prediction of the flight of the Apostles on the arrest of their Master.

Zechariah xi. 12-13.

"And they took the thirty pieces of silver, the price of him that was valued, whom they of the children of Israel did value; And gave them for the potter's field, as the Lord appointed me" (xxvii. 9-10).

Zechariah represents himself under the image of a shepherd, and asking for the wages due to him. The wages paid are thirty

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pieces of silver, and Jehovah says to him, "*Cast it unto the potter . a goodly price that I was prized at of them.*" "*And I took the thirty pieces of silver, and cast them to the potter in the house of the Lord.*"

St. Matthew gives the prophecy as having been spoken by Jeremiah. "*Then was fulfilled that which was spoken by Jeremy the prophet.*" The discrepancy may be explained

- (a) It may have been an error in transcription ; or
- (b) The writer, quoting from memory, may have confused Jeremiah (who had spoken of the potter and his work—xviii. and xix.) with Zechariah, or
- (c) Jeremiah, as standing first in the Jewish order of the prophets, was taken as representing the whole of the prophets, as David was of the whole Book of Psalms.

Psalm xxii. 18.

"*They parted my garments among them, and upon my vesture did they cast lots*" (xxvii. 35).

At the Crucifixion when the soldiers shared the garments of the crucified as their perquisites.

Psalm xxii. 1.

"*Eli, Eli, lama sabachthani ? My God, my God, why hast thou forsaken me ?*" (xxvii. 46).

The only one of the "seven words" from the Cross which is recorded by St. Matthew.

Psalm xxii. 8.

"*He trusted in God ; let him deliver him now if he will have him*" (xxvii. 43).

At the Crucifixion. Quoted by the chief priests, who unwittingly apply the words of a Messianic psalm to the true Messiah.

II. INCIDENTS FROM THE OLD TESTAMENT.

1. Abel. "*That upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias son of Barachias*" (xxiii. 35).

The reference is to the murder of Abel by Cain (Gen. iv. 1-15).

2. Abraham is mentioned three times.

(a) In the genealogy as showing our Lord's descent from Abraham (i. 1-2).

(b) When John the Baptist reproved the Pharisees and Sadducees, who came to his baptism. "*Think not to say within yourselves, We have Abraham to our father*" (iii. 9).

An allusion to the belief of the Jews who had so high an opinion of the privilege connected with their descent from Abraham that they imagined that no descendant of Abraham could be lost.

(c) Our Lord's reply to the Sadducees with respect to the Resurrection, "*I am the God of Abraham, and the God of Isaac, and the God of Jacob*" (xxii. 32).

To prove the doctrine of the Resurrection. God is the God of the living only. But these words were spoken to Moses at the burning bush after Abraham, Isaac, and Jacob were dead. Therefore, though the bodies of these patriarchs had been

buried after their death, their souls were immortal and were awaiting the Resurrection.

3. **Daniel.** Our Lord refers to the prophecy of Daniel when He is predicting the destruction of Jerusalem. "*When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place*" (xxiv. 15).

The passage in Daniel is as follows: "*In the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make it desolate*" (Dan. ix. 27).

The reference seems to be to the attempt of Antiochus Epiphanes to stop the "daily sacrifice" and to institute idolatrous worship in its place. (Glossary.)

4. **David** is mentioned.

(a) In the genealogy showing our Lord's royal descent from David (i. 1-6).

(b) Eating the Shewbread. "*Have ye not read what David did, when he was an hungred, and they that were with him; How he entered into the house of God, and did eat the shewbread, which was not lawful for him to eat, neither for them which were with him, but only for the priests*" (xii. 3-4).

The house of God = the *tabernacle* which was then at Nob.

The High Priest at the time was *Ahimelech*, the father of Abiathar.

The circumstances are recorded in 1 Sam. xxi. 1-6. David was fleeing from Saul, and came to Nob to Ahimelech the priest. He asked for food, and none other being at hand, the priest gave him and his followers the shewbread. Ahimelech also gave David the sword of Goliath. Doeg the Edomite betrayed the act to Saul, who put Ahimelech and all the priests at Nob to death, save Abiathar, who escaped and fled to David.

Our Lord refers to the circumstance to show that the Pharisees were wrong in their strict observance of the Sabbath, for David, the national hero, with the approval and sanction of the High Priest, violated law under the plea of necessity by eating the shewbread.

Isaac [see Abraham (e)].

Jacob [see Abraham (c)].

Moses. At the Transfiguration Moses appeared as the representative of the Law, "*There appeared unto them Moses and Elias, talking with them*" (xvii. 3).

The Law of Moses is referred to three times.

(a) **The Leper.** "*Offer the gift that Moses commanded, for a testimony unto them*" (viii. 4).

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

(b) **Bill of Divorcement.** The Pharisees asked, "*Why did Moses then command to give a writing of divorcement, and to put her away?*" (xix. 7).

"*Let him write her a bill of divorcement, and give it in her hand,*

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and send her out of his house. And when she is departed out of his house, she may go and be another man's wife" (Deut. xxiv. 1-2) (see note p. 79).

- (c) **The Law of Levirate Marriage.** The question of the Sadducees to our Lord, "*Master, Moses said, If a man die having no children, his brother shall marry his wife, and raise up seed to his brother*" (xxii. 24) (see note p. 98).

Noe i.e. Noah. "*As the days of Noe were, so shall the coming of the Son of man be. For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark. And knew not until the flood came, and took them all away; so shall also the coming of the Son of Man be*" (xxiv. 37-39).

Referred to by our Lord to show that the Last Day will come as a surprise upon men engaged in their pleasures or their business as in the days of the Flood.

Solomon. There are two references to Solomon.

- (a) "*Consider the lilies of the field, how they grow; they toil not, neither do they spin: And yet I say unto you, That even Solomon in all his glory was not arrayed like one of these*" (vi. 28-29).

A reference to the wealth and magnificence of Solomon, whose reign was in these respects unexampled in Jewish history.

Quoted as a warning to His disciples not to take "*anxious thoughts*" for raiment.

- (b) **The Queen of the South, i.e. the Queen of Sheba.**

"*The queen of the earth shall rise up in the judgment with this generation, and shall condemn it: for she came from the uttermost parts of the earth to hear the wisdom of Solomon; and behold, a greater than Solomon is here*" (xii. 42).

The allusion is to the visit of the Queen of Sheba, who, when she "*heard of the fame of Solomon, concerning the name of the Lord, came to prove him with hard questions,*" and who, at the conclusion of her visit said, "*It was a true report that I heard,*" "*Behold, the half was not told me*" (1 Kings x. 6).

She presents an example (a) of enquiry (b) of conviction on enquiry; contrasting with the unreasoning stubborn attitude of unbelief, adopted by the Jews towards Jesus.

Jonah. The only sign that our Lord would give to the Jews.

"*There shall no sign be given to it, but the sign of the prophet Jonas; For as Jonas was three days and three nights in the whale's belly; so shall the Son of Man be three days and three nights in the heart of the earth*" (xii. 39-40).

"*The men of Nineveh shall rise in judgment with this generation, and shall condemn it; because they repented at the preaching of Jonas; and, behold, a greater than Jonas is here*" (xii. 41).

"*There shall no sign be given unto it, but the sign of the prophet Jonas*" (xvi. 4).

The allusions are to (1) the preaching of Jonas, (2) the repentance of the Ninevehites, (3) to the fact of Jonah having been three days and three nights in the whale's belly.

Thus we have Jonah as a sign in three respects.

- (1) A preacher of righteousness.
- (2) A type of our Lord's death and resurrection.
- (3) A warning to the stubborn Jews. The people of Nineveh repented at the preaching of Jonas. The Jews rejected Jesus, who was "greater than Jonah."

Zacharias, son of Barachias (2 Chron. xxiv. 20) (see Abel). Quoted in our Lord's denunciation of the Scribes and Pharisees (xxiv. 35).

Lesson.—The two names are mentioned, Abel as the first righteous person murdered, and Zacharias as the last instance of a murdered prophet. The passage may be rendered "from the first murder to the last," thus including "all the righteous blood shed upon the earth" which our Lord declared would be required of that generation. (Note p. 104)

DEMONIACAL POSSESSION.

The word is different from devil:

Devil is from *diabolos* = the accuser. The Devil or central power of evil is never in Scripture called *daimon*, a demon.

Demon is from *daimon* = an evil spirit, demon. An inferior power of evil is never styled as *diabolos*.

WERE DEMONIAC PERSONS AFFLICTED BY MERE DISEASE OR WERE THEY UNDER THE INFLUENCE OF EVIL SPIRITS?

I.—The Jews assigned many diseases to the agency of evil spirits, for example—

The Dumb Man "a dumb man possessed with a devil. And when the devil was cast out, the dumb spake" (St. Matt. ix. 32-33).

The Blind and Dumb Man "one possessed with a devil, blind and dumb; and he healed him, insomuch that the blind and dumb both spake and saw" (St. Matt. xii. 22).

The Lunatic Boy, who had a dumb spirit (St. Mark ix. 17-27).

II.—But Demoniacs are frequently distinguished from persons afflicted with bodily disease, e.g.,

The many cures at Capernaum at the close of the Sabbath. "They brought unto him all that were diseased, and them that were possessed with devils" (St. Mark i. 32).

The cures after the call of the Apostles (as recorded by St. Luke) Multitudes came "to be healed of their diseases; and they that were vexed with unclean spirits; and they were healed" (St. Luke vi. 17-18).

III.—The same outward manifestations are sometimes referred to possession, sometimes merely to disease.

Compare—

<p>Matt. xii. 22. The healing of "one possessed with a devil, blind and dumb; and he healed him, insomuch that the blind and dumb both spake and saw."</p>	<p>St. Mark vii., 32. The cure of "one that was deaf, and had an impediment in his speech." Here the Evangelist is clearly describing one suffering only under natural defect.</p>
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IV.—Compare (1) the accusation of the people, "Thou hast a devil" (St. John vii. 20), with the accusation of the Pharisees, "This fellow doth not cast out devils, but by Beezebub the prince of the devils" (St. Matt. xii. 24).

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"The first was common coarse blasphemy, a stone thrown at random ; the latter which charged Jesus with being in willing and conscious alliance with the prince of evil, was on the very verge of being the sin against the Holy Ghost" (St. Matt. xii. 31). (TRENCH.)

V.—The demons are represented as speaking in their own persons. They speak with superhuman knowledge and acknowledge Jesus to be the Son of God.

The Demoniac in the Synagogue at Capernaum "*Let us alone ; . . . I know thee who thou art, the Holy one of God*" (St. Mark i. 24).

The Gadarene Demoniacs "*What have we to do with thee, Jesus, thou Son of God ?*" (St. Matt. viii. 29).

VI.—The conduct of our Lord.

1. He connects demoniacal possession with the power of the evil one.

(a) On the return of the Seventy, who joyfully report that "*even the devils are subject unto us through thy name,*" Jesus describes their success as having resulted in His seeing "*Satan as lightning fall from heaven*" (St. Luke x. 17-18).

(b) After the cure of the Lunatic Boy our Lord, in private conversation with His disciples, tells them that "*this kind (i.e. of demon) goeth not out but by prayer and fasting*" (St. Matt. xvii. 21).

This instance is notable as a conversation in private between our Lord and His disciples, and thus refutes the idea that Jesus accommodated His actions to the belief of the Jews.

2. In reply to the charge of casting out devils by Beelzebub Jesus uses as an argument the division of Satan against himself, a method of reply entirely irrelevant if those possessed were not really under the direct and personal power of evil.

VII.—The Demoniac of Gadara. The demoniac is under the power of an evil spirit. When the evil spirits leave the man he is found to be "*in his right mind.*" When the spirits enter into the herd of swine the herd rush madly down the slope into the sea.

This miracle alone is conclusive of the personality of the evil spirits.

VIII. The Teaching generally of Scripture which gathers up all the evil in the universe in one person, in the devil, who has a kingdom with his subordinate agents, "*the devil and his angels.*"

The sin of Judas is assigned to Satan.

"*The devil having now put it into the heart of Judas Iscariot, Simon's son, to betray him*" (St. John xiii. 2).

"*And after the sop Satan entered into him*" (St. John xiii. 27).

The sin of Ananias is traced to Satan.

"*Why hath Satan filled thine heart to lie unto the Holy Ghost ?*" (Acts v. 3). Satan is described as having desired to win Peter.

"*Simon, Simon, behold, Satan hath desired to have you, that he may sift you as wheat*" (St. Luke xxii. 31).

Hence we must conclude that there are evil spirits, subjects of the Evil One, who, in the days of our Lord Himself and His Apostles especially, were permitted to exercise a direct influence over the souls and bodies of certain men (B.D.)

TITLES OF OUR LORD AS RECORDED BY ST. MATTHEW.

1. **Emmanuel** = *God with us*; given by the angel to Joseph. "*And they shall call his name Emmanuel, which, being interpreted is, God with us*" (i. 23).
2. **Jesus**, given by His parents at His birth. "*And he called his name Jesus*" (i. 25).
3. **King of the Jews.**
 - (a) By the Magi, "*Where is he that is born King of the Jews?*" (ii. 2).
 - (b) By Pilate at the Trial, "*Art thou the King of the Jews?*" (xxvii. 11)
 - (c) The Accusation written over the Cross, "*This is Jesus the King of the Jews*" (xxvii. 37).
4. **A Governor**, by the chief priests and scribes quoting Micah v. 2. "*Out of thee shall come a Governor that shall rule my people Israel*" (ii. 6).
5. **The Christ.**
 - (a) By Herod the Great when he demanded of the chief priests and scribes, "*Where Christ should be born*" (ii. 4).
 - (b) By St. Peter in his great confession at Cæsarea Philippi. "*Thou art the Christ, the Son of the living God*" (xvi. 16).
 - (c) By our Lord Himself. When adjured by the High Priest to say whether He was "*the Christ, the Son of God,*" Jesus replied, "*Thou hast said*" (xxvi. 63).
 - (d) By Pilate who refers to our Lord as, "*Jesus which is called Christ*" (xxvii. 17, 22).
6. **The Lord.**
 - (a) By St. Matthew quoting Isaiah xl. 3. "*Prepare ye the way of the Lord*" (iii. 3).
 - (b) By the woman of Canaan. "*O Lord, thou Son of David*" (xv. 22).
 - (c) St. Peter at the Transfiguration. "*Lord, it is good for us to be here*" (xvii. 4).
 - (d) By the Two Blind Men at Jericho. "*Have mercy on us, O Lord, thou son of David*" (xx. 31).
 - (e) By the Disciples at the Last Supper. "*Lord, is it I?*" (xxvi. 22).
7. **Son of God.**
 - (a) By the Father, at His Baptism and at the Transfiguration. "*This is my beloved Son*" (iii. 17; xvii. 5).
 - (b) By Satan at the Temptation. "*If thou be the Son of God*" (iv. 3, 6).
 - (c) By the Gadarene Demoniacs. "*What have we to do with thee, Jesus, thou Son of God?*" (viii. 29).

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- (d) By the Disciples after the Stilling of the Storm. "*Of a truth thou art the Son of God*" (xiv. 33).
- (e) By the Centurion at the Crucifixion. "*Truly this was the Son of God*" (xxvii. 54).
8. Son of Man. A title applied to Himself by Jesus alone.
9. Son of David.
- (a) By the woman of Canaan. "*O Lord, thou Son of David*" (xv. 22).
- (b) By the Two Blind Men at Jericho. "*Have mercy on us, O Lord, thou Son of David*" (xx. 31).
- (c) By the Multitude at the Triumphal Entry. "*Hosanna, to the Son of David*" (xxi. 9).
- (d) By the Pharisees, in answer to the question, "*What think ye of Christ? whose son is he? They say unto him, The Son of David*" (xxii. 42).
10. The Bridegroom.
By our Lord, at the feast in Matthew's house, "*The days will come when the bridegroom shall be taken from them*" (ix. 15).
11. The Carpenter's Son.
By the people of Nazareth when He taught in their synagogue "*Whence hath this man this wisdom, and these mighty works? Is not this the carpenter's son?*" (xiii. 54-55).
12. Jesus the Prophet of Nazareth.
By the multitude at the Triumphal Entry, "*And the multitude said, This is Jesus, the prophet of Nazareth of Galilee*" (xxi. 11).
13. Jesus of Nazareth.
By the maid in the porch of the High Priest's palace, when she accused Peter of being with Jesus, "*This fellow was also with Jesus of Nazareth*" (xxvi. 71).
14. The Head Corner Stone.
By our Lord Himself, in applying the Parable of the Wicked Husbandmen, "*The stone which the builders rejected, the same is become the head of the corner*" (xxi. 42).

TESTIMONY BORNE TO OUR LORD.

1. BY HIMSELF.

- (a) In the Discourse on the Last Things Jesus describes His second advent, "*They shall see the Son of Man coming in the clouds of heaven, with power and great glory*" (xxiv. 30).
- (b) Before the Sanhedrim, in answer to the question of the High Priest, "*Tell us whether thou be the Christ, the Son of God?*" Jesus said, "*Thou hast said: nevertheless I say unto you, Hereafter shall ye see the Son of Man sitting on the right hand of power, and coming in the clouds of heaven*" (xxvi. 64).

2. BY VOICES FROM HEAVEN.

- (a) **At His Baptism.** Lo, a voice from heaven, saying, "*This is my beloved Son, in whom I am well pleased*" (iii. 17).
 (b) **At His Transfiguration.** Behold a voice out of the cloud which said, "*This is my beloved Son, in whom I am well pleased; hear ye him*" (xvii. 5).

3. BY DISCIPLES.

At Cæsarea Philippi our Lord asked the question, "*But whom say ye that I am?*" And Simon Peter answered and said, "*Thou art the Christ, the Son of the living God*" (xvi. 16).

4. BY JOHN THE BAPTIST.

Who preached, saying, "*He that cometh after me is mightier than I, whose shoes I am not worthy to bear*" (iii. 11).

5. BY DEMONIACS.

The Gadarene Demoniacs, who cried out saying, "*What have we to do with thee, Jesus, thou Son of God?*" (viii. 29).

6. BY OTHERS.

- (a) **The Blind Men at Jericho,** who called out, "*Have mercy on us, O Lord, thou Son of David*" (xx. 30).
 (b) **The Crowd at the Triumphal Entry.** "*Hosanna to the Son of David: Blessed is he that cometh in the name of the Lord*" (xxi. 9).
 (c) **The Centurion at the Cross,** who exclaimed, "*Truly this was the Son of God*" (xxvii. 54).

THE MINISTRY OF OUR LORD.

Our Lord's Ministry may be divided into three great sections.

- (1) Early Ministry in Judæa, and in Galilee (recorded in St. John's Gospel i.-v.).
- (2) The Ministry in Galilee—(1) in Eastern Galilee, (2) in Northern Galilee.
- (3) The Ministry in Judæa and Peræa.

These divisions are exclusive of the Preparation, *i.e.* the Baptism and the Temptation, and the last week in Jerusalem.

St. Matthew does not give any record of the Early Ministry, but after recording the Preparation confines himself mainly to the Ministry in Galilee.

He gives a very full account of the second period, but records only a few incidents of the third.

Thus we may draw up the following general outline of St. Matthew's Gospel.

- (1) Our Lord's genealogy. Incidents connected with His birth (i.-ii).
- (2) Ministry of John the Baptist. Baptism and Temptation of Jesus (iii. 1—iv. 12).
- (3) Ministry (a) in Eastern Galilee (iv. 12—xv. 20).
(b) in Northern Galilee (xv. 21—xviii. 35).
- (4) Ministry in Peræa (xii. 22-45, xix. 1—xx. 16).
- (5) The Last Journey to Jerusalem and the Passion (xx. 17—xxvii.).
- (6) The Resurrection and the Ascension (xxviii.).

THE SIEGE OF JERUSALEM.

The horrors of this siege are unparalleled in history. The defence was heroic, but in this respect the defence of Jerusalem is not singular. The defenders whilst offering heroic resistance to the besiegers practised the most fiendish cruelties upon each other. There were three factions in the city, who in their hatred of each other, left off guarding the wall to kill each other within the city. They burned the stores of grain which would have sufficed to feed the population. Famine and pestilence raged within the city, which was densely crowded by the vast number of Jews who had come up to the Passover. "Every kind feeling, love, respect, natural affection, were extinct through the all-absorbing want. Wives would snatch the last morsel from husbands, children from parents, mothers from children, one mother actually killed, roasted and devoured her infant son." The stench was so great that it was necessary to throw 1,200,000 corpses over the wall, while 97,000 captives were taken during the war, and more than 1,100,000 perished in the siege" (MACLEAR). The Romans surrounded the city with a wall, and thus escape and succour were impossible. All prisoners taken during the siege were crucified in sight of the walls.

Frightful as the horrors of the siege were, they were mercifully shortened by many incidents.

- (1) Herod Agrippa, following the building propensities of the Herods, contemplated the strengthening and completing the fortifications of the city, but was forbidden to do so by the Emperor Claudius.
- (2) The factions within the city, in deadly hostility to each other, often neglected the defence of the walls in order to slay each other within the city.
- (3) The burning of the stores of provisions within the city, which had been carefully gathered together for a siege, and which were sufficient to support a siege of several years.
- (4) The factions in their bitter enmity slew the leaders who could have best taught them how to resist the attacks of the Romans.
- (5) The abandonment of the towers, which were almost impregnable.
- (6) The active measures taken by Titus to press the siege.

THE GOSPEL ACCORDING TO ST. MATTHEW.*

TEXT AND NOTES.

The Genealogy of our Lord.

1. The book of the 'generation of Jesus Christ, the son of David, the son of Abraham. 2 Abraham begat Isaac; and Isaac begat ²Jacob; and Jacob begat Judas and ³his brethren; 3 And Judas begat Phares and Zara of ⁴Thamar; and Phares begat Esrom; and Esrom begat Aram; 4 And Aram begat Aminadab; and Aminadab begat Naasson; and Naasson begat Salmon; 5 And Salmon begat Booz of Rachab; and Booz begat Obed of Ruth; and Obed begat Jesse; 6 And Jesse begat David ⁵the king; and David the king begat Solomon of her that had been the wife of Urias; 7 And Solomon begat Roboam; and Roboam begat Abia; and Abia begat Asa; 8 And Asa begat Josaphat; and Josaphat begat Joram; and Joram begat Ozias; 9 And Ozias begat Joatham; and Joatham begat ⁶Achaz; and Achaz begat Ezekias; 10 And Ezekias begat Manasses; and Manasses begat Amon; and Amon begat Josias; 11 And Josias begat Jechonias and his ⁷brethren, about the time they were carried away to Babylon: 12 And after they were brought to Babylon, Jechonias begat Salathiel; and Salathiel begat Zorobabel; 13 And Zorobabel begat Abiud; and Abiud begat Eliakim; and Eliakim begat

¹i.e. genealogy or pedigree.

This verse answers the question that would be put by a Jew. Jesus was the Son of David, and the descendant of Abraham.

²Ishmael and Esau are omitted as being

(1) Not in the line of succession,

(2) Outside the covenant with Abraham.

³The brethren of Judah are mentioned because their descendants were Israelites and had an interest in the Messiah.

⁴Four women are mentioned. Rahab and Ruth were foreigners.

Thamar, Rahab and Bathsheba are conspicuous in the Old Testament as sinners.

Rahab (Josh. ii.).

⁵A special notice of the kingship of David, inherited by Jesus.

Uriah, Rehoboam, Abijah, Jehoshaphat, Uziah.

Three names are omitted, viz., Ahaziah, Joash, Amaziah.

Reasons:

(1) To bring the period to the arbitrary standard of fourteen names.

(2) The kings mentioned belong to the period of the influence of Athaliah in the history of the Jewish monarchy.

⁶Ahaz, Hezekiah, Manasseh, Josiah, Jechoniah.

⁷Brethren probably meant to include Zedekiah, the last King of Judah—son of Josiah, and uncle to Jechoniah.

V. 7. Solomon begat Rehoboam. St. Luke diverges here and gives Nathan as the son of Solomon. The two genealogies meet again in the names of Salathiel and Zorobabel.

Azor; 14 And Azor begat Sadoc; and Sadoc begat Achim; and Achim begat Ehud; 15 And Eliud begat Eleazar; and Eleazar begat Matthan; and Matthan begat Jacob; 16 And Jacob begat Joseph the husband of Mary, of whom was born Jesus, who is called Christ. 17 So all the generations from Abraham to David are fourteen generations; and from David until the carrying away into Babylon are fourteen generations; and from the carrying away into Babylon unto Christ are fourteen generations.

V. 17. The genealogy is divided into three divisions, each containing fourteen names. This arbitrary method was not unusual with the Jews, and will explain the omission of names.

The divisions are—

- (1) Birth of Abraham (B.C. 1966) to birth of David (B.C. 1085).
- (2) Birth of David (B.C. 1085) to Babylonish captivity (B.C. 588).
- (3) Captivity (B.C. 588) to birth of Jesus (B.C. 4).

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

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1. Inserted at commencement of Gospel. [Because Jesus at His birth must fulfil the prophecies concerning the Messiah].
2. Descends from Abraham to Jesus. ("begat") [St. Matthew, writing for Jews, need go no further back than Abraham].
3. The Descent is David, Solomon, &c. [St. Matthew presents Jesus as the "King of the Jews," so gives the royal line of Kings].
4. Joseph is given as the son of Matthan, and the grandson of Jacob.

This difficulty admits of two explanations—

- (1) Joseph may have been the son of either Jacob or Heli and adopted by the other.
- (2) A Levirate marriage—*i.e.*, that one of the two died without issue, and that the other married the widow to raise up seed to his brother.

Both genealogies are genealogies of Joseph. St. Luke's cannot be the genealogy of Mary for (1) The Jews did not recognise the genealogies of women as giving a *legal right* to their sons.

- (2) From St. Luke (iii. 23), "*Being (as was supposed) the son of Joseph, which was the son of Heli, etc.*" we must conclude that St. Luke is giving the genealogy of Joseph.

We may take it that St. Matthew gives the royal descent, and that St. Luke gives the natural descent, which he may have learnt from his intimacy with the Ministering Women (St. Luke viii. 2).

Thus Queen Victoria (by line of kings) George I. George II. George III. William IV.
 " " (by natural descent) George I. George II. Frederick of Wales.
 George III. Edward Duke of Kent.

The Birth of Jesus Christ.

18 Now the birth of Jesus Christ was on this wise: When as his mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy Ghost. 19 Then

Jesus = Saviour. Hebrew, Joshua.

Christ = the anointed, *i.e.* the Messiah.

Jesus is our Lord's name.

Christ is His title, and should be "the Christ."

Joseph her husband, being a just man, and not willing to make her a publick example, was minded to put her away privily. 20 But while he thought on these things, behold, the angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost. 21 And she shall bring forth a son, and thou shalt call his name JESUS: ¹for he shall save his people from their sins. 22 Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying, 23 ²Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us. 24 Then Joseph being raised from sleep did as the angel of the Lord had bidden him, and took unto him his wife: 25 And knew her not till she had brought forth her firstborn son: and he called his name JESUS.

¹See Isaiah vii. 14. When Ahaz, king of Judah, was alarmed at the threatened invasion of his land by Pekah, king of Israel, and Rezin, king of Damascus, Isaiah gave him a sign of deliverance, though Ahaz refused to ask for one. The sign given was, that

- (1) A daughter of the royal house, as yet unmarried, should bear a son.
- (2) That His name should be called Immanuel.

(3) And that before He came to years of discretion the deliverance should be effected.

For the Jewish method of interpreting prophecy, see Intro., p. ix.

Dreams in this Gospel are:

- (1) The angel to Joseph telling him to marry Mary (i. 20).
- (2) To the Magi warning them to depart home by another way (ii. 12).
- (3) The angel to Joseph warning him to flee to Egypt (ii. 13).
- (4) The angel to Joseph in Egypt, telling him of the death of Herod the Great (ii. 19, 20)
- (5) To Joseph telling him to leave Judæa and go to Galilee (ii. 22).

Visit of the Magi.

2. Now when Jesus was born in Bethlehem of Judæa in the days of Herod the king, behold, there came wise men from the east to Jerusalem, 2 Saying, Where is he that is born King of the Jews? or we have seen his

Espoused = betrothed (see Glossary). Betrothal occurred some time, generally one year, before the marriage. During this period the maiden remained with her own family, but was regarded as the wife of the man to whom she was betrothed.

Just = righteous, i.e. one who observed the law.

Joseph could either

- (1) "Make her a publick example," i.e. openly summon her before the law courts and publicly divorce her;

or

- (2) "Put her away privily," i.e. by a writ of divorce before witnesses without assigning a reason.

Joseph intended to adopt the latter course.

- ¹Giving a new character to the Messianic Kingdom. Not conquest but salvation. Not an earthly monarchy, but a spiritual kingdom. Deliverance for His people, not from the Romans or other enemies, but from their sins.

Bethlehem (Intro. p. xxxvii.) Of Judæa—to distinguish it from another Bethlehem, near the Sea of Galilee.

Joseph and Mary had journeyed from Nazareth to Bethlehem to be enrolled for the purpose of taxation by the decree of Augustus Cæsar (see St. Luke ii. 1-5).

star in the east, and are come to worship him. 3 When Herod the king had heard these things, he was ¹troubled, and all ²Jerusalem with him. 4 And when he had gathered ³all the chief priests and scribes of the people together, he ^ademand^d of them where ^bChrist should be born. 5 And they said unto him, In Bethlehem of Judæa: for thus it is written by the prophet, 6 ⁴And thou Bethlehem, in the land of Juda, art not the least among the princes of Juda: for out of thee shall come a Governor, ^cthat shall rule my people Israel. 7 Then Herod, when he had privily called the wise men, inquired of them ^ddiligently what time the star appeared. 8 And he sent them to Bethlehem, and said, Go and ^esearch diligently for the young child; and when ye have found him, bring me word again, that I may come and worship him also. 9 When they had heard the king, they departed; and, lo, the star, which they saw in the east, went before them, till it came and stood over where the young child was. 10 When they saw the star, they rejoiced with exceeding great joy. 11 And when they were come into the house, they saw the young child with Mary his mother, and fell down, and worshipped him: and when they had opened their treasures, they presented unto him gifts; gold, and frankincense, and myrrh. 12 And being warned of

a see R.V. comment p. 136. b see R.V. comment p. 136. c see R.V. comment p. 136. d see R.V. comment p. 136. e see R.V. comment p. 136.

Myrrh, of humanity, especially of our Lord's burial.

Frankincense, the fragrant gum obtained by incisions in the bark of a tree called *arbor thuris*; which grows in Arabia.

Myrrh, the gum from the bark of a small thorny tree, like an acacia, which grows in Arabia. Myrrh was used for embalming the dead. Joseph of Arimathea and Nicodemus "brought a mixture of myrrh and aloes" to embalm the body of Jesus (St. John xix. 39).

Herod the Great (Intro. p. xxii.)

He is distinguished from the other Herods by the title of King.

Wise men = Magi (see p. xv.).

Star (see note, p. xvii.).

They come to Jerusalem because it was here they could get accurate information as regards the King of the Jews.

¹**Herod**, lest he, a usurper, should be dispossessed by the rightful king.

²**Jerusalem**, as fearing an outburst of cruelty on the part of the King.

³Either (1) a meeting of the Sanhedrim,

or (2) an irregular meeting of the chief priests and learned men.

Chief priests (Glossary).

Scribes (Glossary).

Herod's precautions were to obtain information on the following

(1) The place of birth.

(2) The time of birth, as indicated by the appearance of the star (see verse 16).

(3) The actual residence of the child.

⁴**Micah v. 2.** "But thou, Beth-lehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me, that is to be ruler in Israel; whose goings forth have been from of old, from everlasting."

privily = private'y, secretly.

diligently = carefully, exactly.

Note the craft of Herod.

Under the pretence of homage he seeks to obtain information as to the exact locality of the residence of the parents and the child.

Treasures, i.e. the chests or caskets or treasure cases in which their treasures were placed.

Gold, symbolic of royalty.

Frankincense, of divinity.

God in a ⁵dream that they should not return to Herod, they ⁶departed into their own country another way.

⁶They probably made their return journey by the fords of the Jordan.

⁵The Chaldean astrologers were skilled in the interpretation of dreams.

Flight to Egypt. Massacre of the Innocents.

13 And when they were departed, behold, the angel of the Lord appeareth to Joseph in a dream, saying, Arise, and take the young child and his mother, and flee into Egypt, and be thou there until I bring thee word: for Herod will seek the young child to destroy him. 14 When he arose, he took the young child and his mother by night, and departed into Egypt. 15 And was there until the death of Herod: that it might be fulfilled which was spoken of the Lord ¹by the prophet, saying, ²Out of Egypt have I called my son. 16 Then Herod, when he saw that he was ³mocked of the wise men, was exceeding wroth, and sent forth, and ⁴slew all the ⁵children that were in Bethlehem, and in all the ⁶coasts thereof, from two years old and under, according to the time which he had ⁷diligently inquired of the wise men. 17 Then was fulfilled that which was spoken by ⁸Jeremy the prophet, saying, 18 In ⁹Rama was there a voice heard, lamentation, and weeping, and great mourning, ¹⁰Rachel weeping for her children, and would not be comforted, because they are not.

a see R.V. comments pp. 137, 151. b see R.V. comment p. 137. c see R.V. comment p. 136.

⁵The borders or neighbourhood.

⁶Jeremiah xxxi. 15. ⁷Intro. p. xli. ⁸Intro. p. xxxv.

Rachel was buried in "the way to Ephrath which is Beth-lehem" (Gen. xxxv. 19). The tomb was about a mile to the north of the town and familiar to the people of Bethlehem. The prophet refers to the Babylonish captivity and pictures Rachel (a type of Jewish mothers) weeping for her captive sons. It may be that many were put to death at Ramah by Nebuzaradan (Jer. xl. 1). St. Matthew quotes the event as typical of Christ (Intro. p. lxi.).

The flight must have taken place immediately after the visit of the Magi.

Egypt at this time was a Roman province. The nearness of Egypt made it the readiest place of refuge for refugees from Palestine.

Jeroboam fled there from Solomon (1 Kings xi. 40).

Johanan, son of Kareah, fled thither to escape the power of Nebuchadnezzar. They took the prophet Jeremiah with them (Jer. xliii. 7).

Then many Jews settled there, and the numbers would probably be increased by many who would desire to be free from the cruelties of Herod the Great.

¹By = through.

²Hosea xi. 1, "When Israel was a child, then I loved him, and called my son out of Egypt." The prophet refers to the deliverance of the Israelites under Moses from the Egyptian bondage. St. Matthew represents the passage as having a mystical reference to the Messiah (Intro. p. lxi.).

³Mocked, i.e. they had not returned through Jerusalem as the king expected.

⁴The male children.

Josephus does not record the incident. His silence may readily be explained, for

(1) The number of children of the aged named would not be many.

(2) The massacre was secret.

(3) The incident would hardly be noticeable in a reign stained by many infamous atrocities.

Return from Egypt. Residence at Nazareth.

19 But when Herod was dead, behold, an angel of the Lord appeareth in a dream to Joseph in Egypt, 20 Saying, Arise, and take the young child and his mother, and go into the land of Israel: for they are dead which sought the young child's life. 21 And he arose, and took the young child and his mother and came into the land of Israel. 22 But when he heard that ¹Archelaus ²*did reign* in Judæa in the ³room of his father Herod, he was afraid to go thither: notwithstanding, being warned of God in a dream, he turned aside into the parts of Galilee: 23 And he came and dwelt in a city called ⁴Nazareth: that it might be fulfilled which was spoken by the prophets, ⁵He shall be called a Nazarene.

a see R.V. (tense is "imperfect").

¹ Archelaus (Intro. p. xxii.). He obtained Judæa and Samaria.

The cruelty with which he inaugurated his reign would be a sufficient reason why Joseph should hesitate to take up his residence at Bethlehem. It needed, however, Divine guidance to cause him to return to Nazareth, his former home.

² Nazareth (Intro. p. xl.).

³ i.e. in succession to his father, Herod the Great.

⁴ And so our Lord obtained a by-name, Jesus of Nazareth, or the Nazarene, which is still the common, almost universal, designation of Jesus among the Jews. "A ringleader of the sect of the Nazarenes" (Acts xxiv. 5).

⁵ A prophecy nowhere found *litteratim* in the Old Testament.

Nazareth is derived from *Netzer* = a Branch. References to the Messiah as the Branch are—

- (1) "There shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots" (Isaiah xi. 1).
- (2) "I will raise unto David a righteous Branch" (Jer. xxiii. 5).
- (3) "The Branch of righteousness" (Jer. xxxiii. 15).
- (4) "I will bring forth my servant the Branch" (Zech. iii. 8).
- (5) "Whose name is The Branch" (Zech. vi. 12).

(For method of interpreting prophecy, see Intro. p. lx.)

The name cannot be Nazarite, for Jesus was not a Nazarite, but is contrasted with John the Baptist, who was one.

The Jews expected the Messiah to be from Bethlehem. Hence they curtly dismissed the claims of Jesus to Messiahship by styling him "of Nazareth" or "the Nazarene." "Can there any good thing come out of Nazareth?" (St. John i. 46). "For out of Galilee ariseth no prophet" (St. John vii. 52). They confounded the place of our Lord's bringing up with the place of His birth.

St. Matthew points out that this title, given in scorn and contempt for the lowly despised city of Nazareth, was in reality an honourable appellation, being a fulfilment of many prophecies.

V. 20. Herod died in the year 750 A.U.C.

In the present reckoning of years A.D., we follow the computation of a Romish monk of the sixth century. According to his calculation 754 A.U.C. corresponds to A.D. 1. But as Jesus was born (probably a few weeks only) before Herod's death, the birth of Jesus must be assigned to the year 750 A.U.C., or 4 B.C. But no certain date can be assigned. Nor is there any warranty for the adoption of the 25th December as Christmas day. The custom dates from the fourth century.

SEQUENCE OF EVENTS IN THE EARLY LIFE OF OUR LORD AS RECORDED
BY ST. LUKE AND ST. MATTHEW.

ST. MATTHEW.

The doubts of Joseph; his dream; the appearance of the angel bidding him marry Mary (i. 18-25).

The Visit of the Magi (ii. 1-13).
The Second Dream of Joseph. Flight into Egypt (ii. 13-15).
The Massacre of the Innocents (ii. 16-18).
The Third Dream of Joseph. The Return to the Holy Land (ii. 20-22).
The Fourth Dream of Joseph (ii. 22).
The Return to Nazareth (ii. 23).

Note—All the events in the left hand column except the last are peculiar to St. Matthew. The additions from St. Luke are in three separate portions.
(1) Previous to the mention of the betrothal of Mary to Joseph.
(2) Between this event and the visit of the Magi.
(3) The incidents connected with the visit to the Temple when Jesus was twelve years of age.

The Preaching and Baptism of John the Baptist.

3. In those days came John the Baptist, preaching in the ¹wilderness of Judæa, 2 And saying, Repent ye: for the kingdom of heaven is at hand. 3 For this is he that was spoken of by the prophet ^aIsaias, saying, ²The voice of ³one crying in the wilderness, ^bPre-

^a Isaias, ^b see R.V.

A period of about thirty years has elapsed (see St. Luke iii. 23). St. Luke gives the time definitely (iii. 1). Intro. p. xxxi.

Kingdom of heaven, a phrase peculiar to St. Matthew. It occurs thirty-three times in the Gospel. Occasionally "Kingdom of God" occurs (see Intro. p. liii.).

¹ A rocky, treeless waste, stretching along the western side of the Jordan. The Baptist probably first addressed the caravans of pilgrims proceeding to Jerusalem, and crossing the Jordan at the fords. ² Isaiah xl. 3.

³ As a pioneer sent before a king to make a road, filling up valleys, levelling hills, making winding and rough paths straight and smooth.

^a The primary reference of the passage is to the return of the Jews from Babylon after the captivity.

ST. LUKE.

Announcement of the Birth of John the Baptist (i. 5-23).
Annunciation to the Virgin Mary (i. 26-38).
The Visit of Mary and Elizabeth and "The Magnificat" (i. 39-56).

The Birth, Circumcision, and Naming of John the Baptist, and "The Benedictus" (i. 57-79).
The journey of Mary and Joseph to Bethlehem to be enrolled (ii. 1-5).
The Birth of Jesus at Bethlehem. His lying in a manger (ii. 6-7).
The appearance of the Angels to the Shepherds, and the Visit of the Shepherds to Bethlehem (ii. 8-20).
The Circumcision and Naming of Jesus (ii. 21).
The Purification of the Virgin and the Presentation of Jesus in the Temple. The "Nunc Dimittis" and the prophecies of Simeon and Anna (ii. 22-39).

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

pare ye the way of the Lord, make his paths straight. 4 And the same John had his ⁴raiment of camel's hair, and a ⁵leathern girdle about his loins; and his meat was ⁶locusts and ⁷wild honey. 5 Then went out to him Jerusalem, and all Judæa, and all the region round about Jordan, 6 And were ⁸baptized of him in Jordan, confessing their sins. 7 But when he saw many of the ⁹Pharisees and Sadducees come to his baptism, he said unto them, ¹⁰O ¹⁰generation of *vipers*, who hath warned you to flee from the wrath to come? 8 Bring forth therefore fruits ¹¹meet for repentance: 9 ¹¹And think not to say within yourselves, We have Abraham to our father: for I say unto you, that God is able of ¹²these stones to raise up children unto Abraham. 10 And now also the ax is laid unto the root of the trees: therefore every ¹³tree which bringeth not forth good fruit is hewn down, and cast into the fire. 11 I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to ¹⁴bear: he shall ¹⁵baptize you with the Holy Ghost, and with fire: 12 Whose ¹⁶fan is in his hand, and he will ¹⁷thoroughly purge his ¹⁷floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire.

c see R.V. comment p. 137. d see R.V. e see R.V. note 17.

¹⁷Threshing floor. After threshing, the husbandman threw the mingled chaff and grain into the air; the grain fell down, and the chaff was blown to the side.

Threshing Floor. These were on flat, elevated open spots. Oxen were driven over the corn or flails were used. The straw and coarser portions were removed, and then the corn was thrown into the air by means of a large, flat, hollow wooden shovel. The grain being heavy, fell on the floor, whilst the wind blew the lighter chaff away. [Gideon threshed wheat by the winepress to hide it from the Midianites—here he was called by the angel to rescue the Israelites, Judges vi. 11]. The threshing-floor of Ornan or Araunah the Jebusite was bought by David to sacrifice upon in order to stay the plague of pestilence (2^d Sam. xxiv. 21).

⁴A kind of coarse sackcloth made out of the strongest hairs of the camels.

⁵A girdle of untanned leather, like those worn by the labourers of Palestine or the Bedouins of the present day.

⁶Locusts, still eaten by the poorer people of the district.

⁷Wild honey, deposited by bees in the crevices of the limestone rocks. So Jonathan ate of wild honey in the pursuit of the Philistines (1 Sam. xiv. 25), and honey was found in the lion's carcass killed by Samson (Judges xiv. 8).

⁸No new ceremony. The Jews baptised proselytes and also priests at their consecration. They would understand the meaning of baptism as a symbol of inward purification.

⁹Peculiar to St. Matthew.

¹⁰"Brood of vipers" is opposed to "children of Abraham."

¹¹Addressed to the Pharisees and Sadducees, i.e. do not persuade yourselves to say. The Jews believed that it was impossible for any son of Abraham to be lost.

¹²The rocky boulders of the hills, or the water-worn stones of the Jordan.

¹³Barren trees, bearing no fruit, and fit only for fire wood. Typical of the Jewish nation.

Easteras cut down all fruitless trees as cumbering the ground.

¹⁴This was the office of an inferior slave.

¹⁵Fulfilled on the day of Pentecost (Acts ii. 3).

¹⁶The instrument by which the husbandman threw the mingled chaff and grain into the air.

JOHN THE BAPTIST COMPARED WITH ELIJAH.

John the Baptist.

1. Home. The Wilderness, whence he suddenly appears.
2. Clothing. "Raiment of camel's hair, and a leathern girdle about his loins" (St. Matt. iii. 4).
3. Food. "Locusts and wild honey" St. Matt. iii. 4).
4. Preaching. "The baptism of repentance for the remission of sins" (St. Luke iii. 3).
5. Special Preaching. Reproved Herod the Tetrarch for his sin in marrying Herodias.
6. Fate. His death was due to the vengeance of Herodias.
7. The predecessor of the mild and gentle Jesus.

Elijah.

The desert. His appearances thence are sudden and unexpected.
 "An hairy man, and girt with a girdle of leather about his loins" (2 Kings i. 8).

Of the desert.

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

Reproved Ahab for the worship of Baal, which was introduced by his wife Jezebel.

Jezebel threatened the life of Elijah, who saved himself by fleeing to Beersheba (1 Kings xix. 3).

The predecessor of the mild and merciful Elisha.

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

- (1) By the words of the angel Gabriel, who quotes Malachi iv. 5, 6, and states That he (John) "shall go before him (the Messiah) in the spirit and power of Elias" (St. Luke i. 17).
- (2) Our Lord, in His conversation about John, distinctly states—
 "And if ye will receive it, this is Elias, which was for to come" (St. Matt. xi. 14).
- (3) Again, when coming down from the Mount of Transfiguration, our Lord, in answer to the question of His disciples, "Why then say the Scribes that Elias must first come?" replies so that the disciples "understood that He spake unto them of John the Baptist" (St. Matt. xvii. 9-13).

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

The Baptism of Jesus.

13 Then cometh Jesus from Galilee to Jordan unto John, to be baptized ¹of him. 14 But ²John ^aforbad him, saying, I have need to be baptized of thee, and comest thou to me? 15 And Jesus answering said unto him, Suffer it to be so now: for thus it becometh us to fulfil ³all righteousness. Then he suffered him. 16 And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and

a see R.V. comment on "tense" p. 153.

One of the places where John baptized was Bethabara, five miles north of the Dead Sea, where the river had worn away the bank, making access to the water easy. He was so baptized at Enon, near Salim, another ford more to the north.

¹ i.e. by him.

² Peculiar to St. Matthew.

³ i.e. requirements of the law.

The key note to our Lord's life, i.e. perfect submission to the will of the Father.

St. Luke adds

(1) "When all the people had been baptized."

(2) Jesus was pravin r.

(3) The Holy Ghost descended in a bodily shape like a dove.

lighting upon him: 17 And lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased.

Three times in our Lord's life. The voice was designated by the Jews "Bath Col" = daughter of the voice.

(1) At His baptism.

(2) At the Transfiguration.

(3) In the Temple court (St. John xii. 28).

The doctrine of the Trinity at our Lord's baptism

(1) The Father heard speaking from heaven.

(2) The Son (Jesus) baptized.

(3) The Holy Ghost in the form of a Dove.

John's Baptism, the baptism of repentance for the remission of sins, without the gift of the Holy Ghost.

Christ's Baptism, the visible descent of the Holy Ghost, and the outward manifestation of the Trinity.

Christian Baptism, accompanied by the gift of the Holy Ghost "born of water and the spirit." Baptized "into the name of the Father, the Son, and the Holy Ghost."

The Temptation.

4. Then was Jesus led up of the Spirit into the wilderness to be tempted of the devil. 2 And when he had fasted forty days and forty nights, he was afterward an hungred. 3 And when the tempter came to him, he said, If thou be the Son of God, command that these stones be made¹ bread. 4 But he answered and said, It is written, ²Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God. 5 Then the devil taketh him up into the ³holy city, and setteth him on ^aa ⁴pinnacle of the temple, 6 And saith unto him, If thou be the Son of God, cast thyself down: for it is written, ⁵He shall give his angels charge concerning thee: and ^bin their hands they shall bear thee up, lest at any time thou dash thy foot against a stone. 7 Jesus said unto him, It is written again, ⁶Thou shalt not tempt the Lord thy God. 8 Again, the devil taketh him up into an exceeding high mountain, and sheweth him all the kingdoms of the world, and the glory

^a see R.V. comment on "the article" p. 151. ^b see R.V. comment on "preposition" p. 151.

St. Mark represents the heavens as rent asunder, and adds "that Jesus went down into the river."

The traditionary scene of the Temptation is a wild region north-west of Jericho, in the centre of which is Mount Quarantaria.

St. Luke, "led by the Spirit."

St. Mark, "the Spirit driveth him."

Diabolos, or "accuser."

An hungred, O.E. word = hungry.

From St. Matthew's account it would appear that the Temptation was at the end of the forty days.

St. Luke, "being forty days tempted of the devil," implies that it lasted throughout the forty days.

¹ i.e. become a loaf.

² Deut. viii. 3, where Moses reminds the people of their having been fed by manna.

³ Holy city; a term peculiar to St. Matthew used again (xxvii. 53).

⁴ The pinnacle, probably the point or parapet of the portico of Herod, overlooking the Valley of Jehoshaphat. Such descent would be in view of priests and people, and would create a striking impression.

⁵ Ps. xci. 11.

⁶ Deut. vi. 16. Part of the address in which Moses reminds the people that they had tempted God at Massah.

of them; 9 And saith unto him, All these things will I give thee, if thou wilt fall down and worship me. 10 Then saith Jesus unto him, Get thee hence, Satan: for it is written, ⁷Thou shalt worship the Lord thy God, and him only shalt thou serve. 11 Then the devil leaveth him, and, behold, angels came and ministered unto him.

⁷ Deut. vi. 13, "Thou shalt fear the Lord thy God and serve him."

The three passages quoted by our Lord are all taken from the Book of Deuteronomy.

The order in St. Luke is

(1) Make these stones bread.

(2) The high mountain.

(3) Pinnacle of the Temple.

See note, p. 151.

St. Mark alone records that Jesus "was with the wild beasts."

All three temptations are directed to cause Jesus to be false to His Messiahship.

1. To use divine power to satisfy His human needs = *i.e.* to be false to His perfect humanity.
2. False to Messiahship. Men's hearts were to be won by love, not their submission gained by a startling sign.
3. Again false to Messiahship. To yield would be to become the royal, conquering Messiah, whom the Jews expected. Jesus was to win His Kingdom through suffering. The same temptation beset our Lord throughout His career. Especially
 - (1) After feeding the five thousand, when the people would make Him a King.
 - (2) When asked for a sign.
 - (3) When on the cross. "If thou be the Son of God, come down from the cross."

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

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

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

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

- (1) **To the Appetite.** "Command that these stones be made bread."
- (2) **Presumption on God's Providence.** "He shall give his angels charge concerning thee," etc.
- (3) **Ambition.** "All these things will I give thee, if thou wilt fall down and worship me."

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

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

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

- (1) Moses was forty days on the Mount of Sinai receiving the Law (Ex. xxiv. 18). **A fast.**
- (2) Elijah was forty days on Horeb (1 Kings xix. 8). **A fast.**
- (3) Jesus was tempted forty days in the wilderness (St. Matt. iv. 1-11). **A fast.**
- (4) Forty days at the Deluge (Gen. vii. 4).
- (5) The spies were forty days searching the land (Numb. xiii. 25).
- (6) The time given to Nineveh for repentance was forty days (Jonah iii. 4).

Jesus commences to Preach.

12 ¹Now when Jesus had heard that John was ^acast into prison, he ²departed into ³Galilee; 13 And leaving ⁴Nazareth, he came and dwelt in ⁵Capernaum, which is ^bupon the sea coast, in the borders of Zabulon and Nephthalim: 14 That

a see R.V. *b* see R.V.

¹ At Machærus.

² *i.e.* went from Judæa through Samaria into Galilee. On this journey occurred the conversation with the woman of Samaria (St. John iv. 42).

³ For cause of imprisonment, see x.v. 3-4.

⁴ Intro. p. xl.

⁵ Intro. p. xxxviii.

it might be fulfilled which was ⁶spoken by ⁷Esaias the prophet, saying, ¹⁵ The land of Zabulon, and the land of Nephthalim, ⁸ *by the way of the sea*, beyond Jordan, ⁹ Galilee of the Gentiles; ¹⁶ The people which sat in darkness saw great light; and to them which sat in the region and shadow of death light is sprung up. ¹⁷ From that time Jesus began to preach, and to say, Repent: for the kingdom of heaven is at hand.

^c see R. V.

The population of Galilee at the time consisted mainly of Phœnicians, Arabs and Greeks.

The Jews were in a minority (see Intro. p. xl.)

⁸ The part referred to by Isaiah is the northern part between the Jordan and the upper part of Phœnicia.

Events between the Temptation and the Ministry in Galilee omitted by St. Matthew:—

- (1) The deputation of the Sanhedrim to John the Baptist. Testimony of the Baptist (St. John i. 19-34).
- (2) The first call of Simon and Andrew and the call of Philip and Nathanael (St. John i. 19-43).
- (3) The first miracle at Cana of Galilee (St. John ii. 11).
- (4) The Passover at Jerusalem and the first cleansing of the Temple (St. John ii. 13-25).
- (5) The secret visit of Nicodemus (St. John iii. 1-21).
- (6) The visit to Samaria and the conversation with the woman of Samaria (St. John iv. 42).
- (7) Preaching in the synagogue at Nazareth. Rejection by the people of Nazareth (St. Luke iv. 16-32).

Call of Peter, Andrew, James and John.

¹⁸ And Jesus, walking by the sea of Galilee, saw two brethren, Simon called Peter, and Andrew his brother, casting a net into the sea: for they were fishers. ¹⁹ And he saith unto them, Follow me, and I will make you fishers of men. ²⁰ And they straightway left their nets and followed him. ²¹ And going on from thence, he saw other two brethren, James the son of Zebedee, and John his brother, in *a ship* with Zebedee their

^a see R. V. comment p. 137.

(St. John ii. 2), and the healing of the Nobleman's Son (St. John iv. 50). The Miraculous Draught of Fishes (St. Luke v. 1), either occurred at this call or previously. The disciples would learn from it "a sign" of what "fishers of men" meant. The prophecy was fulfilled on the day of Pentecost, when 3,000 were baptized after the sermon of St. Peter (Acts ii. 41).

⁶ Intro. p. lxii.

Left Nazareth because He was rejected there (see St. Luke iv. 16-32).

Went to Capernaum.

(1) To fulfil prophecy.

(2) As a convenient centre.

(3) Able to cross the sea into the territory of Herod Philip and so escape danger.

⁷ Isaiah ix. 2, primarily referring to the deliverance of the Gentiles after the invasion of the Assyrians in the reign of Ahaz (see p. lxii.). The prophecy is distinctly Messianic.

The commencement of the Galilæan ministry.

There had already occurred a ministry in Judæa, recorded by St. John.

Kingdom of Heaven, a phrase peculiar to St. Matthew (see Intro. p. xv). St. Mark has "Kingdom of God."

Not the first call (see St. John i. 35-42). They had already met Jesus while they were disciples of the Baptist, and had followed Him from Bethabara into Galilee, and had been present at the early miracles at the Marriage Feast at Cana of Galilee.

father, mending their nets; and he called them. 22 And they immediately left the *ship* and their father, and followed him.

a see R.V.

is inferred that Zebedee was in a superior social position. He had his boats (St. Luke v. 7), and John was known "*unto the high priest*" (St. John xviii. 15).

Net, a handnet, *i.e.* a circular rope weighted, and with a tent-shaped net attached. It was thrown from the boat or shore and drawn back by a rope attached to it.

St. Mark adds "*with the hired servants.*" Hence it

Jesus Preaches in Galilee and cures Diseases.

23 And Jesus went about all ¹Galilee, teaching in their synagogues, and preaching the ²gospel of the kingdom, and healing all manner of sickness and all manner of disease among the people.

24 And *his fame* went throughout all Syria: and they brought unto him all sick people that were *taken* with divers diseases and torments, and those which were possessed with devils, and *those which were lunatick*, and *those that had the palsy*; and he healed them. 25 And there followed him great multitudes of people from Galilee, and from ⁴Decapolis, and from Jerusalem, and from Judæa, and from beyond Jordan.

a see R.V. comment p. 137. b see R.V. the Gk. means "being held fast". c see R.V. d see R.V.

¹(See Intro. p. xl.)

²Good Tidings = proclaiming or heralding the good tidings.

³*i.e.* The report of him. Lat. **fama**. The news of our Lord's preaching and working miracles spread abroad. Syria (capital Damascus) was connected with Galilee by trade. So the tidings spread northwards.

For note on demoniacal possession, see p. lxix.)

Devil — the word is "*daimonion*" = demon—not "*diabolos*."

⁴Affected by the moon.

Paralysed, not in the modern sense of a trembling of the limbs, but paralysed, *i.e.* affected with a total loss of power in the limbs.

⁵A group of ten cities (see Intro. p. xxxviii.).

The Sermon on the Mount.

WHERE DELIVERED? Kura Hattin, or the Horns of Hattin, is assigned by tradition as the scene of the Sermon on the Mount. It derives its name from the fact that the summit consists of two peaks divided by a small grassy plateau.

St. Matthew records that "*Jesus went up into a mountain*" (v. 1).

St. Luke records that He "*stood in the plain*" (vi. 17).

Jesus spent the previous night in prayer on one of the peaks; then called His disciples and chose His Apostles. Afterwards he descended into the plateau between the two peaks and delivered the sermon.

IS IT A CONNECTED DISCOURSE? Most probably.

Reasons (1) The manner in which St. Matthew introduces the discourse.

(2) The close connection of thought, and the systematic arrangement.

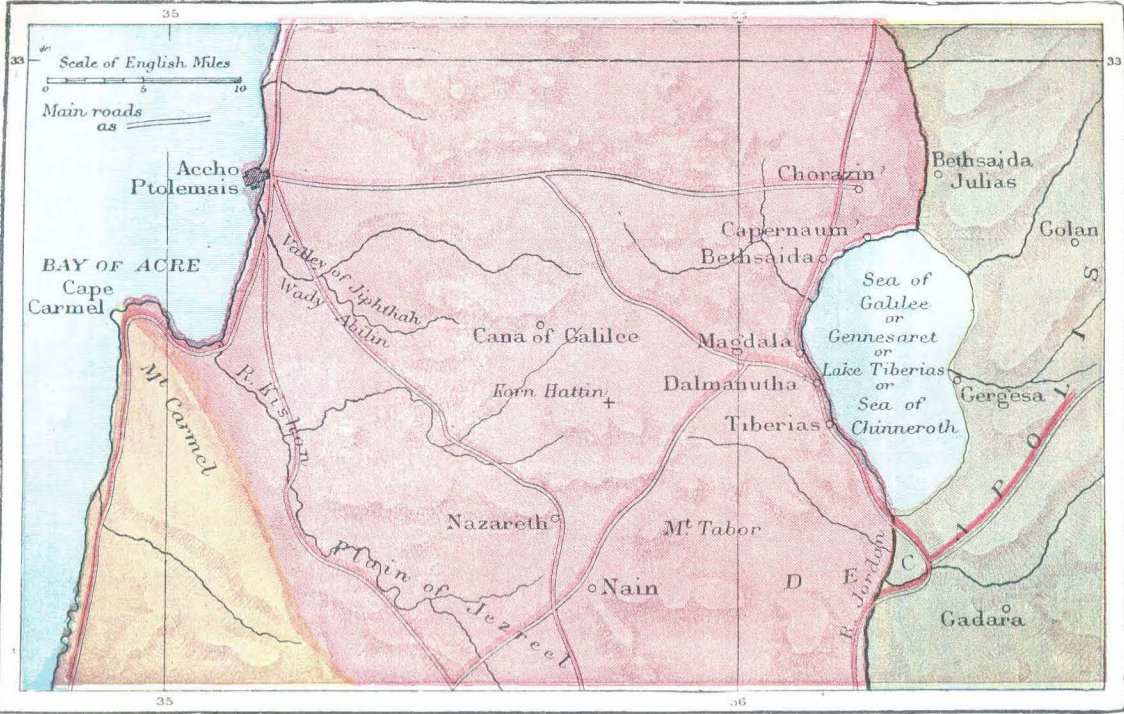
(3) Though it may be objected that some of the sayings are found in a different connection in St. Luke's Gospel, it may be replied that our Lord may on many occasions have repeated various portions of His teaching.

IS ST. MATTHEW'S SERMON THE SAME AS ST. LUKE'S SERMON ON THE MOUNT?

Most probably.

The chief arguments against and for are:

Against (1) That St. Matthew's sermon was delivered to the multitude on the Mount whilst St. Luke's was delivered to the disciples in the plain.



- (2) That St. Matthew's contains eight beatitudes, St. Luke's only four, with the corresponding woes which St. Matthew omits.
- (3) That St. Matthew's contains severe invectives against the Jews, which St. Luke omits.
- (4) That St. Matthew's is much longer than St. Luke's.
- For (1) That St. Luke's was delivered on a level place on the side of the mountain, and therefore may be considered as on the mountain.
- (2) That it was delivered primarily to the Disciples, who sat round our Lord, but also to the multitude.
- (3) That St. Luke omits such portions as are not suited to the design of his Gospel.

Principal Differences.

- (1) St. Matthew, writing specially for Hebrew readers, records all the portions of our Lord's discourse in which the teaching of the Levitical Law or the practice of the Jewish expositors is explained or corrected by the Gospel.
- St. Luke, writing for the Gentile World, omits these passages.
- (2) St. Matthew gives us the sermon as a judicial promulgation of Law. St. Luke presents it as a hortatory address.

St. Matthew's may be termed a code, St. Luke's a homily.

Analysis of the Sermon on the Mount.

Remembering that the object of St. Matthew is to present Jesus as the "King," and to develop the Jewish idea of the "Kingdom of Heaven" by exhibiting the spiritual nature of the kingdom, we can comprehend the idea running through the discourse. The key note is Kingdom of Heaven; its subjects, laws, rules, etc.

A. THE KINGDOM OF HEAVEN.

- | | | |
|---|-----|-----------------------------|
| I. The Subjects. | and | Their Privileges (v. 3-12). |
| (1) Poor in spirit. | | (1) Kingdom of Heaven. |
| (2) Mourners. | | (2) Comforted. |
| (3) The meek. | | (3) Inherit the earth. |
| (4) Those that hunger and thirst after righteousness. | | (4) Shall be filled. |
| (5) Merciful. | | (5) Shall obtain mercy. |
| (6) Pure in heart. | | (6) Shall see God. |
| (7) Peace makers. | | (7) Children of God. |
| 8) Those persecuted for righteousness' sake. | | (8) The kingdom of heaven. |
- II. Their duties and responsibilities (v. 13-16).
- (1) The Salt of the Earth—*i.e.* to purify and preserve.
- (2) The Light of the World—*i.e.* to illuminate and teach.

B. THE LAWS OF THE KINGDOM:

1. Generally an expansion, not an abrogation of the Mosaic law. "*I am not come to destroy but to fulfil*" (v. 17).
- The law to be kept not merely in the letter but in the intention and spirit.
2. Particular instances from the Decalogue:
- | | |
|------------------------------|----------------------|
| (a) The Sixth Commandment. | Murder (v. 21-26). |
| (b) The Seventh Commandment. | Adultery (v. 27-32). |
| (c) The Third Commandment. | Oaths (v. 33-37). |
3. Mosaic injunctions:
- | |
|--|
| (a) The Law of Retaliation (v. 38-42). |
| (b) The Law of Love or Charity (v. 43-48). |

C. THE CONDUCT OF THE SUBJECTS.

Their righteousness must exceed the righteousness of the Pharisees; instances given are

1. Almsgiving (vi. 1-4).
2. Prayer, with the Lord's Prayer as a model prayer (vi. 5-15).
3. Fasting (vi. 16-18).
4. Earthly possessions, and daily cares (vi. 19-34).

D. RULES FOR GUIDANCE IN CHRISTIAN LIFE.

1. Judgment on others (vii. 1-6).
2. The Importance of Prayer. The Father will answer prayer (vii. 7-12)
3. The narrow entrance to the Kingdom (vii. 13, 14).
4. False Guides. The Test of True Guides (vii. 15-23).
5. The Wise and Foolish Builders. The True Subjects as opposed to the False (vii. 24-27).

Sermon on the Mount.

5. And seeing the multitudes he went up into a mountain : and when he was set, his disciples came unto him : 2 And he opened his mouth, and taught them, saying,

The Beatitudes.

3 Blessed are the ¹poor in spirit: for their's is the kingdom of heaven. 4 Blessed are they that ²mourn : for they shall be comforted. 5 Blessed are the ³meek : for they shall inherit the earth. 6 Blessed are they which do hunger and thirst after righteousness : for they shall be filled. 7 Blessed are the ⁴merciful : for they shall obtain mercy. 8 Blessed are the ⁵pure in heart : for they shall see God. 9 Blessed are the peacemakers : for they shall be called *the children of God*. 10 Blessed are they which *bare persecuted* for righteousness' sake : for theirs is the kingdom of heaven. 11 Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely for ⁶my sake. 12 Rejoice, and be exceeding glad : for great is your reward in heaven, for so persecuted they the prophets which were before you.

a see R.V. comment p. 138. *b* see R.V. comment on "tense," p. 153.

Examples are :—

- (1) Elijah in the reign of Ahab.
- (2) Hanani imprisoned by Asa (2 Chron. xvi. 10).
- (3) Micaiah imprisoned by Ahab (1 Kings xxii. 27).
- (4) Zechariah stoned by Joash (2 Chron. xxiv. 20-21).
- (5) Urijah slain by Jehoiakim (Jer. xxvi. 23).
- (6) Amos expelled (Am. vii. 12).
- (7) Jeremiah imprisoned and put in the stocks (Jer. xx. 2).
- (8) Isaiah (tradition) sawn asunder (Heb. xi. 37).

The Duties of the Subjects.

13 Ye are the salt of the earth : but—

and had a tendency to become worthless by exposure to rain and sunshine.

i.e. sat down.

Beatitude, from Lat. *beati* = blessed—the opening word in the Vulgate.

St. Matthew gives eight beatitudes. St. Luke gives only four. He gives, however, four woes which are not mentioned in St. Matthew.

¹ The humble person, conscious of his weakness, the opposite of the spiritually proud and self-righteous.

² *i.e.* (1) Those who mourn for sin.

(2) Those in suffering and distress.

³ The patient and forbearing, "*the meek shall inherit the earth*" (Ps. xxxvii. 11).

⁴ See Parable of the Unmerciful Servant (xviii. 23-34).

⁵ "*Holiness without which no man can see the Lord.*"

⁶ Note the limitations :

"for righteousness' sake" (verse 10);

"for my sake" (verse 11).

The cause for which a man suffers persecution (not the persecution itself) brings the reward.

if the salt have lost his ¹savour, ²where-
with shall it be salted? it is thenceforth
good for nothing, but to be cast out,
and to be trodden under ³foot of men.
14 Ye are the light of the world. A
city that is set on a hill cannot be hid.
15 Neither do men light a ^acandle, and
put it under ^ba bushel, but on ^ca candle-
stick; and it giveth light unto ^dall that
are in the house. 16 ^aLet your light ^bso
shine ^cbefore men, that they may see
your good works, and glorify your
Father which is in heaven.

a see R.V. *b* see R.V. *c* see R.V. *d* see R.V.
For *a, b, c, d* see comments p.138 and on "article," p.152

Lamp and lampstand (see Glossary p. 161 and note p. 138).

⁴A measure found in every Jewish house, and often reversed, forming a table or stand.

⁵i.e. the Jews. St. Luke says, "that they which enter in" = Gentiles (viii. 16).

⁶In the same manner.

⁷Not as the Pharisees "to be seen of men," and to win their praise by an ostentatious display of piety, but to win men, through our use of the light, to glorify the Giver of the light.

The Laws of the Kingdom.

A Fulfilment of the Mosaic Law.

17 Think not that I ^aam come to
destroy the ¹law, or the prophets:
I am not come to destroy, but to
fulfil. 18 For verily I say unto
you, Till heaven and earth pass,
one ²jot or one ³tittle shall in no
wise pass from the law till ⁴all
be fulfilled. 19 Whosoever therefore
shall break one of these least command-
ments, and shall teach men so, he shall
be called the least in the kingdom of
heaven: but whosoever shall do and
teach them, the same 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 ⁵scribes and
ye shall in no case enter Pharisees,
into the kingdom of heaven.

a see R.V. *b* see R.V.

Who kept the *letter*, but overlooked the *spirit* of the law.

¹ Taste or flavour.

Salt, a preservative against corruption essential to organized life. The disciples have before them the duty of preserving mankind from moral corruption and decay.

² i.e. if teachers become corrupt, who shall be found to correct them?

³ Sacrificial salt that had become unfit was often sprinkled on the steps of the Temple to prevent the feet of the priests from slipping.

Jesus says of Himself, "I am the light of the world" (St. John viii. 12).

"Among whom ye shine as lights in the world" (Phil. ii. 15).

¹ Equivalent to the whole of the Old Testament. Strictly, the *Hagiographa* (= holy writings)—The poetical and miscellaneous books should be added.

² "Yod," the smallest letter of the Hebrew alphabet; "iota," the smallest in the Greek.

³ Gk. *κέρατα* (*Keraia*), horn or stroke by which one letter differs from another.

The disciples must practise what they preach. Preachers and doers. So also hearers and doers (vii. 24).

Christ fulfilled

(1) **The Moral Law.**

(a) By perfect observance.

(b) By giving it a wider interpretation.

(2) **The Ceremonial Law.**

(a) By being Himself the perfect fulfilment of its types.

(b) By His circumcision.

(c) By His Presentation in the Temple.

(d) His injunctions to the Lepers.

(e) By keeping the Pass-over.

(3) **The Prophets**, by His fulfilling the prophecies which related to Him as the Messiah.

The Fifth Commandment—Murder.

21 Ye have heard that it was said *aby them* of old time, Thou shalt not kill; and whosoever shall kill shall be in danger of the ¹judgment: 22 But I say unto you, That whosoever is angry with his brother *bwithout a cause* shall be in danger of the judgment: and whosoever shall say to his brother, Raca, shall be in danger of the ²council: but whosoever shall say, Thou fool, shall be in danger of *c hell fire*. 23 Therefore if *d thou bring* thy gift to the altar, and there rememberest that thy brother hath ³ought against thee; 24 Leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift. 25 Agree with thine adversary quickly, whiles thou art in the way with him; lest at any time 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 hast paid the *e uttermost* farthing.

a see R. V. comment p. 138. *b* R. V. omits. *c* see R. V. Glossary, p. 158. *d* see R. V. comment p. 139. *e* see R. V.

The application.

Adversary = those we have wronged, leaving the wrong unredressed. It includes also **Satan**, our great adversary. **Judge** = God.

Officers = those (angels or others) who execute His judgment.

Farthing, Lat. *quadrans* = the fourth part of an *as*.

The Sixth Commandment—Adultery.

27 Ye have heard that it was said *by them* of old time, Thou shalt not commit adultery: 28 But I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with

R. V. to **them**, is important. The meaning is, it was delivered to your fathers by Moses.

¹The *lower* or local court—which could inflict the punishment of death by the sword (Deut. xvi. 18).

Raca = *vain fellow*; a term of contemptuous insult.

²**Council** = Sanhedrim, who could punish by stoning.

Hell fire = Gehenna (see p. 159). *Ge-Hinnom* or Valley of Hinnom.

The Jewish practice of representing the punishment of the wicked as a punishment by fire originated in the human sacrifices by fire to Molech in the Valley of Hinnom.

Three stages of anger. Three grades of punishment.

(1) Feeling of anger—punished by the local court.

(2) Anger with words—punished by the Sanhedrim.

(3) Anger and insult—punished in Gehenna.

The scribes distinguished three classes of homicide.

(1) Unintentional, left to the judgment of God.

(2) Intentional, tried by the Sanhedrim.

(3) Bad cases, punished by burning in Gehenna.

³**Ought** or *ought* = anything. *i.e.* if thy brother has any cause of complaint against thee.

Bring = *art offering*. Stay the offering, for it must be made in a right spirit. “*I will have mercy and not sacrifice*” (ix. 13). The priests would regard such an interruption as a breach of ceremonial observance.

Officer = gaoler.

¹On R. V. see verse 21, also comment p. 138.

her already in his heart. 29 And if thy right eye ^aoffend thee, pluck it out, and cast *it* from thee: for it is profitable for thee that one of thy members should perish, and not *that* thy whole body should be cast into hell. 30 And if thy right hand ^aoffend thee, cut it off, and cast *it* from thee: for it is profitable for thee that one of thy members should perish, and not *that* thy whole body should be cast into hell. 31 It hath been said, Whosoever shall put away his wife, let him give her a writing of divorcement: 32 But I say unto you, That whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery: and whosoever shall marry her ^bthat is divorced committeth adultery.

^a see R.V. comment p. 139.

^b see R.V.

The Third Commandment—Oaths.

33 Again, ye have heard that it hath been said ¹by them of old time, Thou shalt not ²forswear thyself, but shalt perform unto the Lord thine oaths: 34 But I say unto you, ³Swear not at all; neither by heaven; for it is God's throne: 35 Nor by the earth; for it is ^ahis footstool: neither by Jerusalem; for it is the city of the great King. 36 Neither shalt thou swear by thy head, because thou canst not make one hair white or black. 37 But let your ^bcommunication be, Yea, yea; Nay, nay; for whatsoever is more than these ^ccometh of evil.

^a The Gk. is ὑποπόδιον τῶν ποδῶν αὐτοῦ = the footstool of his feet. ^b see R.V. ^c see R.V. note p. 165.

Offend—*i.e.* to cause, to stumble; to put a hindrance in the way (p. 139).

The eye = the member by which we look upon what is wrong.

The hand = the member by which we commit sin.

cut it off, *i.e.* abandon or remove what is dearest to us (even if it be as precious or necessary as the right eye or the right hand) if it lead us into sin.

Gehenna (p. 159).

Writing of divorcement (Deut. xxiv. 1-2), a legal document, drawn up by a Levite. It thus brought the case to the knowledge of legal authority and was a check against the rash exercise of his rights on the part of the husband.

¹ R.V. to them (see v. 21)

² Forswear = swear falsely, commit perjury.

The teaching aimed at the casuistry of the Scribes.

To swear by God was binding; by things created was not binding.

"Heaven and earth" could pass away—so could an oath taken on them.

To swear by the altar, or the temple did not bind, but to swear by the gold of the Temple did.

By thy head was a common form of oath with the ancients.

³ The prohibition refers to rash and careless oaths in conversation.

The oath in a court of justice is not forbidden, nor is any solemn asseveration. St. Paul says, "Before God, I lie not."

⁴ Speech or conversation.

1st. Mosaic Injunction. Retaliation.

38 Ye have heard that it hath been said, 'An eye for an eye, and a tooth for a tooth: 39 But I say unto you, *That ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also.* 40 And if any man will sue thee at the law, and take away thy coat, let him have thy cloke also. 41 And whosoever shall compel thee to go a mile, go with him twain. 42 Give to him that asketh thee, and from him that would borrow of thee turn not thou away.

a see R.V. note p. 165.

The Law of Love.

43 Ye have heard that it hath been said, Thou shalt love thy neighbour, and hate thine enemy. 44 But I say unto you, *Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you;* 45 That ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust. 46 For if ye love them which love you, what reward have ye? do not even the publicans the same? 47 And if ye salute your brethren only, what do ye more than others? do not even the ^bpublicans so? 48 *Be ye therefore perfect,* even as your Father which is in heaven is perfect.

a see R.V., which omits much of this verse. b see R.V. c see R.V.

The *lex talionis*, or law of equivalents. Its object was to limit vengeance, and to prevent a man taking more than an equivalent for the loss or injury he had suffered

¹ See Ex. xxi. 24. The *lex talionis* was probably the best remedy in a rude civilization. Our Lord does not speak against punishment inflicted by the law, but condemns the fostering and carrying out a spirit of personal revenge. The Scribes had drawn a false inference from the letter of the law, and made the rule to be one, not of judicial action only, but of private retaliation.

Coat = tunic or under garment.

Cloke = abba or outer garment (Glossary).

Compel = to press or requisition for royal service (Glossary).

"Thou shalt love thy neighbour as thyself" (Lev. xix. 18).

"Hate thine enemy," not found in Leviticus. The words may have been a Rabbinical addition. They are condemned by our Lord as perverting the law.

i.e. like your Heavenly Father, who, in the operations of nature, treats the just and the unjust alike.

¹ The prevalence of salutations in Eastern life gives a special significance to this injunction

² The tax gatherers (Intro. p. li).

³ Future tense, implying imperative.

(1) A command.

(2) The perfection will be attained gradually.

Almsgiving.

6. Take heed that ye do not your ^aalms before men, to be seen of them; otherwise ye have no reward of your Father which is in heaven. 2 Therefore when thou doest thine alms, do not sound a trumpet before thee, as the hypocrites do in the ¹synagogues and in the streets, that they may have glory of men. Verily I say unto you, They ^bhave their reward. 3 But when thou doest alms, ²let not thy left hand know what thy right hand doeth; 4 That thine alms may be in secret: and thy Father which seeth in secret himself shall reward thee openly.

a see R.V. and note above. b see R.V. comment on "tense," p. 154.

Prayer.

5 And when thou prayest, thou shalt not be as the ¹hypocrites are: for they love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men. Verily I say unto you, They ^ahave their reward, 6 But thou, when thou prayest, enter into thy ^bcloset, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall ^creward thee openly. 7 But when ye pray, use not ²vain repetitions, as the ^dheathen do: for they think that they shall be heard for their much speaking. 8 Be not ye 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

a see R.V. comment of "tense," p. 154. b see R.V. c see R.V. d see R.V.

The best MSS. have "righteousness," not "alms." Amongst the Jews the poor had a claim to share in the produce of the soil, and almsgiving was the chief form in which a man could display his righteousness.

Hypocrites in the original meaning of the word = actors, i.e. persons playing a part, i.e. whose religion was not sincere, but put on to make a show before men. ¹Alms were distributed in the Jewish synagogues. The practice is still kept up.

²Have received, i.e. now the reward they seek, viz., the praise of man.

³An injunction to secrecy and modesty; we should avoid all ostentatious giving.

¹ See note, v. 2.

The usual attitude of prayer. The Jews had three attitudes:

(1) **Standing.** Parable of Pharisee and Publican (St. Luke xviii. 11-13).

(2) **Kneeling.**

(a) Solomon at the Dedication of the Temple (1 Kings viii. 54).

(b) **Ezra** (Ezra ix. 5).

(c) Daniel "kneeled upon his knees, three times a day" (Dan. vi. 10.)

(3) **Prostration**, the most solemn posture.

(a) Elijah on Carmel (1 Kings xviii. 42).

(b) The people after the reading of the law (Neh. viii. 6).

² Meaningless repetitions of set words—e.g. The prophets of Baal on Mount Carmel (1 Kings xviii. 26). "They called on the name of Baal from morning, even until noon, saying, O Baal, hear us."

which art in heaven, Hallowed be thy name. 10 Thy kingdom come. Thy will be done in earth, as it is in heaven. 11 Give us this day our daily bread. 12 And forgive us our debts, as we forgive our debtors. 13 And *lead* us not into temptation, but deliver us from *evil*: For thine is the kingdom, and the power, and the glory, for ever. Amen. 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.

e see R.V. f see R.V. note p. 165.

St. Luke's version is :

Our Father which art in heaven, Hallowed be Thy name, Thy kingdom come, Thy will be done, as in heaven, so in earth, Give us day by day our daily bread, And forgive us our sins; for we also forgive every one that is indebted to us, And lead us not into temptation, But deliver us from evil. [St. Luke omits the Doxology.]

Fasting.

16 Moreover when ye fast, be not, as the ¹hypocrites, of a sad countenance: for they ²disfigure their faces, that they may *appear unto men* to fast. Verily I say unto you, They ^bhave their reward. 17 But thou, when thou fastest, anoint thine head, and wash thy face; 18 That thou *appear not unto men* to fast, but unto thy Father which is in secret: and thy Father, which seeth in secret, shall reward thee openly.

a see R.V. b see R.V. comment on "tense," p. 154. c see R.V.

Earthly Possessions, Daily Cares.

19 Lay not up for yourselves treasures upon earth, where moth and rust doth *corrupt*, and where thieves

a see R.V.

I. The address, "Our Father, etc."

II. Three Petitions for God's Glory.

(1) Hallowed be Thy Name.

(2) Thy kingdom come.

(3) Thy will be done, etc.

III. Four Petitions for our own needs.

(1) Give us this day, etc.

(2) Forgive us our debts, etc.

(3) Lead us not into temptation.

(4) Deliver us from evil.

IV. The Doxology.

St. Luke records that the Lord's Prayer was given in answer to the request of the disciples, "Lord, teach us to pray, as John also taught his disciples" (xi 1-4).

¹ See note, verse 2.

² The unwashed face; the untrimmed hair; ashes sprinkled on the head, the outward signs of fasting.

Oriental treasure consist mainly of

(1) Money, which they conceal in the ground, hence liable to rust.

(2) Garments, which are liable to be moth-eaten.

break through and steal: 20 But lay up for yourselves treasures in heaven, where neither moth nor rust doth ^bcorrupt, and where thieves do not break through nor steal: 21 For where your treasure is, there will ¹your heart be also. 22 The ²light of the body is the eye: if therefore thine eye be ³single, thy whole body shall be full of ilght. 23 But if thine eye be ⁴evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great is that darkness! 24 No man can ⁵serve two masters: for either he will hate the one, and love the other; or else he will hold to the one and despise the other. Ye cannot ⁶serve God and mammon. 25 Therefore I say unto you, ⁷Take no ⁸thought 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 ⁹meat, and the body than raiment? 26 Behold the ¹⁰sfowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not ¹¹smuch better than they? 27 Which of you by ¹²taking thought can add one cubit unto his stature? 28 And why ¹³take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin: 29 And yet I

^b see R.V. ^c see R.V. comments p. 139. ^d see R.V. ^e see R.V. ^f see R.V. ^g see R.V. ^h see R.V. comment p. 140.

Break through, better to translate "*dig through*," Peculiarly applicable to the breaking through the mud walls of Eastern houses.

¹ The hoarder would continually be thinking of the spot in which he had hidden his treasure.

² Light = lamp. The lamp is the centre of light, illuminating the house.

The eye, as it were the lamp of the body, conveys light to the body.

³ Single = pure, clear, unclouded. So it admits a clear, pure light.

⁴ Evil = dim, clouded, or diseased. No light is conveyed to the body, and all is darkness.

The application.

The body receives light through the eye.

The conscience conveys the light of Christ to the soul.

The conscience must be single, *i.e.* pure, simple, straightforward, otherwise just as a man cannot see with an injured or defective eye, so a man cannot see Christ if his conscience be not single or pure.

Mammon, a Syriac word, signifying "wealth" or "riches" (Glossary).

Our Lord inculcates *single-ness of service*. There can only be one master—God or mammon.

⁵ Serve = be a slave to.

⁶ In the 16th century the word "thought" expressed anxiety, *i.e.*, the care which distracts a man (verses 25, 27, 28, 31-34) (see p. 139).

Our Lord does not warn His disciples against prudence and foresight which provides for the future, but against allowing themselves to be harassed and vexed by its uncertainties.

God who gave the greater, *viz.*, the life, the body, will give the less, *viz.*, food and clothes.

The ravens neither sow nor reap, and do not store food, yet they live.

Cubit (see Glossary). The word translated "stature" may also have the meaning "duration of life." R.V. has in the margin "age."

Lilies—the chalcedonian lily—a showy scarlet flower, abundant in Galilee.

say unto you, That even ⁷Solomon in all his glory was not arrayed like one of these. ³⁰ Wherefore, if God so clothe the ⁸grass of the field, which to-day is, and to-morrow is cast into the ⁹oven, shall he not much more clothe you, O ye of little faith? ³¹ *Therefore take no thought*, 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 the kingdom of God, and his righteousness; and all these things shall be added unto you. ³⁴ *Take therefore no thought* for the morrow: for the morrow ^k*shall take thought* for the things of itself. Sufficient unto the day is the evil thereof.

ⁱ see R.V. comment p. 140. ^k see R.V. comment p. 140.

Judgment on Others.

7. Judge not, that ye be not judged. ² For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again. ³ 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 thou say to thy brother, Let me pull out the mote out of thine eye; and, behold, a beam is in thine own eye? ⁵ Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the *another, thou condemnest thyself*" (Rom. ii. 1). Of the woman taken in adultery our Lord said to the Pharisees, "*He that is without sin among you, let him first cast a stone at her*" (St. John viii. 7).

⁷ The wealth and magnificence of the reign of Solomon were proverbial.

⁸ Often used as fuel; wood being rare in most parts of the East.

⁹ Oven, a vessel of baked clay, wider at the bottom than at the top. The fire might be placed inside and the cakes placed against the sides; or the oven might be heated by fire either around or underneath it.

¹ Two classes of Judgment.

(1) Uncharitable judgment of others (verses 1-5).

(2) The indiscriminating charitable judgment, unable to distinguish characters, bestowing holy, spiritual privileges on those unfit to receive them (ver. 6).

Mete = measure out.

Mote = small chip of wood, or particle of saw dust in contrast to the beam of wood.

The hypocrite can see at a glance and comment upon the slightest error (the mote) of his neighbour, but is blind to his own gross sins (the beam). *Hypocrite* because "*wherein thou judgest*

mote out of thy brother's eye. 6 Give not that which is holy unto the dogs, neither cast ye your pearls before *a swine*, lest they trample them under their feet, and turn again and rend you.

a see R. V. note on "article," p. 152.

but it should be judicious, making a right selection of fit persons to receive spiritual truths.
"Want of common sense does great harm to religion" (CARR).

The Importance of Prayer.

7 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, whom if his son *ask bread*, will he give him a stone? 10 Or if he ask a fish, will he give him a serpent? 11 If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him? 12 Therefore all things whatsoever ye would that men should do to you, do ye even so to them; for this is the law and the prophets.

a see R. V.

The Narrow Entrance to the Kingdom.

13 Enter ye in *at the strait gate*: for wide *is* the gate, and broad *is* the way, that leadeth to destruction, and many there be which go in thereat: 14 *^bBecause strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it.*

a see R. V. Glossary, p. 162

b see R. V.

Dogs and swine were unclean animals to the Jews (see note, p. 66) and (note, p. 31).

Pearl, see Parable of Pearl of Great Price (xiii. 45-46) = the Kingdom of heaven. The judgment of the Christian must not be judicial (condemnatory of others), to receive spiritual truths.

Note the gradations of persistency — Ask — seek — knock.

Note also the gradations of result.

(1) The prayer is answered
(2) What is sought for is found, *i.e.* the treasure — the pearl of great price.

(3) The gate, which is knocked at, is opened, *i.e.* the gate of the Kingdom of Heaven.

A stone—not unlike a loaf.

A serpent—not unlike a fish. St. Luke adds "*if he shall ask an egg, will he offer him a scorpion?*" (xi. 12).

As an earthly father gives to his children neither what is deadly nor unfit for food, they can trust our heavenly Father to grant them good things. St. Luke has "*the Holy Spirit to them that ask him*" (xi. 13).

Good things = spiritual gifts, not temporal blessings.

Strait = narrow. Lat. *strictus* (Glossary).

Narrow = straitened, pressed in, or confined, like a mountain path between rocks.

The lesson, not to go with the majority, *i.e.* follow not the multitude to do evil.

False Guides.

15 Beware of false ¹prophets, which come to you in ²sheep's clothing, but inwardly they are ravening wolves. 16 Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles? 17 Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. 18 A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit. 19 Every tree that bringeth not forth good fruit is hewn down, and cast into the fire. 20 Wherefore by their fruits ye shall know them.

¹ i.e. teachers.

² Either

- (1) As a wolf disguised in sheep's skin in order to obtain entrance to the sheep fold (St. John x. 12). "*After my departing shall grievous wolves enter in among you, not sparing the flock*" (Acts xx. 29),
 or (2) The "*sheepskins and goatskins*" worn by the prophets in their solitude (Heb. xi. 37), and often worn by the false prophets, *neither "shall they wear a rough garment to deceive"* (Zech. xiii. 4),
 or (3) Figurative, assuming the appearance of guilelessness and truth.

Ravering wolves, destroying men's souls as wolves destroy the flock of sheep.

Ravering = mad with greed.

Fruits—

(1) Their teaching.

(2) Their manner of life.

The Oriental values a tree only so far as it produces fruit (see note, p. 8).

True and False Subjects.

21 Not every one that saith unto me, ¹Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. 22 Many will say to me in ²that day, Lord, Lord, have we not ³prophesied ^ain thy name? and ^ain thy name have cast out devils? and ^ain thy name done many wonderful works? 23 And then will I ⁴profess unto them, ⁵I never knew you: depart from me, ye that work ⁶iniquity. 24 Therefore whosoever heareth these sayings of mine, and doeth them, ^bI will liken him unto a wise man, which built his house upon ^ca rock: 25 And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon

¹ See also Parable of the Ten Virgins (xxv. 11).

Profession of faith, unaccompanied by the doing of the will of God, is worthless.

² i.e. the day of Judgment.

³ Preached or taught.

⁴ Profess = tell them plainly.

⁵ I never acknowledged you as My disciples.

⁶ Iniquity = lawlessness.

The doer of the word, contrasted with the hearer only.

"On the shelving lands which surround the Lake of Gennesareth there are some hills on which the rock is covered with only a thin layer of earth or sand. A prudent man digs through this movable soil, and keeps digging deep till he gets to the rock upon and in which he lays the foundation" (GODERT).

The flood is a sudden inundation from the mountain summit which carries away the layer of sand or earth, and the buildings that are not founded *in* the rock

^a see R.V. ^b see R.V. ^c see R.V. note on "article" p. 152.

^{4a} *rock*. 26 And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon ⁷the sand: 27 And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it. 28 And it came to pass, when Jesus had ended these sayings, the people were astonished at his ^{8a}*doctrine*: 29 For he taught them as one having authority, and not as the scribes.

^d See R.V. note on "article" p. 152. ^e See R.V. comment p. 140.

⁶ The rock = the firm foundation of repentance and obedience.

⁷ The sand, the shifting, uncertain feelings; no firmness of character.

Wind, rain, floods = the violence of persecution, suffering and temptation.

See parable of Sower (p. 54).

⁸ At his teaching.

Not as the scribes, who fortified their teaching by quotations and precedents.

Jesus spoke as one who had a direct message from God.

The scribes merely interpreted the Law, and quoted the opinions of the different Rabbis. Jesus taught in His own name and with the authority of a Law giver. "I say unto you."

Cleansing the Leper.

8. When he was come down from the mountain, great multitudes followed him. 2 And, behold, there came a leper and worshipped him, saying, Lord, if thou wilt, thou canst make me clean. 3 And Jesus put forth his hand, and ¹ touched him, saying, I will; be thou clean. And immediately his leprosy was cleansed. 4 And Jesus saith unto him, ² See thou tell no man; but go thy way, shew thyself to the priest, and offer the gift that Moses commanded, for a ³ testimony unto them.

St. Mark has "*kneeling*" (i. 40).

St. Luke has "*fell on his face*" (v. 12). St. Luke records that the man "*was full of leprosy*" (v. 12).

¹ A violation of the law; it was pollution to touch a leper. The leper was cleansed and Jesus was not polluted by the touch.

² Because (1) the man should be *thankful*, not *boastful*. (2) Lest the excitement of the crowd should interfere with our Lord's work, and (3) perhaps because the Pharisees might compel our Lord to go through the rites of purification.

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

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

St. Matthew omits "*but so much the more went there a fame abroad of him*" (St. Luke v. 15).

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

LEPROSY.

"A living death."

The leper was unclean.

Separated from the congregation.

Incurable.

The priest alone could legally pronounce a leper clean.

SIN.

"The wages of sin is death."

"Without holiness no man shall see God."

"There shall in no wise enter into it (i.e. the New Jerusalem) anything that defileth," etc. (Rev. xxi. 27).

"There is none other name (i.e. Jesus) under heaven, given among men, whereby we must be saved" (Acts iv. 12).

Jesus our Great High Priest (see Heb. xii. 1).

V. 4. Offer the gift that Moses commanded. "Two birds alive and clean, and cedar wood, scarlet and hyssop, and on the eighth day two he lambs without blemish, and one ewe lamb of the first year without blemish and three tenths deals of fine flour for a meat offering, mingled with oil, and one log of oil" (Lev. xiv. 1-32).

Notable Lepers in the Old Testament are—

- (1) **Miriam**, Stricken with leprosy for speaking against Moses (Numb. xii. 10), but healed at the prayer of Moses (xii. 11-15).
- (2) **Naaman**, captain of the Syrians, healed by Elisha (2 Kings v. 1-14).
- (3) **Gehazi**, servant of Elisha, for his deceit smitten with the leprosy of Naaman (2 Kings v. 20-27).
- (4) **King Uzziah** or **Azariah**, smitten with leprosy for presuming to offer incense before the Lord (2 Chron. xxvi. 16-21).

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

Healing the Centurion's Servant.

5 And when Jesus was entered into Capernaum, there came unto him a centurion, beseeching him, 6 And saying, Lord, my ¹servant lieth ^aat home sick of the palsy, grievously tormented. 7 And Jesus saith unto him, I will come and heal him. 8 The centurion answered and said, Lord, I am not worthy that thou shouldest come under my roof: but ^bspeak the word only, and my servant shall be healed. 9 For I am a man under authority having soldiers under me: and I say to this man, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth it. 10 When Jesus heard it, he ²marvelled, and said to them that followed, Verily I say unto you, I have not found so great ³faith, no, not in Israel. 11 And I say unto you, That many shall come from the east and west, and shall ⁴sit down with Abraham, and

^a see R.V. ^b see R.V.

St. Luke mentions that the centurion sent a deputation of the elders of the Jews, who urged that the centurion "^awas worthy for whom he should do this: For he loveth our nation and hath built us a synagogue" (vii. 3-5).

The Roman legion, 6,000 men, was commanded by six tribunes (chief captain, Acts xxi. 31).

It was divided into ten cohorts, each cohort into three maniples, and the maniple into two centuries. The commander of each century (100 men) was called a centurion.

¹ *Servant* = slave.

He sent friends when Jesus was not far from the house (St. Luke vii. 6).

The centurion was probably a proselyte of the gate, and most likely a Roman officer in the army of Herod Antipas. As a soldier the centurion had learnt obedience (he knows what it was to be under authority), and he knows how to command obedience (he has under him soldiers). When he receives a command, he obeys, when he gives an order, he is obeyed. The discipline of the Roman army was admirable.

So he recognizes the power of Jesus in the invisible world. Jesus, the Lord of life, has only to issue His command and the unseen power will obey His word. It is in this that the centurion's faith was so great.

² The only other occasion on which Jesus marvelled was at the want of faith of the people of Nazareth (Mark vi. 6).

³ Contrast the want of faith in the disciples when they wake Jesus in the storm to whom our Lord says "^aWhere is your faith?" (St. Luk. viii. 25).

V. 11. The comparison between Jews and Gentiles is characteristic of St. Matthew. This is a distinct intimation of the call of the Gentiles.

⁴ Sit down, i.e. shall recline as at a feast.

Isaac, and Jacob, in the kingdom of heaven. 12 But *the* ⁵children of the kingdom shall be cast out into ⁶outer darkness: there shall be ⁷weeping and gnashing of teeth. 13 And Jesus said unto the centurion, Go thy way; and as thou hast believed, so be it done unto thee. And his servant was healed in the selfsame hour.

c see R.V. comment p. 138.

1. The Centurion of Capernaum. "I have not found so great faith, no not in Israel."
2. The Centurion at the Cross who confessed "Certainly this was a righteous man" (St. Luke xxiii. 47) or ["Truly this was the Son of God" (St. Matt. xxvii. 54)].
3. Cornelius, "a devout man, and one that feared God with all his house" (Acts x. 2)

Cure of Peter's Wife's Mother.

14 And when Jesus was come into Peter's house, he saw his wife's mother *alaid, and sick of a fever*. 15 And he touched her hand, and the fever left her: and she arose, and ministered unto them. 16 When the ²even was come, they brought unto him many that were possessed with devils: and he cast out the spirits with ^bhis word, and healed all that were sick: 17 That it might be fulfilled which was spoken by Esaias the prophet, saying, ³Himself took our infirmities, and bare our *sicknesses*. 18 Now when Jesus saw great multitudes about him, he gave commandment to depart unto the other ⁴side. 19 And a ^ccertain scribe came, and said unto him, Master, I will follow thee whithersoever thou goest. 20 And Jesus saith unto him, The foxes have holes, and the birds of the ^dair have ^enests; but the

a see R.V. b see R.V. c see R.V. d see R.V.

St. Matthew alone says it was "a scribe," who put the question.
^e = shelters: note the poverty and homelessness of Jesus.

⁵ Children (sons) of the Kingdom = the Jews, heirs to the Kingdom, now disinherited.

⁶ Outer darkness, i.e. the darkness outside the King's palace where the feast is taking place.

⁷ The despair of those ejected from the feast.

Centurions in the New Testament are all favourably mentioned. A great tribute to the value of discipline and order.

So Peter was a married man From St. Mark and St. Luke we learn

(1) It was the Sabbath.

(2) Jesus went to the house from the synagogue.

(3) That He had healed a demoniac in the synagogue.

(4) Peter, Andrew, James and John were present.

(5) The disease was typhus fever.

The miracle occurred at Capernaum. Bethsaida was the town of Peter and Andrew. Peter may have removed to Capernaum from his birth-place, Bethsaida.

¹ This is the chief point in the miracle. The woman was not left weak as when fevers go naturally: she rose at once and began to attend on them.

² They waited till sunset, when the Jewish Sabbath ended.

³ Isaiah liii. 4 (see p. lxiii).

⁴ The eastern shore of the Sea of Galilee.

⁵ A sanguine disciple who had not counted the cost. Was he willing to share the poverty and isolation of our Lord?

'Son of man hath not where to lay *his* head. 21 And ^aanother of his disciples said unto him, Lord, suffer me first to go and bury my father. 22 But Jesus said unto him, Follow me ; and ^blet the dead bury their dead.

⁷ Our Lord's favourite title of Himself—only used thrice by others (Acts vii. 56. Stephen saw "*the Son of Man standing on the right hand of God.*" Rev. i. 13, "*one like unto the Son of Man,*" so also Rev. xiv. 14).

The title first appears in Dan. vii. 13, and was recognized by the Rabbis as a title of the Messiah.

^a One who would postpone work under the pretence of waiting at home till his father's death.

^b *i.e.* let the *spiritually* dead bury their *physically* dead.

Lesson : "Give yourself wholly to your duty and count the cost. Christ cannot accept a 'conditional service'" (FARRAR).

St. Luke names an additional instance, *viz.* the disciple who would go and bid farewell to his friends (ix. 61).

Stilling the Storm.

23 And when he was entered into a ^aship, his disciples followed him. 24 And, behold, there arose a great tempest in the sea, insomuch that the ^aship was covered with the waves : but he was asleep. 25 And his disciples came to him, and awoke him, saying, ^bLord, save us : we perish. 26 And he saith unto them, Why are ye fearful, O ye of little faith ? Then he arose, and rebuked the winds and the sea ; and there was a ^agreat calm. 27 But the men marvelled, saying, What manner of man is this, that even the winds and the sea obey him !

A sudden violent squall. The sea of Galilee is 682 feet below the level of the Mediterranean, and is surrounded by mountain gorges which act "like gigantic funnels to draw down the cold winds from the mountains." There is a great difference between the temperature of the Sea, and that of the snow clad Mount Hermon immediately to the north of it. This difference in temperature accounts for the suddenness of the winds ; the gorges cause these winds to be so violent ; they often come down when the sky is clear (THOMPSON).

¹ They had faith, that if Jesus were awake he could save them.

They had not faith to recognise the God-man.

² The Miracle, *i.e.* the waves were still as well as the wind lulling.

a see R. V. comment p. 137. *b* see R. V.

The miracle shows the two-fold character of Jesus.

(1) His Humanity—He was asleep.

(2) His Divinity—He stilled the storm.

A Miracle of Instruction. A test of how far the Apostles were able to trust in the Lord's protection when they were out of His sight. Their conduct proved that they had not yet learnt the simpler lesson of trusting in Him when He was with them, unless **He were awake.**

The additional details given by St. Mark are interesting. They are—

(1) It was evening.

(2) There were also with Him other boats.

(3) Jesus was asleep on the steersman's cushion in the stern of the boat.

(4) His actual words were "*Peace, be still.*"

The Gadarene Demoniacs.

28 And when he was come to the other side into the country of the *Gergesenes*, there met him two possessed with devils, coming out of the ¹tombs, exceeding fierce, so that no man ^bmight pass by that way. 29 And, behold, they cried out, saying, What have we to do with thee, *c*Jesus, thou Son of God? art thou come hither to torment us ²before the time? 30 And there was a good way off from them an herd of many ³swine feeding. 31 So the devils besought him, saying, If thou cast us out, ^dsuffer us to go away into the herd of swine. 32 And he said unto them, Go. And when they were come out, they went into the herd of swine: and, behold, the whole herd of swine ^eran violently ^fdown a steep place into the sea, and perished in the waters. 33 And they that kept them fled, and went ^gtheir ways into the city, and told every thing, and what was befallen to the possessed of the devils. 34 And, behold, the whole city came out to meet Jesus: and when they saw him, they ^hbesought him that he would depart ⁱout of their ^jcoasts.

a see R.V. b see R.V. c R.V. omits. d see R.V. e see R.V. note on "the article," p. 152. f see R.V. g see R.V.

Gadarene (Intro. p. xxxix).
On Demoniacal possession, see Intro. p. lxix.

St. Matthew mentions two demoniacs which there evidently were.

St. Mark and St. Luke notice the more violent one only.

¹ Tombs, caves, either natural or cut out of the rocks, were the natural refuges of maniacs. "Such tombs can still be traced in more than one of the ravines on the eastern side of the lake" (THOMPSON).

² Before the time, i.e. of future judgment.

Peculiar to St. Matthew.

The unclean spirits deprecate the anticipation of the final doom.

³ Jews were forbidden to eat swine-flesh or to keep swine (Lev. xi. 8).

There were great numbers of Hellenizing Jews in these parts, and the swine may have belonged to them—so the miracle would be a punishment for a breach of the Mosaic law with the object of gain. But a great part of the population of the Decapolis was certainly Gentile.

⁴ Down the steep or precipice, near Kherza, the only spot on the lake where a steep slope sweeps down within a few yards of the sea.

This miracle and that of cursing the barren fig-tree are the only miracles of destruction wrought by Jesus.

¹ Partly because of the injury already wrought among their worldly possessions.

Partly because they feared greater losses which might follow.

² Coasts = borders (see Glossary).

St. Matthew omits several details:

(1) The man was naked.

(2) He was bound with fetters which he broke.

(3) He kept crying and cutting himself with stones.

(4) He was found after the miracle clothed, in his right mind, listening to the teaching of Jesus.

(5) Jesus would not allow him to follow Him but commanded him to stay in the district, and tell what had been done for him.

Healing the Paralytic.

9. And he entered into a ^aship, and passed over, and came into his own city. 2 And, behold, they brought to him a man sick of the palsy, lying on a ^bbed: and Jesus seeing their faith said unto the sick of the palsy; Son, be of good cheer; thy sins ^cbe forgiven thee. 3. And, behold, certain of the ^dscribes said within themselves, This man blasphemeth. 4 And Jesus knowing their thoughts said, Wherefore think ye evil in your hearts? 5 For whether is easier, to say, Thy sins be forgiven thee; or to say, Arise, and walk? 6 But that ye may know that the Son of man hath power on earth to forgive sins, (then saith he to the sick of the palsy,) Arise, take up thy bed, and go unto thine house. 7 And he ^earose, and departed to his house. 8 But when the multitudes saw it, they ^fmarvelled, and glorified God, which had given such power unto men.

^a see R.V. comment p. 137. ^b see R.V.

⁴Notice the suddenness and completeness of the cure. He who had been carried on his mat now carries the mat.

St. Matthew omits the details as regards

(1) The crowd.

(2) The man was borne of four.

(3) They took him to the roof of the house. (4) They let the man down through the roof.

V. 5. Whether is easier, to say, &c.? Far easier for an impostor to say, "Thy sins be forgiven thee," for there was no outward visible test to condemn him. But to say, "Rise up and walk," was to command something that could be tested. Our Lord performs the miracle of healing the paralytic, and the man takes up his couch and departs. Therefore Jesus, by this act, justified His declaration that the man's "sins were forgiven," and, if so, then by the reasoning of the Pharisees, He must be divine, for "Who can forgive sins but God alone?" We may notice that the first charge of the Pharisees against Jesus was blasphemy, as making himself equal with God in forgiving sins. The last charge before the Sanhedrim was also blasphemy, as being "The Son of God."

Call of Matthew. The Feast.

9 And as Jesus passed forth from thence, he saw a man, named Matthew, sitting at the ^areceipt of custom; and

^a see R.V. comment p. 140.

i.e. Capernaum (see Intro. p. xxxviii).

¹ Bed, *grabatus*, a mere pallet or mat, the commonest or poorest kind of bed, just large enough for a man to lie on. It could be spread out in the evening and rolled up and put aside during the day. Thus the man could easily roll it up and carry it away.

² Be = are forgiven. Better "have been forgiven."

It may be that the man's illness was due to sinful indulgences.

³ St. Luke records "that there were Pharisees and doctors of the law" from "Galilee, Judæa and Samaria."

Our Lord's death had already been determined upon at Jerusalem (St. John vi. 18). Thus these scribes were present watching for a case, and collecting materials for a charge against Him.

This is the first notice of an organized plot to destroy Jesus.

Note the two-fold nature of our Lord exhibited in this miracle.

(1) As God He forgives sin.

(2) By styling Himself "Son of Man," He claims to be perfect man.

Or Levi (Intro. p. viii).

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

he saith unto him, Follow me. And he arose, and followed him. 10 And it came to pass, as Jesus sat at meat in the house, behold, many publicans and sinners came and sat down with him and his disciples. 11 And when the Pharisees saw it, they said unto his disciples, Why eateth your Master with publicans and sinners? 12 But when Jesus heard that, he said unto them, They that be whole need not a physician, but they that are sick. 13 But go ye and learn what that meaneth, *for I will have mercy*, and not sacrifice: for *I am not come to call* the righteous, but sinners to repentance. 14 Then came to him the disciples of John, saying, Why do we and the Pharisees fast oft, but thy disciples fast not? 15 And Jesus said unto them, Can the children of the bride-chamber mourn, as long as the bridegroom is with them? but the days will come, when the bridegroom shall be taken from them, and then shall they fast. 16 No man putteth a piece of new cloth unto an old garment, for that which is put in to fill it up taketh from the garment, and the rent is made worse. 17 Neither do men put new wine into old bottles: else the bottles break, and the wine runneth out and the bottles perish; but they put new wine into new bottles, and both are preserved.

b see R.V. comment p. 140. *c* see R.V. *d* see R.V. comment p. 133. *e, f, g, h, i, k* see R.V. comment p. 140.

In those days religion ordered the externals of a man's life. Hours of prayer portioned out his day. Merit had come to be attached to fasting as a sort of self-punishment which God would accept in place of inflicting punishment itself.

"Our Lord does not decry stated fasts or any other Jewish practices. They had their uses and would last their time, only He points men to the underlying truth that was at the bottom of the ordinance" (LATHAM).

For Jesus to have enjoined a system of religious observance would have been to establish a sect, not to found a universal kingdom.

Capernaum was a busy centre of trade, and hence a suitable place for the collection of taxes and tribute.

¹ *i.e.* of Matthew. St. Luke records that "Levi made him a great feast."

² Intro. p. li. As representatives of foreign dominion and agents for the extortionate farmers of the taxes, the publicans were regarded with loathing by the Jews and classed with harlots and sinners.

³ According to Eastern custom they entered the room (which was open for anyone to enter) during the feast. This act was lawful, but to eat with publicans was polluting.

⁴ They talked at our Lord through His disciples. Possibly they were overawed by the miracle of healing the paralytic and feared to address Jesus directly.

⁵ They who think themselves whole, etc. = the Pharisees, who think themselves perfect.

⁶ They who know themselves to be sinners = the sinners who feel their need of a Saviour.

⁷ Hosea vi. 6. (see note, lxi.) (see also chap. xii. v. 7).

⁸ John the Baptist. They fasted on the second and fifth days of the week. John the Baptist enjoined stated fasts and taught his disciples to pray.

⁹ The wedding guests (the intimate friends of the bridegroom) who accompanied the bridegroom to the house of the bride when he went to bring her home (see p. 165).

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

The essence of fasting is sorrow for sin, not because it is an enjoined ordinance. Thus when their Lord was taken from them the disciples would fast, not because it was enjoined, not from any stated command, but because they were bereaved of their Lord.

The three Parables were suggested by the feast given by Matthew, viz. : (1) The Wedding Feast, and the Sons of the Bridechamber. (2) The Wedding Garment. (3) The New Wine in Old Bottles.

The Parable of the New Cloth and Old Garment.

[St. Matthew writes: "No man putteth a piece of undressed (R.V.) cloth upon an old garment, for that which should fill it up taketh away from the garment and a worse rent is made."]

[St. Luke writes (R.V.) "No man rendeth a piece from a new garment and putteth it upon an old garment; else he will rend the new, and also the piece from the new will not agree with the old."]

Combining these versions we see that there are (1) Two garments, a new and an old. (2) A piece of cloth is taken out of the new to patch the old. The consequence is that there is a threefold mischief:—

- (1) The new garment is spoiled by having a piece taken out of it.
- (2) The new patch does not suit the old garment.
- (3) [The undressed cloth shrinks and thus increases the rent in the old garment (St. Matthew.)]

Interpretation.

The New Garment = Christianity. The Old Garment = Judaism.

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

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

- (1) Christianity will be spoilt ("he will rend the new").
- (2) Christianity cannot be assimilated to Judaism ("the new will not agree with the old").
- (3) Will hasten the fall of Judaism ("the rent is made worse").

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

The Parable of New Wine in Old Bottles.

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

Interpretation.

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

New wine = Christianity. Old bottles = Judaism.

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

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

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

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

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

Our Lord's argument is as follows:—

- (1) Christianity is a life of union with Christ, and such fellowship is too joyous to admit of sorrow. (Fasting and children of the bridechamber.)
- (2) Christianity is not a sect of Judaism and cannot be made part of it. (Old garment, etc.)
- (3) No man can be under the law and under grace. Combination is ruin to both. (New wine, &c.)

St. Luke adds: "No man also having drunk old wine straightway desireth new: for he saith, The old is better" (St. Luke v. 39).

- (4) But Jesus can make allowance for honest hearts who cling to an old faith.

Jairus' Daughter. The Woman with the Issue of Blood.

18 While he spake these things unto them, behold, there came a certain ruler, and worshipped him, saying, "My daughter is even now dead: but come and lay thy hand upon her, and she shall live." 19 And Jesus arose, and followed him, and so did his disciples. 20 And, behold, a woman, *which was diseased with an issue of blood* twelve years, came behind him, and touched the *hem* of his garment: 21 For she said within herself, "If I may but touch his garment, I shall be whole." 22 But Jesus turned him about, and when he saw her, he said, "Daughter, be of good comfort; thy faith hath made thee whole." And the woman was made whole from that hour. 23 And when Jesus came into the ruler's house, and saw the *minstrels* and the *people* making a noise, 24 He said unto them, "Give place: for the maid is not dead, but sleepeth." And they laughed him to scorn. 25 But when the *people* were put forth, he went in, and took her by the hand, and the maid arose. 26 And the fame hereof went abroad into all that land.

a see R.V. *b* see R.V. comment p. 141. *c* see R.V. *d* see R.V. *e* see R.V. *f* see R.V.

[St. Matthew omits the message to Jairus on the way that his daughter was already dead—and does not name the three disciples whom Jesus took with Him into the house—viz. Peter, James and John].

⁸ The Jews hired professional mourners.

⁹ "Her death was, as it were, only a sleep from which she was soon to awake."

¹⁰ Utterly derided Him. They knew the child was dead. A proof of the reality of the miracle.

¹¹ Report, i.e. news of the miracle. Fame = Lat. fama, a rumour.

Instances of Raising the Dead—

Jesus. (1) The son of the widow of Nain—being carried to his burial.

(2) Jairus' daughter—lying in the house on the bed just dead.

(3) Lazarus, in the tomb, who had been dead four days.

[Note the progressive stages—just dead—carried out to burial—in the grave four days. In the Old Testament.

(1) Elijah raises the son of the widow of Zarephath (1 Kings xvii. 17-24).

(2) Elisha raises the Shunammite's son (2 Kings iv. 18-35).

(3) The dead man hurriedly placed in the grave of Elisha is restored to life (2 Kings xiii.

20-21).

St. Mark and St. Luke record this miracle as taking place after the return from healing the Gadarene demoniac.

¹ Of the synagogue; his name was Jairus (Mark and Luke).

² "My little daughter" (Mark).

"One only daughter, about twelve years of age" (Luke).

³ "Lieth at the point of death" (Mark).

"Lay a dying" (Luke).

⁴ The disease rendered her ceremonially unclean, and thus she was debarred all religious and social life.

⁵ The fringe or tassel of the outer garment. These were four in number and were bound with a thread of blue (Numb. xv. 38-40), the colour of heaven. The Pharisees made them conspicuously large. The woman touched the one that hung over the shoulder from the back.

St. Matt. omits

(1) The fact that Jesus perceived that virtue had gone out of Him.

(2) The question "Who touched me?"

(3) The surprise of the disciples.

(4) The confession of the woman.

⁶ The only time our Lord uses the word to a woman.

⁷ Her faith, not the touching of the tassel, saved her.

In the Acts of the Apostles.

- (1) St. Peter raises Tabitha or Dorcas at Joppa (Acts ix. 36-42).
 (2) St. Paul raises Eutyclus who had fallen out of the window at Troas (Acts xx. 9-11).

The Healing of Two Blind Men.

27 And when Jesus departed thence, two blind men followed him, crying, and saying, Thou ¹Son of David, have mercy on us. 28 And when he was come into the ²house, the blind men came to him: and Jesus saith unto them, ³Believe ye that I am able to do this? They said unto him, Yea, Lord. 29 Then ⁴touched he their eyes, saying, According to your faith be it unto you. 30 And their eyes were opened; and Jesus ⁵strailly ⁶charged them, saying, See that no man know it. 31 But they, when they were departed, spread abroad his fame in all that country.

a see R.V. comment p. 141.

⁴ A strict enjoinder to silence—so also on the Leper (viii. 4).

Reasons for this silence may be—

- (1) Numerous applications for healing would interfere with preaching.
 (2) Jesus did not desire to win men by His miracles, but by His example, life and teaching.
 (3) To avoid excitement and tumult. St. Mark records after the cure of the leper that "*He could no more openly enter into the city*" (St. Mark i. 45).
 (4) Lest the people should come by force and make him a king (St. John vi. 15).

A Dumb Man with an Evil Spirit.

32 As they went out, behold, they brought to him a dumb man possessed with a devil. 33 And when the devil was cast out, the dumb spake: and the multitudes marvelled, saying, ¹It was never so seen in Israel. 34 But the Pharisees said, ²He casteth out devils through the prince of the devils. 35 And Jesus went about all the cities and villages, teaching in their synagogues, and preaching the gospel of the kingdom, and healing ³every sickness and every disease among the people.

a see R.V. comment p. 141.

A miracle peculiar to St. Matthew.

¹ Expressing the belief that Jesus was the Messiah. It occurs thrice:

(1) By the two blind men (ix. 27).

(2) By the woman of Canaan (xv. 22).

(3) By the blind men at Jericho (xx. 30).

² The house in which Jesus dwelt at Capernaum—probably that of St. Peter.

³ Faith is the condition of the miracle.

⁴ The first recorded instance of healing the blind by touching their eyes; see the blind men at Jericho (xx. 34), also the blind man at Bethesda Julius (St. Mark viii. 23), also the man born blind (St. John ix. 6).

¹ Either that there had hitherto been no example of the casting out of this species of demoniac,

Or astonishment at the number and variety of the miracles wrought by Jesus.

² For our Lord's reply to this charge, see chap. xii. 25-30. The Pharisees do not deny the fact, but express their own solution of the phenomenon.

³ i.e. every variety or type of disease; not every individual case.

R.V. correctly renders "all manner of disease."

The Mission of the Twelve Apostles.

36 But when he saw the multitudes, he was moved with compassion on them, because they ^a*fainted*, and were scattered abroad, as sheep having no shepherd. 37 Then saith he unto his disciples, ²The harvest truly is plenteous, but the labourers are few; 38 Pray ye therefore the ³Lord of the harvest, that he will send forth labourers into his harvest.

^a see R.V. comment p. 141.

10. And when he had called unto him his twelve disciples, he gave them ^a*power against* unclean spirits, to cast them out, and to heal all manner of sickness and all manner of disease. ² Now the names of the twelve apostles are these; The first, Simon, who is called Peter, and Andrew his brother; James the son of Zebedee, and John his brother; 3 Philip, and Bartholomew; Thomas, and Matthew the publican; James the son of Alphæus, and Lebbæus, whose surname was Thaddæus; 4 Simon the ^b*Canaanite*, and Judas Iscariot, who also betrayed him.

^a see R.V. comment p. 141. ^b see R.V. comment p. 141.

Canaanite or Cananæan. Not a native of Canaan or Cana, but from a Syriac word *Kanaan*, equivalent to Zelotes, or of the sect of the Zealots (see Intro. p. xxix.).

Iscariot, the man of Kerieth—a little village in Judah (Intro. p. xxix.).

Judas was the only Apostle who was not a Galilæan.

There are four lists of the Twelve Apostles. These lists can be divided into three groups, with Peter, Philip and James the son of Alphæus as the leaders of the groups. Judas Iscariot is invariably placed last.

It may be noticed that St. Matthew gives the list of Apostles in pairs. Immediately after the list, St. Matthew recounts the Mission of the Twelve. St. Mark tells us that our Lord sent "*them forth by two and two*" (St. Mark vii. 7). Does St. Matthew give us the exact pairing? It is quite possible that this is so, for what more likely than that the Evangelist as he wrote "had in his eye the party as they stood listening to their Master's words with their staves in their hands ready to start" (LATHAM).

¹ Harassed or worried. The picture is that of sheep, not merely faint and weary, and not fed, but rather harassed or worried by wild beasts—the prey of thieves and robbers.

Jesus makes a charge of gross neglect against the spiritual teachers of the nation.

² An introduction to the sending forth of the Twelve (see chap. x.).

³ = The Father, who had sent the Son to sow the seed. The Son is now about to send forth other labourers, *i.e.* the Apostles.

This is the Mission, not the Call of the Twelve.

St. Mark records that Jesus went "*up into a mountain*" and there called the Twelve (St. Mark iii. 13).

St. Luke places the Call previous to the Sermon on the Mount, and after Jesus had prayed all night (St. Luke vi. 12-16).

Apostle, Gk. *Apostolos* = one sent forth. The word occurs nowhere else in this Gospel. (For qualification, functions and training, see Intro. p. xxiv.).

Apostles other than the Twelve are—

(1) Matthias, chosen in place of Judas (Acts i. 23).

(2) Paul and Barnabas.

St. Matthew alone records himself as "*the Publican.*"

LISTS OF THE APOSTLES.

First Group.

St. Matthew x. 2-4.
Simon Peter.
Andrew.
James.
John.

St. Mark iii. 16-19.
Simon.
James.
John.
Andrew.

St. Luke vi. 14-16.
Simon.
Andrew.
James.
John.

Acts i. 13.
Peter.
James.
John.
Andrew.

Second Group.

Philip.
Bartholomew.
Thomas.
Matthew (the publi-
can).

Philip.
Bartholomew.
Matthew.
Thomas.

Philip.
Bartholomew.
Matthew.
Thomas.

Philip.
Thomas.
Bartholomew.
Matthew.

Third Group.

James (the son of
Alphæus).
Lebbæus (Thaddæus)
Simon (the Canaanite).

James (the son of
Alphæus).
Thaddæus.
Simon (the Canaanite).

James (the son of
Alphæus).
Simon Zelotes.
Judas (the brother of
James).

James (the son of
Alphæus).
Simon Zelotes.
Judas (the brother of
James).

Judas Iscariot.

Judas Iscariot.

Judas Iscariot.

For further notes on Apostles, see Intro. pp. xxiv.—ix.

The Charge to the Twelve.

1. The Charge.

5 These twelve Jesus sent forth, and commanded them, saying, ¹Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not: 6 But go rather to the lost sheep of the house of Israel. 7 And as ye go, ²preach, saying, The kingdom of heaven is at hand. 8 Heal the sick, cleanse the lepers, ³raise the dead, cast out devils: ⁴freely ye have received, freely give. 9 Provide neither ⁵gold, nor silver, nor ⁶brass in your ⁷purses. 10 Nor ^ascrip for your journey, neither two ⁸coats, neither shoes, nor yet staves: for the workman is worthy of his meat. 11 And into whatsoever city or ^btown ye shall enter, ^cinquire who in it is worthy; and ¹⁰there abide till ye go thence.

^a see R. V. comment p. 141. ^b see R. V. ^c see R. V.

⁷Lit. girdles. The Oriental ties his money in his girdle ends. This is his purse (Glossary).

⁸Scrip. A wallet or bag slung over the shoulders. The shepherd's bag of David is termed a scrip (1 Sam. xvii. 40) (Glossary).

⁹Coats = tunic, the under garment.

St. Mark says "save a staff only," "be shod with sandals."

The instructions really mean that they were to take no reserve comforts; no second staff, no second pair of shoes, no change of garment.

¹⁰There abide, etc., i.e. in order to avoid disturbance and unsettlement, and also to prevent different persons in the villages striving in emulation to have a share in entertaining the Apostles of Jesus.

Way of the Gentiles (see note, iv. 12).

Samaritans (see Intro p. lii).

¹St. Matthew alone gives this prohibition, and the motive of the undertaking, i.e. pity for the lack of teachers (ix. 36-38).

The teaching is afterwards extended to all nations, "Go ye and teach all nations" (St. Matt. xxviii. 19).

²i.e. proclaim as heralds.

³Raise the dead, omitted in many MSS. (peculiar to St. Matthew).

⁴Not liberally but gratis, i.e. at no cost to yourselves.

⁵St. Mark names "money" only.

St. Luke names "silver" only.

St. Matthew names all forms of money in circulation.

⁶Brass = bronze or copper coinage.

Provide, i.e. not to obtain money for the special purpose of the journey.

12 And ^dwhen ye come into an house, salute it. 13 And if the house be worthy, let ¹¹your peace come upon it: but if it be not worthy, let your peace return to you. 14 And whosoever shall not receive you, nor hear your words, when ye depart out of that house or city, ¹²shake off the dust of your feet. 15 Verily I say unto you, It shall be more tolerable for the land of ¹⁸Sodom and Gomorrha in the day of judgment, than for that city.

2. Their Behaviour.

16 Behold, I send you forth as sheep in the midst of wolves: ¹⁴be ye therefore ¹⁵wise as serpents, and ¹⁶harmless as doves.

3. Their Persecution.

17 But beware of men: for they will deliver you up to the ¹⁷councils, and they will scourge you in their synagogues; 18 And ye shall be brought before ¹⁸governors and ¹⁹kings for my sake, for a testimony ^eagainst them and the Gentiles. 19 But when they deliver you up, ¹²⁰take no thought how or what ye shall speak: for it shall be given you in that same hour ²¹what ye shall speak. 20 For it is not ye that speak, but the Spirit of your Father which speaketh in you. 21 And the brother shall deliver up the brother to death, and the father the child: and the children shall rise up against their parents, and cause them to be put to death. 22 And ye shall be hated of all men for ²²my name's sake: but he that endureth to the end shall be saved. 23 But when they ²³persecute you in this city,

^d see R. V. comment p. 142. ^e see R. V. ^f see R. V. comment p. 140.

11V. 12. The Christian salutation, "*Peace be to this house*," (St. Luke x. 5).

12 St. Paul did so at Antioch in Pisidia (Acts xiii. 51), and at Corinth (Acts xviii. 6). It was an act of excommunication.

13 For their wickedness destroyed by fire from heaven (Gen. xix.).

14 The unarmed traveller must exercise prudence, and be harmless.

15 Wise = prudent. The serpent is symbolical of wisdom or subtily. Note the prudence of St. Paul in claiming Roman citizenship at Philippi (Acts xvi. 37), at Jerusalem (Acts xxii. 25), and in appealing to Cæsar (Acts xxv. 11).

16 Harmless, simple, sincere—i. e. guileless, not provoking hostility.

17 The local council could fine, imprison and scourge. The scourging was always inflicted in the synagogue before the elders (Glossary).

18 Governors, so St. Paul before (1) Gallio (Acts xviii. 12), (2) Felix (Acts xxiv. 1-12), and (3) Festus (Acts xxvi. 2).

19 Kings, St. Paul before Agrippa (Acts xxvi.) and before Nero.

20 Be not anxious (see note, p. 129).

21 So Peter (Acts v. 20), Stephen (Acts vii. 2), Paul (Acts xxvi. 2) preached the Gospel when on trial before the courts.

22 The Christians throughout the persecutions suffered as Christians, and for the name of Christ. If they would have consented to renounce that, they would not have suffered.

23 They are not to court martyrdom unnecessarily, but to take prudent measures for their safety. The persecutions which dispersed the Christians led to the wider spread of the Gospel (see the persecution after the death of Stephen, Acts viii. 1).

flee ye into another: for verily I say unto you, Ye shall not have gone over the cities of Israel, till the Son of man be come. ²⁴ *The* disciple is not above his ²⁴master, nor *the* ²⁵servant above his lord. ²⁵ It is enough for the disciple that he be as his master, and the servant as his lord. If they have called the master of the house ²⁶Beelzebub, how much more shall they call them of his household?

The Care of the Father.

²⁶ Fear them not therefore: for there is nothing covered, that shall not be revealed; and hid, that shall not be known. ²⁷ ¹What I tell you in darkness, that speak ye in light: and what ²ye hear in the ear, that preach ye upon the ³housetops. ²⁸ And fear not them which kill the body, but are not able to kill the soul: but rather ⁴fear him which is able to destroy both soul and body in ⁵hell. ²⁹ Are not two ⁶sparrows sold for a farthing? and one of them shall not fall on the ground without your Father. ³⁰ But the very hairs of your head are all numbered. ³¹ Fear ye not therefore, ye are of more value than many sparrows.

The Christian's Choice and Reward.

³² Whosoever therefore shall ⁷confess me before men, him will I confess also before my Father which is in heaven. ³³ But whosoever shall deny me before men, him will I also deny before my Father which is in heaven. ³⁴ Think not that I am come to send

g see R. V.

⁵ Hell = Gehenna. (See Glossary.)

⁶ Struck in rows on a skewer and sold two for a farthing "*Five for two farthings*" (St. Luke xii. 6). Not one of even these insignificant common birds is overlooked by God. Does He not think more about a disciple?

⁷ Lit. *make his confession in me*, i.e. make Jesus the central truth of his confession.

²⁴ Master = teacher.

²⁵ Servant = bond servant or slave.

The disciples of Jesus may look for the same treatment as their master—persecution—trials—martyrdom.

²⁶ Beelzebub (see note, p. 47). V. 23. Primary meaning.

The Destruction of Jerusalem = Gospel not then preached to all cities of Israel.

Secondary meaning. The Final Judgment. Christian missionary work still going on.

Our Lord connects these two interpretations of the coming of the Son of Man in His final discourse on the Mount of Olives overlooking the Temple (chap. xxiv.), in answer to the question, "*When shall these things be? and what shall be the sign of thy coming and of the end of the world?*"

The day of their Lord's triumph will come; then

(1) The unknown sufferer will receive the crown of reward.

(2) The undetected coward will be revealed. The true character of all men will one day be made known.

¹ What I teach you privately, you must preach publicly.

² Beside the reader of the Law in the synagogue was an interpreter. The reader spoke to the interpreter in a low voice; the interpreter proclaimed aloud what he heard.

³ Housetops. A reference to the Jewish custom of proclaiming from the housetops the commencement of the Sabbath. The Mahometans sound the call to prayer from the top of the mosque. At the present day proclamations in Syrian villages are made from the house tops.

⁴ Fear him, i.e. God, who alone has power to inflict this punishment. Not Satan whom the Christian is to resist and defy, not fear.

peace on earth: I came not to send peace, but a sword. 35 ^aFor I am come 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 ^ataketh not his cross, and followeth after me, is not worthy of me. 39 ¹⁰He that findeth his life shall lose it: and he that loseth his life for my sake shall find it. 40 He that ¹¹receiveth you receiveth me, and he that receiveth me receiveth ¹²him that sent me. 41 He that receiveth a prophet in the ¹³name of a prophet shall receive a prophet's reward; and he that receiveth a righteous man in the ¹⁴name of a righteous man shall receive a righteous man's reward. 42 And whosoever shall give to drink unto one of these ¹⁵little ones a ¹⁶cup of cold water only in the name of a disciple, verily I say unto you, he ¹⁷shall in no wise lose his reward.

The Message of the Baptist from Prison.

11. And it came to pass, when Jesus had made an end of commanding his twelve disciples, he departed thence to teach and to preach in their cities. 2 Now when John had heard ¹in the prison the works of Christ, he sent ²two of his disciples, 3 And said unto him, ³Art thou he ⁴that should come, or do we look
a see R.V. b see R.V.

(3) He wished to ascertain if Jesus were the same person whom he had baptized.

(4) That, tried by imprisonment, his faith wavered
 This last is the most probable explanation.

⁸ See Micah vii. 6. Verses 35, 36, are taken almost verbally from Micah where the prophet is speaking of the divisions amongst the Jews which culminated in the destruction of Jerusalem by Nebuchadnezzar.

⁹ An allusion to the Roman custom compelling the criminal to carry his cross to the place of execution. The disciples may have often seen such a scene. Also a hint of our Lord's own death. These words would have a new force to the Apostles when they saw the Crucifixion of their Lord.

¹⁰ The contrast is between the "higher spiritual life of the soul" and "the lower life or existence of the body." To gain the lower now is to lose the higher hereafter: to lose the lower for the sake of Christ (*i.e.* to die a martyr's death) is to win the higher

¹¹ Receiveth. (1) as a teacher or (2) as a guest.

¹² The Father. He who receives an Apostle, receives the Son, he who receives the Son receives the Father (see St. John xiv. 23).

¹³ *i.e.* as a messenger of God—for the sake of the message, not the person.

¹⁴ *i.e.* for the sake of the righteousness of the man—not for the man's sake.

¹⁵ The humblest disciple.

¹⁶ The simplest act of kindness.

¹⁷ The reward in each case is future.

¹ John was in prison at Machærus; evidently his disciples were allowed to visit him. They tell him of the wonderful deeds of Jesus.

² Explanations given for this question are

(1) John thought the time had come when Jesus should reveal Himself.

(2) He merely wished to satisfy his own disciples.

for another? 4 Jesus answered and said unto them *Go and shew* John again those things which ye do hear and see: 5 ⁸The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the ^{4d}*gospel* preached to them. 6 And blessed is he, whosoever *shall not be* ⁵*offended in me.*

c see R.V. d see R.V. e see R.V. comment p. 139.

Instances of Stumbling Blocks in our Lord's Life:—

- (1) His humble birth was a stumbling block to the Nazarenes—"Is not this the carpenter's son?" (St. Matt. xiii. 55-57).
- (2) His twofold nature—the God-Man—"If David then call him Lord, how is he his son?" (see Matt. xxii. 41-45).
- (3) His declaration to His disciples that He was the Bread of Life (St. John vi. 35).

Discourse on John the Baptist.

7 And as they departed, Jesus began to say unto the multitudes concerning John, What went ye out into the wilderness to see? A ¹reed shaken with the wind? 8 But what went ye out for to see? A man clothed in ²soft raiment? behold, they that wear soft clothing are in kings' houses. 9 But ^a*what went ye out for to see? A prophet?* yea, I say unto you, and ³more than a prophet. 10 For this is he, of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee. 11 Verily I say unto you, Among them that are born of women there hath not risen a greater than John the Baptist: notwithstanding he that is ^bleast in the kingdom of heaven is ⁴greater than he. 12 And from the days of John the Baptist until now the kingdom of heaven ⁵suffereth violence and ^c*the violent take it by force.* 13 For all the prophets and

a see R.V. b see R.V. c see R.V.

Instances of wavering faith are Elijah (1 Kings xix. 4), Job (Job iii.), Jeremiah (Jer. xx. 7).

⁸The reply is given in the words of Isa. xxxv. 4-6; lxi. 1.

⁴Gospel = good tidings.

⁵Offended = occasion of stumbling. The word means anything over which a person falls (Glossary).

¹Note.—John was no reed shaken by the wind of popular opinion.

It may be also taken as an intimation that the wavering of the Baptist's faith was only temporary.

The imagery is taken from the reeds on the bank of the Jordan.

²Jesus contrasts the mantle of camel's hair with the gorgeous apparel of the effeminate Herods.

³For he not only prophesied of the Messiah, but he was His forerunner (Mal. iii. 1) and baptized Him.

⁴John, the greatest of the old dispensation, enjoyed less privileges than the humblest in the church founded at Pentecost. The latter lived in the dispensation of the Spirit.

⁵Is broken into by force. Men pressing eagerly in; men of eager impetuous zeal who seize the kingdom as the spoil of war.

the law prophesied until John. 14 And if ye ^awill receive it, ^bthis is ^cElias, which was for to come. 15 He that hath ears to hear, let him hear. 16 But whereunto shall I liken this generation? It is like unto children sitting in the ^dmarkets, and calling unto their ^efellows, 17 And saying, ^fWe have piped unto you, and ye ^ghave not danced; ^hWe have mourned unto you, and ye ⁱhave not lamented. 18 For John came neither eating nor drinking, and they say, He hath a devil. 19 The Son of man came eating and drinking, and they say, Behold a man gluttonous, and a ^jwine-bibber, a friend of publicans and sinners. But ^kwisdom is ^ljustified ^mof her ⁿchildren.

a see R.V. and note 9. *e* see R.V. *f* see R.V. *g* see R.V. *h* see R.V. *i* see R.V. comment p. 142.

¹² Wisdom = "Dame wisdom."

¹⁸ Justified = "is acquitted of folly" "is accounted wise."

¹⁴ Her children = "the divinely wise" (CARR).

The spiritually minded, the divinely wise recognise the wisdom of God, and account it just, free from all wrong and error, both in the asceticism of John and in the loving mercy of Jesus. The methods of divine grace for the salvation of men, however various, are accepted by the children of wisdom.

V. 15. "He that hath ears to hear, let him hear."

A common phrase of the Rabbis to call the attention of their pupils to some saying of special importance.

Used by our Lord six times, two in St. Matthew; three in St. Mark; one in St. Luke.

(1) "And if ye will receive it this is Elias which was to come" (St. Matthew xi. 14-15).

(2) "Then shall the righteous shine forth as the sun in the kingdom of their Father" (St. Matt. xiii. 43).

(3) After the parable of the Sower (St. Mark iv. 9).

(4) "Neither was anything kept secret, but that it should come to light" (St. Mark iv. 23).

(5) "The things which come out of him, those are they that defile the man" (St. Mark vii. 16).

(6) "Salt is good, but if the salt have lost his savour" (St. Luke xiv. 34-35).

Cities denounced for not Repenting.

20 Then began he to upbraid the cities wherein most of his mighty works were done, because they repented not: 21 Woe unto thee, ¹Chorazin! woe unto thee, ²Bethsaida! for if the mighty

⁶ Will receive = are willing to receive.

⁷ Though John is in prison yet he is the Elijah of Mal. iv. 5.

⁸ Elijah.

⁹ Market places, the place of resort in Eastern towns or villages.

A common amusement of the children of the East is to act childish dramas for the amusement of their fellows. These dramas would be either comedy ('*pipéd unto you*') or tragedy ('*wailed*').

¹⁰ Peevish, sullen children who will be pleased neither with the representation of wedding festivities nor with the imitated sadness of a funeral.

¹¹ Winebibber = drunkard.

John was ascetic, gloomy and stern. The Pharisees ascribed his austerities to demoniacal possession.

Jesus ate and drank with publicans and sinners and so is classed as "*a glutton and a winebibber*."

See St. Luke x. 13-15.

St. Matthew records the denunciations more fully than St. Luke.

St. Matthew places them in connection with the rejection of Jesus by the Jews.

St. Luke gives them as part of the charge to the Seventy, and in connection with the rejection of their Mission.

¹ Intro. p. xxviii. ² Intro. p. xxvii.

works, which were done in you, had been done in ⁸Tyre and ⁴Sidon, they would have repented long ago in ⁶sackcloth and ashes. 22 But I say unto you, It shall be more tolerable for Tyre and Sidon at the day of judgment, than for you. 23 And thou, ⁶Capernaum, *which art exalted unto heaven, shalt be brought down to ⁷hell*: for if the mighty works, which have been done in thee, had been done in Sodom, 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 ^btime Jesus answered and said, ⁸I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and ^aprudent, and hast revealed them unto ⁹babes. 26 Even so, Father: for so it ^dseemed good in thy sight. 27 All things are delivered unto me of my Father. and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son ^ewill reveal him. 28 Come unto me, all ye that ¹¹labour and are ¹²heavy laden, and I will give you rest. 29 Take my ¹⁸yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find ¹⁴rest unto your souls. 30 ¹⁶For my yoke is easy, and my burden is light.

a see R. V. *b* see R. V. *c* see R. V. comment p. 142
d see R. V. *e* see R. V. comment p. 142.

Works = powers.

⁸Intro. p. xlii. ⁴Intro. p. xlii.

⁶The signs of mourning and penitence.

⁶Intro. p. xxxviii. Christ's "own city"—the scene of most of His mighty works (Intro. p. xxxviii.) and so exalted to heaven by these special privileges.

⁷Hell, Hades, the grave, not Gehenna. When our Lord uttered these words Capernaum and the cities on Lake Gennesareth were flourishing, now they are heaps of ruins in a desolate land. The site of Capernaum is not known.

⁸I thank thee = I confess unto thee, "acknowledge with praise and thanksgiving."

⁹Innocent, childlike souls. St. Paul states this truth to the Corinthians.

"For after that in the wisdom of God, the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe" (1 Cor. i. 21).

"The foolishness of God is wiser than men" (1 Cor. i. 25).

"Not many wise men after the flesh, not many mighty, not many noble, are called" (1 Cor. i. 26).

¹⁰Willing to reveal, not future

¹¹Labour = active suffering.

¹²Heavy laden = passive suffering.

¹⁸Yoke = my rule of life.

Become my disciples and learn from my teaching and example.

¹⁴Rest, i.e. to the soul, not relief from bodily toil or suffering.

¹⁶Contrast the burden of the Pharisees "heavy burdens and grievous to be borne" (xxiii. 4).

The Disciples Pluck the Corn on the Sabbath.

12. At that time Jesus went on the sabbath day through the ^acorn; and his disciples were an hundred, and began

a see R. V.

Corn, i.e. the cornfields.

to pluck the ears of corn, and to eat. 2 But when the Pharisees saw it, they said unto him, Behold, thy disciples do that which is not lawful to do upon the sabbath day. 3 But he said unto them, Have ye not read what David did, when he was an hungred, and they that were with him; 4 How he entered into the house of God, and did eat the shewbread, which was not lawful for him to eat, neither for them which were with him, but only for the priests? 5 Or have ye not read in the law, how that on the sabbath days the priests in the temple profane the sabbath, and are blameless? 6 But I say unto you, That in this place is one greater than the temple. 7 But if ye had known what this meaneth, I will have mercy, and not sacrifice, ye would not have condemned the guiltless. 8 For the Son of man is Lord even of the sabbath day.

b see R.V. c see R.V. comment p. 140.

every Sabbath on the table of shewbread in the Holy Place, and replaced by fresh on the succeeding Sabbath.

⁶ The priests alone ate the shewbread, which they consumed in the Holy Place.

David's breaking the law proves that the law of necessity at times over-rides the ceremonial law.

V. 5, 6, 7 are peculiar to St. Matthew.

⁷ By labour in such acts as

(1) Performing the Temple service.

(2) Preparing for the sacrifices.

(3) Removing the shewbread.

⁸ Quoted by our Lord twice (see note, p. 33).

St. Mark adds, "The Sabbath was made for man, and not man for the Sabbath."

Healing the Man with the Withered Hand.

9 And when he was departed thence, he went into their synagogue: 10 And, behold, there was a man which had his hand withered. And they asked him, saying, Is it lawful to heal on the sabbath days? that they might accuse him.

4 see R.V.

Note: This chapter records some of our Lord's contests with the Pharisees.

(1) A charge against the disciples of breaking the Sabbath by plucking the ears of corn.

(2) A charge of breaking the Sabbath in healing the man with a withered hand.

(3) A charge of casting out demons by the power of Satan.

(4) A demand for a sign from heaven as a special proof of His Messiahship.

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

² They considered "plucking" as reaping, and "rubbing" as threshing. Thus the disciples were charged with doing work on the Sabbath.

⁶ For this incident, read 1 Sam. xxi. 6. St. Mark says, it was "in the days of Abiathar." The priest who gave the bread was Ahimelech, the father of Abiathar.

⁴ i.e. the tabernacle which was then at Nob.

⁵ "The loaves of setting forth." Twelve cakes (one for each tribe) of fine flour placed

Strict Pharisees held it a breach of the Sabbath to tend the sick.

St. Luke says "right hand."

St. Luke records that the Pharisees and Scribes came "not to worship" but to "watch" if Jesus should (Luke vi. 7).

11 And he said unto them, What man shall there be among you, that shall have one sheep, and if it 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 ^bbetter than a sheep? Wherefore it is lawful to do *c*well on the sabbath days. 13 Then saith he to the man, Stretch forth thine hand. And he stretched it forth; and it was restored whole, like as the other

^b see R. V. ^c see R. V.

A remarkable miracle.

(1) A direct challenge to defend their burdensome Sabbatical regulations.

(2) Wrought by no external means—simply by a command.

(3) Evidently wrought of set purpose on the Sabbath.

Our Lord's Teaching with respect to the Sabbath.

1. He claimed authority over the Sabbath. "*The Son of Man is Lord even of the Sabbath*" (St. Matt. xii. 8).

2. He allowed works of necessity. Jesus justified His disciples for plucking the corn and husking it on the Sabbath.

3. He allowed works of mercy. "*It is lawful to do well on the sabbath days*" (St. Matt. xii. 12). And performed seven miracles on the Sabbath:—

(1) The man with the withered hand (St. Matt. xii. 10-13).

(2) The woman with the spirit of infirmity (St. Luke xiii. 11-17).]

(3) The man with the dropsy (St. Luke xiv. 1-6).]

(4) The demoniac in the synagogue at Capernaum (St. Luke iv. 33-37).]

(5) Peter's wife's mother (St. Matt. viii. 14-15).

(6) The cripple at the pool of Bethesda (St. John v. 1-16)].

(7) The man who was born blind (St. John ix. 1-41)].

4. He allowed works connected with public worship. "*On the sabbath days the priests in the temple profane the sabbath and are blameless*" (xii. 5).

Sabbath — rest.

It was ordained by God, after the six days' work of creation. "*For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the seventh day, and hallowed it.*"

As a memorial of the deliverance out of Egypt. "*The Lord thy God brought thee out thence . . . therefore the Lord thy God commanded thee to keep the sabbath day*" (Deut. v. 15).

As a sign of the Covenant between God and the Israelites. "*Wherefore the children of Israel shall keep the sabbath, to observe the sabbath throughout their generations, for a perpetual covenant. It is a sign between me and the children of Israel for ever*" (Ex. xxxi. 16, 17).

This commandment among the Jews forbade all unnecessary work. The punishment for breaking the Sabbath was stoning. In Numbers we read of a man who was stoned for gathering sticks on the Sabbath.

The Pharisees Plot against Jesus.

14 Then the ¹Pharisees went out, and *a*held a council against him, how they might destroy him. 15 But when Jesus

a see R. V. comment p. 142.

St. Mark and St. Luke give the argument differently. "*Is it lawful to do good on the Sabbath days or to do evil? to save life or to kill?*"

Better = of more value.

St. Matthew gives the argument in a form that was specially applicable to the Jews. The question of pulling a sheep out of a pit on the Sabbath day was one argued by the Rabbis.

Well = good, i.e. a good act.

The man stretches forth his hand in faith and is healed.

¹St. Mark adds "*with the Herodians.*" Two bitterly hostile political parties combine to destroy Jesus.

knew it, he ²withdrew himself from thence: and great multitudes followed him, and he healed them all; 16 And charged them that they should not make him known: 17 That it might be fulfilled which was spoken by Esaias the prophet, saying,

18 ³Behold my ⁴servant, whom I have chosen;

My beloved, in whom my soul is well pleased:

I will put my spirit upon him, And he shall shew ⁵judgment to the Gentiles.

19 He shall not ⁶strive nor ⁷cry; Neither shall any man hear his voice in the streets.

20 A ⁸bruised reed shall he not break, And ⁹smoking flax shall he not quench,

¹⁰Till he send forth judgment unto victory,

21 And in his name shall the Gentiles ^ctrust.

b see R. V. comment p. 143. *c* see R. V.

¹⁰Until He shall have made the Gospel victorious, and have established His Kingdom. A prophetic announcement of the reception of the Gentiles.

Hebrew poetry has neither rhyme nor metre. It is composed of sets of two lines containing parallel thoughts. The second line either (1) repeats the thought of the first line in a new form, or (2) presents a thought contrasting with that expressed in the first line, or (3) completes the thought of the first line.

A Blind and Dumb Devil Cast Out. The Pharisees Blaspheme.

22 Then was brought unto him one possessed with a devil, blind, and dumb: and he healed him, insomuch that the blind and dumb both spake and saw.

23 And all the people were amazed, and said, Is not this the ¹Son of David?

24 But when the Pharisees heard it, they said, This fellow doth not cast out devils, but by ²Beelzebub the prince of devils. 25 And Jesus knew their

² Following the precept: he had given His disciples (x. 23).

⁸ Isaias xlii. 1-3, but not an accurate quotation.

⁴ Servant refers to

(1) Israel "*Thou, Israel art my servant*" (Is. xli. 8).

(2) Jesus as the representative of the nation "*Thy holy child (= servant) Jesus*" (Acts iv. 27).

So at our Lord's baptism "*This is my beloved son in whom I am well pleased*" (iii. 17).

⁵ Judgment, *i.e.* the Gospel.

⁶ Strive, *i.e.* not endeavour to obtain His Kingdom by force of arms.

⁷ Cry = cry aloud, proclaim—*i.e.* not loudly or publicly declare His Kingship.

⁸ Bruised reed = a man broken down by the weight of sorrow, care, or sin. The Pharisees would despise and trample on such. Jesus would bind them up and strengthen.

⁹ Smoking flax, the feebly burning wick of a lamp. The Pharisees would have no pity for such. Jesus will revive and make the most of every spark of good or faith in such a man.

¹⁰ Until He shall have made the Gospel victorious, and have established His Kingdom. A

¹ *i.e.* the Messiah (see note, p. xv.).

² *Beelzebub* = *Lord of flies*, the God of Ekron, to whom Ahaziah sent to know if he should recover from the injuries sustained by falling through a lattice window (2 Kings 1, 2).

Another interpretation is *Lord of dung or filth*, and was a term of derision among the Jews.

Here it means the *prince of the air*, and in this sense the chief or prince of the evil spirits.

thoughts, and said unto them, ⁸Every kingdom divided against itself is brought to desolation; and every city or house divided against itself shall not stand: 26 And if Satan cast out Satan, he is divided against himself; how shall then his kingdom stand? 27 And if I by Beelzebub cast out devils, by whom do your ⁹children cast them out? therefore they shall be your judges. 28 But if I cast out devils by the Spirit of God, then the kingdom of God is come unto you. 29 Or else how can ⁵one enter into a ⁶strong man's ⁷house, and spoil his ⁸goods, except he first bind the strong man? and then he will spoil his house. 30 ⁹He that is not with me is against me; and he that gathereth not with me scattereth abroad. 31 Wherefore I say unto you, All manner of sin and ¹⁰blasphemy shall be forgiven unto men: but the blasphemy against the ¹¹Holy Ghost shall not be forgiven unto men. 32 And whosoever speaketh against the Son of man, it shall be forgiven him: but whosoever speaketh against the Holy ¹²Ghost, it shall not be forgiven him, neither in this ¹³world, neither in the world to come. 33 ¹⁴Either make the tree good, and his fruit good; or else make the tree corrupt, and his fruit corrupt: for the tree is known by his fruit. 34 O ¹⁵generation of vipers, how can ye, being evil, speak good things? for out of the abundance of the heart the mouth speaketh. 35 A good man out of the good treasure of the heart bringeth forth good things: and an evil man out of the evil treasure bringeth forth evil things. 36 But I say unto

^a see R.V. ^b see R.V. comment p. 137.

⁸The argument—

(1) A divided kingdom means ruin.

(2) A divided house means destruction.

So Satan fighting against himself means the fall of his power.

(3) An *argumentum ad hominem*, calling on the Pharisees to explain the claim of those who pretend to exorcise devils.

(4) The only other solution is that Jesus "*cast out devils by the spirit of God.*"

⁴Exorcism was practised among the Jews, generally for payment. See the sons of Sceva (Acts xix. 14) at Ephesus; also the books of curious arts which were burnt at Ephesus (Acts xix. 19).

⁵One = Jesus.

⁶Strong man = Satan.

⁷House = the world.

⁸Goods = souls of men.

⁹A continuation of the thought. It is not possible to be neutral.

We must either be for Christ or against Him. There can be no more division in His Kingdom than in that of Satan.

¹⁰The blasphemy of the Pharisees consisted in their ascribing the work of the Holy Spirit to Satanic agency.

¹¹World, R.V. margin "*age,*" this æon, or period of the world's existence.

Not that God could not forgive such sins, but that the man in rejecting the Holy Spirit deprives himself of every influence by which repentance can be brought about.

¹²The argument is continued. Why ascribe a good work (*i.e.* the casting out of devils) to an evil source? Good deeds have a good source; evil deeds an evil origin. A man's words and deeds are good or bad according to the state of his heart, *i.e.* good or bad.

¹³Generation = brood or offspring (iii. 7).

you, That every ¹⁴idle word that men shall speak, they shall give account thereof in the day of judgment. 37 For by thy words thou shalt be ¹⁵justified, and by thy words thou shalt be condemned.

¹⁴Idle = useless and purposeless, *i.e.* "ineffectual for good."

¹⁵Acquitted.

The Pharisees demand a Sign.

38 Then certain of the scribes and of the Pharisees answered, saying, Master, we would see a ¹sign from thee. 39 But he answered and said unto them, An evil and ²adulterous generation seeketh after a sign; and there shall no sign be given to it, but the sign of the prophet ^aJonas: 40 For as ^aJonas was three days and three nights in the ³whale's belly; so shall the Son of man be ⁴three days and three nights in the heart of the earth. 41 The men of ⁵Nineveh shall rise in judgment with this generation, and shall condemn it: because they repented at the preaching of ^aJonas; and behold, a greater than ^aJonas is here. 42 The ⁶queen of the south shall rise up in the judgment with this generation, and shall condemn it: for she came from ^bthe uttermost parts of the earth to hear the wisdom of Solomon; and, behold, a greater than Solomon is here. 43 When the unclean spirit is gone out of a man, he walketh through ^cdry places, seeking rest, and findeth none. 44 Then he saith, I will return into my house from whence I came out; and when he is come, he findeth it ⁷empty, swept, and ¹⁰garnished. 45 Then

a Jonah (O.T.). b see R.V. c see R.V. p. 143.

¹The Queen of Sheba (Intro. p. lxxviii). 1 Kings x. 1-13; 2 Chron. ix. 1-12).

²The Jews supposed that ruins and the dry, waterless deserts were frequented by evil spirits.

Note. The scapegoat, bearing the sins of the people, was driven out into the wilderness (Lev. xvi. 22).

³Peculiar to St. Matthew

¹⁰= furnished, made ready for habitation.

¹They desire literally some portent in the sky. The miracles of healing did not satisfy them. These they ascribed to evil agency or magic.

They demanded heavenly confirmation of His mission, examples are:

Moses—manna from heaven.

Joshua—stayed the sun and the moon.

Samuel—called for the thunder and hail.

Elijah—fire from heaven on Carmel.

Isalah—caused the sun to go back on the dial of Ahaz.

²Adulterous = faithless and estranged from God, as a faithless wife from her husband. The relationship of Israel to Jehovah as that of a wife to her husband is a favourite figure with the prophets (Jer. iii. Ezek. xvi. xxiii.)

³Whale = sea monster.

St. Matthew makes Jesus use Jonah as a double sign.

(1) Type of Resurrection.

(2) Preacher of repentance to a sinful nation.

⁴Three days, etc., fulfilled by our Lord's lying in the tomb part of three separate days.

Wisdom of Solomon—the faith of the Queen of Sheba. The preaching of Jonah—the repentance of Nineveh contrasted with

Jesus [greater than Solomon or Jonah]—rejected by the Jews.

⁵Nineveh. (Intro. p. xliii.) (Jonah iii. 5).

⁶Intro. p. lxxviii.

goeth he, and taketh with himself seven other spirits more *dwicked* than himself, and they enter in and dwell there: and the last state of that man *e*s worse than the first. Even so shall it be also unto this *dwicked* generation.

d see R.V. *e* see R.V. comment p. 143.

Two Interpretations.

(1)
Man. It is not sufficient to drive out the evil spirit. The Holy Spirit must fill the heart or the evil will return in a worse form. A soul "*swept and garnished*" by morality alone is without protection. So our Lord to the impotent man. "*Sin no more, lest a worse thing come unto thee*" (St. John v. 14).

(2)
The Jewish Nation. So applied by St. Matthew (xii. 45). *Evil Spirit* = idolatry expelled by the Babylonish captivity. *Seven other*—the sins of the Pharisees: such as letter worship, formalism, exclusiveness, ambition, greed, hypocrisy, hate. *Last state worse.* Notice the crimes, frenzies and insanities of the Jews at the siege of Jerusalem as recorded by Josephus.

V. 38. **Sign from heaven.** Asked for on four occasions.

- (1) After the first cleansing of the Temple mentioned by St. John.
 "*What sign shewest thou unto us, seeing that thou doest these things?*" (St. John ii. 18).
 Reply—"Destroy this temple and in three days I will raise it up" (St. John ii. 19).
- (2) Discourse at Capernaum after the miracle of feeding the Five Thousand.
 "*What sign shewest thou then, that we may see and believe thee? What dost thou work?*" (St. John vi. 30).
 Reply—The Discourse on the Bread of Life (St. John vi.)
- (3) After the casting out the dumb devil (St. Matt. xii. 38); see also St. Luke xi. 16, which is evidently the same occasion.
 "*Others, tempting him, sought of him a sign from heaven*" (St. Luke xi. 16).
 "*Master, we would see a sign from thee*" (St. Matt. xii. 38).
 Reply—"There shall no sign be given to it but the sign of the prophet Jonas" (St. Matt. xii. 39).
- (4) At Dalmanutha, after the miracle of feeding the Four Thousand (St. Mark viii. 11 St. Matt. xvi. 1).
 The Pharisees "*question with him, seeking of him a sign from heaven, tempting him*" (St. Mark viii. 11).
 Reply—"There shall no sign be given unto this generation" (St. Mark viii. 12).
 St. Matthew adds: "*But the sign of the prophet Jonas*" (St. Matt. xvi. 4).

It was a demand that He, as the Messiah, should perform a great convincing miracle.

It was a temptation similar to that "*All this power will I give thee, etc.*" in the temptation in the wilderness; and also to that on the cross, "*Let him now come down from the cross and we will believe him*" (St. Matt. xxvii. 42).

The refusal resulted in the final rejection of Him by the leaders of the Jews (St. Matt. xvi. 4).

Jesus Sought for by His Mother and Brethren.

46 While he yet talked to the people, behold, his mother and his brethren stood without, desiring to speak with him. 47 Then one said unto him, Behold, thy mother and thy brethren stand without, desiring to speak with thee. 48 But he answered and said

They came in order to control His actions, to get possession of His person. St. Mark records "*they went out to lay hold on him; for they said, He is beside himself*" (St. Mark iii. 21).

For note on the Brethren of our Lord (see p. 60).

unto him that told him, Who is my mother? and who are my brethren? 49 And he stretched forth his hand toward his disciples, and said, Behold my mother and my brethren! 50 For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother.

The true Mother and Brethren are— Those who do the Father's will.

"These which hear the word of God, and do it" (St. Luke viii. 21).

Parable of the Sower.

13. The same day went Jesus out of the house, and 'sat by the sea side. 2 And great multitudes were gathered together unto him, so that he went into a ^aship, and sat; and the whole multitude stood on the shore. 3 And he spake many things unto them in ^bparables, saying, Behold, a 'sower went forth to sow; 4 And when he sowed, some seeds fell by the way side, and the ^cfowls came and devoured them up: 5 Some fell upon ^dstony places, where they had 'not much earth: and forthwith they sprung up, because they had no deepness of earth: 6 And when the sun was up, they were scorched; and because they had no root, they withered away. 7 And some fell among ^ethorns: and the thorns sprung up, and choked them: 8 But other fell into ^fgood ground, and brought forth fruit, some an hundred-fold, some sixtyfold, some thirtyfold. 9 ^gWho hath ears to hear, let him hear.

a see R. V. comment p. 137. b see R. V. comment p. 143.

Parable. An earthly story with a heavenly meaning, or the illustration of some spiritual truth by some incident of actual life.

"A pictorial or narrative exhibition of some spiritual or moral truth, by means of actual and not fanciful elements of comparison" (FARRAR).

Why Jesus taught in Parables.

10. And the disciples came, and said unto him, Why speakest thou unto them in parables? 11 He answered and

1 The usual position of a Jewish teacher.

2 Jesus was in the boat and the people were on the seashore.

3 From *paraballo* = "I place beside" for the purpose of comparison.

4 (i) Christ.

(ii) His Apostles.

(iii) All preachers of the Gospel.

The seed is the word of God.

5 The wicked one (v. 19).

6 A thin coating of soil with rock underneath ("upon a rock," St. Luke).

7 The thin earth soon dried up since "it had no deepness of earth."

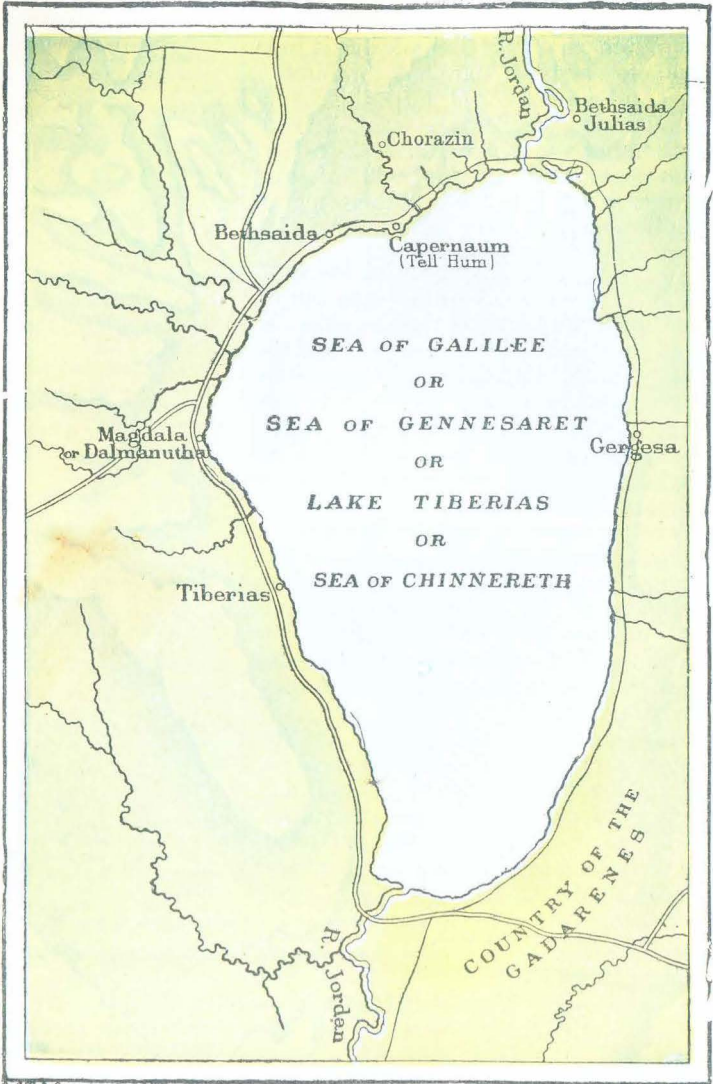
8 The cares of this world; the deceitfulness of riches (v. 22). St. Mark adds "the lusts of other things." St. Luke has "cares, riches, pleasures."

9 "The honest and good heart" (St. Luke).

10 An intimation that what He had said was worthy of the deepest attention (see note, p. 43).

Our Lord now gives His reason for speaking in parables.

SEA OF GALILEE.



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said unto them, Because it is given unto you to know the 'mysteries of the kingdom of heaven, but to ²them it is not given. 12 For ³whosoever hath, to him shall be given, and he shall have more abundance: but whosoever hath not, from him shall be taken away even that he hath. 13 ⁴Therefore speak I to them in parables: because they seeing see not; and hearing they hear not, neither do they understand. 14 And in them is fulfilled the ⁵prophecy of Esaias, which saith,

By hearing ye shall hear, and shall not understand,
And seeing ye shall see, and shall not perceive.

15 For this people's heart is ⁶waxed gross,

And their ears are dull of hearing,
And their eyes they have closed,
Lest at any time they should see with their eyes,

And hear with their ears,
And should understand with their hearts,

And should ⁷be converted,
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, ⁸That many prophets and righteous men have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them.

a see R. V.

¹ Something once hidden, now revealed.

² Those outside the circle of the disciples *i.e.* those who are not seeking after truth.

³ *Whosoever hath* (faith to accept the Saviour) to them shall be given (greater faith), and *whosoever hath not* (faith), from him shall be taken the very means of salvation.

The same lesson is taught in the parables of the Talents and the Pounds.

⁴ **The use of Parables.** Not to hide truth but to show it. To men who search after the truth, who prize it when found, the truths of the parable are revealed and are manifold. From him who cares not to undertake this search, the truths are hidden. Had our Lord uttered abstract truth, His precepts might have been forgotten. He has given us spiritual truths in a form familiar to Orientals which readily fits the minds of men. The disciples could carry the story about with them, remember it, discuss it, and so learn its lessons gradually.

⁵ Isaiah vi. 9, ro. (See Intro., p. lxiii).

⁶ **Waxed gross** = become fat, therefore stolid and dull.

⁷ The verb is active. Translate turn again or return.

⁸ The prophets and righteous men of the Old Testament saw the glory of the Kingdom afar off. They desired the dispensation of the spirit but did not live in it. (See our Lord's description of John the Baptist, p. 42).

OUR LORD'S REASONS FOR SPEAKING IN PARABLES.

The question of the disciples is, "Why speakest thou unto them in parables?" "Unto them" is emphatic. Why not make your teaching plain and distinct? That would seem to the Apostles the best method of winning converts. Now people will be puzzled and confused.

Our Lord's reply is threefold.

- (1) "*Because it is given unto you to know the mysteries of the Kingdom of Heaven, but to them it is not given.*" The insight into the underlying spiritual truth is vouchsafed but to few,—those who can receive, and thus we arrive at the great principle that the reception of spiritual truths depends upon what the man does for himself, more than upon what is done for him.
- (2) "*For whosoever hath, etc.*" This insight into spiritual truths will be in proportion to the labour and pains bestowed in searching after them. The man who does not take the trouble to seek after the truth will be in danger of entirely losing all idea of that which constitutes the truth. A man who acts contrary to obvious principles is likely in the end to be without any principle himself.
- (3) "*Because they seeing, see not, etc.*" We may note that from this time our Lord confined His teaching mainly to parables. And for a purpose. The plain open declaration of the nature of His Messiahship would have shocked all Jewish notions, and have been utterly beyond the comprehension of the people generally. Even the chosen Twelve were slow and dull in comprehending the true nature of their Lord's Kingdom. So now He speaks only to those "*who have ears to hear.*" We may also notice the selection of the chosen three, Peter, James, and John, which is mentioned later than this chapter. This points to a difference in the capacities of the Twelve for the reception of the highest spiritual truths.
- (4) In fulfilment of prophecy, see v. 14, 15.

Explanation of the Parable of the Sower.

18 Hear ye therefore the parable of the sower. 19 When any one heareth the word of the kingdom, and understandeth it not, then cometh the ^awicked one, and ^bcatcheth away that which was sown in his heart. This is he which received seed by the ¹way side. 20 But ^che that received the seed into ²stony places, the same is he that heareth the word, and ^danon with joy receiveth it: 21 Yet hath he not root in himself, but ^edureth for a while: for when tribulation or persecution ariseth because of the word, ^fby and by he is ^goffended. 22 ^hHe also that received seed among the ³thorns is he that heareth the word; and the care of this world, and the deceitfulness of riches, choke the word, and he becometh unfruitful. 23 But ⁱhe that received seed into the ⁴good ground is he that heareth the word, and understandeth it: which also beareth fruit, and bringeth forth, some an hundredfold, some sixty, some thirty.

a see R.V. b see R.V. c see R.V. d see R.V. e see R.V. f see R.V. comment p. 139. g see R.V. For a, b, c, g, e also comments pp. 143, 144.

¹ The hard heart on which no impression can be made.

² The shallow, impulsive heart—eager to receive impressions, but without persistency, and soon overcome by temptation.

Anon = immediately.

By and by = immediately.

Offended = made to stumble—i.e. there are obstacles in the way of the complete reception of the word.

³ The worldly heart; the obstacles are

(a) cares; i.e. anxiety to make a living.

(b) riches.

⁴ The honest and good heart, which holds fast to the word, and whose chief characteristic is persistency—patience. A simple, truthful, earnest nature.

There are degrees of fruitfulness in the spiritual world as in the natural, and these are dependent upon the use we make of our privileges, just as the growth of the seed is dependent upon the nature of the soil.

The Parable of the Tares.

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

Peculiar to St. Matthew.

¹ *i.e.* during the night.

² Probably the English "darnel," Lat. *lolium*, a weed which in the earlier stages of its growth can hardly be distinguished from wheat.

The explanation is given by Jesus Himself, verses 37-43. The Sower = the Son of Man.

The Field = the world.
Good Seed = children of kingdom.

Tares = children of the wicked one.

Enemy = the devil.

Servants = "men zealous for the Lord's honour, but not knowing what spirit they are of, any more than James and John who would fain have called down fire from heaven upon the inhospitable Samaritan village" (St. Luke ix. 54) (TRENCH).

Harvest = end of the world.

Reapers = angels.

The tares burnt = fate of the wicked: "they shall cast them into a furnace of fire."

Wheat into the barn = reward of the righteous, "they shall shine forth as the sun in the kingdom of their Father" (verse 43).

Parables of the Mustard Seed and the Leaven.

31 Another parable put he forth unto them, saying, The kingdom of heaven is like to a grain of mustard-seed, which a man took, and sowed in his field: 32 Which indeed is the least of all seeds: but when it is grown, it is the greatest among herbs, and becometh a tree so that the birds of the air come and lodge in the branches thereof.

MUSTARD SEED.

Kingdom of God = The visible Church on earth.

Mustard Seed, small seed = insignificant beginning of the Church founded by a Galilean peasant, from a small village of an illiterate province.

Garden = The world.

Great Tree = The marvellous spread and growth of Christianity.

Fowls of the air, etc. = All nations find shelter on the Rock of Ages.

Lesson, the wonderful growth and expansion of the visible Church from a slight beginning.

LEAVEN.

Kingdom of God—The kingdom of grace in men's hearts.

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 the whole was leavened. 34 All these things spake Jesus unto the multitude in parables; and without a parable spake he not unto them: 35 That it might be fulfilled which was spoken by the ¹prophet, saying,

²I will open my mouth in parables;

I will utter things ^awhich have been kept secret from the foundation of the world.

^a see R.V.

The Leaven—The Holy Spirit.

Lesson—The secret, invisible, rapid work of the Holy Spirit sanctifying men and making holy the Church.

The whole = The whole heart of each man, and the whole Church.

Note. The leaven was put into the meal, it was not part of the meal; so the Holy Spirit must be put into man's heart.

[Except in this parable leaven in scripture is used as a type of sin.]

Measure = Hebrew *seah*, containing nearly a peck-and-a-half.

The parable of the mustard seed illustrates the *outward visible growth* of the Church.

The parable of the leaven illustrates the *inward transformation or change* from sinfulness to holiness.

V. 34. From this time parables are the chief element in our Lord's teaching to the multitudes. The mysteries of the Kingdom are taught privately to the disciples.

¹The prophet Asaph, to whom is assigned the authorship of the 78th Psalm.

Ps. lxxviii. 2. It is not a Messianic Psalm, but an historical survey of God's dealings with Israel from the Exodus to the time of David (see Intro. p. xiii.).

²The translation is from the Hebrew not the Septuagint. "*I will open my mouth in a parable; I will utter dark sayings of old.*"

Interpretation of the Parable of the Tares.

36 Then Jesus sent the multitude away, and went into the ¹house: and his disciples came unto him, saying, ²Declare unto us the parable of the tares of the field. 37 He answered and said unto them, He that soweth the good seed is the Son of man; 38 The field is the world; the good seed are the ^achildren of the kingdom; but the tares are the ^achildren of the ^bwicked one; 39 The enemy that sowed them is the devil; the harvest is the ⁸end of the world; and the

^a see R.V. comment p. 138. ^b see R.V. comment p. 143.

¹Probably the house of Peter to which our Lord and His disciples returned after the dispersion of the multitude.

²The disciples found this parable more difficult of interpretation than those of the Mustard Seed and the Leaven.

The lessons of the Parable.

(1) That some who seem to be subjects of the kingdom are not really subjects. That there will always be real and professing Christians in the Church — good and bad mingled together.

(2) That it is foolish to attempt to separate the good from the bad in this world—

Man cannot be trusted to make a correct judgment between them.

(3) That the final separation will take place at the Day of Judgment.

(4) Our Lord simply states that evil is intermingled with good. He does not explain why this is so.

⁸Lit. the end of the æon or age, i.e. the period preceding the coming of the Son of man in judgment.

reapers are the angels. 40 As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world. 41 The Son of man shall send forth his angels, and they shall gather out of his kingdom ³all things that *offend*, and them which do iniquity; 42 And shall cast them into a furnace of fire: there shall be *wailing and gnashing* of teeth. 43 Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear, let him hear.

c see R.V. comment p. 139. d see R.V. note on "the article" p. 152.

³All stumbling blocks.

⁴"Then they that be wise shall shine as the brightness of the firmament" (Dan. xii. 3).

Parables of the Hid Treasure, and the Pearl of Great Price.

44 Again, the kingdom of heaven is like unto treasure hid in a field; the which when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field. 45 Again, the kingdom of heaven is like unto a merchant man, seeking goodly pearls: 46 Who, when he had found one pearl of great price, went and sold all that he had, and bought it.

Both Peculiar to St. Matthew.

The Hid Treasure.

The Treasure = Christ Himself.

The field = the Church.

The man selling all he has = a renunciation of everything to gain Christ.

The Pearl of Great Price.

A merchantman = a seeker after God.

Pearl of Great Price = Christ Himself.

The merchant selling all he has = a man giving up everything to win Christ.

Points of Difference.

In the Hid Treasure.

(1) The Treasure is the chief circumstance.

(2) It is found unexpectedly.

In the Pearl of Great Price.

(1) The person seeking is the central truth.

(2) The pearl is found after diligent search.

FULLER NOTES.

The Hid Treasure.

It is a common practice in the East to conceal treasure in the ground. The secret of the hoard is often lost at death, and it is not uncommon for a man to become suddenly rich by finding it.

The dishonesty of the finder is not to be considered as part of the lesson of the parable.

The points to be noticed are:

(1) The unexpected discovery.

(2) The joy of the finder.

(3) The eagerness to purchase the field at any price.

In this parable the kingdom of heaven is the treasure; the finder comes upon it accidentally and unexpectedly. This may picture the finding of the kingdom by the Gentiles; examples are: The woman of Samaria (St. John iv. 1-26); The centurion at the Cross (St. Matt. xxvii. 54); The jailer at Philippi (Acts xvi. 30-1).

Examples of renunciation are : St. Matthew giving up wealth ; also Peter, Andrew, James and John who left all and followed Jesus ; Barnabas who sold his lands (Acts iv. 37) ; Paul who gave up position.

The Pearl of Great Price.

The kingdom of heaven is the **MERCHANTMAN**, so the person seeking is the central truth of the parable.

Merchantman = seekers after God. The pearl was highly valued in antiquity. So the man had been seeking good, *i.e.* such virtues as wisdom, holiness and truth, and had found some of them in their lower forms.

The **Pearl of Great Price** = the kingdom of God, or the knowledge of Christ, or Christ Himself, all different forms of expressing the value of the Gospel message. St. Paul says, "*I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord*" (Phil. iii. 8).

Parable of the Draw Net.

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 full, they drew *alo shore*, and sat down and gathered the good into vessels, but cast the bad away. 49 So shall it be at the end of the world : the angels shall come forth, and sever the wicked from among the *b just*, 50 And shall cast them into the furnace of fire : there shall be *c wailing and gnashing of teeth*. 51 Jesus saith unto them, Have ye understood all these things ? They say unto him, Yea, Lord. 52 Then said he unto them, Therefore every scribe *d which is instructed unto* the kingdom of heaven is like unto a man that is an householder, which bringeth forth out of his treasure things new and old.

a see R.V. *b* see R.V. *c* see R.V. note on "the article" p. 153. *d* see R.V. comment p. 144.

Peculiar to St. Matthew.

Net = draw net or seine—a long net, one end of which is held on shore and the other hauled out to sea by means of a boat, and then brought back to land enclosing a number of fishes.

The **sea** = the world.

The **net** = the visible Church of Christ.

The **fish** = the members of the Church, both good and bad.

Vessels = heaven.

Furnace of fire = the punishment of the wicked.

The **separation** = the final separation of the good and bad at the Day of Judgment.

Lessons.

- (1) That the visible Church will embrace many members of all nations. The extent of the net indicates the wide reach of the Gospel.
- (2) That there will be a mixture of both good and bad in the Church.
- (3) There will be a final separation at the Day of Judgment when the good will be gathered into the kingdom of heaven, and the bad cast out.

The Scribe. =

(1) Christ Himself.

(2) Every wise teacher of His religion.

New = the precepts of the Gospel.

Old = the teaching of the Old Testament.

Our Lord sets the example in the Sermon on the Mount in the expansion of the 6th, 7th and 3rd Commandments. His disciples are to follow his example, viz. to exhibit the true teaching of the Old Law, and add thereto the new lessons of Christianity.

The Seven Parables.

These seven parables are parables of the kingdom of Heaven, and are illustrative of the three meanings of the kingdom, viz :

- (1) The visible kingdom on earth, *i.e.* the Church.
 - (2) The kingdom of Grace in each man's heart.
 - (3) The future kingdom of Glory.
1. **The Parable of the Sower** shows the different reception the Gospel meets with in different classes of men; the causes of the failures and success which the word of the Gospel meets when it is preached in the world.
 2. **The Parable of the Tares** sets forth the evil which will grow and spread along with the Gospel to the end. These evils are traced to their true author, and men are warned against the methods by which they may be tempted to deal with these evils.
 3. **The Parable of the Mustard Seed** sets forth :
 - (1) The slight beginning of the Gospel. A Galilean peasant transformed the religion of the world.
 - (2) The marvellous growth of the kingdom.
 - (3) The victorious might of the visible Church.
 4. **The Parable of the Leaven** points out the invisible working of the Spirit—the inward might of the kingdom.
 5. **The Parables of the Hid Treasure and the Pearl of Great Price** illustrate the supreme worth of the kingdom to those who find it either accidentally or after search, and how those who have discovered its worth will be ready to renounce all things for its sake.
 6. **The Parable of the Draw Net** teaches that in the Church there will be both good and bad at first, but not in the end. Along with the parable of the Tares it declares that the separation of the bad from the good which it is impossible for men to accomplish will in God's own good time come to pass.

Jesus in His own Country.

53 And it came to pass, that when Jesus had finished these parables, he departed thence. 54 And when he was come into his own country, he taught them in their synagogue, insomuch that they were astonished, and said, Whence hath this man this wisdom, and these mighty works? 55 Is not this the 'carpenter's son? is not his mother called Mary? and his brethren, James and ^aJoses, and Simon, and Judas? 56 And his sisters, are they not all with us? Whence then hath this man all these things? 57 And they were ^ooffended in him. But Jesus said unto them, ^aA prophet is not without honour, save in his own country,

^a Joseph (O.T.).

Nazareth. This visit is placed by St. Mark between the cure of Jairus' daughter and the Mission of the Twelve. It is a different occasion to the visit to Nazareth, and the preaching in the synagogue recorded in St. Luke iv. 16-30.

His disciples were with Him (see St. Mark vi. 1). On the previous occasion (St. Luke iv. 16-30), our Lord was unattended.

From this time Jesus ceased to have a permanent residence at Capernaum (styled "*His own city*"), probably it was too dangerous for Him to have a settled residence.

¹ St. Mark has "*carpenter.*" The inference is that Joseph was dead.

² Offended. The humble origin of Jesus is a stumbling block to the reception of Him by His fellow-countrymen.

³ The same proverb as that uttered in the former visit to Nazareth (St. Luke iv. 24). It is equivalent to "no man is a hero to his own valet" or "Familiarity breeds contempt."

and in his own house. 58 And he did not many mighty works there because of their ⁴unbelief.

Our Lord's Brethren.

In all probability they were the children of Cleopas and Mary, the sister and namesake of the Virgin, and so "the cousins" of our Lord. There are three other hypotheses respecting them.

- (1) That they were the children of Joseph by a former marriage.
- (2) That they were the children of Joseph and Mary.
- (3) That Joseph and Cleopas were brothers, and Cleopas being dead, Joseph raised up children to his dead brother, according to the Levirate law.

The Death of John the Baptist.

14. At that time Herod the tetrarch heard ^aof the fame of Jesus, 2 And said unto his servants, This is John the Baptist; he is risen from the dead; and therefore ^bmighty works do shew forth themselves in him. 3 For Herod had laid hold on John, and bound him, and ¹put him in prison for Herodias' sake, his brother Philip's wife. 4 For John said unto him, It is not ²lawful for thee to have her. 5 And ³when he would have put him to death, he feared the multitude, because they counted him as a prophet. 6 But when Herod's ⁴birthday was kept, the ⁵daughter of Herodias danced before them and pleased Herod. 7 Whereupon he promised with an oath to give her ⁶whatsoever she would ask, 8 And she, being ^cbefore ⁷instructed of her mother, said, Give me here John Baptist's head in a ⁸charger. 9 And the king was sorry: nevertheless for the oath's sake,

^a see R.V. comment p. 137. ^b see R.V. ^c see R.V. comment p. 144.

⁵Salome (Intro. p. xxiii.). The Princess Salome degraded herself as a dancing girl to win the favour of Herod.

⁶Not to be taken literally. Oriental magniloquence, meaning a readiness to grant a high favour. So Ahasuerus to Esther (v. 3. vii. 2).

⁷Instigated, R.V. put forward. The whole proceeding was a planned device to win a promise from Herod.

⁸A large dish (Glossary).

⁴Our Lord's miracles were dependent in a great measure upon the faith of the recipient.

Herod Antipas (Intro. p. xxii.) Tetrarch, lit. = the ruler of a fourth part of a province or district; later meaning = a petty king; the ruler of a province (Glossary).

John the Baptist wrought no miracles when alive. Herod's superstition caused him to imagine that because John had risen he would have more power.

Herodias (Intro. p. xxiii.). The Jezebel of the New Testament.

Herod Antipas is the Ahab. Philip, not the Tetrarch (Intro. p. xxiii.).

¹At Machærus in Peræa on the Eastern side of the Dead Sea.

²For three reasons:—

- (1) The former husband of Herodias was still living.
- (2) The former wife of Herod was still living.
- (3) Herodias was the niece of Herod.

⁵St. Mark (vi. 19) tells us that Herodias had a settled hate against John and a desire to kill him, but that Herod, partly from fear, and partly from an interest in John, kept him safe from her malice.

⁴Following the practice of the Roman emperors who kept their birthdays with magnificent banquets. The Jews condemned this practice as being idolatrous.

and them which sat with him at meat, he commanded it to be given her. 10 And he sent, and beheaded John in the prison. 11 And his head was brought in a charger, and given to the damsel: and she brought it to her mother. 12 And his disciples came, and took up the body, and buried it, and went and told Jesus.

Her. St. Mark "*immediately.*" She desires the head as a proof of death. Most probably Herod was at the fortress of Machærus himself, on his way to make war against Aretas, King of Arabia. (On this and Herod's first marriage, see Intro. p. xxii.).

Feeding of the Five Thousand.

13 When Jesus heard of it, he departed thence *aby ship* into a desert place apart; and when the people had heard thereof, they followed him on foot out of the cities. 14 And Jesus went forth, and saw a great multitude, and was moved with compassion toward them, and he healed their sick. 15 And when it was evening, his disciples came to him, saying, This is a desert place, and the time is now past; send the multitude away, that they may go into the villages, and buy themselves victuals. 16 But Jesus said unto them, They need not depart; give ye them to eat. 17 And they say unto him, We have here but five loaves, and two fishes. 18 He said, Bring them hither to me. 19 And he commanded the multitude to sit down on the grass, and took the five loaves, and the two fishes, and looking up to heaven, he blessed, and brake, and gave the loaves to his disciples, and the disciples to the multitude. 20 And they did all eat, and were filled: and they took up of the *b fragments* that remained twelve

Either a journey of flight, or a period of rest after their labours.

Jesus crossed the lake in the boat—the people travelled on foot round the northern end of the lake.

Desert = uninhabited.

The scene of the miracle was *Bethsaida Julias* = house of fish, on the north side of the lake, enlarged and beautified by Herod Philip, the tetrarch, and called *Julias* in honour of Julia the daughter of the Emperor Augustus.

1 Evening. In the Jewish division of the day there were two evenings

1st ended at three o'clock.

2nd began at five o'clock.

From three o'clock to five o'clock was called "*between the two evenings*" (Ex. xii. 6). Here the first evening is meant.

From St. John vi. 4-15 we learn.

(1) It was the time of passover, hence the great crowd.

(2) Jesus asked Philip, "*Whence shall we buy bread?*"

(3) Reply of Philip, "*Two hundred pennyworth of bread is not sufficient.*"

(4) Andrew finds a lad with five barley loaves and two small fishes.

St. Mark tells us the people "*sat down on the green grass*" in ranks by hundreds and fifties.

a see R.V. comment p. 137. *b* see R.V.

two long sides of one hundred and a short side of fifty. The fourth side remained open; and this admitted the Apostles to distribute the food. There would be twenty groups of men, two hundred and fifty in each. The women and children sat apart according to Eastern custom.

Each company consisted of

baskets full. 21 And they that had eaten were about five thousand men, beside women and children.

Baskets, small wicker baskets in which a Jew carried his day's food for fear of pollution.

This is the only miracle recorded by all four Evangelists. St. John records that after the miracle the Jews desired to make Jesus a King.

THE MIRACLES OF FEEDING THE FIVE THOUSAND AND THE FOUR THOUSAND COMPARED.

	FIVE THOUSAND.	FOUR THOUSAND.
Place.	Bethsaida Julias.	A desert place not distinctly specified.
Numbers.	5,000 men, not including women and children.	4,000 men, not including women and children.
Food.	Five loaves and two fishes.	Seven loaves and a few little fishes.
Fragments.	Twelve baskets.	Seven baskets.
Basket.	Cophinot, wicker baskets carried on the arm.	Spurides, large rope baskets. St. Paul was let down from the walls of Damascus in one of these baskets.
The Multitude.	Jews from Capernaum and other towns on the Western side of the Sea of Galilee, and crowds on their way to the Passover Feast.	Mainly Gentiles from the cities on the Eastern side of the Sea of Galilee.

Jesus Walking on the Sea.

22 And straightway Jesus constrained his disciples to ^aget into a ship, and to go before him unto the other side, while he sent the multitudes away.

23 And when he had sent the multitudes away, he went up into a mountain apart to pray: and ¹when the evening was come, he was there alone.

24 But the ^eship was ²now in the midst of the sea, ^btossed with waves: for ⁴the wind was contrary. 25 And in the fourth watch of the night Jesus went

^a see R.V. comment p. 137. ^b see R.V. comment p. 144.

After the miracle the multitude said "This is of a truth that prophet that should come into the world," and they would "come and take Him by force to make Him a King" (St. John vi. 14-15.) To prevent this, Jesus sends the disciples away by sea, and then dismisses the multitude.

Other side = the western Bethsaida, the home of Peter, Andrew and Philip (St. Mark vi. 45).

¹ The second evening (see verse 15).

² They had rowed twenty-five or thirty furlongs (St. John vi. 19).

³ Lit. *vexed, tormented*. The vessel was sorely tried by the waves.

⁴ A sudden squall came down (see p. xxxix.), and they could make no headway. Jewish watches were three.

(1) Sunset to 10 p.m. = first.

(2) 10 p.m. to 2 a.m. = middle.

(3) 2 a.m. to sunrise = morning.

Roman watches were four.

(1) 6 p.m. to 9 p.m. = first or even.

(2) 9 p.m. to 12 p.m. = second or midnight.

(3) 12 p.m. to 3 a.m. = third or cock-crowing.

(4) 3 a.m. to 6 a.m. = fourth or morning (MACLEAR).

So Jesus came to them between 3 a.m. and 6 a.m.

unto them, walking on the sea. 26 And when the disciples saw him walking on the sea, they were troubled, saying, It is *ea* ^a *spirit*; and they cried out for fear. 27 But straightway Jesus spake unto them, saying, Be of good cheer; it is I; be not afraid. 28 And Peter answered him and said, Lord, if it be thou, bid me come unto thee ^{don} *the water*. 29 And he said, Come. And when Peter was come down out of the *ship*, he walked ^{don} *the water*, to go to Jesus. 30 But when he saw the wind boisterous, he was afraid; and beginning to sink, he cried, saying, Lord, save me. 31 And immediately Jesus stretched forth his hand, and caught him, and said unto him, O thou of little faith, wherefore didst thou doubt? 32 And when they were come into the *ship*, the wind ceased. 33 Then they that were in the *ship* came and worshipped him, saying, Of a truth thou art the Son of God. 34 And when they were gone over, they came into the ^{land} *of Gennesaret*. 35 And when the men of that place *had knowledge* of him, they sent out into all that *country* round about, and brought unto him all that were *h* ^{diseased}; 36 And besought him that they might only touch the *hem* of his garment: and as many as touched were made perfectly whole.

c see R.V. comment p. 144. *d* see R.V. *e* see R.V. comment p. 137. *f* see R.V. *g* see R.V. *h* see R.V. *i* see R.V. comment p. 141

LESSONS.

- (1) That in moments of danger Jesus was at hand to protect.
- (2) That He came to them when "*toiling in rowing*" (St. Mark). *i.e.*, when doing their utmost.

Thus the miracle conveys a two-fold lesson to all workers for Christ—viz., to rely upon the assistance of the Lord in all cases provided they are doing their part.

⁶ An apparition. So on the day of the Resurrection, they "*supposed that they had seen a spirit*" (St. Luke xxiv. 37).

St. Mark adds, "*He would have passed by them*" (vi. 48).

St. Matthew alone records St. Peter's attempt to walk upon the sea.

The incident is characteristic of St. Peter's impetuosity.

At his denial of Jesus the Apostle exhibits the same rash self-confidence in his declaration of fidelity, followed by the same fear.

Possibly others were in the boat besides the Apostles.

St. Mark records "*they were above measure astonished*."

The wind ceased when they (Jesus and Peter) entered the boat. More marvellous still, the waves also ceased.

Reasons why St. Matthew alone mentions the incident of St. Peter walking on the sea.

- (1) St. Peter may have been unwilling to record the incident.

This would account for the silence of St. Mark, and be a reason why St. John the intimate friend of St. Peter does not mention it.

- (2) St. Luke, a compiler, not an eyewitness, may not have been informed of the circumstance.

St. John tells us they landed at Capernaum.

Hem (see note, p. 35).

⁶ A small plain on the N.W. side of the Lake, near Magdala (Intro. p. xl.). It was very fertile, and at the time a populous district.

The miracle of walking on the Sea is a miracle of Instruction.

The Tradition of the Elders.

15. ^aThen came to Jesus scribes and Pharisees which were of Jerusalem, saying, ² Why do thy disciples transgress the ¹tradition of the elders? for they ²wash not their hands when they eat bread. ³ But he answered and said unto them, Why do ye also transgress the commandment of God ^bby your tradition? ⁴ For God commanded, saying, ³Honour thy father and mother: and, He that ^ccurseth father or mother, let him die the death, ⁵ But ye say, Whosoever shall say to his father or his mother, ^dIt is a ^egift, by whatsoever thou mightest be profited by me: ⁶ And honour not his father or his mother, he shall be free. Thus have ye made the commandment of God of none effect ^dby your tradition. ⁷ Ye ^bhypocrites, ⁶well did Esaias prophesy of you, saying, ⁸ ⁷This people draweth nigh unto me with their mouth, and honour-eth me with their lips; but their heart is far from me. ⁹ But in vain they do worship me, teaching for doctrines the ^ecommandments of men. ¹⁰ And he called the multitude, and said unto them, Hear, and understand: ¹¹ Not that which goeth into the mouth ⁹defileth a man; but that which cometh out of the mouth, this defileth a man. ¹² Then came his disciples, and said unto him,

^a see R.V.

^b see R.V. note on "prepositions" p. 151.

^c see R.V.

^d see R.V.

^e see R.V.

⁸ Hypocrite (see p. 21).

⁹ Well = perfectly, *i.e.* a description true to life.

⁷ Isaiah xxix. 13. It is not an exact quotation (see p. lxxv.).

⁸ Commandments = precepts. To the multitude Jesus begins to speak in parables.

⁹ Defileth = maketh common.

St. Mark records "*Pharisees and certain of the scribes, which, came from Jerusalem*" (vii. 1).

The Passover had taken place (see miracle of Feeding the Five Thousand). During the feast, the Jewish and Galilean Pharisees had consulted, and now the Pharisees came down again from Jerusalem to watch Him. It is a continuance of the plot already entered upon (p. 46).

¹ Tradition (see p. 163).

St. Matthew, writing for Jewish readers, does not explain these customs.

² There were two kinds of washing

(1) For cleanliness.

Water was poured on the hands.

(2) Ceremonial washing.

to remove ceremonial impurity. The hands were plunged in water.

It is the latter that is meant.

⁸ A combination of Ex. xx. 12 and xxi. 17.

⁴ = devoted to sacred uses, expressed by the word "corban" (St. Mark vii. 11).

If a Jew uttered this word over any of his property it was dedicated for use in the Temple to provide the means of sacrifice, and from henceforth was inviolable. The man was excused from using that portion so dedicated even from maintaining a destitute father or mother, and yet was not obliged really to devote the money to the service of God or the Temple.

V. 5 may be paraphrased thus:

"What money I have to spare, and which I could have used to assist you, my parents, has been dedicated to God, and so I cannot use it for your benefit."

Knowest thou that the ¹⁰Pharisees were ¹¹offended, after they heard this saying? ¹³But he answered and said, ¹²Every plant, which my heavenly Father hath not planted, shall be rooted up. ¹⁴Let them alone: *They be blind leaders of the ¹³blind.* And if the blind *stead* the blind, both shall fall into *the ditch*. ¹⁵Then answered ¹⁴Peter and said unto him, Declare unto us this parable. ¹⁶And Jesus said, Are ye also yet without understanding? ¹⁷*Do not ye yet understand*, that whatsoever entereth in at the mouth goeth into the belly, and is cast out into the ¹⁵draught? ¹⁸But those things which proceed out of the mouth come forth from the heart; and they defile the man. ¹⁹For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, *blasphemies*: ²⁰These are the things which defile a man: but to eat with unwashen hands defileth not a man.

see R.V. *g* see R.V. *h* see R.V. *i* see R.V. *k* see R.V.

V. 14. Ditch. The Greek word is *βόθυνον* and is rendered "pit" (xii. 11).

tion of a great moral truth. The fundamental source of all impurity is from within, *i.e.*, in one's self.

Cure of the Daughter of the Woman of Canaan.

²¹Then Jesus went thence, and departed into the ^acoasts of Tyre and Sidon. ²²And, behold, a ^bwoman of Canaan came out ^cof the same ¹coasts, and cried unto him, saying, Have mercy on me, O

a see R.V. (and Glossary p. 156). *b* see R.V. *c* see R.V. (and Glossary p. 156).

Tyre and Sidon (Intro. p. xlii.).

¹Borders = neighbourhood, not the sea coast.

The journey is prophetic of the future approach of the Gospel to the Gentiles.

Jesus did not actually visit Tyre and Sidon but was on the borders of Phœnicia.

¹⁰An indication of the influence of the Pharisees. The disciples are troubled at finding that our Lord had given offence to such important persons. Jesus had attacked their fundamental principle. It was equivalent to the abolition of caste in Hindostan.

¹¹Offended = found a stumbling block. The removal of ceremonial impurity was a stumbling block to the Pharisees.

¹²See Parable of the Tares. From this parable the disciples would infer—

(1) That the Pharisees were not "*children of the kingdom*" (xiii. 38).

(2) They would in the end be rooted up.

¹³Both common in Palestine, which abounds in unguarded wells, etc.; whilst blindness is a prevalent disease.

¹⁴St. Matthew alone mentions that it is Peter who asks this question.

¹⁵Draught = drain or sewer. Jehu made the temple of Baal a "*draught-house*" (2 Kings x. 27).

¹⁶Jesus turns to the people and lays down the general principles which should rule all such cases as those brought forward by the Pharisees. It is an enunciation

The enmity of the Pharisees of Galilee rendered it unsafe for our Lord to remain there. Herod Antipas was also seeking after Him, so our Lord journeys north-west to Phœnicia. Later on we find Him in the extreme north, at Cæsarea Philippi, in the dominion of Herod Philip the tetrarch. Between the two journeys He visited Decapolis and Magdala.

Lord, thou ²Son of David; my daughter is grievously vexed with a devil. ²³ But he answered her not a word. And his disciples came and besought him, saying, Send her away; for she crieth after us. ²⁴ But he answered and said, *4* *I am not sent* but unto the lost sheep of the house of Israel. ²⁵ Then came she and worshipped him, saying, Lord, help me. ²⁶ But he answered and said, It is not meet to take the ³children's bread, and to cast it to ^edogs. ²⁷ And she said, Truth, Lord: yet the ⁴dogs eat of the ⁶crumbs which fall from their masters' table. ²⁸ Then Jesus answered and said unto her, O woman, great is thy faith: be it unto thee even as thou wilt. And her daughter was made whole from that very hour.

d see R.V. *e* see R.V. note on "article" p. 152.

The miracle from the combined accounts of St. Matthew and St. Mark (vii. 24-30).

- (1) The woman accosted Jesus with the cry, "Have mercy on me, O Lord, thou son of David" (St. Matt. xv. 22.) (It would seem that Jesus and His disciples were walking)
- (2) Jesus "answered her not a word" (St. Matt. xv. 23).
- (3) The disciples suggest that He should cure the daughter and "send her away, for she crieth after us" (St. Matt. xv. 23).
- (4) Jesus refuses, saying, "I am not sent but unto the lost sheep of the house of Israel" (St. Matt. xv. 24).
- (5) She follows Him apparently into the house (St. Mark) with the request, "Lord, help me" (St. Matt. xv. 25).
- (6) Jesus again refuses with the reproach that the Gentiles are as dogs.
- (7) The woman turns the reply—persists and obtains her request.
- (8) St. Matthew records "O woman, great is thy faith: be it unto thee even as thou wilt." St. Mark says "For this saying go thy way."

Dogs. The wild street dogs of the East, regarded as unclean animals, and only useful as scavengers in clearing away refuse and offal. So the dogs ate Jezebel in the streets of Jezreel (2 Kings ix. 33-36). This fate is also threatened to the descendants of Jeroboam (1 Kings xiv. 11), of Baasha (1 Kings xvi. 4), to Ahab and to Jezebel and to their descendants (1 Kings xxi. 19-23).

The terms *dog*, *dead dog*, *dog's head* were used as terms of reproach.

Goliath addressed David, "Am I a dog that thou comest to me with staves?" (1 Sam. xvii. 43).

David describes himself in terms of humility to Saul when hunted by that monarch, "After whom is the King of Israel come out? After whom dost thou pursue? After a dead dog, after a flea" (1 Sam. xxiv. 14).

Abner to Ishbosheth. "Am I a dog's head?" (2 Sam. ix. 8).

Mephibosheth describes himself to David in humility, "What is thy servant that thou shouldst look upon such a dead dog as I am?" (2 Sam. xvi. 9).

Abtshal, when Shimei cursed David, "Why should this dead dog curse my lord, the king?" (2 Sam. xvi. 9).

Hazael to Elisha when Elisha prophesied he would put Benhadad to death and ascend the throne of Syria. "Is thy servant a dog that he should do this great thing?" (2 Kings viii. 13).

So in the Revelation, "For without are dogs and sorcerers and whoremongers, etc." (Rev. xii. 15).

St. Mark calls her "A Greek, a Syrophenician by nation." Phœnicia is the same as the "land of Canaan" (Josh. v. 12), where the title is applied to the same district as that afterwards known as Phœnicia.

Elijah took refuge with a widow at Zarephath in the same country (1 Kings xvii. 10-24).

² A Messianic title

³ Children = Jews.

An example of a miracle—

- (1) Wrought at a distance
- (2) A triumph over hindrances.

(3) The reward of faith.

⁴ Dogs = Gentiles. The dog in the East is the symbol of impurity, the dog being an unclean animal. It was a name applied by Jews to all who were not of their religion.

⁵ Crumbs = the pieces of bread on which the guests wiped their hands and then threw them to the dogs.

Jesus returns to Galilee. Cure of many Lame, Blind and Dumb.

29 And Jesus departed from thence, and came nigh unto the sea of Galilee; and went up into a mountain, and sat down there. 30 And great multitudes came unto him, having with them those that were lame, blind, dumb, maimed, and many others, and cast them down at Jesus' feet; and he healed them: 31 Inasmuch as that the multitude wondered, when they saw the dumb ^ato speak, the maimed ^bto be whole, the lame ^cto walk, and the blind ^dto see: and they glorified the God of Israel.

a see R.V. b see R.V. c see R.V. d see R.V.

He went to the regions of Decapolis (St. Mark vii. 31). The district was full of foreigners; heathens. The fact gives point to the expression in verse 31, "they glorified the God of Israel."

St. Mark relates the particular miracle of healing the deaf and dumb (St. Mark vii. 31-37). St. Matthew gives us a great number of miracles.

These miracles, and particularly that of healing the Deaf and Dumb, caused great multitudes to follow Jesus and led to the miracle of Feeding the Four Thousand.

The Feeding of the Four Thousand.

32 Then Jesus called his disciples unto him and said, I have compassion on the multitude, because they continue with me now three days, and have nothing to eat: and I will not send them away fasting, lest they faint in the way. 33 And his disciples say unto him, Whence should we have so much bread in ^athe wilderness, as to fill so great a multitude? 34 And Jesus saith unto them, How many loaves have ye? And they said, Seven, and a few little fishes. 35 And he commanded the multitude to sit down on the ground. 36 And he took the seven loaves and the fishes, and gave thanks, and brake them, and gave to his disciples, and the disciples to the multitude. 37 And they did all eat, and were filled: and they took up of the broken meat that was left seven

a see R.V. (and note on the passage).

Probably took place on the eastern side of the lake near Bethsaida Julias, close to the scene of Feeding the Five Thousand.

The multitude was drawn in consequence of the miracles.

They were probably the inhabitants of the district and, if so, mostly Gentiles. So there would be little fear of their desiring to make Him king.

The multitude fed at the previous miracle were Jews on their way to the Passover at Jerusalem (see p. 61).

The Apostles seem to have forgotten the previous miracle. The Evangelist does not conceal their shortcomings. Possibly they may have imagined that our Lord would not perform a similar miracle for Gentiles.

Wilderness = desert or solitary place, far from human habitation.

For the differences between this and the previous miracle, see p. 61.

baskets full. 38 And they that did eat were four thousand men, beside women and children.

Not the small wicker baskets (*cophinos*) of the previous miracle but the large rope baskets (*spurides*) sufficiently large even to hold a man. It was in such a basket that St. Paul was let down from the walls of Damascus (Acts ix. 25).

The Pharisees and Sadducees ask a Sign at Magdala.

39 And he sent away the multitude, and took ship, and came into the coasts of Magdala.

16. The Pharisees also with the Sadducees came, and tempting desired him that he would shew them a sign from heaven. 2 He answered and said unto them, When it is evening, ye say, It will be fair weather: for the sky is red. 3 And in the morning, It will be foul weather to-day: for the sky is red and lowring. O ye hypocrites, ye can discern the face of the sky; but can ye not discern the signs of the times? 4 A wicked and adulterous generation seeketh after a sign; and there shall no sign be given unto it, but the sign of the prophet Jonas. And he left them, and departed.

According to eastern custom the women and children sat apart from the men.

(Intro. p. xl.). Probably the home of Mary Magdalene.

This coalition of the Pharisees and Sadducees is peculiar to St. Matthew.

Some portent in the sky (see p. 50).

St. Luke gives the signs as "a cloud rising out of the west," and "when the south wind blows" (xii. 54-55). The point is that men can distinguish weather signs in the sky but cannot discern the signs of the times.

i.e. such as.

(1) The coming of Elias in the person of John the Baptist.

(2) The miracles of Jesus.

(3) Jerusalem under the rule of the Romans.

Adulterous = idolatrous.

(note, p. 49).

See chap. xii. 40.

The Leaven of the Pharisees and Sadducees.

5. And when his disciples ^awere come to the other side, they had forgotten to take bread. 6 Then Jesus said unto them, Take heed and beware of the leaven of the Pharisees and of the Sadducees. 7 And they reasoned among themselves, saying, ^bIt is because we have taken no bread. 8 Which when Jesus perceived, he said unto them, O ye of little faith, why reason ye

St. Mark mentions Pharisees and Herod (viii. 15).

The disciples take the command literally, imagining that they were not to buy leaven from the Pharisees or Sadducees—i.e. to treat them as the Pharisees would treat Samaritans or Gentiles.

Leaven of

Pharisees = *hypocrisy*. "It killed all that is spiritual in religion by reducing everything to a matter of dry proof and dead authority" (LATHAM).

Sadducees = *unbelief*.

Herod = *worldliness*.

^a see R.V. ^b see R.V.

among yourselves, because ye have brought no bread? 9 Do ye not yet^c *understand*, neither remember the five loaves of the five thousand, and how many baskets ye took up? 10 Neither the seven loaves of the four thousand, and how many baskets ye took up? 11 How is it that ye do not *understand* that I spake it not to you concerning bread, that ye should beware of the leaven of the Pharisees and of the Sadducees? 12 Then understood they how that he bade them not beware of the leaven of bread, but of the *doctrine* of the Pharisees and of the Sadducees.

c see R.V. d see R.V. comment p. 140.

Leaven or yeast, which permeates and alters the character of the dough with which it is mixed. Used metaphorically to describe that which permeates and determines the character of the teaching—viz., the principles of their teaching. With the exception of the Parable of the Leaven, leaven is used as a *symbol of evil*. It was ordered to be put away during the Passover Feast as symbolical of the removal of evil.

Baskets, the words are distinct.

V. 9 is *cophinai*, the wicker baskets of the miracle of the Five Thousand.

V. 10 is *spurides*, the rope baskets of the miracle of the Four Thousand.

St. Peter's Great Confession at Cæsarea Philippi.

13 When Jesus came into the coasts of Cæsarea Philippi, he asked his disciples, saying, *"Whom do men say that I the Son of man am?"* 14 And they said, *Some say that thou art* ¹John the Baptist: some ²*Elias*; and others, ^{3c}*Jeremias*, or one of the prophets. 15 He saith unto them, *But whom say ye that I am?* 16 And Simon Peter answered and said, *Thou art the Christ, the Son of the living God.* 17 And Jesus answered and said unto him, *Blessed art thou Simon Bar-jona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven.* 18 And I say also unto thee, *That thou art Peter, and upon this rock I will build my church; and the gates of ^dhell shall not prevail against it.* 19 And I will give unto thee the keys of the kingdom of

a see R.V. b *Elijah* (O.T.). c *Jeremiah* (O.T.). d see R.V. (and Glossary p. 158).

Intro. p. xxxviii. It was the most northerly point reached by Jesus.

Jesus seeks the solitude of the North. The rulers of the Jews had rejected Him. The people had not received Him as the Messiah. How far had His disciples comprehended His nature and mission? This He now tests.

St. Mark records the question as being put "*while they were on the way.*"

St. Luke says that Jesus "*was alone praying.*"

¹ As Herod Antipas held (xiv. 2).

² As Malachi foretold (Mal. iv. 5).

³ Representative of the prophets. In the Jewish canon the book of Jeremiah follows the book of Kings and is the first prophetic book.

Note, none regarded Him as the Messiah.

St. Mark "*Thou art the Christ.*"

St. Luke "*The Christ of God.*"

Christ = anointed = the Messiah.

heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven. 20 Then charged he his disciples that they should tell no man that he was *Jesus the Christ*.

e see R.V. comment p. 144.

By the rock is meant not the man Peter, but the confession he had just made, *i.e.* the Godhead of Jesus is the fundamental truth of the Gospel, and the foundation of the Church.

Church, *ecclesia*, a word occurring also in chap. xviii. 17, but nowhere else in the Gospels (Glossary).

The gates of Hades (Glossary) = the power of the unseen world, especially death.

A commission to teach with authority; a key was given to a scribe when he received authority to teach.

To bind = to make a precept an obligatory law.

To loose = to declare a precept not binding.

Lest the people in their enthusiasm should try to make Him a king.

As regards St. Peter the promise was fulfilled—

(1) When 3,000 were converted by Peter's preaching at the day of Pentecost (Acts ii. 41).

(2) By the further conversion of 5,000 (Acts iv. 4).

(3) St. Peter opened the door of the Church to Gentiles when he baptised Cornelius (Acts x).

The Blessing on St. Peter is peculiar to St. Matthew.

First Prediction of His Passion.

21 From that time forth began Jesus to shew unto his disciples, how that he must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and be raised again the third day. 22 Then Peter took him, and began to rebuke him, saying, ²Be it far from thee, Lord: this shall not be unto thee. 23 But he turned, and said unto Peter, Get thee behind me, ³Satan: thou art ^aan ⁴offence unto me: for thou ^bsavour^{est} not the things that be of God, but those that be of men. 24 Then said Jesus unto his disciples, If any man ⁶will come after

a see R.V. comment p. 139. *b* see R.V. comment p. 144.

Peter, formerly impetuously right, is now impetuously wrong.

² Satan, *i.e.* adversary. The same word as to the tempter in the wilderness and now rightly applied to St. Peter, for the temptation is the same, *viz.* to find some other way of fulfilling His Messiahship instead of suffering and being rejected.

⁴ Offence, *i.e.* a stumbling block, by suggesting my greatest temptation.

⁵ Savourest, R.V. mindest, *i.e.* art thinking of (Glossary).

⁶ Will = resolved or determined.

Bar-jona = son of Jonah.
Bar = son. Thus Barnabas,
Barabbas, Bartholomew,
Bartimæus.

Flesh and blood = man,
contrasted with God.

A play upon the words
Petros, Peter, and Petra, a
rock.

The Roman Church bases
her claim of infallibility and
universality on this passage.

The announcement of His sufferings follows naturally on the confession of St. Peter—*i.e.* now that they acknowledged Him as the Christ, they had to learn that he was a "suffering" not a "conquering" Messiah. They did not understand till the day of Pentecost, for on the way to Bethany ere the Ascension they asked, "Will thou at this time restore again the kingdom to Israel?" (Acts i. 6).

¹ The three classes forming the Sanhedrim.

² Lit. (x) God have pity on thee, *i.e.* give thee a better fate by saving thee from such a death.

Peter either took hold of our Lord or drew Him aside. The idea of a suffering Messiah was utterly opposed to the expectations of the Twelve.

me, let him deny himself, and take up his ⁷cross, and follow me. 25 For whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it. 26 For what is a man profited, if he shall gain the whole world, and ^close his own ⁸soul? or what shall a man give in exchange for his ^dsoul? 27 For the Son of man shall come in the glory of his Father with his angels; and then he shall ^ereward every man according to his ^fworks. 28 Verily I say unto you, There be some standing here, which ⁹shall not taste of death, till they see the Son of man coming in his ¹⁰kingdom.

^c see R.V. ^d see R.V. (and note 8). ^e see R.V. ^f see R.V.

¹⁰ Three interpretations usually given.

1. The Transfiguration, a manifestation of the glory of Christ's Kingdom; witnessed by the three chosen Apostles.
2. The Day of Pentecost, the foundation of the Church, *i.e.* the kingdom of God, witnessed by all save Judas.
3. The Destruction of Jerusalem, typical of the future advent of Christ and connected with it in our Lord's discourse on the Mount of Olives (xxiv), witnessed at least by St. John and perhaps by Philip.

All these are occasions which may be interpreted as "*the Son of Man coming in His Kingdom.*"

PREDICTIONS OF OUR LORD'S PASSION AS GIVEN BY ST. MATTHEW.

1. After St. Peter's confession at Cæsarea Philippi. "*He must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and be raised again the third day* (xvi. 21).
2. On the descent from the Mount of Transfiguration. "*Elias is come already, and they knew him not, but have done unto him whatsoever they listed. Likewise shall also the Son of man suffer of them*" (xvii. 12).
3. While they abode in Galilee. "*The Son of man shall be betrayed into the hands of men: and they shall kill him and the third day he shall be raised again*" (xvii. 22-23).
4. On the way to Jerusalem. "*Behold we go up to Jerusalem; and the Son of Man shall be betrayed unto the chief priests and unto the scribes and they shall condemn him to death, and shall deliver him to the Gentiles to mock, and to scourge and to crucify him: and the third day he shall rise again*" (xx. 18-19).

The Transfiguration.

17. And after six days Jesus taketh Peter, James, and John his brother, and bringeth them up into an ¹high

⁷ The first mention of the death He was to die. The Romans compelled criminals to carry their cross to the place of execution.

⁸ Soul = life. The same word as that translated life in v. 25. It means the "spiritual life" not to be sacrificed for all that is in the world.

In exchange = as a ransom, *i.e.* to purchase it back. Having paid away the soul as the price with which to purchase the world, what has he left wherewith to buy his soul back again?

⁹ —shall not die.

St. Luke says "*about an eight days after.*" This is an inclusive reckoning.

¹ Mount Hermon or one of the many mountains to the north of Palestine.

mountain apart, 2 And was ²transfigured before them: and his face did shine as the sun, and his raiment was white as the light. 3 And, behold, there appeared unto them Moses and Elias ³talking with him. 4 Then answered Peter, and said unto Jesus, Lord, it is good for us to be here: if thou wilt, ^alet us make here three ⁴tabernacles; one for thee, and one for Moses, and one for Elias. 5 While he yet spake, behold, a ⁵bright cloud overshadowed them: and behold a voice out of the cloud, which said, ⁶This is my beloved Son, in whom I am well pleased; hear ye him. 6 And when the disciples heard it, they fell on their face, and were sore afraid. 7 And Jesus came and touched them, and said, Arise, and be not afraid. 8 And when they had lifted up their eyes, they saw ⁷no man, save Jesus only. 9 And as they came down from the mountain, Jesus charged them, saying, Tell the vision to no man, until the Son of man be ⁸risen again from the dead. 10 And his disciples asked him, saying, Why then say the scribes that Elias must ⁹first come? 11 And Jesus answered and said unto them, Elias ⁹truly shall first come, and ¹⁰restore all things. 12 But I say unto you, That Elias is come already, and they knew him not, but have done unto him whatsoever they ¹¹listed. Likewise shall also the Son of man suffer of them. 13 Then the disciples understood that he spake unto them of John the Baptist.

^a see R.V. ^b see R.V.

Hermon is lofty and near to Cæsarea Philippi.

Mount Tabor is the traditional scene of the Transfiguration. But Tabor at the time was crowned by a fortress, which was occupied by a garrison. Besides Tabor is in Galilee and cannot satisfy (Mark ix. 30). "*And they departed thence and went through Galilee.*"

² Transfigured — changed in form.

Moses, the great Lawgiver.

Elijah, the great prophet.

Representatives of the Law and the Prophets.

⁸ St. Luke gives the subject, "*His decease which he should accomplish at Jerusalem*" (ix. 31).

⁴ Tabernacles, huts or booths made of branches as at the Feast of Tabernacles.

⁵ The Shechinah.

⁶ (See note, p. 10).

⁷ Moses and Elias pass away and leave Jesus, the representative of the Gospel.

The teaching of the Law and the Prophets is superseded by the revelation of the Incarnate Word.

The Law and the Prophets find their fulfilment in Jesus.

⁸ Because they understood only a small part of what the Transfiguration taught. They would know it fully after the Resurrection of Jesus.

⁹ *i.e.* before the Messiah (Mal. iv. 5). The Pharisees may have raised an objection against the Messiahship of Jesus that Elijah had not appeared.

¹⁰ Restore all things, "*the heart of the Fathers, etc.*" (see Mal. iv. 6).

¹¹ Listed — pleased, as they wished. They had put John the Baptist to death.

Elias — Elijah — The second prediction of the Passion.

Healing the Lunatic Child.

14 And when they were come to the multitude, there came to him a certain man, kneeling down to him, and saying, 15 Lord, have mercy on my son: for he is ^alunatick, and sore vexed: for oft-times he falleth into the fire, and oft into the water. 16 And I brought him to thy disciples, and they ^bcould not cure him. 17 Then Jesus answered and said, O ^cfaithless and perverse generation, how long shall I be with you? how long shall I suffer you? bring him hither to me. 18 And Jesus rebuked the devil; and he departed out of him: and the ^bchild was cured from that very hour. 19 Then came the disciples to Jesus apart, and said, ^dWhy could not we cast him out? 20 And Jesus said unto them, Because of your ^eunbelief: for verily I say unto you, If ye have faith as a grain of mustard seed, ye shall say unto this mountain, ^fRemove hence to yonder place; and it shall remove; and nothing shall be impossible unto you. 21 *Howbeit this kind goeth not out but by prayer and fasting.*

^a see R.V. ^b see R.V. ^c see R.V. R.V. omits verse 21.

^fTo remove mountains = to make difficulties vanish. If ye have faith, however small, ye may overcome difficulties which seem insurmountable.

^gThis kind of evil spirit can be cast out only by prayer and fasting.

The Third Prediction of the

22 And while they abode in Galilee, Jesus said unto them, The ¹Son of man shall be betrayed into the hands of men: 23 And they shall kill him, and the third day he shall be raised again. And they were exceeding sorry.

their Master as a suffering Messiah. They are sorry because their hopes of an earthly kingdom are destroyed.

Remarkable as a miracle attempted by the disciples without success.

¹The reason of failure was their weakness of faith. Their spiritual life may have been weakened by the absence of Jesus, or by the desire for personal display in the cure. They may have been desirous to exhibit their powers in pride before the Scribes.

St. Mark describes the boy as "foaming, gnashing with his teeth and pining away."

St. Luke, "he suddenly crieth out."

²Lit. = affected by changes of the moon.

³These are symptoms of epilepsy. The boy was possibly an epileptic lunatic (see R.V.).

St. Matthew omits—

(1) The spirit was deaf and dumb.

(2) The boy was afflicted from a child.

(3) The father's cry, "I believe, help thou mine unbelief."

(4) The Scribes were questioning with the disciples.

⁴Faithless, etc.

(1) The disciples, whose want of faith prevented them from performing the miracle.

(2) The multitude, on whom the miracles had no effect in changing their heart.

⁵Our Lord had given them "power against unclean spirits" (x. 1.). They desired to know how it was they had failed in this instance.

Passion.

The last visit to Galilee.

¹The constant theme of our Lord's teaching is now His sufferings, death and resurrection.

St. Mark says "they understood not that saying."

Their preconception prevents their grasping the truth. They cannot conceive

Jesus Pays the Tribute to the Temple.

24 And when they were come to Capernaum, they that received *tribute money* came to Peter, and said, Doth not your master pay *tribute*? 25 He saith, *Yes*. And when he was come into the house, Jesus *prevented him*, saying, What thinkest, thou, Simon? of whom do the kings of the earth take custom or tribute? *of their own children*, or of strangers? 26 Peter saith unto him, Of *strangers*. Jesus saith unto him, Then are the *children* free. 27 Notwithstanding, lest we *should offend them*, go thou to the sea, and cast an hook, and take up the fish that first cometh up; and when thou hast opened his mouth, thou shalt find a *piece of money*: that take, and give unto them for me and thee.

a see R.V. comment p. 145. *b* see R.V. comment p. 145. *c* see R.V. comment p. 138. *d* see R.V. comment p. 138. *e* see R.V. comment p. 139.

A Miracle Peculiar to St. Matthew. A miracle of instruction.

Offend, *i.e.* cause them by our example to go wrong and refuse to pay the Temple tax.

Stater (p. 164). A piece of money equal to four drachmæ or one shekel, and therefore sufficient for Peter and Jesus.

The finding of the coin in the mouth of the fish is not in itself miraculous. The miracle lies in the fact of our Lord's knowing that the coin would be found there.

The question may have been put to Peter for the purpose of involving Jesus with the religious authorities. From the reply of Peter it is clear that there would have been no difficulty in finding the money, and the Apostle may have intended to pay the amount in order to save Jesus from trouble with the authorities.

So our Lord obtains the money in a miraculous manner, in order to impress the lesson upon St. Peter that he and his Master were the children and not the servants or tributaries of God. This lesson taught, Jesus would have the tribute paid, for the collectors of the tax would not have understood the principle upon which He would have refused the tax. Yet Jesus vindicates His royal title. He pays as heaven's King, with a stater miraculously obtained (EDERSHEIM).

A Lesson in Humility.

18. At the same time came the disciples unto Jesus, saying, Who is the *greatest* in the kingdom of heaven? 2 And Jesus called a little child unto him, and set him in the midst of them, 3 And

Tribute money. Lit. *two drachmæ* (p. 163). The half shekel (p. 163) which every Jew paid annually to the Temple (Ex. xxx. 13). This tax was collected all over the world, and large sums came from abroad, especially from Babylon and Alexandria. After the destruction of the Temple the Jews were obliged to pay this tax into the Roman treasury.

This tribute money must be carefully distinguished from the tribute to Cæsar (xxii. 17).

Yes. The answer is an intimation that sufficient funds were at hand to pay the tax.

Prevented = anticipated him by answering his thoughts. Jesus spoke first.

Strangers, subjects or tributaries, those who do not belong to the royal family. If the children of earthly kings are exempt from paying tribute, then I, the Son of God, am free from the tribute raised for God's service.

1 In that hour. The hopes of the Apostles were again set upon a victorious earthly kingdom.

2 Lit. greater than others, *i.e.* in the earthly Messianic kingdom. The dispute was renewed at the Last Supper.

said, Verily I say unto you, Except *aye be* ^aconverted, and become as little children, ye shall not enter into the kingdom of heaven. 4 Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven. 5 And whoso shall ⁴receive one such little child in my name receiveth me. 6 But whoso shall ^boffend one of these ^clittle ones which believe in me, it were better for him that a ^emillstone were hanged about his neck, and that he ^dwere drowned in the depth of the sea. 7 Woe unto the world because of ^foffences! for it must needs be that ^goffences come: but woe to that man by whom the ^goffence cometh! 8 Wherefore if thy hand or thy foot ^hoffend thee, cut them off, and cast them from thee: it is better for thee to enter into life halt or maimed, rather than having two hands or two feet to be cast into ^eeverlasting fire. 9 And if thine eye ^hoffend thee, pluck it out, and cast it from thee: it is better for thee to enter into life with one eye, rather than having two eyes to be cast into ⁱhell fire. 10 Take heed that ye despise not one of these little ones; for I say unto you, That in heaven their ⁹angels do always behold the face of my Father which is in heaven.

a see R.V. b see R.V. comment p. 139. c see R.V. comment p. 145. d see R.V. e see R.V. comment p. 139. f see R.V. comment p. 139. g see R.V. comment p. 139. h see R.V. comment p. 139. i see R.V. comment p. 145.

⁸ Lit. be turned. Unless the Apostles turn from their course of ambitious rivalry and have the humble disposition of a child they cannot even enter into the kingdom of heaven, much less be great in it.

Lesson—*humility*, not *ambition* is the measure of true greatness in Christ's Kingdom.

⁴ Receive — welcome, show kindness to.

⁵ Cause to stumble, *i.e.* place hindrances in the faith of Christ's little ones (Glossary).

⁶ Little ones — disciples of little or weak faith. A warning against leading others astray by our example.

⁷ A large millstone turned by an ass, not the handstone worked by women.

It was a Grecian and Roman punishment for parricide.

⁸ Gehenna, the hell of torment (Glossary).

The Jewish practice of representing the punishment of the wicked as a punishment by fire originated in the human sacrifices by fire to Molech in the valley of Hinnom. The valley was defiled by Josiah who burnt human bones there (2 Kings xxiii. 10-14). From that time it was used as a place to burn the refuse of the city and fires were always kept burning there.

The members mentioned are the hand, the foot, and the eye.

The Hand — the member by which we commit sin.

The Foot — the member by which we go astray.

The Eye — the member by which we look upon what is wrong.

Cut it off, *i.e.* abandon or remove what may be dearest to us if it lead us into sin.

⁹ Angels may have reference to the Jewish belief in guardian angels, *i.e.* these little ones have protectors in heaven. In the Jewish view only the chiefest of angels were before the face of God. The lesson taught is that those of simple humble faith are nearest to God.

Parable of the Lost Sheep. Christ's Care for Sinners.

11 *For the Son of man is come to save that which was lost.* 12 How think ye? if a man have an hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and goeth into the mountains, and seeketh that which is gone astray? 13 And if so be that he find it, verily I say unto you, he rejoiceth more of that sheep, than of the ninety and nine which went not astray. 14 Even so it is not the will of your Father which is in heaven, that one of these little ones should perish.

a omits v. 11.

Lesson.

The pains taken to save sinners, and the joy in heaven over the salvation of a lost soul.

Forgiveness of Sins.

15 Moreover if thy brother *ashall trespass* against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother. 16 But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. 17 And if he shall neglect to hear them, tell it unto the church: but if he neglect to hear the church, let him be unto thee as *ban heathen man* and a publican. 18 Verily I say unto you, Whatsoever ye shall bind on earth shall be bound in heaven:

a see R.V. b see R.V. comment p. 145.

Whilst primarily alluding to the Jewish synagogue our Lord carries his hearers on to the future meaning of the word Church by repeating what he had said to Peter at Casarea Philippi. The ruling body is now the synagogue. The ruling body in the future will be the Christian Church.

¹Treat him as such persons were treated by the Jews, *i.e.* have no social intercourse with him.

The parable is also given by St. Luke in direct reference to publicans and sinners on the occasion of the murmuring of the Scribes and Pharisees (St. Luke xv. 2). It is there followed by "the Lost Piece of Money" and "The Prodigal Son."

INTERPRETATION.

The man—Jesus the Good Shepherd.

The sheep = mankind.

The lost sheep—bewildered sinner—having strayed.

Wilderness, *i.e.* unenclosed pasture land, and uninhabited = the world.

Fourfold sympathy

(1) Search of the shepherd.

(2) He carries the sheep.

(3) Rejoices when it is found.

(4) Calls his friends to share his joy.

The parable of the Lost Sheep illustrating God's forgiveness of the sinner, naturally suggests the duty of the forgiveness of sins among men.

Three stages.

(1) The exercise of love.

(2) The mediation and advice of friends.

(3) The authority of the Church.

Church, Gk. *ecclesia* (Glossary). The word is mentioned only twice in the Gospels, *viz.* here and Ch. xvi. 18.

Here it has reference to the congregation of the synagogue or council of elders, before whom offences were brought. They could inflict punishment, by excommunication or scourging in the synagogue.

and whatsoever ye shall loose on earth shall be loosed in heaven. 19 Again I say unto you, That if two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven. 20 For where two or three are gathered together in my name, there am I in the midst of them.

The Parable of the Unmerciful Servant.

21 Then came Peter to him, and said, Lord, how oft shall my brother sin against me, and I forgive him? till seven times? 22 Jesus saith unto him, I say not unto thee, Until seven times: but Until seventy times seven. 23 Therefore is the kingdom of heaven likened unto a certain king, which would *take account* of his servants. 24 And when he had begun to reckon, one was brought unto him, which owed him ²ten thousand talents. 25 But forasmuch as he had ³not to pay, his lord commanded him ⁴to be sold, and his wife, and children, and all that he had, and payment to be made. 26 The servant therefore fell down, and worshipped him, saying, Lord, have patience with me, and ^aI will pay thee all. 27 Then the lord of that servant was moved with compassion, ^band loosed him, and

Peculiar to St. Matthew.

According to the Jewish Rabbis forgiveness might be allowed for three offences only.

St. Peter accounted, probably, that he was doing a great thing in extending his charity four times more than the Rabbis enjoined.

His error was in proposing a limit beyond which forgiveness should not extend.

The parable represents a scene in an Oriental court. The king is an Eastern monarch who summons his satraps, *i.e.* governors over provinces, his tax collectors and government officials to give an account before him of the manner in which they had administered their offices.

¹Servants, Gk. = bond servants or slaves. All subjects of an Eastern monarch are regarded as "slaves."

²An enormous sum. For talent see Glossary. If of silver the sum is equivalent to nearly $2\frac{1}{2}$ millions of our money. The intention is to express an indefinitely large sum which it was impossible the man could pay.

³He had wasted the revenues of the province entrusted to him.

⁴The sale of the debtor's wife and children, etc., rests upon the assumption that they were part of his property. Such was the practice under the Roman law. It was allowed under the Mosaic law (Lev. xxv. 39).

Elisha marvellously multiplied the oil of a prophet's widow to save her two sons from being sold as bondmen or slaves (2 Kings iv. 1-7).

^a see R.V. comment p. 146. ^b see R.V.

⁴forgave him the debt. 28 But the same servant went out, and found one of his fellow-servants, which owed him an hundred ⁶pence: and he laid hands on him, and took him by the throat, saying, Pay me that thou owest. 29 And his fellow-servant fell down at his feet, and besought him, saying, Have patience with me, and I will pay thee all. 30 And he would not: but went and cast him into prison, till he should pay ^cthe debt. 31 So when his fellow-servants saw what was done they were very sorry, and came and told unto their lord all that was done. 32 Then his lord, after that he had called him, said unto him, O thou wicked servant, I forgave thee all that debt, because thou desiredst me: 33 Shouldest not thou also have had compassion on thy fellow-servant, even as I had pity on thee? 34 And his lord was wroth, and delivered him to the ⁷tormentors, till he should pay all that was due unto him. 35 So likewise shall my heavenly Father do also unto you, ^dif ye from your hearts forgive not every one his brother their trespasses.

^a see R.V. ^d see R.V.

⁵ A picture of Eastern generosity, reckless in its action.

⁶ Denarii (Glossary) about 8d. = a day's wage of the ordinary labour. One hundred pence = about three months' wages, a debt it was quite possible to pay.

⁷ Tormentors, who would torture him ^awring from him a confession of any concealed hoard.

The guilt with which the servant is charged is, not that, *needing mercy*, he refused to show it, but that *having received mercy*, he remains unmerciful still.

The parable is called forth—

- (1) By our Lord's discourse on forgiveness.
- (2) Especially by the question of St. Peter "*Lord how oft, etc.*"

Explanation.

The King = God.

Servants = We ourselves, mankind generally.

The reckoning = not the final reckoning, but in our lifetime such as:

- (a) The preaching of the law.
- (b) Setting our sins before us.

Examples are:

- (1) David warned by Nathan (2 Sam. xii).
- (2) The men of Nineveh warned by the preaching of Jonah (Jon. iii. 4).
- (3) The Jews warned by the preaching of John the Baptist.

Ten thousand talents = The magnitude of our sins against God. We have incurred a debt that it is impossible for us to pay.

The forgiveness of the king = God's pardon freely bestowed upon penitent sinners.

The debt of the fellow-servant = the debt of man to man, offences which one man is bound to forgive another.

The Lord being wroth = that forgiveness of our sins by God is dependent upon our forgiving those who sin against us.

Lesson—

- (1) (Particularly in answer to Peter's question). Forgiveness should be unlimited and from the heart (v. 35).
- (2) Our forgiveness of others is our claim for divine forgiveness. The teaching of the Lord's prayer. "*Forgive us our trespasses as we forgive them that trespass against us.*"

Marriage and Divorce.

19. And it came to pass, that when Jesus had finished these sayings, he departed from Galilee, and came into the *coasts* of ¹Judæa beyond Jordan; 2 And great multitudes followed him; and he healed them there. 3 The Pharisees also came unto him, tempting him, and saying unto him, Is it lawful for a man to put away his wife ²for every cause? 4 And he answered and said unto them, Have ye not read, that he ³which made them at the beginning made them male and female, 5 And said, ⁴For this cause shall a man leave father and mother, and shall cleave to his wife: and they twain shall be one flesh? 6 Wherefore they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder. 7 They say unto him, ⁵Why did Moses then command to give a ⁶writing of divorcement, and to put her away? 8 He saith unto them, Moses because of the hardness of your hearts ⁷suffered you to put away your wives: but from the ⁸beginning it was not so. 9 And I say unto you, Whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery: and whoso marrieth her ⁹which is put away doth commit adultery. 10 His disciples say unto him, If the case of the man be so with his wife, it is not *good* to marry. 11 But he said unto them, All men cannot

Our Lord made a journey through Peræa (St. Luke) and came to the borders of Judæa.

From St. Mark (x. 1) we learn that Jesus had resumed His teaching—also, it would appear, the working of miracles as well.

¹ Jesus was in the territories of Herod Antipas. Did the Pharisees wish to make Him offend Herodias as John the Baptist had done, and by this means bring about His destruction?

² For every cause, peculiar to St. Matthew.

A point disputed by the rival Jewish Rabbis.

The school of Shammai limited divorcement to moral delinquency.

The school of Hillel allowed it for the most trifling reasons.

⁸ Jesus takes the Pharisees back to the creation of man, and the primary law of marriage, thus referring them to a higher and more absolute law than that of Moses.

⁴ Spoken by Adam (Gen. ii. 24). The words of God (St. Matt. xix. 4).

The words of Jesus (St. Mark x. 9).

⁶ See Deut. xxiv. 1-4 and xxii. 19-20.

⁶ Bill of Divorcement, a legal document. It was drawn up by a Levite in legal form, and brought the matter under the knowledge of legal authority, and thus tended to check the rash exercise of the right by the husband.

⁷ A concession to the heathen practices found by Moses among the Jews, *i. e.* such as slavery and polygamy. The Mosaic law regulated these practices but did not abolish them.

⁸ From the beginning God decreed that the marriage tie should be indissoluble and the closest of all ties (MACLEAR.)

^a see R.V. (and Glossary p. 156). ^b see R.V. ^c see R.V.

receive this saying, save they to whom it is given. 12 For there are some eunuchs, which were so born from their mother's womb: and there are some eunuchs, which were made eunuchs of men: and there be eunuchs, which have made themselves eunuchs for the kingdom of heaven's sake. He that is able to receive it, let him receive it.

V. 9. contains a clear and unmistakable rebuke of Herod Antipas, though our Lord does not mention him by name.

Little Children.

13 Then were there brought unto him little children, that he should put his hands on them, and pray: and the disciples rebuked them. 14 But Jesus said, Suffer little children, and forbid them not, to come unto me: for of such is the kingdom of heaven. 15 And he laid his hands on them, and departed thence.

Of such. Not children merely, but those who have the disposition of children, i.e. are of the trusting faith, simplicity and innocence of childhood.
St. Mark adds "took them up in His arms."

The Rich Young Ruler.

16 And, behold, one came and said unto him, Good Master, what good thing shall I do, that I may have eternal life? 17 And he said unto him, Why callest thou me good? there is none good but one that is God: but if thou wilt enter into life, keep the commandments. 18 He saith unto him

a see R.V. comment p. 146. R.V. b. omits.

Between the xviii. and xix. chap. must be placed.

- (1) The visit of Jesus to Jerusalem at the Feast of Tabernacles (St. John vii. 8-10).
- (2) The Mission and Return of the Seventy (St. Luke x. 1-17).
- (3) A visit to Bethany (St. Luke x. 38).
- (4) Journeyings to and fro on the Eastern side of Jordan.
- (5) Visit to Jerusalem at the Feast of Dedication (St. John x. 22-39).
- (6) The Raising of Lazarus (St. John xi. 1-46).

It was a common practice with Jewish mothers to bring their babes to Rabbis for a blessing.

- 1 And pray. Peculiar to St. Matthew.
- 2 Because they resented this interruption in His teaching.
- 3 A strong argument for infant baptism. The parallel passage from St. Mark forms part of the Baptismal service.

1 St. Luke tells us he was a "ruler," i.e. of the synagogue.

St. Mark records that "he came running and kneeled"

St. Matthew alone says that he was "young" (v. 20).

2 The same question was asked by the lawyer tempting Jesus, and led to the parable of the Good Samaritan.

Why apply the title good to me? (A.V.) Why come to me to know what is good (R.V.) God who alone is good, can alone show thee what is good

Which? Jesus said, ³Thou shalt do no murder, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness, ¹⁹Honour thy father and thy mother: and, Thou shalt love thy neighbour as thyself. ²⁰The young man saith unto him, All these things ^{6c}have I kept from my youth up: what lack I yet? ²¹Jesus said unto him, If thou ^dwilt be perfect, go and ⁶sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come and follow me. ²²But when the young man heard that saying, he went away sorrowful: for he had great possessions. ²³Then said Jesus unto his disciples, Verily I say unto you ^eThat a rich man shall ⁷hardly enter into the kingdom of heaven. ²⁴And again I say unto you, ⁸It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God. ²⁵When his disciples heard it, they were *exceedingly amazed*, saying, ⁹Who then can be saved? ²⁶But Jesus beheld them, and said unto them, With men this is impossible; but with God all things are possible.

c see R.V. d see R.V. e see R.V. comment p. 146. f see R.V.

⁷Hardly = with what difficulty.

⁸A common proverb expressing impossibility. This is the true explanation. Two fanciful interpretations are suggested.

(1) **Kamilon** = rope or cable, not **Kamelon** = camel.

(2) **The Needle's eye** = side gate of a city through which a camel could not pass without being unladen.

⁹If not the rich, whose wealth enabled them to comply with the minute requirements of the law and to offer sacrifices, who could satisfy the law?

Scholars addressed Rabbis by the title "good." They accepted their teaching and gave up all independent judgment.

We must be good, and then we shall do good.

The question of the young man illustrates the great error of the Pharisees, viz., that goodness consisted in a strict observance of certain rules of conduct.

⁶The second table of the law. All the commandments, not one in particular.

⁴Young. Peculiar to St. Matthew.

⁶From my youth up omitted in R.V. They are not suitable to the young man.

The young man regarded eternal life as the reward of certain good works, and the punctilious observance of what was divinely enjoined. Rules of conduct were his guide to religious life. He had kept the law.

⁶To the scribe (St. Luke x. 25-28) our Lord did not enjoin the selling of all that he had, nor to His disciples—but he does so to the young man.

It is not required as an "act of benevolence." These possessions and the young man's position clogged his soul—they were a weight that dragged him down.

LESSONS.

(1) To be benevolent, but not to follow the injunction literally in all cases.

(2) To abandon everything—wealth, position, ambition—if these stand in the way of our soul's salvation.

This discourse is not a denunciation of the rich, but rather a commiseration of them, owing to the peculiar and insidious temptations to which they are constantly exposed.

The Claim of the Disciples. The Parable of the Labourers in the Vineyard.

27 Then answered Peter and said unto him, Behold, we have forsaken ¹all, and followed thee; what shall we have therefore? 28 And Jesus said unto them, Verily I say unto you, That ye which have followed me, in the ²regeneration ³when the Son of man shall sit in the throne of his glory, ye also shall sit upon ⁴twelve thrones, judging the twelve tribes of Israel. 29 And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive an hundredfold, and shall inherit *everlasting life*. 30 But many that are first shall be last; and the last shall be first.

a see R. V.

See the vision of Dan. (vii. 14).

St. Mark names worldly goods expressly, and adds, "*now at this time*," but gives the true and spiritual interpretation "*with persecutions*" (St. Mark x. 30).

20. For the kingdom of heaven is like unto a man that is an householder, which went out early in the morning to hire labourers into his vineyard. 2 And when he had agreed with the labourers for ¹a penny a day, he sent them into his vineyard. 3 And he went out about the third hour, and saw others standing idle in the ²marketplace, 4 And said unto them; Go ye also into the vineyard, and whatsoever is right I will give you. And they went their way. 5 Again he went out about the

¹They had all left settled homes.

Peter had a wife.

James and John had a father and a mother, and had given up a position of moderate affluence.

Matthew had abandoned his calling and means of livelihood.

²Regeneration = "*the restitution of all things*" (Acts iii. 21)—the return to a perfect state.

³Then shall be the true victorious coming of Christ, and in that triumph the Twelve shall be sharers.

⁴The language is, of course, figurative. The idea is of the kingdom restored to Israel, the Son of Man sitting on His throne, and the Twelve Apostles assessors in judging every man according to his works, and also as redressing wrongs, guiding and governing—the old sense of "judging."

The labourers are "hired servants" engaged only for the day.

¹A penny a day, the usual day's wages. The Denarius (Glossary) = about 7½d. to 8d. of our money. As it was the average price of the unskilled labourer or tiller of the soil its purchasing power would represent about half-a-crown in the present day. It was therefore a fair and just payment.

The hours.

Early in the morning = 6 o'clock.

Third hour = 9 o'clock.

Sixth hour = 12 o'clock.

Ninth hour = 3 p.m.

Eleventh hour = 5 p.m., i.e. only an hour more to work.

²Market place, the natural place where seekers after casual labour would be waiting.

sixth and ninth hour, and did likewise. 6 And about the eleventh hour he went out, and found others standing *idle*, and saith unto them, Why stand ye here all the day idle? 7 They say unto him, Because no man hath hired us. He saith unto them, Go ye also into the vineyard; *and whatsoever is right, that shall ye receive.* 8 ⁸ So when even was come, the lord of the vineyard saith unto his steward, Call the labourers, and give them their hire, beginning from the last unto the first. 9 And when they came that were hired about the eleventh hour, they ⁹ received every man a penny. 10 But when the first came, they supposed that they should have received more; and they likewise received every man a penny. 11 And when they had received it, they ¹⁰ murmured against the goodman of the house, 12 Saying, These last have wrought but one hour, and thou hast made them equal unto us, which have borne the burden and *heat of the day.* 13 But he answered one of them, and said, ¹¹ Friend, I do thee no wrong: didst not thou agree with me for a penny? 14 ¹² Take that thine is, and go

a R.V. omits "idle." b R.V. omits.

c see R.V. d see R.V.

There are in reality only three classes of these labourers.

- (1) The first hired, who work on contract viz. twelve hours for the usual wages.
- (2) Those hired at the third, sixth and ninth hours; who work in faith, trusting to the owner of the vineyard to give them a fair pay for their work.
- (3) Those hired at the eleventh hour, whose idleness was no fault of their own, "*no man had hired them*"—they, too, trust to the justice of their employer.

⁸ By the Mosaic law (Deut. xxiv. 15) the day labourer was not to wait for his wages. He was to be paid at the end of the day.

⁹ All received a penny. The standard of work is qualitative, not quantitative. The spirit of the labour not the amount.

¹⁰ They had no cause to grumble; they received the amount agreed upon. If the householder chose to pay others the same, what business was it of theirs?

¹¹ Friend = comrade, or companion. Always used by Jesus in reproof.
e.g. The man without the wedding garment, "*Friend, how camest thou in hither, not having a wedding garment?*" (xxii. 12).
Judas at the betrayal in the Garden of Gethsemane. "*Friend, wherefore art thou come?*" (xxvi. 50).

thy way: I will give unto this last, even as unto thee. 15 Is it not lawful for me to do what I will with mine own? Is thine eye ⁷evil, because I am good? 16 So the last shall be first, and the first last: for many be called, but few chosen.

⁷Evil eye, or envious eye, which looked with ill will and envy at the prosperity of others. A jealous man was supposed to be able to do evil to his enemy by his glance, so the expression "evil eye" came to mean "envy." The superstition long remained in England that witches, by "the evil eye," could injure those upon whom they cast their glance.

EXPLANATION OF THE PARABLE.

The Householder = God.

The Market Place = the world.

The Vineyard = the Church of Christ.

The Labourers = the workers in the Church of Christ.

The different hours = the different times of entering God's service.

The payments = that God will reward workers, not according to the work done, but according to the spirit in which his servants labour.

Lessons. We have to consider three points.

(1) That the parable was spoken primarily in reply to the question of St. Peter (xix. 27). The division of the chapters is here singularly unfortunate as separating the parable from the events which gave occasion to it. The parable is addressed first to St. Peter, and secondly to all workers in Christ's vineyard.

(2) The phrase "*many that are first shall be last; and the last first,*" preceding and also concluding the parable is emphatic in giving point to the interpretation.

(3) The difficulty in reconciling the grumbling of the Labourers with the Christian spirit. How can such grudging envy find place in Christ's kingdom?

Bearing these points in mind, and putting aside all fanciful interpretations, which did not exist in our Lord's mind as he uttered the parable, we can arrive at the lessons.

1. To St. Peter. His question was natural. He had heard our Lord call upon the rich young ruler to "sell all that he had and follow Jesus." This was precisely what the Apostles had done, and so Peter asks most naturally, "*Lo, we have left all and followed thee, what shall we have, therefore?*"

In xix. 28-29 Jesus states their reward, but in the parable rebukes the spirit of the question.

Those who follow Him must do so in the spirit of love and self-sacrifice, with no hope of reward, in no spirit of bargain, but simply in trusting faith, their sole idea being to work for their Master with their whole heart.

For this purpose Jesus contrasts the first labourers with the other groups. The former had worked by contract; the others with confidence in the right judgment of their employer.

2 Generally

(1) All workers in the Church of Christ shall be rewarded.

(2) The work must not be done with hope of reward, but in love for their Master and with confidence in Him.

(3) The reward will not be by time but in accordance with the spirit in which the work is done. We have specific instances of this in the Jews, first called, and the Gentiles admitted late into the kingdom of God. Also St. Paul and St. Barnabas, who entered upon Apostleship later than the Twelve.

3. The Difficulty. This must not be pressed. The grudging spirit of the first labourers forms no part of the actual lessons. Their envious feeling could not deprive them of their pay. They had worked their day, and were entitled to their day's wage. The householder could not withhold from them what they had earned. The rebuke administered to them is a sufficient indication that the exhibition of such a spirit may disqualify a man from participation in the future reward of the heavenly kingdom.

A similar difficulty occurs in the parable of the Prodigal Son, in the case of the Elder Brother.

Note. The student should dismiss all such ideas as that of equality of rewards, late repentance, etc., as being part of the parable. Keep to the single idea of the purpose with which it was spoken and then the explanation becomes simple and intelligible.

Fourth Prediction of The Passion.

17 And Jesus going up to Jerusalem took the twelve disciples apart in the way, and said unto them, 18 Behold, we go up to Jerusalem; and the Son of man shall be ¹*betrayed* unto the ²chief priests and unto the scribes, and they shall ³condemn him to death, 19 And shall deliver him to the ⁴Gentiles to ⁵mock, and to ⁶scourge, and to ⁷crucify him: and the ⁸third day he shall *rise again*.

a see R.V. b see R.V.

St. Mark mentions that Jesus went before the disciples and that they followed Him amazed and afraid (x. 32).

St. Luke adds, "They understood none of these things, and this saying was hid from them, neither knew they the things which were spoken."

The Fourth Prediction (p. 71). Note the exact details and order of the sufferings.

To take place at Jerusalem.

1 Betrayed by Judas.

2 Chief priests, etc. = the Sanhedrim.

3 Condemn. They found Him guilty of blasphemy.

4 Gentiles = Romans. The chief priests delivered Jesus to the Romans.

5 Mock (see xxvii. 28-31).

6 Scourge (see xxvii. 26).

7 Crucify (see xxvii. 35).

St. Matthew alone mentions crucifixion.

8 Resurrection (see xxviii. 6).

St. Mark adds "shall spit upon Him."

St. Luke says "shall be spitted upon."

The Request of the Mother of Zebedee's Children.

20 Then came to him the ¹mother of Zebedee's children with her sons, ²worshipping him, and desiring a certain thing of him. 21 And he said unto her, What wilt thou? She saith unto him, ³*Grant* that these my ⁴two sons may ⁵sit, the one on thy ⁶right hand, and the other on the left, in thy kingdom. 22 But Jesus answered and said, ⁷Ye know not what ye ask. Are ye able to ⁸*drink of the cup* that I shall drink of, and to be baptized with the ⁹baptism that I am baptized with? They say unto him, ¹⁰We are able. 23 And he saith unto them, ¹¹*Ye shall drink indeed of my cup*, and be baptized with

a see R.V. b see R.V. comment p. 146. c see R.V. comment p. 146.

1 Salome (see Intro. p. xxxv.).

St. Mark tells us that it was James and John themselves.

St. Matthew is more graphic and true to detail than St. Mark. An unusual circumstance.

2 Prostrating herself as before an Eastern king.

3 James and John.

4 The promise of sitting on twelve thrones, judging the twelve tribes of Israel (xix. 28) may have originated the idea.

5 The highest places of honour in an Oriental court.

6 Jesus addresses James and John, not the mother.

7 Cup of agony, so Jesus prayed in Gethsemane, "Let this cup pass from me; nevertheless not as I will, but as thou wilt" (xxvi. 39).

8 Baptism of Martyrdom.

"I have a baptism to be baptized with; and how am I straitened till it be accomplished!" (St. Luke xii. 50).

9 St. James was the first of the Apostles to suffer martyrdom (Acts xii. 2).

the baptism that I am baptized with: but to sit on my right hand, and on my left, is not mine to ¹⁰give, but it shall be given to them for whom it is prepared of my Father. 24 And when the ten heard it, they were ¹¹moved with indignation against the two brethren. 25 But Jesus called them unto him, and said, Ye know that the ¹²princes of the ¹³Gentiles *exercise* ¹⁴dominion over them, and they that are great exercise authority upon them. 26 But it shall not be so among you: but whosoever will be great among you, ¹⁵let him be your ¹⁶minister; 27 And whosoever will be chief among you, let him be your servant: 28 Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ¹⁷ransom for many.

d see R.V. *e* see R.V. comment p. 146.

¹⁶ Minister = servant.

¹⁷ Ransom = payment made for the redemption of a slave. The word conveys the ideas of *equivalent value* and *substitution*. The first hint of one of the main purposes of our Lord's Passion. "*He was to give His life as a ransom,*" or as the price paid for the redemption of mankind from the slavery of sin and death.

St. John died in exile in the Isle of Patmos, the last of the Apostolic band.

¹⁰ *i.e.* to bestow in the lavish indiscrimination of Oriental princes who bestow places of honour upon their favourites, regardless of their fitness or unfitness for the position.

¹¹ They were highly indignant. Possibly they particularly resented this endeavour of James and John more strongly because of the superior social condition of the sons of Zebedee.

¹² = Nobles.

¹³ Gentiles = the heathen. = lord it, *i.e.* rule haughtily and tyrannically—the rule of a despot.

¹⁴ = Tyrannize.

An exact picture of an Oriental court with its different grades.

(1) The Monarch.

(2) The nobles.

(3) The officials.

(4) The inferior servants; each class tyrannizing over the one below it.

¹⁵ In the kingdom of God the order is reversed—the king does the work of the slave, and so on through all ranks

Healing of Two Blind Men at Jericho.

29 And as they departed from Jericho, a great multitude followed him. 30 And, behold, two blind men sitting by the way side, when they heard that Jesus passed by, cried out, saying, Have mercy on us, O Lord, thou ¹Son of David. 31 And the multitude rebuked them, because they should hold their peace: but they cried the more, saying, Have mercy on us, O Lord, thou Son of David. 32 And Jesus stood still, and called them, and said, What will ye that I shall do unto

Jesus has passed through Peræa and is now about to cross the Jordan at Jericho on the way to Jerusalem

Jesus would mingle with the crowds going up to the Passover Feast.

¹The blind men acknowledge Jesus as the Messiah.

you? 33 They say unto him, Lord, that our eyes may be opened. 34 So Jesus had compassion on them, and ²touched their eyes: and immediately their eyes received sight, and ³they followed him.

² St. Matthew alone records that Jesus touched their eyes—the usual practice of our Lord in healing the blind, examples are

The blind man at Bethsaida (St. Mark viii. 23).

The man born blind (St. John ix. 6).

³ Those who witnessed the miracle followed Jesus in procession, our Lord leading the way (see St. Luke xviii. 43).

The accounts in the three Synoptic Gospels:

St. Matthew records "two blind men" (xx. 30) as "they departed from Jericho" (xx. 29).

St. Mark says "as He went out of Jericho," and gives the name, "Bartimæus, the son of Timæus" (x. 46).

St. Luke records "a certain blind man" (i.e. one), "as he was come nigh unto Jericho" (xviii. 35).

Explanation of Discrepancies. Our Lord on entering Jericho sees a blind man on the way. He does not heal him then, but on going out of Jericho the next day, the same blind man, accompanied by another, is waiting for Him and is healed then.

Thus St. Matthew recounts the actual healing of the two men.

St. Mark is so struck by the faith of the man that he mentions him specially by name and omits his companion.

St. Luke speaks of the first encounter and passes on at once to the cure, having the story of Zacchæus in his mind as well.

EVENTS BEFORE THE TRIUMPHAL ENTRY.

The Triumphal Entry took place on the first day of the week, our Sunday, or rather our Saturday after sunset to sunset on Sunday.

Friday. Jesus left Jericho and reached Bethany ere the sunset of that day.

Saturday. The Sabbath, spent in quiet at Bethany.

Evening. The feast in the house of Simon the Leper; at which Lazarus and his sisters were present. At this feast Jesus was anointed by Mary.

[N.B. On this evening occurred the meeting of the council of the Jews to consider the policy of putting Lazarus to death (St. John xii. 10-11).]

On Sunday, the first day of the week, occurred the Triumphal Entry with which the narration of St. Matthew resumes.

THE EVENTS OF HOLY WEEK.

1st Day. Sunday.—Triumphal entry; Jesus enters the Temple, looks round and retires (St. Mark xi. 11). Retires to Bethany.

2nd Day. Monday.—Curses the Barren Fig Tree. Cleanses the Temple. Retires to Bethany.

3rd Day. Tuesday.—[Attention called to the withered fig tree—discourses on faith (St. Mark xi. 20-27).]

Enters the Temple.—Day of questions.

(1) Sanhedrim. "By what authority," etc.

Parables of "Wicked Husbandmen," etc.

["Two Sons," "Marriage of the King's Son" (St. Matt. xxi. 28—xxii. 14).]

(2) Herodians and Pharisees. "Is it lawful to give tribute to Cæsar or no?"

(3) The Sadducees. On the Resurrection.

(4) The Lawyer. "Which is the great commandment?" (St. Matt. xxii. 36).

(5) Our Lord's counter question. "How say they that Christ is David's son?"

(6) Denunciation of the Pharisees, etc. (St. Matt. xxiii.).

(7) [The Widow's Mite.]

(8) The Doom of the Temple. Discourse on the Future.

(9) Parables of the Ten Virgins. The Talents. Simile of the Sheep and Goats (St. Matt. xxv.).

Retires to Bethany.

4th Day. Wednesday.—Spent in retirement at Bethany.

5th Day. Thursday.—The Passover. The Agony in the Garden. The Betrayal. Trials before Annas and Caiaphas.

6th Day. Friday.—Trials before the Sanhedrim, Pilate and Herod. Crucifixion and Burial

7th Day. Saturday.—Jesus lay in the tomb.

8th Day. Sunday.—The Resurrection, etc.

The Triumphal Entry.

21. And when they drew nigh unto Jerusalem, and were come to Bethphage, unto the mount of Olives, then sent Jesus two disciples, 2 Saying unto them, Go into the village over against you, and straightway ye shall find an ass tied, and a colt with her: loose them, and bring them unto me. 3 And if any man say ought unto you, ye shall say, the ¹Lord hath need of them; and straightway he will send them. 4 All this was done that it might be fulfilled which was spoken by the prophet, saying,

5 ²Tell ye the ³daughter of ⁴Sion, Behold thy King cometh unto thee, Meek, and ^asitting upon an ass, And a colt the foal of an ass.

6 And the disciples went, and did as Jesus ^bcommanded them, 7 And brought the ass, and the colt, and put on them ⁵their clothes, and they set him thereon. 8 And a very great multitude spread their garments in the way; others cut down ⁶branches from the trees, and ^cstrawed them in the way. 9 And the ⁸multitudes that went before, and that followed, cried, saying, ⁷Hosanna to the Son of David: Blessed is he that cometh in the name of the Lord; Hosanna in the highest. 10 And when he was come into Jerusalem, all the city was ^dmoved, saying, ⁹Who is this? 11 And the multitude said, This is ^eJesus the prophet of Nazareth of Galilee.

a see R.V. b see R.V. c see R.V. d see R.V. e see R.V.

⁹This question and the reply are peculiar to St. Matthew.

House of figs (Intro. p. xxxvii.).

St. Mark, "unto Bethphage and Bethany at the Mount of Olives."

St. Luke, "Nigh to Bethphage and Bethany at the Mount called the Mount of Olives."

In the East the ass is held in high esteem.

The horse used for war; the ass for peace.

The colt was still running at the mother's side.

St. Mark adds "Whereon never man sat." Therefore the colt was fit for sacred purposes.

From St. Mark we learn that the disciples found the colt in a back lane or alley and tied to the door of the house.

¹The Lord—probably the man was a secret disciple, and would understand who required the colt.

²Zech. ix. 9. A prediction of the triumph of Israel and of the destruction of the surrounding nations (see note p. lxiv.).

³Daughter = inhabitants.

⁴Sion, a hill facing the southern part of Jerusalem (see map). It is sometimes put, as here, for the city generally.

⁵The outer robes or *abbas* (Glossary). So the captains of the army at the revolt of Jehu (2 Kings ix. 13).

It was a method of showing honour.

⁶Branches, St. John says "of palm trees." Hence this Sunday is called Palm Sunday.

⁷Hosanna. "Save now, I beseech thee" (see Ps. cxviii. 26-36).

⁸From St. John xii. 12, we learn that a second stream of people came out of the city to meet Jesus. Thus we get the two crowds.

(1) Those following our Lord = they that followed.

(2) Those who met Jesus turned round and preceded Him = they that went before.

St. Matthew omits—

- (1) The lament of Jesus over Jerusalem, recorded only by St. Luke.
 (2) That Jesus went into the Temple, and it being now evening retired with the disciples to Bethany (St. Mark xi. 11).

THE HOSANNA AS GIVEN BY THE FOUR EVANGELISTS.

St. Matthew.	St. Mark.	St. Luke.	St. John.
Hosanna to the Son of David.	Hosanna.		Hosanna.
Blessed is he that cometh in the name of the Lord.	Blessed is he that cometh in the name of the Lord.	Blessed is the King that cometh in the name of the Lord.	Blessed is he that cometh in the name of the Lord; even the King of Israel.
	Blessed be the kingdom of our father David, that cometh in the name of the Lord.		
Hosanna in the highest.	Hosanna in the highest.	Peace in heaven, and glory in the highest.	

The Cleansing of the Temple.

12 And Jesus ¹went into the temple of God, and cast out all them that sold and bought in the ²temple, and overthrew the tables of the ³moneychangers, and the seats of them that ⁴sold ^{doves}, 13 And said unto them, It is written, My house shall be called the house of prayer; but ye have made it a ⁵den of ^{thieves}. 14 And the ⁶blind and the lame came to him in the temple; and he healed them. 15 And when the chief priests and scribes saw the wonderful things that he did, and the ⁷children crying in the temple, and saying, Hosanna to the Son of David; they were sore ⁸displeased, 16 And said unto him, Hearest thou what these say? And Jesus saith unto them, Yea; have ye never read, Out of the mouth of

¹ Monday (see p. 87).

² The part of the Temple thus desecrated was the Court of the Gentiles (p. xlv.).

A kind of market was held in this court for the convenience of Jews living at a distance when they came up to Jerusalem for the Feasts. Here was sold everything requisite for sacrifices, purifications, etc.

³ Money Changers. Strangers would bring with them the money of the country in which they resided. Such money could not be accepted for the Temple dues, especially for the Temple tax of half a shekel due from every Jew. To offer foreign money, in many cases stamped with idolatrous emblems was a profanation in the eyes of the Jews. This exchange gave opportunity for fraud.

⁴ Doves, for the purification of women (Lev. xii. 6-8). See also St. Luke ii. 24.

St. John gives also "oxen and sheep." These would be for the sacrifices.

a see R.V. comment on "the article," p. 152. b see R.V. comment p. 146. c see R.V.

Note—the animals offered must be of a certain age and without blemish. The priests guaranteed these qualifications in the animals in the Court and thus obtained high prices.

⁵ Robbers or bandits — a brigand's cave (p. 146).

⁶ The blind and the lame. These thronged the approaches of the Temple, and asked alms of the worshippers. Peter and John healed a lame man at the Beautiful Gate (Acts iii. 2).

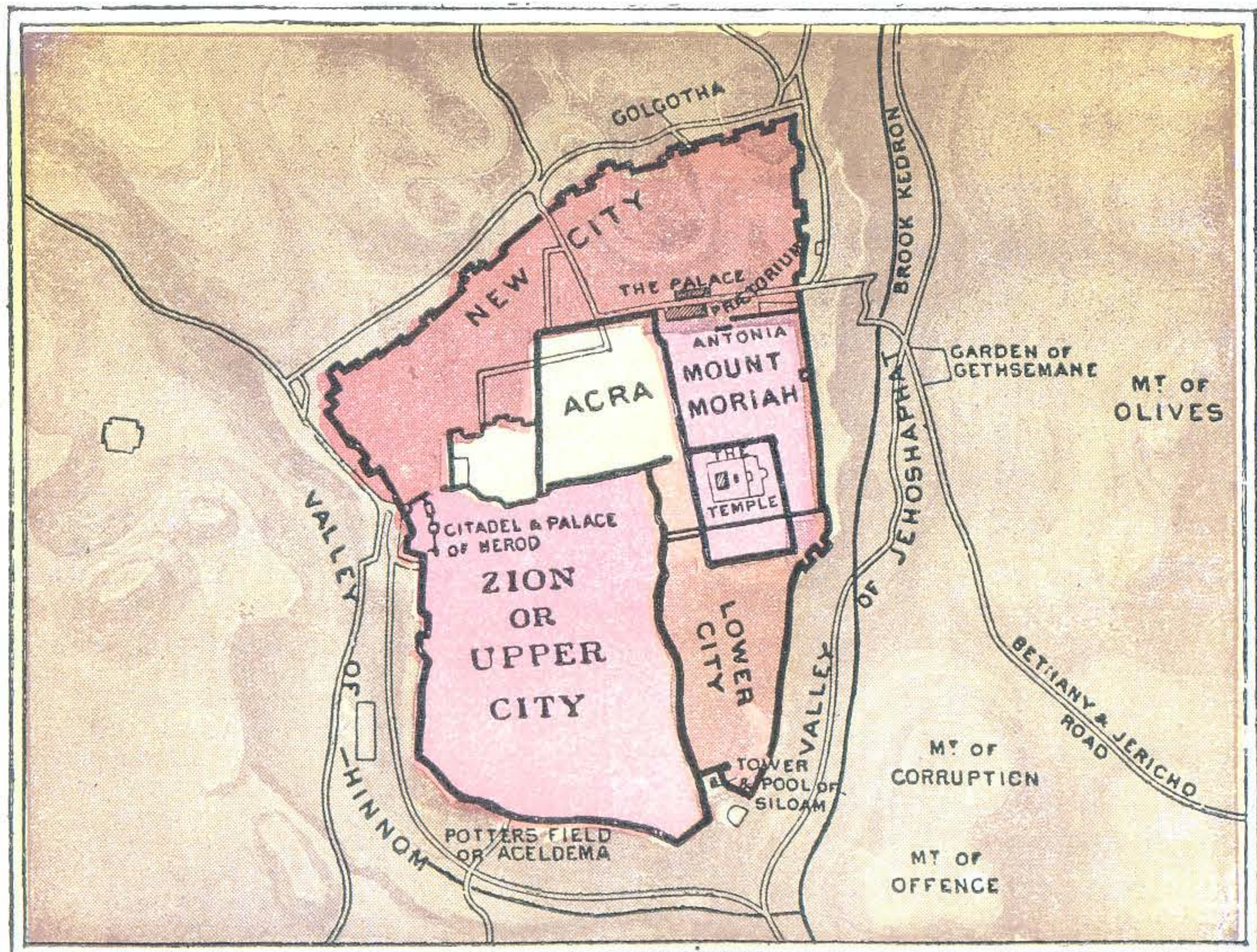
⁷ Children were taught at an early age to take part in the services of the Temple (Ps. viii. 2). The children utter a truth which the chief priests and scribes had persistently rejected.

babes and sucklings thou hast perfected praise? 17 And he left them, and went out of the city into ⁸Bethany; and he lodged there.

⁸Bethany — house of dates (p. xxxvi.). Our Lord left Jerusalem and stayed the night at Bethany during these days.

St. Matthew alone mentions the healing of the lame and the blind (v. 14). He omits the circumstance of "the widow's mite." St. Mark adds "of all nations the house of prayer." V. 15. Chief Priests, etc. Members of the Sanhedrim (Intro. p. xliii.) principally of the Sadducean party who made great profit out of this profanation of the Temple.

JERUSALEM (NEW TESTAMENT).



G. Gill & Sons

The Cleansing of the Temple is instructive. An acted parable with the same lesson as the parable of the Wicked Husbandmen.

The market was held in the Court of the Gentiles for the convenience of the Jews. The rest of the Temple was scrupulously sacred. Thus, by holding this market, the Jews exhibited their arrogant assumption of exclusive religious privileges. Jesus teaches that the Gentile Court is as sacred as the other parts. Moreover His Father's house is "of all nations the house of prayer" (St. Mark). The Gentiles were God's people and on equal terms with the Jews. This teaching cost our Lord His life. Similar teaching brought about the death of Stephen.

Our Lord cleansed the Temple twice.

1. At His First Passover, recorded by St. John (ii. 13-22). Then it is mentioned
 - (1) That He made a scourge of small thongs and drove them out.
 - (2) Sheep and oxen were also driven out.
 - (3) Jesus said "make not my Father's house an house of merchandise."
 - (4) The disciples remembered. "The zeal of thine house hath eaten me up."
 - (5) The Jews asked for a sign.
 - (6) Jesus gave as a sign "Destroy this temple and in three days I will raise it up"

2. At His last Passover. St. Matt. xxi. 12-15; St. Mark xi. 15-18; St. Luke xix. 45-48. Evidently the latter cleansing reminded the Jews of the first cleansing, for part of the false witness brought against Jesus before the Sanhedrim was "This fellow said, I am able to destroy the temple of God and to build it in three days" (xxvi. 61).

The Cursing of the Barren Fig Tree.

18 Now in the morning as he returned into the city, he hungered. 19 And when he saw ¹a fig tree ²in the way, he came to it, and found nothing thereon, but ³leaves only, and said unto it, Let no fruit grow on thee henceforward for ever. And ⁴presently the fig tree withered away. 20 And when the disciples saw it, they marvelled, saying, ⁵How soon is the fig tree withered away! 21 ⁶Jesus answered and said unto them, Verily I say unto you, If ye have faith, and doubt not, ye shall not only do this which is done to the fig tree, but also if ye shall say unto ⁷this mountain, Be thou removed, and be thou cast into the sea; it shall be done. 22 And all things, whatsoever ye shall ask in prayer, believing, ye shall receive.

^a see R.V. and note 4. ^b see R.V.

Another Explanation.

The precocious putting forth of leaves denoted that the tree was diseased and should be cut down.

So the time of the abrogation of Judaism was at hand.

V. 19. Henceforward for ever. Applied to the Jews, *i.e.* the Jewish nation was no longer the exclusive channel of God's dealings with man.

V. 20. The disciples noticed the withering away of the tree on the Tuesday, the day after the curse had been pronounced. From St. Mark we learn that it was St. Peter who was the spokesman.

⁵ Jesus answers the wonder of the disciples.

Note. They marvel at the display of Divine power; they fail to grasp the spiritual lesson, *i.e.* religious profession without the fruits of a good life.

⁶ This mountain, pointing to the Mount of Olives.

V. 21. Not to be taken literally as moving real mountains.

But faith can overcome all difficulties, *e.g.* of sin, temptation, distrust, etc., even if they be as mountains in the way.

The faith of St. Paul led him to encounter all dangers of travel and the opposition of his enemies in his missionary journeys.

The confidence alone of Columbus led to the discovery of the continent of America.

Lesson—faith and prayer are the means of overcoming all difficulties.

¹ The cursing of the tree occurred on the Monday, as Jesus went into the city, and is previous to the cleansing of the Temple.

² Standing by itself.

³ In Judæa the fruit of the fig is ripe by the time the leaves have reached their full size; thus the display of foliage gave promise of fruit.

⁴ Presently = immediately.

The tree presents the Jewish religion in a parable.

(1) They made a show = the leaves.

(2) Contrasted themselves with other nations.

(3) They alone knew and worshipped God = the single tree. They were thus ostentatious in their display of outward religion.

(4) Of all this nothing came. They were all profession—no real spiritual life. As the son in the parable they said, "I go, but went not."

Question of the Sanhedrim.

23 And when he was come into the temple, the ¹chief priests and the elders of the people came unto him as he was teaching, and ²said, By what ³authority doest thou these things? and who gave thee this authority? 24 And Jesus answered and said unto them, I also will ask you one thing, which if ye tell me, I in like wise will tell you by what authority I do these things. 25 ⁴The ⁵baptism of John, whence was it? from heaven, or ⁶of men? And they reasoned with themselves, saying, If we shall say, From heaven; he will say unto us, Why did ye not then believe him? 26 But if we shall say, ⁷Of men; we fear the people; for all hold John as a prophet. ⁸27 And they answered Jesus, and said, ⁹We cannot tell. And he said unto them, ¹⁰Neither tell I you by what authority I do these things.

^a see R.V. ^b see R.V.

⁶They dare not say it was "of men," for they feared the people. They refuse to admit that John was a prophet, and so they make themselves ridiculous by confessing their inability to reply.

⁷So Jesus refuses to reply to them, for if, as by their own admission, they are incompetent to decide about John, much more are they unable to express an opinion about Jesus.

The reply of Jesus is not an evasion. His counter question strikes at the root of the matter. An impartial person present at the scene or reading the incident is naturally led to inquire about John. Inquiry would elicit (1) The extraordinary circumstances connected with his birth, (2) His preaching and baptizing, (3) The baptism of Jesus at which John "*bare record that this is the Son of God*" (St. John i. 34). (4) That John twice pointed Him out as "*the Lamb of God*" (St. John i. 29-36). So Jesus gives a stronger proof of His Messiahship than if He had claimed Divinity for Himself.

¹Members of the Sanhedrim (Intro. p. xliii).

²The Sanhedrim were legally entitled to examine the claims of a new teacher.

³Each Rabbi had his certificate or diploma, usually conferred by a distinguished Rabbi.

Thus the question means

(1) Where is your diploma?

(2) By whom was it conferred?

They knew that our Lord could not produce any, so the question practically amounted to the repetition of a demand for a sign from Heaven.

⁴From whom did John receive his commission to baptize? Was it from Heaven? or did he act on his own responsibility, for he had no diploma?

⁵Baptism = his whole office and teaching, of which baptism was the distinctive feature. An important point in his teaching was his testimony to the Messiahship of Jesus.

The Parable of the Two Sons.

28 But what think ye? A certain man had two sons; and he came to the first, and said, Son, go work to day in my vineyard. 29 He answered and said, I will not: but after-

Peculiar to St. Matthew.

The three parables illustrate the false position of the Jews

ward he ¹repented, and went.
 30 And he came to the second,
 and said likewise. And he
 answered and said, I go, sir :
 and went not. 31 Whether
 of them twain did the will of
 his father? They say unto
 him, The first. Jesus saith
 unto them, Verily I say unto
 you, That the publicans and
 the harlots go into the king-
 dom of God before you. 32
 For John came unto you in
 the way of righteousness, and
 ye believed him not : but the
 publicans and the harlots be-
 lieved him : and ye, when ye
 had seen it, ²repented not after-
 ward, that ye might believe
 him.

a see R.V. comment p. 147. b see
 R.V. comment p. 147.

Parable of the Wicked Husbandmen.

33 Hear another parable :
 There was a certain house-
 holder, ¹which planted a
 vineyard, and ²hedged it round
 about, and digged a ³winepress
 in it, and built a ⁴tower, and
 let it out to husbandmen, and
 went into a far country : 34
 And when ^athe time of the fruit
 drew near, he sent his servants
 to the husbandmen, that they
 might receive ^bthe fruits of it.
 35 And the husbandmen took
 his servants, and beat one, and
 killed another, and stoned

a see R.V. b see R.V.

¹Repented (himself) — changed his mind.

Explanation.

A certain man = God.

Vineyard = His Church.

First Son = open transgressors of God's law, of whom the publicans and harlots are a type, who first refused to do God's will but afterwards repented at the preaching of John the Baptist.

Second Son = represents the surface religion of the Pharisees, who professed to do God's will, but who rejected the teaching of the Baptist who came to them "in the way of righteousness," i.e. fulfilling the very righteousness which the Pharisees set before them as a pattern.

(This explanation is supplied by our Lord Himself, v. 31-32).

Go in before you. The door is not yet shut. Others had preceded them, but they may yet follow if they will.

Another explanation of the parable makes the first son to be the Gentiles and the second son to be the Jews. But the parable primarily refers to two bodies in the Jewish Church, for it is not said "the Gentiles," but "the publicans and harlots enter the kingdom of God before you."

But the application of the parable to Gentile and Jew need not be entirely excluded since the whole Jewish nation stood to the Gentile world in the same relation which the self-righteous among themselves did to notorious transgressors (FRENCH).

¹Almost identically in the words of Isaiah (v. 1-7). The prophet is describing the Jewish nation.

²Hedge, a hedge of prickly thorns or a wall of loose stones to keep out prowling beasts.

³Winepress. The winepress consisted of two receptacles one placed above the other. In the upper one, the winepress proper, the grapes were trodden, and the expressed juice flowed into the lower one, the winevat or vat. These vats or winepresses were often hewn or dug out of the solid rock. The two vats are mentioned together only in Joel iii. 13 "The press is full, the vats overflow."

⁴Tower, for the watchman to guard the fruit. Every vineyard in Palestine has such a building.

The time of fruit, i.e. the season for gathering the fruit.

The payment of rent is in kind—a fixed portion of the produce. The metayer system.

another. 36 Again, he sent other servants more than the first: and they did unto them likewise. 37 But last of all he sent unto them his son, saying, They will reverence my son. 38 But when the husbandmen saw the son, they said among themselves, This is the heir; come, let us kill him, and let us seize on his inheritance. 39 And they caught him, and cast him out of the vineyard, and slew him. 40 When the lord therefore of the vineyard cometh, what will he do unto those husbandmen? 41 They say unto him, He will miserably destroy those wicked men, and will let out his vineyard unto other husbandmen, which shall render him the fruits in their seasons. 42 Jesus saith unto them, Did ye never read in the scriptures, The stone which the builders rejected, the same is become the head of the corner: this is the Lord's doing, and it is marvellous in our eyes? 43 Therefore say I unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof. 44 And whosoever shall fall on this stone shall be broken; but on whomsoever it shall fall *it will grind him to powder.*

a see R. V. comment p. 147.

Explanation.

The primary meaning of the parable is evident. It was spoken against the Jews and particularly against the chief priests and religious teachers, "*they perceived that he spake of them*" (v. 45). We see in it then a picture of the Jewish nation, and may note particularly that the action of the husbandmen in desiring to obtain possession of the vineyard for themselves is an exact picture of the exclusiveness of the Jews and their unwillingness to give up any of the privileges which they considered exclusively theirs. The vineyard is to be given to others. Thus the parable clearly typifies the rejection of the Jews with the admission of the Gentiles to the privileges of the Gospel.

Certain householder = God.

Vineyard = Church. Primarily the Jewish Church.

Planted by Moses and Joshua with the occupation of the land of Canaan.

Hedge. The Jews were hedged in by the law, termed by St. Paul "*The middle wall of partition*" (Eph. ii. 14), and their country, by its geographical position, was hedged about and defended.

North, by the mountains of Libanus.

East by the Jordan and the two seas.

South by the Idumæan desert.

West by the Mediterranean.

Far country = the withdrawal of the visible presence of God.

Husbandmen (1) the Jewish nation

(2) But more particularly their Rulers and Religious Teachers.

Servants = prophets (see note, p. 95).

His Son = Jesus Christ.

The inheritance shall be ours = The fixed purpose of the Jews to retain their exclusive religious privileges.

Cast Him out. Jesus was crucified outside Jerusalem.

Destroy, etc. = The fate of the Jewish nation and the fall of Jerusalem.

Other husbandmen = the admission of the Gentiles.

45 And when the chief priests and Pharisees had heard his parables, they perceived that he spake of them. 46 But when they sought to lay hands on him, they feared the multitude, because they took him for a prophet.

The image is changed. The husbandmen become builders. The heir cast out and murdered is a stone rejected. In this new figure the final triumph of the rejected Jesus is plainly shown—the rejected stone becomes the head of the corner.

The stone = Jesus Christ, rejected by the Jews. The quotation is from Ps. cxviii. 22-23. The Jews applied this Psalm to the Messiah. It is the very one from which the Hosannas of the Triumphal Entry were taken.

Treatment of Prophets by the Jewish nation.

- (1) Elijah in the reign of Ahab.
- (2) The prophets of the Lord cut off by Jezebel (1 Kings xviii. 4).
- (3) Hanani imprisoned by Asa (2 Chron. xvi. 10).
- (4) Micaiah imprisoned by Ahab (1 Kings xxii. 27).
- (5) Zechariah stoned by Joash (2 Chron. xxiv. 20, 21).
- (6) Urijah slain by Jehoiakim (Jer. xxvi. 23).
- (7) Amos expelled (Amos vii. 12).
- (8) Jeremiah imprisoned and put in the stocks (Jer. xx. 2).
- (9) Isaiah (tradition) sawn asunder (Heb. xi. 37).

For a general statement of the treatment of the prophets see (Heb. xi. 37). "They were stoned, they were sawn asunder, were tempted, were slain with the sword; they wandered about in sheepskins and goatskins; being destitute, afflicted, tormented."

Parable of the Marriage Feast of the King's Son.

22. And Jesus answered and spake unto them again by parables, and said, 2 The kingdom of heaven is like unto a certain king, which made ^aa marriage for his son, 3 And sent forth his servants to call them that were bidden to the wedding: and they would not come. 4 Again, he sent forth other servants, saying, Tell them which are bidden, Behold, I have ^bprepared my dinner: my oxen and my fatlings are killed, and all things are ready: come ^cunto the marriage. 5 But they made

^a see R. V. comment p. 147. ^b see R. V. ^c see R. V. comment p. 147.

V. 41. St. Mark and St. Luke record Jesus as pronouncing the fate of the wicked husbandmen. St. Matthew represents the multitude as replying. They were listening with eager attentiveness, and their indignation was aroused as if the story were one dealing with actual facts.

The head of the corner, *i.e.* the stone at the corner binding two walls together. "Jesus Christ himself being the chief corner stone" (Eph. ii. 20).

Peculiar to St. Matthew.

Explanation.

A certain king = God.

His Son = Jesus Christ.

Marriage Feast = The invitation to Gospel privileges.

The first servants = John the Baptist and the first disciples, *e.g.* mission of the Twelve and of the Seventy.

The other servants = The Apostles and the first preachers of Christianity.

Those who refused = The worldly and indifferent.

The one to his farm = The landed proprietor, who would enjoy what he already possesses

light of it, and went their ways, one to his farm, another to his merchandise: 6 And *the remnant took* his servants, and entreated them *spitefully*, and slew them. 7 But when the king heard thereof, he was wroth: and he sent forth his armies, and destroyed those murderers, and burned up their city. 8 Then saith he to his servants, The wedding is ready, but they which were bidden were not worthy. 9 Go ye therefore *into the highways*, and as many as ye shall find, bid to the marriage. 10 So those servants went out into the highways, and gathered together all as many as they found, both bad and good: and the wedding was furnished with guests. 11 And when the king came in to see the guests, he saw there a man which had not on a wedding garment: 12 And he saith unto him, Friend, how camest thou in hither not having a wedding garment? And he was speechless. 13 Then said the king to the servants, Bind him hand and foot, and take him away, and cast him into *outer darkness*; there shall be weeping and gnashing of teeth. 14 For many are called, but few are chosen.

d see R.V. *e* see R.V. *f* see R.V.
g see R.V.

Another to his merchandise = the merchant who would acquire riches.

The remnant = The fierce opponents of the Gospel; particularly the Jews, who persecuted the Apostles (see note, p. 97.).

The armies sent forth to destroy the murderers and burn their city = The Roman soldiers under Titus, who, as instruments of God's vengeance destroyed Jerusalem, when nearly 1,000,000 Jews perished.

The Servants sent into the highways = The earliest Christian missionaries such as Paul, Barnabas, Silas and others who preached to the Gentiles.

Good and bad at the Feast = that in the visible Church of Christ the evil will always exist along with the good. See parables of the Tares and the Draw Net.

The man without the Wedding Garment = one not clothed in righteousness.

The servants who bound the man = The angels, i. e. the "reapers" in the parable of the Tares.

Outer darkness = the darkness outside contrasted with the brightness of the palace lighted up for the marriage festivity.

Gk. τὸ σκότος τὸ ἑξώτερον; the article implies a particular darkness = "the outer darkness" of lost souls, shut out from the presence of the Lamb, who is "the light" of heaven (Rev. xxi. 23).

The incident of the man without the wedding garment.

Lesson. The parable most clearly depicts the rejection of the Jews; its causes and their fate, with the admission of the Gentiles. It was spoken with this object mainly in view. The incident of the man without the wedding garment is an extension of the parable presenting the false friend in addition to the rebellious subjects previously alluded to. It shows that admission to the feast is on conditions. There is also the additional lesson that the bad will always be mingled with the good in the Church of Christ, but the final separation will come at the day of judgment. The single man denotes that the scrutiny will be so close that no one will escape detection.

St. Luke records a similar parable (St. Luke xiv. 15—24).

Points of difference are:—

ST. MATTHEW.

- (1) Spoken in the Temple.
- (2) The host is a king.
- (3) The marriage feast of the king's son.
- (4) The guests are rebels to their king.
- (5) The rebels are destroyed, and their city burnt.
- (6) St. Matthew adds the incident of the man

with the wedding garment.

Additional Notes.

There are two Eastern customs alluded to in the parable.

- (1) The sending out of servants to remind invited guests that the feast is ready.
- (2) The presentation to guests of costly robes by the Master of the Feast. Thus the man without a garment had no excuse.

Took his servants = laid violent hands upon them; so Herod Agrippa I. killed James (Acts xii. 1-2).

Entreated them spitefully. Spitefully = shamefully. The Greek word implies wanton outrage. Examples in Acts are:

- (1) The Apostles were beaten at the orders of the Sanhedrim (Acts v. 40).
- (2) Paul assaulted, and used spitefully at Iconium (Acts xiv. 5).
- (3) Paul stoned at Lystra (Acts xiv. 19).
- (4) Paul and Silas beaten at Philippi (Acts xvi. 23).

Into the highways, lit. *the openings of the ways*, i.e. the places where two or more roads met, and where the servants would be more likely to meet travellers. So St. Paul turned aside from the Jews, at Antioch in Pisidia, to the Gentiles (Acts xiii. 46).

Friend (see note, page 83.).

Many are called but few chosen, see also parable of Labourers in The Vineyard (xx. 16).

Instances in the Old Testament are—

- (1) Of all the Israelites called out of Egypt to the land of Canaan only two, Caleb and Joshua, entered the promised land.
- (2) Of the twelve spies who first saw the promised land only two were "chosen" to inherit it (Num. xiv. 24-25).
- (3) Thirty-two thousand were "called" to Gideon's army; only three hundred were selected or "chosen" to have part in the victory (Judges vii.).

The Tribute Money.

15 Then went the ¹Pharisees, and took counsel how they might ^aentangle him in his talk. 16 And they sent out unto him their disciples with the ²Herodians, saying, ³Master, we know that thou art true, and teachest the way of God in truth, neither carest thou for any man: for thou regardest not the person of men. 17 Tell us therefore, What thinkest thou? Is it lawful to give ⁴tribute unto Cæsar, or

a see R.V. *entangle* = to catch as in a snare.

⁴Tribute (Glossary). The poll tax hateful to the Jews. "It is not lawful to pay tribute to Cæsar" was the insurrection cry of Judas of Galilee (Acts v. 37).

It was hateful for two reasons.

- (1) The image of the Emperor was on the Roman coin—this was idolatry.
 - (2) No Gentile had a right to demand tribute from the people of God.
- If "yes" the Pharisees would undermine His popularity with the people.
If "no" the Herodians would denounce Him to Pilate as a rebel.
Our Lord sees at once through their design.

ST. LUKE.

- (1) Spoken in the house of a Pharisee.
- (2) The host is a private person.
- (3) An ordinary entertainment.
- (4) The guests are discourteous to their host.
- (5) The discourteous guests are shut out from the feast.
- (6) St. Luke gives the excuses of the guests.

¹Intro. p. xlvi. ²Intro. p. lii.

²Two opposite political parties, mutually hating each other, combine in unholy alliance to entrap Jesus. The coalition commenced after the miracle of healing the man with the withered hand (see p. 46).

Not influenced by external appearances. Thy judgment will not be biased by consideration of any man's power, wealth or influence.

³Hypocritical flattery. Their intention is to entrap Jesus into a defiance of Rome "that they might deliver Him into the power and authority of the governor."

not? 18 But Jesus perceived their wickedness, and said, Why tempt ye me, ye hypocrites? 19 Shew me the tribute money. And they brought unto him a ⁶penny. 20 And he saith unto them, Whose is this ⁷image and ⁸superscription? 21 They say unto him, Cæsar's. Then saith he unto them, ⁹Render therefore unto Cæsar the things which are Cæsar's; and unto God the things that are God's. 22 When they had heard these words, they marvelled, and left him, and went their way.

Jesus adds a double rebuke.

(1) To the Pharisees—to render to Cæsar his dues.

(2) To the Herodians (notoriously irreligious)—to render to God His dues.

NOTE.—In Palestine there was a double coinage, the Jewish [and none but this was allowed to be offered in the Temple (see note, p. 74)], and the Roman. This double currency, and the scrupulousness of the Jews in offering their own coinage in the Temple, give great point to the teaching of Jesus. The Jews recognized, and stoutly maintained, the difference between civil and religious obligations. This is precisely what our Lord taught, viz., that civil and religious duties need not interfere with one another. "*Render unto God the things that are God's,*" i.e. perform your religious duties. "*Render unto Cæsar the things that are Cæsar's,*" i.e. keep the obligations of the civil government. These two duties are as distinct one from another as your Jewish coinage is different from that of the Romans.

⁶A denarius.

⁷The head of Tiberius, the reigning Emperor.

⁸The inscription round the coin. *Tiberius Cæsar, Divi Auguste Filius, Augustus, Imperator.*
The official title of the Roman emperor.

⁹Render = give back.

The tempters are themselves trapped. By accepting and circulating Cæsar's coins they admitted their subjection to Rome, for the Pharisees had a maxim. "He whose coin is current is king of the land."

The Sadducees and the Resurrection.

23 The same day came to him the ¹Sadducees, which say that there is no resurrection, and asked him, 24 Saying, Master, Moses said, ²If a man die, having no children, his brother shall marry his wife, and raise up seed unto his brother. 25 ³Now there were with us seven brethren: and the first, ⁴when he had married a wife, deceased, and, having no issue, left his wife unto his brother: 26 Likewise the second also, and the third, unto the seventh. 27 And ⁵blast of all the woman died

a see R.V. b see R.V.

¹Intro. p. xviii.

The Sadducees professed great veneration for the Pentateuch, but attached little importance to the other sacred books.

²See Deut. xxv. 5-10 and Ruth ii. 13. This law was commonly called the *levirate* law from *levir*, a brother-in-law. By it a man married his brother's widow, and the first child was regarded as belonging to the late husband. "So that his name might not be put out in Israel."

³The question put to our Lord was often discussed by the Jewish Rabbis. The answer generally given was that the woman would be the wife of the first husband.

It was a puzzle by which the Sadducees conceived they had reduced the doctrine of the resurrection to an absurdity.

also. 28 Therefore in the resurrection whose wife shall she be of the seven? for they all had her. 29 Jesus answered and said unto them, 'Ye do err, not knowing the scriptures, nor the power of God. 30 For in the resurrection they neither marry, nor are given in marriage, but are as ⁶the angels of God in heaven. 31 But as touching the resurrection of the dead, have ye not read that which was spoken unto you by God, saying, 32 I am the God of Abraham, and the God of Isaac, and the God of Jacob? God is not the God of the dead, but of the living. 33 And when the multitude heard this, they were astonished at his *doctrine*.

^c see R. V. comment p. 140.

Jesus covers the whole area of the unbelief of the Sadducees who denied the existence of angels and spirits.

^d Moses. The reply is taken from the books they venerated.

This is the only occasion recorded of the Sadducees coming in contact with our Lord.

The Question of the Scribe.

34 But when the Pharisees had heard that he had put the Sadducees to ¹silence, they were gathered together. 35 Then one of them, which was a lawyer, asked him a question, tempting him, and saying, 36 Master, ²which is the great commandment in the law? 37 Jesus said unto him, ⁸Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. 38 ⁴This is the first and great commandment. 39 And

⁴The error of the Sadducees was in their conceiving that the future state was one to be enjoyed "by flesh and blood."

A twofold reason for the error. The Sadducees were ignorant

(1) Of the Scriptures, which teach the doctrine of the resurrection.

(2) Of the Power of God, which is able to effect the resurrection.

Reply.

(1) No death—therefore no need of marriage.

(2) God said to Moses "*I am the God, etc.*" thereby implying that though Abraham, etc. are dead as regards this world, they still live, for God would not speak of Himself as *being still* the God of those who had no existence.

⁵ Angels of God, i.e. immortal, as explained by St. Luke "*neither can they die any more*" (St. Luke xx. 36).

St. Matthew gives the following details:—

(1) The Pharisees had heard that Jesus had put the Sadducees to silence.

(2) That they gathered round Him.

(3) That one of them who was a lawyer came forward (St. Mark says, "*perceiving that He had answered them well.*")

(4) That he put the question tempting, i.e. testing Him.

¹Lit. gagged = completely silenced, i.e. not temporarily but absolutely.

²The question put was one much debated among the Jewish Rabbis who taught distinctions between the commandments, classifying them as great and small.

³Deut. vi. 4-5. It was one of the four texts inscribed on the phylacteries (Glossary) and repeated by pious Jews night and morning. Possibly Jesus pointed to the phylactery of the scribe.

Mark and Luke add "*strength.*"

⁴The text quoted is not a commandment but contains the principle of all the commandments.

the second ^ais like unto it, ^bThou shalt love thy neighbour as thyself. 40 On these two commandments ^chang all the law and the prophets.

a see R.V. b see R.V. comment p. 147.

⁵ Lev. xix. 18.

⁶ See comment on R.V. (p. 147). A similar division of the commandments is found in St. Luke x. 25-28.

There a lawyer tempting Jesus asks Him, "Master, what shall I do to inherit eternal life?" This incident occurs after the return of the Seventy, and it is the lawyer who makes the division.

The Counter Question of Jesus.

41 While the Pharisees were gathered together, Jesus asked them, 42 Saying, What think ye of ^aChrist? whose son is he? They say unto him, The Son of David. 43 He saith unto them, ¹How then doth David ²in ^bspirit call him Lord, saying, 44 The LORD said unto my Lord, ³Sit thou on my ⁴right hand, ^ctill I make thine enemies ^dthy footstool? 45 If David then call him Lord, how is he his son? 46 And no man was able to answer him a word, neither durst any man from that day forth ask him any more questions.

a Gk. τοῦ χριστοῦ = of the Christ. b see R.V. note on "the article," p. 153. c see R.V.

¹ The solution is given by the twofold nature of Jesus—the God-man.

As God He was David's Lord. As man He was David's son = i.e. the descendant of David.

It was impossible for the Pharisees with their ideas of the Messiah as an earthly conqueror to give this explanation. Besides, by doing so they would have been compelled to acknowledge our Lord's Divinity.

² In spirit = in the spirit, i.e. inspired by the Holy Ghost.

³ Ps. cx. 1, which was regarded as Messianic.

⁴ Right hand, the position of highest honour.

⁵ Symbolical of their submission—so Joshua caused his captives to put their feet on the necks of the captive Kings (Josh. x. 24).

We may note that this is in accordance with our Lord's determination not to proclaim Himself as the Messiah according to Jewish ideas. The Redeemer of the World is David's Lord—i.e. the Lord from heaven. As such he would be acceptable to all nations. No Greek or Roman could have listened to one who came before them as the especial, peculiar Messiah of the Jews.

Denunciation of the Scribes and Pharisees.

23. Then spake Jesus to the multitude, and to his disciples, 2 Saying, The scribes and the Pharisees ¹sit ^ain Moses' seat: 3 All therefore whatsoever they bid you observe, that observe and do; but do not ye after their works: for they say, and do not. 4 For they ²bind heavy

a see R.V.

St. Matthew, as writing for the Jews, gives these denunciation fully.

¹ Succeed Moses as teachers. They claimed to be the authoritative exponents of the Law.

To sit was the usual posture of a Jewish teacher.

² They enforced a strict and rigid observance of the law. Contrast with our Lord, "my yoke is easy and my burden is light" (Matt xi. 30).

burdens and grievous to be borne, and lay them on men's shoulders; but ⁸they themselves will not move them with one of their fingers. 5 But all their works they do for to be ⁴seen of men: they make broad their ⁵phylacteries, and ⁶enlarge the borders of their garments, 6 And love the ^buppermost ⁷rooms at feasts, and the chief seats in the synagogues, 7 And ^cgreetings in the ⁸markets, and to be called of men, ⁹Rabbi, Rabbi. 8 But be not ye called Rabbi: for one is your ^{10a}Master, even *Christ*; and all ye are brethren. 9 And call no man your father upon the earth: for one is your Father, which is in heaven. 10 Neither be ye called masters: for one is your Master, even *Christ*. 11 ¹¹But he that is greatest among you shall be your servant. 12 And whosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted. 13 ¹²But woe unto you, scribes and Pharisees, ¹³hypocrites! for ye ¹⁴shut up the kingdom of heaven against men: for ye neither go in yourselves, neither suffer ye them that are entering to go in. 14 *Woe unto you, scribes and Pharisees, hypocrites!*

b see R.V. comment p. 117. c see R.V. d see R.V. e Gk. ὁ χριστός = the Christ. f R.V. oi v. 14.

⁸ Their rigorous precepts were for others, not for themselves. Professing to guide, they neither helped nor felt sympathy with the troubles of those they taught.

⁴ The love of the approval of men actuated them strongly.

⁵ Phylacteries, Gk. *phylacterion* = safeguard or defence. They were little boxes of leather fastened on the forehead and wrist. They contained slips of parchment on which were written four passages from the Pentateuch (Ex. xii. 3-10, 11-16; Deut. vi. 5-9, xi. 13-21). They were regarded as symbols of piety. Jesus does not condemn the wearing of them, but the ostentatious enlargement of them as an assumption of superior piety.

⁶ Another instance of ostentation. The fringe or tassels of the outer garment.

They were four in number, and bound with a thread of blue (Num. xv. 38-40) the colour of heaven. Our Lord wore the fringe (St. Luke viii. 44). The Pharisees made them conspicuously large as evidence of their piety. It was this practice that our Lord condemned.

⁷ Uppermost rooms = most honourable seats (see Glossary).

Room = place (original meaning).

At the upper (or Jerusalem) end of the synagogue: in a semi-circle facing the congregation, appropriated to the elders or the devout, and coveted as a mark of religious reputation.

⁸ Market places, i.e. the place of public resort; where the Pharisees delighted to be addressed in titles of formal reverence.

⁹ Lit. "the great or chief one" (Glossary). The title by which the great doctors of the Law were addressed.

¹⁰ Two readings—

(1) καθηγγητής = Master (as v. 10).

(2) διδάσκαλος = Teacher.

The best MSS. support (2).

¹¹ See note p. 40.

¹² Seven woes against the Scribes and Pharisees.

¹³ First meaning is "actors," thus "acting a part"—appearing in a different character to their real selves.

¹⁴ An allusion to the "Key of Knowledge" which was given to a scribe on his admission to office. The only use they made of the key was to lock the door.

for ye ¹⁴devour widows' houses, and for a pretence make long prayer: therefore ye shall receive the greater ¹⁵damnation.

15 Woe unto you, scribes and Pharisees, hypocrites! for ye ¹⁶compass sea and land to make one ¹⁷proselyte, and when he is made, ye make him twofold more ¹⁸the child of hell than yourselves.

16 Woe unto you, ye blind guides, which say, Whosoever shall swear by the temple, it is nothing; but whosoever shall swear by the ¹⁹gold of the temple, ²⁰he is a debtor!

17 Ye fools and blind: for whether is greater, the gold, or the temple that sanctifieth the gold? 18 And, whosoever shall swear by the altar, it is nothing; but whosoever sweareth by the gift that is upon it, he is ²¹guilty.

19 Ye fools and blind: for whether is greater, the gift, or the altar that sanctifieth the gift? 20 Whoso therefore shall swear by the altar, sweareth by it, and by all things thereon.

21 And whoso shall swear by the temple, sweareth by it, and by him that dwelleth therein.

22 And he that shall swear by heaven, sweareth by the throne of God, and by him that sitteth thereon.

23 Woe unto you, scribes and Pharisees, hypocrites! for ye

14 Either as being made guardians of widows they managed to embezzle their property, or, by a show of piety persuading devout women to bestow on them their houses or estates.

It was considered a devout act to spend money on the maintenance of scribes.

15 Condemnation or punishment.

16 Compass = go about.

17 Proselyte. Lit. "one who approaches" i.e. a convert. A Gentile convert to Judaism. There were two classes.

(1) Proselyte of the Gate, adopting only the moral teaching of Moses.

(2) Proselyte of righteousness, adopting both the ceremonial and moral law.

18 Son of Gehenna.

Our Lord is condemning an actual practice, for the Pharisees resorted to all arts of persuasion to enrol a heathen convert as a member of their party. There was no real conversion. The vices of the Jews were engrafted on the vices of the heathen. It was a proverb that no one could trust a proselyte, not even to the twenty-fourth generation. It may be that the Pharisees, in a spirit of rapacity, strove to convert wealthy Gentiles.

19 Gold of the Temple = the offerings made to the Temple—part of the Corban or sacred treasure. The use of the word Corban made the oath binding.

For the teaching of the scribes on oaths, see note, Chap. v. 33.

20 He is a debtor, i.e. bound to perform his oath.

21 The same Greek word as that translated "debtor," v. 16.

pay tithes of mint and ²¹anise and ²²cummin, and have ¹omitted the weightier matters of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone. 24 Ye blind guides, which ^kstrain ²³at a gnat, and swallow a camel. 25 Woe unto you, scribes and Pharisees, hypocrites! for ye make clean the ²⁴outside of the cup and of the platter, but within they are full of ²⁵extortion and ²⁶excess. 26 Thou blind Pharisee, cleanse first that which is within the cup and platter, that the outside of them may be clean also. 27 Woe unto you, scribes and Pharisees, hypocrites! for ye are like unto whited ²⁷sepulchres, which indeed appear beautiful outward, but are within full of dead men's bones, and of all uncleanness. 28 Even so ye also outwardly appear righteous unto men, but within ye are full of hypocrisy and ²⁸iniquity. 29 Woe unto you, scribes and Pharisees, hypocrites! because ye build the tombs of the prophets, and ²⁹garnish the sepulchres of the righteous, 30 And say, If we had been in the days of our fathers, we would not have been partakers with them in

ⁱ see R. V. ^k see R. V. comment p. 147.
^l see R. V.

²¹Anise, Gk. *anethon* or "dill," a plant bearing fruit like caraway seeds, used as a medicine and for cooking purposes.

²²Cummin, a plant cultivated in Palestine and used as a condiment and as a medicine. Isaiah describes the special method of beating out cummin seeds. "And the cummin with a rod" (Is. xxviii. 27). St. Luke says "mint, rue and all manner of herbs" (xi. 42).

The Pharisees in their minute scrupulosity made a point of gathering the tenth sprig of every garden herb and presenting it to the priest.

They discussed whether the stalk of the plant ought to be tithed as well as the leaf.

Jesus does not object to this scrupulous tithing but contrasts it with their disregard of the higher principles of judgment, mercy and truth.

Three herbs, mint, anise and cummin.

²³Three virtues, judgment, mercy and truth. Strain out a gnat (p. 147). This proverbial expression is taken from "straining wine" and means "You Pharisees are very particular in observing the minute regulations of the law (e.g. the tithing of herbs) = *straining out the gnat*; but you disregard great principles (e.g. judgment, mercy and faith) = *swallow a camel*."

²⁴Outside = The Pharisaical regard for externals in behaviour and conduct.

Inside = purity of heart and life.

²⁵Extortion = avarice (*ravensing*, St. Luke xi. 39) see verses 14 and 15.

²⁶Excess = self-indulgence (wickedness, St. Luke xi. 39).

²⁷To come in contact with a tomb entailed ceremonial defilement. All sepulchres were whitewashed once a year on a fixed day, the 15th day of the month Adar, that passers by might be warned of them.

Tiberias was actually built upon an old cemetery and no true Jew would live there.

St. Luke compares the Pharisees to "*graves which appear not*," so that "*men that walk over them are not aware of them*" (xi. 44).

²⁸Iniquity = lawlessness; a charge of disregard of the very law which they professed to teach.

Four conspicuous tombs can be seen at the present day in the Valley of Jehoshaphat at the foot of the Mount of Olives. They are assigned to the time of Herod. They bear the names of Zechariah, Absalom, Jehoshaphat and St. James.

Part of the Temple offerings was devoted to the purpose of building and adorning the tombs of the prophets.

²⁹Garnish = adorn.

the blood of the prophets.
 31 Wherefore ye be witnesses unto yourselves, that ye are the ³⁰children of them which killed the prophets. 32 Fill ye up then the measure of your fathers. 33 Ye serpents, ye ^{31m}generation of vipers, how can ye escape the ³²damnation of hell? 34 Wherefore, behold, I ³³send unto you prophets, and wise men, and scribes: and some of them ye shall ³⁴kill and ³⁵crucify; and some of them shall ye ³⁶scourge in your synagogues, and ³⁷persecute them from city to city: 35 That upon you may come all the righteous blood shed upon the earth, from the blood of righteous ³⁸Abel unto the blood of ³⁹Zacharias son of ⁴⁰Barachias, whom ⁴¹ye slew between the ⁴²temple and the altar. 36 Verily I say unto you, All these things shall come upon this generation.

m see R.V. comment p. 137. *n* see

R.V. *o* see R.V. comment p. 148.

Conjectures on Zacharias, son of Barachias.

- (1) That Barachias is another name for Jehoiada.
- (2) That Jehoiada had a son Barachias, and so was the grandfather of Zacharias.
- (3) Just before the destruction of Jerusalem, a Zacharias, son of Baruch, was slain in the Temple by the Zealots.
- (4) In an Apocryphal Gospel it is recorded that Zacharias, the father of John the Baptist, was slain by Herod in the Temple near the altar.
- (5) Zechariah the prophet was a son of Barachias, but there is no record of his death.

³⁰ Not only children by race or natural descent, but as inheriting their disposition by plotting the death of the Son of God.

³¹ Offspring or brood (see note p. 8).

³² The judgment of Gehenna.

³³ The Apostles, Evangelists, and other Christian teachers.

Note the inclusion of "scribes." A mark that the Christian Church is a continuation of the Jewish.

³⁴ Kill, Stephen (Acts vii. 60).

James the brother of John (Acts xii. 2)

³⁵ Crucify, the fate of many Christian martyrs.

³⁶ Scourge, the Apostles (Acts v. 40).

Paul and Silas at Philippi (Acts xvi. 23).

³⁷ Persecute, etc. Paul was driven from Antioch, Iconium and Philippi.

³⁸ Abel killed through the jealousy of his brother Cain (Gen. iv. 8).

³⁹ The son of Jehoiada, murdered by Joash for rebuking the idolatry of the people (2 Chron. xxiv. 20-21).

These instances are taken from the *first* and *last* historical books of the O.T.

The Jewish scriptures closed with the 2nd book of Chronicles.

⁴⁰ Barachias does not occur in St. Luke xi. 51, so the name is probably an interpolation.

⁴¹ Ye. Jesus charges the present generation of Jews as being sharers in the murder of Zacharias.

⁴² Temple = sanctuary (see p. 148).

V. 36. The gradual accumulation of guilt brought upon the Jews the judgment of God in the destruction of the city and the Temple by the Romans.

The Fate of Jerusalem.

37 O Jerusalem, Jerusalem, thou that ¹killst the prophets, and stonest them which are sent unto thee, how often would I have ²gathered thy children

¹ See parable of the Wicked Husbandmen (xxi. 35).

² Jesus sees the impending fate of the city, and would protect it as a hen does her brood of chickens.

together, even as a hen gathereth her chickens under her wings, and ye would not! 38 Behold, your ³house is left unto you desolate. 39 For I say unto you, Ye shall not see me henceforth, till ye shall say, ⁴Blessed is he that cometh in the name of the Lord.

V. 37-39. Are almost identical with St. Luke xiii. 34-35, where they are given as having been uttered at an earlier period of our Lord's ministry.

⁸House = Jerusalem now abandoned by God, but not destroyed till forty years afterwards.

⁴Must mean "Till ye acknowledge me to be the Messiah." An intimation of the future penitence of Israel.

The Doom of the Temple.

24. And Jesus *went out, and departed from the temple*, and his disciples came to him for to shew him the buildings of the temple. 2 And Jesus said unto them, See ye not all these things? verily I say unto you, There shall not be left here one stone upon another, that shall not be thrown down. 3 And as he sat upon the mount of Olives, the disciples came unto him privately, saying, ¹Tell us, when shall these things be? and what shall be the sign of thy coming, and of the end of the world? 4 And Jesus answered and said unto them, ²Take heed that no man *deceive you*. 5 For many shall come in my name, saying, ³I am *Christ*; and shall *deceive many*. 6 And ye shall hear of wars and rumours of wars: see that ye be not troubled: for all these things must come to pass, but the end is not yet. 7 For nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes, in divers places. 8 All these are the beginning of *sorrows*.

Jesus passes out of the Temple never to return. He would cross the Valley of the Kedron to Bethany. As they leave the Temple the disciples draw his attention to the magnificence of the building. The Temple was destroyed by fire at the fall of Jerusalem; though Titus had given commands to save it.

The subsequent revolts of the Jews caused the Romans so effectually to destroy the buildings that Josephus says, "that no one visiting the city would believe it had ever been inhabited."

On reaching the summit of the Mount of Olives on the Bethany road Jesus sits down. The Temple would be full in view (see map) across the narrow Valley of the Kedron. St. Mark gives the names, Peter, James, John, and Andrew.

¹Three questions.

- (1) *When shall these things be?*
- (2) *What shall be the sign of thy coming?*
- (3) *What shall be the sign of the end of the world?*

²And the discourse is under three heads.

- (1) The fate of the Temple.
- (2) The signs of the Fall of Jerusalem.
- (3) The signs of the Second Advent.

The four moral key notes of the discourse on the Last Things are "*Beware*," "*watch*," "*endure*," "*pray*" (FARRAR).

³So Theudas, who claimed to be the Messiah (Acts v. 36).

a see R.V. b see R.V. c Gk. ὁ χριστός = the Christ. d see R.V. e see R.V. comment p. 148.

9 Then shall they deliver you up *to be afflicted*, and shall kill you: and ye shall be hated of ⁸*all nations* for my name's sake. 10 And ⁶then shall many ⁴*be offended*, and shall ⁵*betray* one another, and shall hate one another. 11 And many ⁶false prophets shall rise, and shall ⁴*deceive many*. 12 And because ⁷iniquity shall ¹*abound*, the love of ³many shall ²wax cold. 13 But he that ³*shall endure* unto the end, the same ¹⁰shall be saved. 14 And this gospel of the kingdom shall be preached in ¹¹all the world for a witness unto all nations; and then shall the end come.

f see R.V. *g* see R.V. note on "the article" p. 153. *h* see R.V. comment p. 139. *i* see R.V. *k* see R.V. *l* see R.V. *m* see R.V. note on "the article," p. 153. *n* see R.V.

V. 7. There were many disturbances in the Roman empire during the forty years ere the siege of Jerusalem.

1) Jews made insurrection in the reigns Caligula, Claudius and Nero (50,000 were massacred at Seleucia).

(2) Germans, Britons and Gauls revolted.

(3) The empire was torn by civil war between the partisans of Vitellius, Galba, Otho and Vespasian.

Earthquakes were frequent.

Famine occurred in the reign of Claudius (Acts xi. 28).

⁴All the nations = the heathen nations.

When St. Paul reached Rome we read that "this sect was everywhere spoken against" (Acts xxviii. 22).

⁵The persecutions will be a stumbling block to many, who will abandon their profession of Christianity.

⁶Many false prophets excited the people during the siege.

⁷Iniquity = lawlessness.

⁸Two examples in the N. T.

(1) Church of Ephesus, which had left its "first love" (Rev. ii. 4).

(2) Church of Laodicea, which was "lukewarm" and neither cold nor hot" (Rev. iii. 15-16).

⁹Not merely passive endurance but the brave heroic perseverance which in the end triumphs over all hindrances, persecutions and temptations.

¹⁰The reward is eternal life. "Be thou faithful unto death and I will give thee a crown of life" (Rev. ii. 10).

¹¹Before the fall of Jerusalem the Gospel had been preached in almost all parts of the Roman empire.

World = the inhabited earth.

Signs of the Fall of Jerusalem.

15 When ye therefore shall see ¹the abomination of desolation, spoken of by ²Daniel the prophet, stand in the holy place, (whoso readeth, let him understand:) 16 ⁸Then let them which be in Judæa flee into the mountains: 17 ⁴Let him which is on the house-top

¹The abomination that maketh desolate.

²See Dan. ix. 27. There it refers to the setting up of false Gods in the Temple by Antiochus Epiphanes, King of Syria. He set up the statue of Zeus on the altar.

This desecration led to the successful revolt headed by the Maccabees.

Jesus alludes to a similar event—the Roman standards—*i.e.* the eagles worshipped by the soldiers set up in the Temple. St. Luke records "when ye shall see Jerusalem compassed with armies."

The first siege of Jerusalem under Gallus occurred in A.D. 66, and was repelled by the Zealots. This was the sign to the Christians.

Some take "abomination of desolation" to refer to the excesses of the Zealots. For fuller discussion. Glossary.

³The Christian Jews obeyed the warning and fled to Pella, in the mountains of Peræa.

⁴V. 17-20 are instructions to make a rapid flight.

On Jewish houses, see p. 159.

(x) Either pass rapidly along the house tops from house to house, and thus reach the city wall.

(o) Or descend by the outer staircase into the street.

not come down ^ato take any thing out of the house: 18 Neither let him which is in the field return back to take ^bhis ^cclothes. 19 And woe unto ^dthem that are with child, and to them that give suck in those days! 20 But pray ye that your flight be not in the ^ewinter, neither on the ^fsabbath day: 21 ^gFor then shall be great tribulation, such as ^hwas not since the beginning of the world to this time, no, nor ever shall be. 22 And except those days should be ⁱshortened, there should no flesh be saved: but for the ^jelect's sake those days shall be shortened.

^a see R.V. ^b see R.V. comment p. 148. ^c see R.V. note on "tense," p. 154.

stores of provisions which would have been sufficient for a long siege.

(4) The Jews abandoned the towers which were almost impregnable.

(5) The factions also slew the leaders who could have skilfully conducted the defence.

(6) The measures adopted by Titus were swift and vigorous.

The city resisted Nebuchadnezzar sixteen months. It was captured by the Romans in five months (see siege of Jerusalem, p. lxxiv.).

^j *i.e.* for the sake of the Christians.

The Second Advent of Christ.

23 Then if any man shall say unto you, Lo, here is Christ, or there; believe it not. 24 For there shall arise false Christs, and false prophets, and shall shew great signs and wonders; ^ainasmuch that, if it were possible, they shall deceive the very elect. 25 Behold, I have told you before. 26 Wherefore if they shall say unto you, Behold, he is in the ^bdesert; go not forth: behold, he is in the ^csecret chambers; believe it not. 27 For as the ^dlightning cometh out of the east, and ^eshineth even unto the west; so shall also the coming of the Son of

^a see R.V. ^b see R.V. ^c see R.V. ^d see R.V.

⁶ Clothes = Cloke, *i.e.* the abba or outer garment (Glossary, p. 155).

⁷ The horrors of war fall most severely on women and children.

⁸ When cold and storms, bad roads and swollen streams (in Palestine small brooks become impassable in winter) would prevent rapid flight.

⁹ Religious scruples might delay the flight. A Sabbath day's journey was 2,000 cubits.

¹⁰ V. 21. For the horrors of the siege, see p. lxxiv.

¹¹ They were shortened.

(1) Claudius had forbidden Herod Agrippa to complete the fortifications—hence the city was more assailable.

(2) The different factions in the city prevented united resistance.

(3) The Zealots set fire to

¹ Christ's coming shall be like lightning.

(1) Sudden.

(2) Swift.

(3) Lighting up all the heaven—*i.e.* appearing everywhere.

(4) Bright and dazzling.

man be. 28 For wheresoever the carcase is, there will the ²eagles be gathered together. 29 Immediately after the tribulation of those days shall the ³sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken: 30 And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man ⁴coming *in the clouds* of heaven with power and great glory. 31 And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other. 32 *Now learn a parable of the fig tree*; When his branch is yet tender, and putteth forth leaves, ye know that summer is nigh: 33 So likewise ye, when ye shall see all these things, know that *it is near*, even at the doors. 34 Verily I say unto you, ⁵This generation shall not pass, till all these things be fulfilled. 35 Heaven and earth shall pass away, but my words shall not pass away.

e see R.V. note on "proposition," p. 151. f see R.V. comment p. 148. g see R.V.

²Eagles = vultures.

Two explanations.

(1) As vultures by instinct find dead carcases and feed upon them, so the messengers of God's vengeance will inevitably sweep down upon a nation whose spiritual life is dead and putrefying.

(2) The eagles = the symbol of the Roman armies executing the vengeance of God upon the carcase of the decayed and corrupted Judaism.

³The signs are fully described by St. Peter (2 Peter iii. 1-13) and by St. John (Rev. xx., xxi).

⁴To establish finally His kingdom on earth.

⁵But v. 34 refers primarily to the destruction of Jerusalem, and secondly to the Second Advent

Lesson. As in nature events follow in natural sequence. So there is a natural sequence in the world of history and in moral order.

A declaration of the eternal verity of His sayings.

The signs given by Jesus are equally sure as to:

(1) The destruction of Jerusalem.

(2) His Second Advent.

Watchfulness Enjoined.

36 But of ¹that ²day and hour knoweth no man, no, not the angels of heaven, but my Father only. 37 But as the days of ³Noe were, so shall also the coming of the Son of man be. 38 For as in the days that were before

¹See also Acts i. 6.

²The day of judgment.

As **Son of Man** our Lord knew nothing beyond what the Father revealed. Otherwise He would not have been perfect man.

³Noah (see Gen. vii. 11-23.)

the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, 39 And knew not until the flood came, and took them all away; ⁴so shall also the coming of the Son of man be. 40 Then shall two be in the field; the one shall be taken, and the other left. 41 Two women shall be ⁶grinding at the mill; the one shall be taken, and the other left. 42 Watch therefore: for ye know not what hour your Lord doth come. 43 But know this, that if the ^bgood man of the house had known in what ⁶watch the thief would come, he would have watched, and would not have suffered his ⁷house to be ^cbroken up. 44 Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh. 45 Who then is a faithful and wise servant, whom his lord hath made ruler over his household, ⁸to give them meat in due season? 46 Blessed is that servant, whom his lord when he cometh shall find so doing. 47 Verily I say unto you, That he ^dshall make him ruler over all his goods. 48 But, and if that evil servant shall say in his heart, My lord delayeth his coming; 49 And shall begin to smite his fellowservants, and to eat and drink with the drunken; 50 The lord of that servant shall come in a day when he ^elooketh not for him, and in an hour ^fthat he is not aware of, 51 And shall ⁹cut him asunder, and appoint him his portion with the ¹⁰hypocrites: there shall be ^gsweeping and gnashing of teeth.

^b see R. V. ^c see R. V. comment p. 148. ^d see R. V. ^e see R. V. ^f see R. V. ^g see R. V. note on "the article," p. 152.

⁴ So men shall be occupied in business and pleasure. Unwilling and unable to recognize the signs which will tell the elect of the Second Advent.

⁶ In the East grinding at hand-mills was, and is now performed by women.

"Two women sat at the mill facing each other; both having hold of the handle by which the upper is turned on the nether millstone" ("Land and Book," p. 526). Goodman. As *gumman* or *guma*, a man = the master of the house.

⁶ On the different watches see p. 62.

⁷ *i.e.* through the mud walls of an Eastern house.

⁸ To St. Peter our Lord gave the command, "Feed my sheep" (St. John xxi. 15-17). St. Paul to the elders of Ephesus at Miletus, "Take heed therefore unto yourselves, and to all the flock, over which the Holy Ghost hath made you overseers, to feed the Church of God" (Acts xx. 28).

⁹ An Eastern form of punishment. According to tradition, Isaiah was sawn asunder.

¹⁰ *i.e.* will account him as a faithless servant. Possibly a warning to Judas.

The Parable of the Ten Virgins.

25. Then shall the kingdom of heaven be likened unto ¹ten virgins, which took their ²lamps, and went forth to meet the bridegroom. 2 And five of them were ³wise, and five were foolish. 3 They that were foolish took their lamps, and took no oil with them; 4 But the wise took oil in their vessels with their lamps. 5 While the bridegroom tarried, they all slumbered and slept. 6 And at midnight there *was a cry made*, Behold, the bridegroom cometh; go ye out to meet him. 7 Then all those virgins arose, and trimmed their lamps. 8 And the foolish said unto the wise, Give us of your oil; for our lamps are *gone out*. 9 But the wise answered, saying, Not so; lest there be not enough for us and you: but go ye rather to them that sell, and buy for yourselves. 10 And while they went to buy, the bridegroom came; and they that were ready went in with him to the ⁴marriage: and the door was shut. 11 Afterward came also the other virgins, saying, Lord, Lord, open to us. 12 But he answered and said, Verily I say unto you, I

a see R.V. note on "tense," p. 154.
b see R.V.

Peculiar to St. Matthew.

Having uttered His discourse on the Last Things our Lord now illustrates the subject by parables.

Marriages in the East were celebrated of old, as they are now, at night.

¹Ten, not an arbitrary selection, but the actual number required to be present.

²The lamps consisted of a round receptacle for oil for the wick. This was placed in a hollow cup or deep saucer, which was fastened by a pointed end into a long wooden pole, on which it was borne aloft.

The order of the bridal procession appears to have been this:—

¹The bridegroom and his friends, "*the children of the bridechamber*," went to the house of the bride and led her to the house of the bridegroom. The bride was accompanied from her father's house by her youthful friends.

Others (the virgins of the parable), joined the procession at some convenient point and went with the rest to the marriage feast at the house of the bridegroom.

³Wise, prudent, practical persons. So of the servant (xxiv. 45).

⁴Marriage = the marriage feast.

Explanation.

The Bridegroom = Jesus Christ.

The Ten Virgins = the Church expecting the coming of Jesus, the Bridegroom.

Lamps = profession of religion.

Oil = the true spirit of religious life.

The marriage feast = the eternal blessedness in heaven.

The shut door = no admission for those who are unprepared.

The parable is a picture of the condition of the world at the Second Coming of Christ.

Lessons.

- (1) The certainty of Christ's coming.
- (2) The uncertainty of the time. "*Ye know neither the day nor the hour when the Son of man cometh.*"
- (3) Personal responsibility. The foolish virgins could obtain no help from the wise.
- (4) Personal preparation. Each one must prepare himself.
- (5) The duty of watchfulness. This is enjoined by Christ Himself, "*watch ye therefore.*" Clearly the main lesson of the parable is therefore Watchfulness.

know you not. 13 Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh.

The Parable of the Talents.

14 For the kingdom of heaven is as a man *travelling into a far country*, who called his own servants, and delivered unto them his goods. 15 And unto one he gave five talents, to another two, and to another one; to every man according to his *several ability*; and straightway took his journey. 16 Then he that had received the five talents went and traded with the same, and made them other five talents. 17 And likewise he that had received two, he also gained other two. 18 But he that had received one went and digged in the earth, and hid his lord's money. 19 After a *long time* the lord of those servants cometh, and *breckoneth with them*. 20 And so he that had received five talents came and brought other five talents, saying, Lord, thou deliveredst unto me five talents: behold, I have gained beside them five talents more. 21 His lord said unto him, Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord. 22 He also that had received two talents came and said, Lord, thou deliveredst unto

a see R.V. b see R.V.

His own servants, therefore they must act in His interest. His goods, not entrusted to them for safe custody, but to use them as best they could in the interest of their masters. Much of the commerce of the ancients was managed by slaves. Talents. From this parable the word has passed into modern languages in the sense of "abilities," "mental gifts," "position," or "wealth," i.e. any natural gifts.

The servants receive:
Five talents = about £1170.

Two talents = about £468.
One talent = about £234.

¹ Each according to his capability.

² As in the parable of the Virgins. An intimation that the Second Coming of our Lord will be long delayed. The reward is in proportion to the work done.

Explanation.

The man = Jesus Christ.

Travelling into a far country = leaving this world for a time as far as his visible personal presence is concerned.

The servants = All Christ's disciples of any time.

Talents = not merely the Word, but all that a man has wherewith he may serve Christ—his time, money, opportunities, abilities, or learning.

The day of reckoning = the day of judgment.

The faithful servants = those who work for Christ.

The joy of their Lord = the reward of the faithful in heaven.

The slothful servant = those who from self-indulgence and worldliness will not work for Christ.

His punishment = the condemnation of the wicked.

me two talents : behold, I have gained two other talents beside them. 23 His lord said unto him, Well done, good and faithful servant ; thou hast been faithful over a few things, I will make thee ruler over many things : enter thou into the joy of thy lord.

24 Then he which had received the one talent came and said, 'Lord, I knew thee that thou art an hard man, reaping where thou hast not sown, and gathering where thou *hast not strawed* : 25 And I was afraid, and went and hid thy talent in the earth : lo, there thou hast *that is thine*. 26 His lord answered and said unto him, Thou wicked and slothful servant, thou knewest that I reap where I sowed not, and gather where I *have not strawed* : 27 Thou oughtest therefore to have put my money to the *sexchangers*, and then at my coming I should have received mine own with *usury*. 28 Take therefore the talent from him, and give it unto him which hath ten talents. 29 For unto every one that hath shall be given, and he shall have abundance : but from him that hath not shall be taken away even that which he hath. 30 And cast ye the unprofitable servant into outer darkness : there shall be weeping and gnashing of teeth.

Lesson. The personal work of all true disciples, for

- (1) The time of waiting for the coming of Christ must be spent in work in His service.
- (2) All are responsible, and required to work, even those to whom few talents are entrusted.
- (3) The reward will be in proportion to the work done.
- (4) The rewards are not for the gratification of the servants, *i.e.* the disciples, but for the welfare of the nobleman's dominion, *i.e.* the kingdom, *viz.* the Church.

¹ The man did not work. He hid the money. He shunned the labour and the responsibility.

He acted as if the money belonged to some stranger and not to his Lord.

He was not only unfaithful, but practically disowned that he was a servant of his Lord. His answer was false and an insult. He had been idle and unwilling to work for his Lord. If he had worked at all it had been for himself. He ascribes to his Lord the character of a harsh, unreasonable despot, as one who would enter upon the fruits of another's toil.

My money—it was his Lord's money, not his own.

Exchangers = bankers so called from the bench or table (*It. banca*) at which they transacted business.

Usury (*Lat. usus, use*) = interest paid for the use of money.

St. Luke records a similar parable of the Pounds (*St. Luke xix. 11-27*).

e see R.V. *d* see R.V.

e see R.V. *f* see R.V. *g* see R.V.

DIFFERENCES.

Talents.

Spoken to the Twelve at *Jerusalem* after the discourse on the Last Things.

A certain man.

The gifts differ,—ten talents to one, five to another, etc.

The rewards are uniform.

The servants only are mentioned, and their work.

Pounds.

Spoken to the multitude on the road to Jerusalem.

A nobleman going to receive a kingdom.

The gift is the same (a pound) to each servant.

The rewards are in *proportion* to the service. Not only are the servants mentioned, but the enemies of the nobleman who plotted against him during his absence and would not have him for a king are slain.

The Day of Judgment.

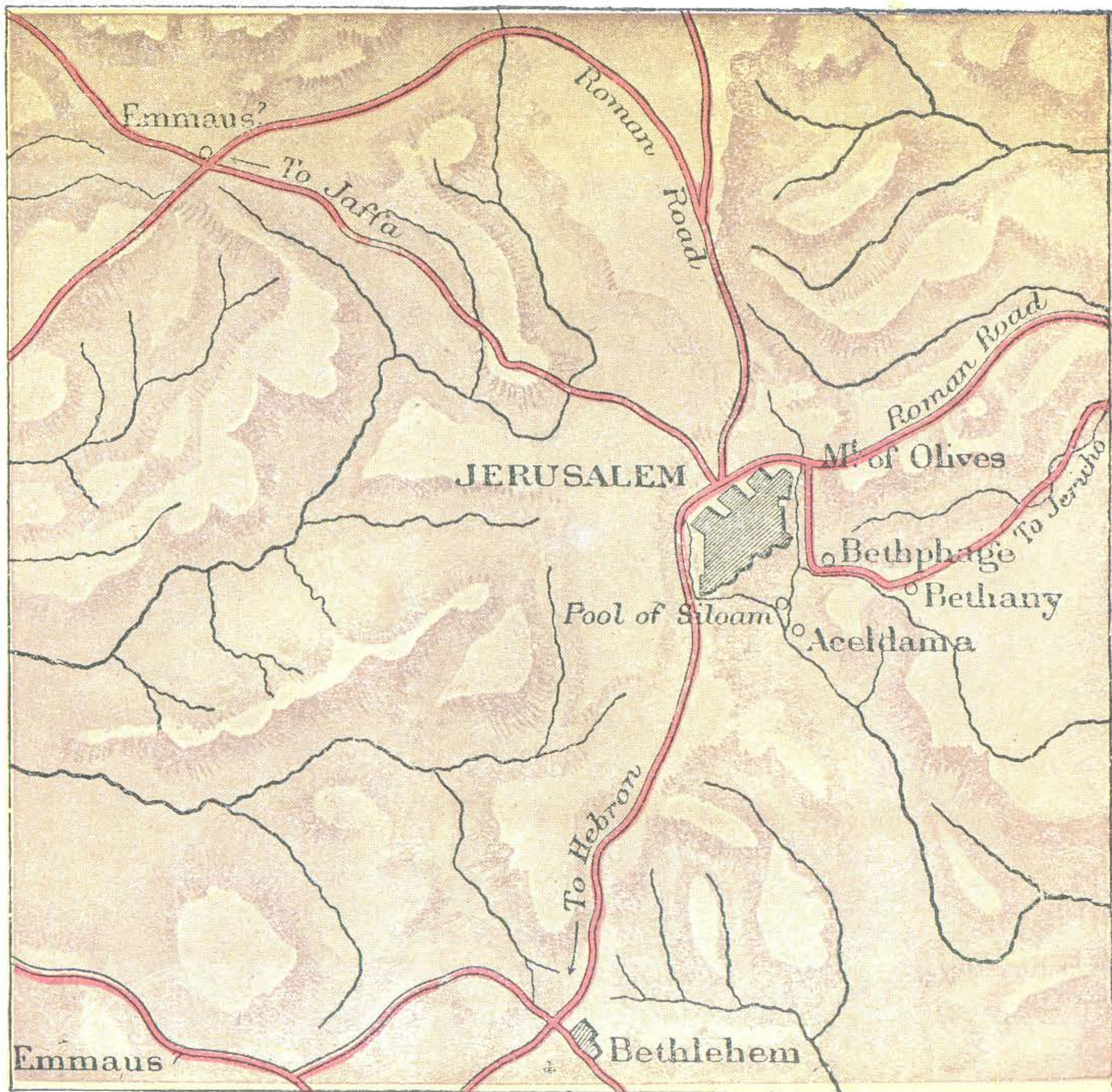
31 When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: 32 And before him shall be gathered *a*all nations: and he shall separate them one from another, as a shepherd *b*divideth his sheep from the goats: 33 And he shall set the sheep on his right hand, but the goats on the left. 34 Then shall the King

a see R.V. note on "the article," p. 153. *b* see R.V.

The Final Judgment. The separation of the good (*the sheep*) from the wicked (*the goats*).

Either (1) All nations, including Jews and Gentiles. Or (2) All the nations—*i.e.* the Gentile or heathen nations. The R.V. translates in accordance with the second meaning.

ENVIRONS OF JERUSALEM.



G. Gill & Sons

Scale 1 2 3 4 5 6 Eng. Miles

say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: 35 For I was an hungred, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: 36 Naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me. 37 Then shall the righteous answer him, saying, Lord, when saw we thee an hungred, and fed thee? or thirsty, and gave thee drink? 38 When saw we thee a stranger, and took thee in? or naked, and clothed thee? 39 Or when saw we thee sick, or in prison, and came unto thee? 40 And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me. 41 Then shall he say also unto them on the left hand, Depart from me, ye cursed, into *everlasting fire*, prepared for the devil and his angels: 42 For I was an hungred, and ye gave me no meat: I was thirsty, and ye gave me no drink: 43 I was a stranger, and ye took me not in: naked, and ye clothed me not: sick, and in prison, and ye visited me not. 44 Then shall they also answer him, saying, Lord, when saw we thee an hungred, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee? 45 Then shall he answer them, saying, Verily I say unto you, Inasmuch as ye did it not to one of the least of these, ye did it not to me. 46 And these shall go away into *everlasting*

The only place where Jesus applies the title of King to Himself.

The sheep and goats always keep apart though under the care of the same shepherd.

The point of the analogy is in the separation of the two flocks—the sheep from the goats.

CORRESPONDENCE IN THE FORM OF THE SENTENCE.

Sheep.	Goats.
Come	Depart from me
Ye blessed of my Father	Ye cursed*
Inherit the Kingdom	Unto everlasting fire
Prepared for you.	Prepared for the devil and his angels
From the foundation of the world.	Everlasting (fire).

*The omission of the words "of my Father" is significant. He is not the author of the curse. Men bring the curse upon themselves by their evil deeds.

Men will be judged by the good left undone as well as by the evil done.

punishment : but the righteous into life eternal.

The Plot of the Sanhedrim.

26. And it came to pass, when Jesus had finished all these sayings, he said unto his disciples, ² Ye know that after two days is the feast of the passover, and the Son of man is *abestrated* to be crucified. ³ Then assembled together the ¹ chief priests, and the scribes, and the elders of the people, unto the ^b palace of the high priest, who was called ² Caiaphas, ⁴ And ^c consulted that they might take Jesus by subtilty, and kill him. ⁵ But they said, Not on the ² feast day, lest there *abe an uproar* among the people.

a see R.V. *b* see R.V. comment p. 148. *c* see R.V. *d* see R.V. comment p. 148.

The Passover took place on the 14th day of Nisan; The Feast of Unleavened Bread (v. 17), on the 15th Nisan and lasted seven days. From their close connection they were generally considered as one, and as lasting eight days.

Unleavened bread only was allowed during the latter feast (see Ex. xii. 34-39).

¹ The Sanhedrim.

² Intro. p. xxx.

³ During the Feast.

They fear an outbreak of popular excitement.

By subtilty. All other plans had failed. They had been foiled in their attempts to entrap Him by subtle argument (xxii. 15-40); had failed to obtain a charge against Him to lay before the Romans (xxii. 15-40). They dared not take Him by force. Jesus had appeared publicly in the Temple only.

To lay hands on Him there might provoke a tumult. Pilate with his Roman garrison was at the tower of Antonia, according to the Roman custom during the feast, and an outbreak would bring the Romans down upon them. So they decided to await events till after the feast and take Him by subtle measures. The treachery of Judas gave them the opportunity they wanted

Feast in the House of Simon the Leper.

6 Now when Jesus was in ¹ Bethany, in the house of ² Simon the leper, ⁷ There came unto him a ⁴ woman having an alabaster ⁸ box of very precious ⁶ ointment, and ⁷ poured it on his head, as he sat at meat. ⁸ But when his disciples saw *it*, they had indignation, saying, To what purpose is this waste? ⁹ For this ointment might have been sold for ⁸ much, and given to the poor.

¹ Intro. p. xxxvi. ² Intro. p. xxxvi.

³ This occurred on the evening of the previous Sabbath (our Saturday) (see note, p. 87).

⁴ St. Matthew goes back to this evening to account for the treachery of Judas.

⁵ Mary, the sister of Lazarus (St. John xii. 2-3).

⁶ A vase or cruse with a long neck.

Alabaster, made of a stone from Alabastron in Egypt, whence the name (Glossary, p. 155).

⁶ Spikenard (Glossary). The first grumbler was Judas (St. John xii. 4).

The frugal, hardy Galileans would regard the act as one of waste and extravagance.

⁷ She broke the long narrow neck and allowed the ointment to drop on our Lord's head.

St. John tells us that she "*wiped his feet with her hair, and the house was filled with the odour of the ointment*" (St. John xii. 3).

⁸ Much, the sum named by St. Mark is 300 pence.

10 When Jesus understood it, he said unto them, Why trouble ye the woman? for she hath wrought a good work upon me. 11 For ye have the poor always with you; but me ye have not always. 12 For in that she hath poured this ointment on my body, she did it ^afor my burial. 13 Verily I say unto you, Whosoever this gospel shall be preached in the whole world, there shall also this, that this woman hath done, be told for a memorial of her.

a see R.V. comment p. 149.

A remarkable prophecy—remarkably fulfilled. The name of Mary of Bethany is inseparably connected with the preaching of the Gospel.

The Treachery of Judas.

14 Then one of the twelve, called ¹Judas ²Ischariot, ³went unto the chief priests, 15 And said unto them ^aWhat will ye give me, and I will deliver him unto you? And they ^bcovenanted with him for ⁴thirty pieces of silver. 16 And from that time he sought opportunity *eto betray him.*

a see R.V. b see R.V. comment p. 149. c see R.V.

i.e. without tumult.

On the price paid see Zech. xi. 12. "They weighed for my price thirty pieces of silver."

Judas (1) His gradual decline, (2) The warnings he received, (3) His motives, (4) His fate.

I. His Gradual Decline.

- (1) After the discourse on the Bread of Life, when many disciples deserted Jesus, and walked no more with Him, Jesus said, in reply to St. Peter, "Havest thou not chosen me thyself, and one of you is a devil?" (St. John vi. 70).
- (2) The business capacities of Judas obtained for him the office of purse-bearer, "He was a thief and had the bag" (St. John xii. 6). Thus we learn that he was in the habit of pilfering from the general purse.
- (3) Rebuked by our Lord for his objection to Mary wasting the ointment in anointing our Lord, he approached the chief priests with the purpose of betraying Jesus.

II. The Warnings.

- (1) "One of you is a devil" (St. John vi. 70).
- (2) When Jesus washed His disciples' feet "He knew who should betray him, therefore he said, Ye are not all clean" (St. John xiii. 11).
- (3) At the Last Supper, "Verily, I say unto you, that one of you shall betray me" (St. John xiii. 21).
- (4) Our Lord points out Judas as the traitor by giving him the sop (St. John xiii. 26).
- (5) After the sop Jesus said, "That thou doest, do quickly" (St. John xiii. 27). The disciples thought this was a command connected with the disposal of the funds (v. 28, 29).

Denarii 300 × 7½d. = £10

Regarding the denarius as a day's wage = say half-a-crown, the sum would be equivalent to £35 in modern money.

It was not unusual to anoint the head of an honoured guest with ointment. See the feast given to our Lord by Simon the Pharisee. "My head with oil thou didst not anoint" (St. Luke vii. 46).

St. John tells us that Judas "was a thief and had the bag" (St. John xii. 6).

Mary knows that Jesus was going to death and lavishes her all upon Him.

It was the custom of the Jews to embalm the dead with spices and ointments (St. Mark xvi. 1).

¹Intro. p. xxix. The only Apostle from Judea.

²The man of Kerioth. Intro. p. xxix.

³The bargain was probably made on the Wednesday night. The inception of the idea of betrayal is connected with the feast at Bethany on the previous Saturday.

⁴Thirty shekels or 120 denarii. This was the ordinary price of a slave.

St. Matthew alone names the sum.

III. His Motives.

- (1) **Avarice, i.e.** to obtain money from the chief priests.
 (2) **Disappointment of his Earthly Ambition.** He may have joined the Apostolic band with the hope of obtaining honour and wealth in a visible earthly kingdom. Our Lord's repeated allusions to His death and burial—the failure of the Triumphal Entry to establish a worldly kingdom dashed all these aspirations to the ground.

- IV. **His Fate.** On the condemnation of Jesus he was seized with remorse, brought back the money to the chief priests, threw it down on the pavement of the Temple and went out and hanged himself (St. Matt. xxvii. 3-5, Acts i. 18). With the money the priests bought the potter's field to bury strangers in (St. Matt. xxvii. 7-10).

Preparation for the Passover.

17 Now the first day of the feast of unleavened bread the disciples came to Jesus, saying unto him, Where wilt thou that we prepare for thee to eat the ²passover? 18 And he said, Go into the city to such a man, and say unto him, The Master saith, My time is at hand; ^a*I will keep* the passover at thy house with my disciples. 19 And the disciples did as Jesus had appointed them; and they made ready the passover.

a see R. V.

Preparations included.

- (1) Purchase of the lamb (10th Nisan) and its slaughter in the Temple.
- (2) Unleavened cakes.
- (3) Cups of wine mixed with water.
- (4) The *charoseth* or sauce
- (5) Bitter herbs.
- (6) The master of the house would see that the house was purged of leaven.

"To such a man," evidently known though not named. Arrangements had been previously made. The man was a secret disciple and recognised the command "*The Master saith, etc.*"

During the Passover devout Jews allowed pilgrims who came up to celebrate the Feast to use suitable guestchambers.

St. Matthew omits the following details:—

- (1) Two disciples (Peter and John) were sent.
- (2) The sign given was "*a man bearing a pitcher of water.*"
- (3) They asked for the "*guestchamber.*"
- (4) They were shewn "*a large upper room furnished and prepared.*"

There are four accounts of the institution of the Lord's Supper, viz. —

- (1) St. Matt. (xxvi. 26-28). (2) St. Mark (xiv. 22-25). (3) St. Luke (xxii. 19-20). (4) St. Paul (1 Cor. xi. 23-26). St. Paul states it had been specially revealed to him, "*For I have received of the Lord*" (v. 23).

The account given by St. Luke and that contained in the Epistle to the Corinthians are almost identical. St. Luke's familiarity with St. Paul, having been in company with him on his journeys, is the explanation of this similarity.

St. Paul states it had been specially revealed to him "*For I have received of the Lord*" (1 Cor. xi. 23).

Collating the accounts of the several Evangelists we may note the precautions Jesus took against arrest.

- (1) He entrusted the preparations to His two favourite disciples.
- (2) The room was selected by a secret sign.
- (3) In the Garden of Gethsemane He bade them keep watch while He prayed.

¹ See note v. 2. All leaven or leavened bread was carefully gathered by the head of the house on the 13th Nisan and burnt in the open air.

² The Paschal Lamb. The word "Passover" refers to the "passing over" of the houses of the Israelites by the destroying angel where the first-born of the Egyptians were slain (Ex. xii. 27). The day was Thursday the 14th Nisan.

THE PASSOVER.

Presided over by the Master of the house, called the Celebrant, President or Proclaimer, before whom were placed four cups.

- (1) First Cup.—Cup of Consecration—was blessed and passed round.
- (2) Ablutions were performed. [Possibly here came the washing of the Apostles' feet.] A table was carried in on which were placed unleavened bread, the Paschal Lamb, bitter herbs, etc.
- (3) The President dipped a morsel of unleavened bread and bitter herbs in the dish, and distributed a similar "sop" to all present. [Possibly here our Lord presented the sop to Judas.]
- (4) The Second Cup of wine was poured out, and then followed the "Haggadah" or "showing forth" of the circumstances of the Exodus (St. Paul borrows the phrase, "*ye do show forth the Lord's death*"). This "showing forth" was elicited by the youngest present asking the meaning of the service, to which the President replied.
- (5) The first part of the Hallel (Ps. cvii.-cxiv.) was sung.
- (6) Grace was said. The President took two of the unleavened cakes, broke them, and distributed a portion to each person present. [Here Jesus took bread and blessed and brake it, etc.]
- (7) The Paschal Lamb was eaten.
- (8) The Third Cup (called the "Cup of Blessing") was blessed and handed round. [This is the cup which our Lord blessed, etc.]
- (9) After another thanksgiving, the Fourth Cup ("the Cup of Joy") was drunk.
- (20) The rest of the Hallel (Ps. cxv. cxviii.) was sung. (To this St. Matt. alludes. "*And when they had sung an hymn they went out unto the Mount of Olives.*")

The Last Supper.

20 Now when the even was come, he sat down with the twelve. 21 And as they did eat, he said, Verily I say unto you, that one of you shall betray me. 22 And they were exceeding sorrowful, and began every one of them to say unto him, ¹Lord, is it I? 23 And he answered and said, He that ^adippeth his hand with me in the dish, the same shall betray me. 24 The Son of man goeth as it is written of him: but woe unto that man by whom the Son of man is betrayed! it had been good for that man if he had not been born. 25 Then ²Judas, which betrayed him, answered and said, ^bMaster, is it I? He said unto him, ³Thou hast said. 26 And ⁴as they were eating, Jesus took ⁵bread, and blessed it, and brake it, and gave it to the disciples, and said, Take, eat; this is my body. 27 And he took ⁶the ^ccup, and gave thanks, and

a see R.V. comment p. 149. b see R.V. c see R.V.

¹ St. John tells us that the beloved disciple, prompted by St. Peter, said to Jesus, "*Lord, who is it?*" (xiii. 25). "*Jesus answered, He it is to whom I shall give a sop, when I have dipped it. And when he had dipped the sop, he gave it to Judas Iscariot, the son of Simon. And after the sop Satan entered into him. Then said Jesus, unto him That thou doest, do quickly*" (St. John xiii. 26-27). A piece of unleavened bread in the sauce or charoseth on the dish.

Note Acts ii. 23, iv. 27-28.

² The special mention of Judas is found in St. Matthew alone of the synoptists.

³ Signifying assent. The words were spoken in a low voice and not heard by the other disciples.

⁴ The traitor had left them (St. John xiii. 30).

⁵ One of the unleavened cakes.

⁶ The cup of blessing, specified by St. Luke as "*the cup after supper.*"

gave it to them, saying, Drink ye all of it; 28 For this is my blood of the ^dnew ^etestament, which is shed for many for the remission of sins. 29 But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom. 30 And when they had sung an ^fhymn, they went out into the mount of Olives. 31 Then saith Jesus unto them, ^gAll ye shall be ^hoffended because of me this night: for it is written, ⁱI will smite the shepherd, and the sheep of the flock shall be scattered abroad. 32 But after I am ^jrisen again, ^kI will go before you into Galilee. 33 Peter answered and said unto him, Though all men shall be offended because of thee, yet will I never be offended. 34 Jesus said unto him, Verily I say unto thee, That this night, before the ^lcock crow, thou shalt deny me thrice. 35 Peter said unto him, ^mThough I ⁿshould die with thee, yet will I not deny thee. Likewise also said all the disciples.

d see R.V. *e* see R.V. *f* see R.V.

⁷ New ~~covenant~~, as contrasted with the covenant made with Abraham.

⁸ Properly "the hymn," the second part of Hallel (see note p. 118).

⁹ Spoken during the supper.

¹⁰ Offended, v. 31-33 = shall be made to stumble. Fulfilled when all the disciples forsook him and fled.

¹¹ Zech. xiii. 7.

¹² This announcement is referred to by Jesus to the women on the day of the resurrection (xxviii. 10). [By the angel at the tomb (St. Mark xvi. 6-7)].
i.e. as a shepherd before his flock.

¹³ It was unlawful for Jews to keep fowls in Jerusalem. But such an injunction would not be binding on the Romans.

¹⁴ Should = must, *i.e.* if it be necessary.

St. Thomas also expressed similar willingness when Jesus went up to Bethany on the death of Lazarus. "Let us also go that we may die with him" (St. John xi. 16).

The Agony in the Garden of Gethsemane.

36 Then cometh Jesus with them unto a place called ¹Gethsemane, and saith unto the disciples, Sit ye here, while I go and pray yonder. 37 And he took with him ²Peter and the two sons of Zebedee, and began to be sorrowful and ^avery heavy. 38 Then saith he unto them, My soul is exceed-

a see R.V.

knew the place, for Jesus oft-times resorted hither with his disciples" (xviii. 2).

² The third time the three Apostles are selected.

They pass over the brook Kedron, now dried up.

The gardens of Eastern cities are outside the walls. Many of those of Jerusalem lay on the slope of the Mount of Olives.

¹ = oil press. Intro. p. xxxix. Our Lord evidently often went there. St. Luke says, "as He was wont" (xxii. 39).

St. John says, "And Judas also which betrayed him

ing ⁸sorrowful, even unto death: ^btarry ye here, and watch with me. 39 And he went ^ca little ⁴farther, and fell on his face, and prayed, saying, O my Father, if it be possible, let this ⁶cup ⁶pass from me: nevertheless not as I will, but as thou wilt. 40 And he cometh unto the disciples, and findeth them asleep, and saith unto ⁷Peter, What, could ye not ⁸watch with me one hour? 41 Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak. 42 He went away again the second time, and prayed, saying, O my Father, if this cup ^amay not pass away from me, except I drink it, thy will be done. 43 And he came and found them asleep again: for their eyes were heavy. 44 And he left them, and went away again, and prayed the ⁹third time, saying the same words. 45 Then cometh he to his disciples, and saith unto them, ¹⁰Sleep on now, and take your rest: behold, the hour is at hand, and the Son of man is betrayed into the hands of sinners. 46 Rise, let us be going: behold, he is at hand that doth betray me.

b see E.V. *c* see R.V. *d* see R.V.

The Betrayal.

47 And while he yet spake, lo, Judas, ¹one of the twelve, came, and with him a great multitude with swords and staves, from the ²chief priests and elders of the people. 48 Now he that betrayed him gave them a sign, saying,

⁸Sorrowful, see

(1) Herod at the request for the head of John the Baptist "*exceeding sorry*" (St. Mark).

(2) The rich young ruler bidden to give up his wealth is described by St. Luke as "*very sorrowful*."

Oppressed with the weight of the deepest sorrow.

⁴"*About a stone's cast*" (St. Luke xxii. 41).

Note the stages of seclusion.

(1) The Garden with the Twelve.

(2) With the Chosen Three.

(3) Alone with His Father.

⁸Cup of suffering and death.

⁶The same temptation as in the wilderness—the crown without the cross—Messiahship without suffering.

⁷Peter, who had vowed to die with Him.

⁸Watch with me. The words "*with me*" are peculiar to St. Matthew.

St. Luke adds "*sleeping for sorrow*" the physical results of sorrow.

⁹Three scenes in the Temptation.

Three periods in the Agony.

¹⁰Watchfulness was now unnecessary. Precautions had failed. The traitor was at hand. The garden was surrounded and escape impossible.

¹This description is given in all three Synoptic Gospels. It may express the horror felt by the writers at the fact that Jesus was betrayed by one of the Twelve Apostles.

² (1) Some of the Sanhedrim "*chief priests and elders*" (St. Luke xxii. 52).

(2) The officers of the Temple guard "*chief captains*" (St. Luke xxii. 52).

(3) A Roman cohort and its captain "*the band*" (St. John xviii. 12).

(4) *Servants* probably armed with cudgels (v. 47).

Whomsoever I shall ³kiss, that same is he: hold him fast. 49 And ^aforthwith he came to Jesus, and said, Hail, ^bmaster; and ⁴kissed him. 50 And Jesus said unto him, ⁵Friend, ^cwherefore art thou come? Then came they, and laid hands on Jesus, and took him. 51 And, behold, ⁶one of them which were with Jesus stretched out his hand, and drew his sword, and struck a ⁷servant of the high priest's, and smote off his ear. 52 Then said Jesus unto him, Put up again thy sword into his place: for all they that take the sword ⁸shall perish with the sword. 53 Thinkest thou that I cannot now pray to my Father, and he shall ⁹presently give me more than ¹⁰twelve legions of angels? 54 But how then shall the scriptures be fulfilled, that thus it must be? 55 In that same hour said Jesus to the multitudes, Are ye come out as against a ¹¹thief with swords and staves for to take me? I sat daily with you teaching in the temple, and ye laid no hold on me. 56 ¹²But all this ^ewas done, that the scriptures of the prophets might be fulfilled. Then all the disciples forsook him, and fled.

a see R.V. b see R.V. c see R.V. comment p. 149. d see R.V. comment p. 146. e see R.V. note on "tense," p. 154.

The Trial in the High Priest's Palace.

57 And they that had laid hold on Jesus led him away to ¹Caiaphas the high priest, where the ²scribes and the elders were assembled. 58 But Peter ³followed

The order of events.

(1) Taken to Annas (St. John xviii. 13).

(2) To Caiaphas, who summoned an informal meeting of the Sanhedrim in the high priest's palace (v. 57).

(3) Before a formal meeting of the Sanhedrim in the morning when the sentence was confirmed and Jesus sent to Pilate (xxvii. 1).

St. Matthew does not mention the trial before Annas, and does not specify any charge at the morning council.

³ Introduced by St. John who was known to the High Priest (St. John xviii. 15-16).

³ The kiss of a disciple to a teacher.

The sign was given that there should be no mistake in the darkness of the night. The captors had brought "lanterns and torches" (St. John xviii. 3).

⁴ V. 49, kissed = kissed Him much, i.e. repeatedly (R.V. marginal note).

⁵ Friend, see note, p. 23

⁶ St. Peter (St. John xviii. 10).

⁷ Malchus (St. John xviii. 10). St. Luke tells us that it was the right ear.

⁸ As the Jews perished in the siege of Jerusalem, when in revolt against Rome.

⁹ Immediately.

St. Matthew, in the Gospel of the kingdom, exhibits the kingly character of Jesus even at the moment of His arrest.

¹⁰ The countless number of the angels in contrast to the small Roman band.

Legion (Glossary).

¹¹ Not a petty thief, but a robber or a brigand (Glossary).

¹² The words of Jesus, not a comment by St. Matthew (see St. Mark xiv. 49).

St. Matthew omits the incident of the "young man having a linen cloth cast about his naked body" (St. Mark xiv. 51).

¹ Intro. p. xxx.

² The Sanhedrim. It was illegal for them to meet at night; so a formal meeting was held at daybreak (xxvii. 1).

him afar off unto ^athe high priest's palace, and went in, and sat with the ^bservants, to see the end. 59 Now the chief priests, and elders, and all the council, sought false witness against Jesus, to put him to death; 60 But found none: yea, though many false witnesses came, yet found they none. At the last came ^ctwo false witnesses, 61 And said, This ^dfellow said, ^eI am able to destroy the temple of God, and to build it in three days. 62 And the high priest arose, and said unto him, Answerest thou nothing? what is it which these witness against thee? 63 But Jesus held his peace. And the ^fhigh priest answered and said unto him, I adjure thee by the living God, that thou tell us whether thou be the Christ, the Son of God. 64 Jesus saith unto him, ^gThou hast said: nevertheless I say unto you, ^hHereafter shall ye see ⁱthe Son of man sitting on the right hand of power, and coming in the clouds of heaven. 65 Then the high priest ^jrent his clothes, saying, He hath spoken blasphemy; what further need have we of witnesses? behold, now ye have heard his blasphemy. 66 What think ye? They answered and said, ^kHe is ^lequilty of death. 67 Then did they ^mspit in his face, and ⁿbuffeted him; and others smote him with the ^opalms of their hands, 68 Saying, Prophecy unto us, thou Christ, Who is he that smote thee?

a see R.V. comment p. 148. b see R.V. comment p. 149. c see R.V. d see R.V. e see R.V.

life." Hence trials were to be conducted in a spirit of clemency, not with the express object of obtaining the conviction of the accused. In addition we have the violation of express rules.

(1) Before Annas there were no witnesses.

(2) The Trial took place at midnight.

(3) The Sanhedrim suborned witnesses.

(4) Caiaphas directly questioned Jesus and put Him upon His oath and thus obtained a conviction of the prisoner out of His own mouth.

⁴The law required that two witnesses at least must agree with each other.

⁵The actual words of Jesus were,

"Destroy this Temple and in three days I will raise it up." He did not say "I will destroy."

He did not use the words "with hands."

Nor did he say "he would build it."

He spake of the Temple of His body.

The words were spoken at our Lord's First Passover after the first cleansing of the Temple (St. John ii. 13-21). The accusation includes two charges.

(1) Blasphemy against the Temple (on this charge see St. Stephen (Acts vii)).

(2) Pretending to possess a wizard's power.

⁶Witnesses fail, so the High Priest examines the prisoner on oath.

⁷An expression of assent. It is a distinct admission of His Messiahship.

⁸The Son of Man is the Son of God.

⁹A formal act in the condemnation of one convicted of blasphemy.

¹⁰Has incurred the penalty of death. The punishment for blasphemy was stoning. Though they could condemn they could not execute. Jesus must be brought before Pilate.

They keep Him in the Palace during the night.

¹¹An expression of contempt.

¹²Strike with the fist—violent blows.

¹³Smote His face with the palms of their hands and called upon Jesus in derision to declare who it was that smote Him.

The Trial of Jesus was neither fair nor in accordance with the rules of the Jewish law.

The Talmud says "the Sanhedrim is to save, not to destroy

THE TRIALS OF OUR LORD.

The Three Jewish Trials:

1. Before **ANNAS**, the high priest of the Jews (see St. Luke iii. 2), according to their Law. **ANNAS** questioned Jesus about His teaching and His disciples (St. John xviii. 13 and 19). An officer struck Jesus (St. John xviii. 22). [Not mentioned by St. Luke.]

2. Before **CALAPHAS**—in another part of the palace—before a hastily convened meeting of the Sanhedrim.

Charge—Blasphemy. By false witnesses they endeavour to establish this charge, especially as regards “destroying the Temple and building it in three days.” Failing legal and satisfactory evidence, the High Priest adjures Jesus to say if He “be the Christ, the son of God.”

On the admission of the charge Jesus is condemned to death for blasphemy.

Jesus spent the night in the palace of the High Priest exposed to the insults of the priests and their servants.

3. Before the Sanhedrim in the morning. A formal confirmation of the sentence of the night before.

Charge—“Art thou the Christ?” Admission of this is equivalent to sedition.

So the Priests, unable to put Jesus to death themselves, bring Him before Pilate.

Before Pilate—

Charge (1) Perverting the nation—that He was an impostor.

(2) Forbidding to give tribute to Cæsar = sedition.

(3) Saying that He Himself is Christ, a King = treason against Rome.

Before Herod (St. Luke xxiii. 7-12).

The charges were false.

(1) He had not perverted the nation. He was not an impostor.

(2) He had not forbidden tribute. He had taught “Render unto Cæsar the things that are Cæsar’s” etc. (xxii. 21).

(3) He had refused to allow the people to make Him a king (St. John vi. 15).

Our Lord explained to Pilate, “My kingdom is not of this world; if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence” (St. John xviii. 36).

The Innocence of Jesus is established.

(1) By Pilate, “I find no fault in this man” (St. Luke xxiii. 4). And again after he had scourged Him when he brought him out. “That ye may know that I find no fault in Him” (St. John xix. 4). He also washed his hands and said, “I am innocent of the blood of this just person, see ye to it” (St. Matt. xxvii. 24).

(2) By Herod, according to the testimony of Pilate, “No, not yet Herod” (St. Luke xxiii. 15).

(3) By Pilate’s wife, “Have thou nothing to do with this just man” (St. Matt. xxvii. 19).

(4) By Judas Iscariot, “I have sinned in that I have betrayed the innocent blood” (St. Matt. xxvii. 4).

(5) By the centurion, “Certainly this was a righteous man” (St. Luke xxiii. 47). “Truly this man was the Son of God” (St. Matt. xxvii. 54).

(6) By the penitent thief “This man hath done nothing amiss” (St. Luke xxiii. 41).

St. Peter’s Denial.

69 Now Peter sat without in the ^{1a}palace: and a ²damsel came unto him, saying, Thou also wast with Jesus of Galilee. 70 But he denied before them all, saying, I know not what thou sayest. 71 And when he was ³gone out into the porch, ⁴another maid saw him, and said unto them that were there, This fellow

a see R.V. comment p. 148.

The hall or court. The palace would be built round a rectangular court. Thus Peter and others would be in the court round the fire and could see the trial going on in an upper room open on one side and lighted with torches.

²Probably the maid who admitted him. Peter was introduced by John. The maid knew John, and now classes Peter, who had entered with him, as a follower of Jesus.

³Peter retired into the darkness of the porch either to escape observation or to seize a chance of getting away.

⁴Another maid, peculiar to St. Matthew.

was also with Jesus ^bof Nazareth. 72 And again he denied with an oath, I do not know the man. 73 And ^cafter a while came unto him they that stood by, and said to Peter, Surely thou also art one of them; for thy ^dspeech ^ebewrayeth thee. 74 Then began he to curse and to swear, saying, I know not the man. And immediately the cock crew. 75 And Peter remembered the word of Jesus, which said unto him, Before the cock crew, thou shalt deny me thrice. And he went out, and wept bitterly.

^b see R.V.

⁵ "The space of an hour" (St. Luke xxii. 59).

⁶ Peter was detected by his provincial dialect. The Galilæans pronounced the gutturals incorrectly.

"The Lord turned and looked upon Peter" (St. Luke xxii. 61). The glance called to his mind his profession of fidelity and the warning of His Lord.

⁷ Bewrayeth, accuseth—makes thee evident

Denials according to St. Matthew.

First, accused by a maid, "Thou also wast with Jesus of Galilee." Reply, "I know not what thou sayest."

Peter retired into the porch.

Second, another maid saw him and said to those there, "This fellow was also with Jesus of Nazareth." Reply, "Denied with an oath, I do not know the man."

Third, the bystanders detect his accent and accuse him, "Surely thou also art one of them for thy speech bewrayeth thee." Reply, "He began to curse and to swear, saying, I know not the man."

St. Peter's Denials.

(1) Admitted into the Palace court on the introduction of St. John.

(2) Accosted by the maid who kept the door; he made his first denial.

(3) Retired into the darkness of the porch, and there again accused he made his second denial.

(4) The cock crew or the first time.

(5) Peter came back to the fire to disarm suspicion and entered into conversation. Here he was charged by the bystanders and by the kinsmen of Malchus.

(6) His Galilæan dialect betrayed him, and he denied with oaths—the third denial.

(7) The cock crew for the second time. Peter remembered, glanced towards the room where Jesus was—his Lord looked upon him—he went out and wept bitterly.

Meeting of the Sanhedrim.

27. When the morning was come, all the chief priests and elders of the people took ¹counsel against Jesus to put him to death: ² And when they had bound him, they led him away, and delivered him to ³Pontius Pilate the governor.

¹The formal meeting of the Sanhedrim. The Sanhedrim could only meet legally by daylight.

They formally passed the sentence agreed upon the night before.

³Intro. p. xxiii.

As a criminal condemned by their law. They would lead Jesus to the "hall of judgment" or Prætorium. It formed part of the Tower of Antonia.

Jesus was led inside the Prætorium while His accusers stood outside. They would not enter lest they should become "unclean" for the Passover. The building might contain leaven or heathen images. And so Pilate goes to and fro, at one time examining Jesus within the building

at another time coming outside to speak to the accusers. The sentence was delivered from the judgment seat or *hemá*, placed on the *Gabbatha* or *Pavement*, the tessellated pavement outside the *Prætorium*.

The seat of the Roman government was at *Cæsarea*. Pilate had come to Jerusalem to keep order at the Feast of Passover.

The Remorse of Judas.

3 Then ¹Judas, which had betrayed him, when he saw that he was condemned, ²repented himself, and brought again the thirty pieces of silver to the chief priests and elders, ⁴Saying, I have sinned in that I have betrayed the innocent blood. And they said, What is that to us? see thou to that. ⁵And he cast down the pieces of silver ^ain the ²temple, and departed, and ^bwent and ⁴hanged himself. ⁶And the chief priests took the silver pieces, and said, It is not lawful for to put them into the ⁶treasury, because it is the price of blood. ⁷And they took counsel, and bought with them the potter's field, to bury ⁶strangers in. ⁸Wherefore that field was called, The field of blood, unto this day. ⁹Then was fulfilled that which was spoken by ⁷Jeremy the prophet, saying, ⁸And they took the thirty pieces of silver, the price of him that was ^cvalued, whom ^dthey of the children of Israel did ^evalue; ¹⁰And gave them for the ⁹potter's field, as the Lord appointed me.

a see R.V. *b* see R.V. *c* see R.V. *d* see R.V.

¹Recorded by St. Matthew alone of the synoptists.

²Not a change of heart; simply remorse or regret. The priests.

³Temple = "the holy place" in which it was lawful for priests only to enter. R.V. rightly renders "the sanctuary."

⁴St. Luke gives a somewhat different account (Acts i. 18-19).

(1) That it was Judas who bought the field, not the priests.

(2) That "falling headlong he burst asunder in the midst and all his bowels gushed out."

(3) That the field was called "Aceldama—the field of blood" for the above reason, not because the field was a burial place.

⁵The treasury. The Corban or sacred treasury. No foreign coins could be placed there. The price of shame was not admitted (Deut. xxiii. 18).

⁶Strangers—not foreigners, but Jews from a distance, i.e. the Jews of the Dispersion.

⁷Jeremiah, either

(1) Probably, as the first of the prophetic books of the Hebrew canon, here represents the prophets generally, or

(2) St. Matthew, quoting from memory, makes a mistake.

The passage is taken from Zechariah xi. 13. It is not an exact quotation.

⁸Zechariah represents himself as a shepherd, refusing to take charge of a rebellious flock. He demands his wages, and then throws the money into the treasury.

The priests refused to accept the silver pieces as being the price of treachery.

⁹Potter's field, according to tradition was in the Valley of Hinnom.

"A potter's house" was outside Jerusalem (Jer. xviii. 2). Jeremiah broke the earthen vessel in the Valley of Hinnom (Jer. xix. 2)

The Trial before Pilate.

11 And Jesus stood before the governor: and the governor asked him, saying, Art thou the King of the Jews? And Jesus said unto him, 'Thou sayest. 12 And when he was accused of the chief priests and elders, he answered nothing. 13 Then said Pilate unto him, Hearest thou not how many things they witness against thee? 14 ^aAnd he answered him to never a word; insomuch that the governor marvelled greatly. 15 Now at that ²feast the governor was wont to release unto the people ^ba prisoner, whom they would. 16 And they had then a ³notable prisoner, called Barabbas. 17 Therefore when they were gathered together, Pilate said unto them, Whom will ye that I release unto you? Barabbas, or Jesus which is called Christ? 18 For he knew that for envy they had delivered him. 19 When he was set down on the ⁴judgment seat, his ⁵wife sent unto him, saying, Have thou nothing to do with that ⁶just man: for I have suffered many things this day in a ⁶dream because of him. 20 But the chief priests and elders persuaded the multitude that they should ask Barabbas, and destroy Jesus. 21 The governor answered and said unto them, Whether of the ⁷twain will ye that I release unto

a see R.V. b see R.V. c see R.V.

⁴Judgment seat (note v. p. 125).

⁵Her name was Claudia Procula. According to tradition she was a proselyte of the gate. A regulation forbade provincial governors to take their wives with them; the rule had been relaxed, and Tacitus records a vain attempt to revive it.

⁶The dream of Pilate's wife is recorded by St. Matthew alone.

⁷Pilate classes Jesus with Barabbas as a condemned prisoner.

St. Matthew records no specific charge. From the question of Pilate we can gather that Jesus was accused of sedition.

St. Luke gives the three specific charges.

- (1) Perverting the nation.
- (2) Forbidding to give tribute to Cæsar.
- (3) Saying that He Himself is Christ a King (note p. 128).

¹ Jesus admits the charge, but (St. John) explains the nature of His Kingdom, i.e. "not of this world."

² Rather at festival time, i.e. not only at this particular festival, but at feast times.

It is uncertain whether this practice was originally Jewish or Roman.

It was common at a Latin *lectisternium*, or feast in honour of the Gods.

It may be that Herod the Great, fond of imitating Roman customs, had copied the practice, and that Roman Governors had continued the custom.

Pilate, to escape from a dilemma, suggests this custom, in the hope that the Jews would ask for Jesus.

³ A noted brigand, guilty of sedition and insurrection, in which he had committed murder (see robber, Glossary).

He was then actually guilty of the very crime of which Jesus had been proclaimed innocent.

The irony of the situation is most striking—the demand for the release of Barabbas shows the hollow nature of the accusation against Jesus.

Pilate sees clearly the motive of the chief priests. He knew our Lord to be innocent, but he dared not release Him, for his own cruelty and rapacity had made him so obnoxious to the Jews that he feared to face the consequences of a report to Rome.

you? They said, Barabbas. 22 Pilate saith unto them, What shall I do then with Jesus which is called Christ? They all say unto him, ⁸Let him be crucified. 23 And the governor said, Why, what evil hath he done? But they cried out the more, saying, Let him be crucified. 24 When ⁹Pilate saw that he could prevail nothing, but that rather a tumult was made, he took water, and ¹⁰washed his hands before the multitude, saying, I am innocent of the blood of this just person: see ye to it. 25 Then answered all the people, and said, ¹¹His blood be on us, and on our children. 26 Then ¹²released he Barabbas unto them: and when he had ¹³scourged Jesus, he ¹⁴delivered him to be crucified.

⁸Punish Him as a robber and a rebel.

St. Peter comments upon their choice. "Ye denied the Holy One and the just and desired a murderer to be granted unto you; and killed the Prince of life (Acts iii. 14-15).

⁹Pilate expostulates for the third time with the Jews by declaring the innocence of Jesus.

¹⁰This washing is recorded by St. Matthew alone. It was symbolical of declaring his innocence in the transaction. The elders of a city in which an undiscovered murder had been committed were enjoined to wash their hands over the sin offering and to say "Our hands have not shed this blood, neither have our eyes seen it" (Deut. xxi. 7).

¹¹Peculiar to St. Matthew. Let the punishment due for shedding His blood fall upon us.

¹²A double sentence.

- (1) Releasing a murderer and a rebel.
- (2) Condemning to crucifixion the innocent Jesus.

¹³The Roman scourging was a fearful punishment. Drops of lead and sharp pointed bones were often twisted into the scourges.

The prisoner was fastened with his hands round a small pillar, with his back bent.

¹⁴Formally handed Him over to the Centurion who had charge of the crucifixion.

The particulars peculiar to St. Matthew are

- (1) The dream of Pilate's wife.
- (2) Pilate washing his hands.
- (3) The cry of the Jews. "His blood be on us, and on our children."

We may note the successive steps taken by Pilate to secure the release of Jesus.

- (1) He emphatically declared His innocence.
- (2) He sent Him to Herod.
- (3) He offered to release Him as a concession to custom.
- (4) He suggested scourging in place of crucifixion.
- (5) He appealed to compassion (FARRAR).

He yields at last through fear.

Mockery by the Soldiers.

27 Then the soldiers of the governor took Jesus into *athe* ¹common hall, and gathered unto him the whole ²band of soldiers. 28 And they stripped him, and put on him a ³scarlet robe. 29 And when they had platted a crown of

¹ Glossary.

² Cohort.

³ St. John has "purple robe." It was the soldiers' *sagum* or scarlet cloak.

The thorny "*nābk*" which yet grows in dwarf bushes outside the walls of Jerusalem. It has flexible branches, ivy-shaped green

a see R. V. comment p. 149.

leaves, and large sharp thorns. Fitted to represent the laurel crown of Roman emperors, and close at hand.

thorns, they put it upon his head, and a reed in his right hand: and they bowed the knee before him, and mocked him, saying, Hail, King of the Jews!
 30 And they spit upon him, and took the reed, and smote him on the head.
 31 And after that they had mocked him, they took the robe off from him, and put his own raiment on him, and led him away to crucify him.

The soldiers dressed our Lord as a mock king in imitation of the Emperor.

- (1) An old military cloak for the purple robe of the Emperor.
- (2) A reed as a sceptre.
- (3) A crown of thorns as the laurel wreath worn by the Cæsars.

They spat on Him in contempt, worshipped Him in mockery, and smote Him with the mock sceptre.

THE TRIAL BEFORE PILATE.

See St. John xviii. 28—xix. 16. St. Luke xxiii. 2-12. St. Matthew xxvii. 11-25. St. Mark xv. 2-15. Combining the accounts we get somewhat as follows—

- (1) Pilate demanded "*What accusation bring ye against this man?*" and elicited the information that He perverted the nation, forbade tribute to Cæsar and claimed to be a King.
- (2) Pilate went into the palace and put the question "*Art thou the King of the Jews?*" From the reply of Jesus, the Governor gathered that our Lord's kingdom "*was not of this world,*" but simply a religious or philosophical Kingship.
- (3) Pilate came out again and said "*I find in him no fault at all.*"
- (4) In the clamour and shouting Pilate heard the word "*Galilee*" and decided to put the responsibility upon Herod Antipas, who happened to be in Jerusalem.
- (5) Herod, obtaining no reply to his questions, mocked Jesus, and sent Him back to Pilate.
- (6) Pilate, convinced of the innocence of the prisoner, had not the moral courage to release Him, but now endeavoured to save Him. He offered to release Him, according to the custom at a feast, but the populace, urged by the priests, clamoured for Barabbas.
- (7) Pilate now washed his hands, figurative of disclaiming all responsibility for the death of Jesus.
- (8) Finding his efforts of no avail he ordered Jesus to be scourged.
- (9) Jesus was brought forth wearing the crown of thorns and the purple robe.
- (10) The people still clamoured "*Crucify Him*" and demanded that Jesus should be put to death because He had broken their law in calling Himself the Son of God.
- (11) Pilate, terrified more than ever, again went in and questioned Jesus.
- (12) On his return the priests attained their end by threatening him with the charge, "*If thou let this man go thou art not Cæsar's friend.*"
- (13) Pilate dared not run the risk of a report to Rome, so ordered Jesus to be brought forth, and taking his seat in the judgment seat, gave formal sentence for crucifixion.

The Crucifixion.

32 And as they came out, they found a man of Cyrene, ¹Simon by name: him they ²compelled to bear his cross. 33 And when they were come unto a place called ³Golgotha, that is to say, a place of a skull, 34 ⁴They gave him *vinegar* to drink mingled with gall: and when he had tasted thereof,

¹Intro. p. xxxvi.

²Impressed into service (Glossary).

The Romans compelled criminals to carry the cross to the place of execution. Jesus, weary with watching, broken down by the scourging, was unable to bear the load.

³So called because of the formation of the ground. (Intro. p. xli.).

a see R.V.

⁴Which produced stupefaction. A drink mercifully offered to those about to be crucified.

he ⁶would not drink. 35 And they crucified him, and ⁶parted his garments, casting lots: that it might be fulfilled which was spoken by the prophet, ⁷They parted my garments among them, and upon my vesture did they cast lots. 36 And sitting down they watched him there; 37 And set up over his head his ⁸accusation written, THIS IS JESUS THE KING OF THE JEWS. 38 Then were there two ⁹thieves crucified with him, one on the right hand, and another on the left. 39 And they that passed by ^{10b}reviled him, wagging their heads, 40 And saying, Thou that destroyest the temple, and buildest it in three days, save thyself. If thou be the Son of God, come down from the cross. 41 Likewise also the chief priests mocking him, with the scribes and elders, said, 42 He saved others; himself he cannot save. *“If he be the King of Israel, let him now come down from the cross, and we will believe him.* 43 He trusted in God; let him deliver him now, if he *“will have him:* for he said, I am the Son of God. 44 The thieves also, which were crucified with him, *“cast the same in his teeth.* 45 Now from the ¹¹sixth hour there was darkness over all the land unto the ninth hour. 46 And about the ¹²ninth hour Jesus cried with a loud voice, saying, ¹³ELI, ELI, LAMA SABACHTHANI? that is to say, My God, my God, why

b see R.V. c see R.V. d see R.V. e see R.V.

It could not have been an eclipse, for the moon is full at the Passover.

¹² The hour of evening sacrifice.

¹³ The only one of the seven words recorded by St. Matthew. . Aramaic.

⁶ Jesus refused to drink and thus cloud His faculties.

^{6b} Which became the perquisites of the executioners. There were four soldiers and a centurion.

For a more detailed account see St. John xix. 23-24.

⁷ Ps. xxii. 18.

⁸ Superscription. Over the cross was written the charge on which the criminal was condemned. It was written in black letters on a white board, and was very conspicuous.

The superscription was in three languages (St. Luke).

Greek for strangers and Jews who came from a distance.

Latin for Romans.

Hebrew for Jews resident in Palestine.

“This is Jesus the King of the Jews” (St. Matt. xxvii. 37).

“The King of the Jews” (St. Mark xv. 26).

“This is the King of the Jews” (St. Luke xxiii. 38).

“Jesus of Nazareth, the King of the Jews” (St. John xix. 19).

⁹ Bandits or brigands, probably of the band of Barabbas. St. Luke styles them malefactors.

¹⁰ Mocked in profane scorn.

Jesus is mocked by four classes of persons.

(1) The passers-by going to the city or coming from it, mock at Him as the pretended destroyer of the Temple.

(2) Chief priests, who sneer at His miracles.

(3) The bandits crucified with Him, because He could not save Himself and them.

(4) The soldiers (St. Luke xxiii. 36), because He called Himself a King.

St. Matthew omits the last, and does not record the penitence of one of the bandits.

¹¹ From 12 to 3.

hast thou forsaken me? 47 Some of them that stood there, when they heard that, said, This man calleth for ¹⁴*Elias*. 48 And straightway one of them ran, and took a sponge, and filled it with ¹⁶vinegar, and put it on a reed, and gave him to drink. 49 The rest said, Let be, let us see whether ¹⁵*Elias will come* to save him 50 Jesus, when he had cried again with a loud voice, yielded up ¹⁷the ¹⁶*ghost*. 51 And, behold, the ¹⁷veil of the temple was rent in twain from the top to the bottom; and the earth ¹⁸did quake, and the rocks rent; 52 And the graves were opened; and many bodies of the saints which slept arose, 53 And came out of the graves after his resurrection, and went into the holy city, and appeared unto many. 54 Now when the ¹⁹centurion, and they that were with him, watching Jesus, saw the earthquake, and those things that were done, they feared greatly, saying, Truly this was the Son of God. 55 And many women were there beholding afar off, which followed Jesus from Galilee, ministering unto him: 56 Among which was ²⁰Mary Magdalene, and Mary the mother of James and Joses, and the ²¹mother of Zebedee's children.

f *Elijah* (O.T.). g *Elijah* (O.T.). h see B.V.

The Seven Words on the Cross.

- (1) "Father, forgive them, for they know not what they do" (St. Luke xxiii. 34). A prayer for the soldiers as they were nailing Him to the cross.
- (2) "Verily I say unto thee, To day shalt thou be with me in paradise" (St. Luke xxiii. 43). To the penitent thief.
- (3) "Father, into thy hands I commend my spirit" (St. Luke xxiii. 46). The last utterance. These three are given by St. Luke alone.
- (4) "My God, my God, why hast thou forsaken me?" (St. Matt. xxvii. 46; St. Mark xv. 34). This is the only one given by St. Matthew.
- (5) "Woman, behold thy son—Behold thy mother" (St. John xix. 28). Provision for His mother.
- (6) "I thirst" (St. John xix. 28). The sole expression of human agony.
- (7) "It is finished" (St. John xix. 30). The work of redemption completed.

¹⁴ *Elijah*.

¹⁵ *Posca* or sour wine, the ordinary drink of the soldiers. It was offered in answer to the cry, "I thirst" (St. John xix. 28).

¹⁶ A.S. *Ghast* = spirit. Noted by all the Evangelists. The cry was, "It is finished" (St. John xix. 30).

¹⁷ The veil or curtain which divided the Holy Place from the Holy of Holies.

This rendering is typical.

- (1) "The opening of a new and living way" (Heb. x. 1-9). That our great High Priest had entered into the Holy of Holies, and that entrance was opened unto us by His blood.
- (2) That the Old Dispensation had passed away.

St. Matthew omits—

- (1) The breaking of the legs of the robbers.
- (2) The piercing of the side of Jesus by the soldier's spear.

¹⁸ St. Matthew alone records

- (1) The earthquake.
- (2) The rising of the saints.

¹⁹ In command of the soldiers. "Certainly this was a righteous man" (St. Luke xii. 47).

²⁰ See Biographical Notes. The Ministering Women. St. Mark gives the group as "Mary Magdalene, Mary the mother of James the less and of Joses, and Salome" (St. Mark xv. 40).

²¹ *Salome*.

The Burial.

57 When the even was come, there came a rich man of ¹Arimathæa, named Joseph, who also himself was Jesus' disciple: 58 He went to Pilate, and ²begged the body of Jesus. Then Pilate commanded ³the body to be delivered. 59 And when Joseph had taken the body, he wrapped it in a clean ⁴linen cloth. 60 And laid it in ⁵his own ⁶new tomb, which he had hewn out in the rock: and he rolled a great stone to the door of the sepulchre, and departed. 61 And there was Mary Magdalene, and the other Mary, sitting over against the sepulchre. 62 Now the ⁷next day, that followed the ⁸day of the preparation, the chief priests and ⁹Pharisees came together unto Pilate, 63 Saying, Sir, we remember that that deceiver said, while he was yet alive, After three days I will rise again. 64 Command therefore that the sepulchre be made sure until the ¹⁰third day, lest his disciples come ¹¹by night, and steal him away, and say unto the people, He is risen from the dead: so the last ¹²error shall be worse than the first. 65 Pilate said unto them, ¹³Ye have a ¹⁴watch: go your way, make it as sure as ye can.

a see R.V. b see R.V. (R.V. omits "by night").
c see R.V. d see R.V. comment p. 150.

¹Intro p. xxxvi.

A member of the Sanhedrim (Intro. p. xliii.). According to St. Luke "he had not consented" to the condemnation of Jesus. Probably he did not attend the trial. He was a secret disciple of Jesus, like Nicodemus.

"Honourable" (St. Mark xv. 43).

"A good man and a just" (St. Luke xxiii. 50).

[St. Mark notes the surprise of Pilate that Jesus was already dead, and that he enquired of the centurion to be assured of the fact].

Joseph would be ceremonially unclean.

Crucifixion was a lingering death—the sufferer generally lived for three days.

The Romans left the bodies of criminals to rot upon the cross. By the Jewish law (Deut. xxi. 23) a man who was hanged should "not remain all night on the tree."

It was in response to the request of the Jews (St. John xix. 31) that Pilate ordered the legs of the robbers to be broken.

²A *sindon* or sheet of Indian muslin (Glossary).

St. John tells us that Joseph was assisted by Nicodemus (St. John xix. 39).

³The tomb was in a garden near Calvary (St. John xix. 41), was hewn in a rock, and Joseph's own sepulchre, prepared for himself.

⁴"Wherein never man before was laid" (St. Luke and St. John).

As no one else had been buried there it could not be said either

(1) That another occupant had risen, or

(2) That Jesus had come to life by touching the bones of some prophet (2 Kings xiii. 20-21).

The incident of sealing the tomb and setting a watch are peculiar to St. Matthew.

⁵i.e. the Sabbath which began at 6 p.m. on Friday.

⁶The day of preparation for the Sabbath. A particularly holy Sabbath as occurring in the Passover week.

⁷The Pharisees had a clearer insight into the words of Jesus than even His disciples.

Their suspicion leads them to take every precaution.

⁸After that time the prediction of Jesus could find no fulfilment.

⁹Error, better "deceit."

¹⁰Better "Take ye a guard."

66 So they went, and ¹¹made the sepulchre sure, sealing the stone, ^{12e} and setting a watch.

^e see R. V. comment p. 150.

Two suggestions

- (1) A refusal by Pilate who intimates that they have a guard which might be either
 (a) The Temple guard of Levites; or
 (b) Roman soldiers at their disposal.
 (2) A curt rude granting of the request.

Most probably the latter, for certainly Roman soldiers were there (xxviii. 12). and these could not have gone to the tomb without Pilate's permission.

¹¹ Probably by fixing ropes across the stone and fastening the ends to the rock. To open the tomb the seals must be broken.

¹² Better "with the guard." The Priests see to the securing of the tomb themselves. They omit no precaution.

The Resurrection.

28. ^aIn the end of the sabbath, as it began to dawn toward the first day of the week, came ¹Mary Magdalene and the ²other Mary to see the sepulchre. 2 And, behold, there was a ³great earthquake: for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it. 3 His countenance was like lightning, and his raiment white as snow: 4 And for fear of him the ^bkeepers did shake, and ^cbecame as dead men. 5 And the angel answered and said unto the women, Fear not ^eye: for I know that ye seek Jesus, which was crucified. 6 He is not here: for he is risen, as he said. ^fCome, see the place where the Lord lay. 7 And go quickly, and tell his ⁷disciples that he is risen from the dead; and, behold, he goeth before you into Galilee; there shall ye see him: lo, I have told you. 8 And they departed quickly from the sepulchre with fear and great joy; and did run to bring his disciples word.

^a see R. V. ^b see R. V.

In the Jewish reckoning part of a day is counted as a day. Jesus was in the tomb part of Friday, Saturday, and part of Sunday = three days.

¹ Either to anoint as Mary did at Bethany, or to complete the embalming done in haste by Joseph of Arimathea on the eve of the Sabbath.

² The mother of James the less and Joseph.

³ The earthquake is peculiar to St. Matthew.

⁴ The guards or watchers were prostrate in a panic of fear.

⁵ Ye is emphatic. In contrast with the terror of the soldiers.

⁶ That they might know for a certainty that Jesus had risen.

⁷ St. Mark adds "and Peter," a special message to the Apostle who had denied Him.

Appearance to Mary Magdalene and the other Mary.

9 And as they went to tell his disciples, behold, Jesus met them, saying, All hail. And they came and ^aheld him by the feet, and worshipped him. 10 Then said Jesus unto them, ^bBe not afraid: go tell my brethren that they go into Galilee, and there shall they see me.

a see R.V. *b* see R.V.

Appearances of our Lord after His Resurrection.

- (1) To Mary Magdalene at the sepulchre (St. Mark xvi. 9, St. John xx. 1).
- (2) To the women (St. Matt. xxviii. 9).
- (3) To St. Peter (St. Luke xxiv. 34, 1 Cor. xv. 5).
- (4) To the two disciples going to Emmaus (St. Mark xvi. 12, St. Luke xxiv. 13).
- (5) To the Ten at Jerusalem, Thomas not being present (St. Luke xxiv. 36, St. John xx. 19).

Subsequent to the day of the Resurrection.

- (6) To the Eleven (including Thomas) (St. Mark xvi. 14, St. John xx. 26).
- (7) To seven of the Apostles, whilst fishing in the Lake of Galilee (St. John xxi. 7).
- (8) To a great body of the disciples, on a mountain in Galilee (St. Matt. xxviii. 16). St. Paul probably alludes to this, "He was seen of above five hundred brethren at once" (1 Cor. xv. 6).
- (9) To James, our Lord's brother (1 Cor. xv. 7).
- (10) To the Apostles at the Ascension (St. Luke xxiv. 50, Acts i. 9).

The Bribing of the Roman Soldiers.

11 Now when they were going, behold, some of the ^awatch came into the city, and ¹shewed unto the chief priests all the things that were done. 12 And when they were assembled with the elders, and had taken counsel, they gave ²large money unto the soldiers, 13 Saying, Say ye, His disciples came by night, and stole him away while we slept. 14 And if this come to the governor's ears, we will persuade him, and ³secure you. 15 So they took the money, and did as they were taught: and this saying ^cis commonly reported among the Jews ⁴until this day.

a see R.V. comment p. 150. *b* see R.V. comment p. 150. *c* see R.V. *d* see R.V.

^e*i.e.* at the time of writing the Gospel. Thus it was necessary for St. Matthew to give an accurate account of the true circumstances.

Jesus had previously appeared to Mary Magdalene alone.

Appearances of our Lord after His Resurrection recorded by St. Matthew are—

On the day of the Resurrection.

(1) To Mary Magdalene and the other Mary.

Subsequent to the Resurrection.

(2) To a great body of the disciples on a mountain in Galilee.

This incident is peculiar to St. Matthew.

As writing for the Jews it was necessary for him to take notice of a rumour that prevented many from accepting the fact of the Resurrection.

1 At first the soldiers tell a true story.

2 A great bribe.

The Sanhedrim meet. Largely composed of Sadducees they decide to bribe the soldiers.

(1) To prevent the disciples obtaining credence when they preached the Resurrection.

(2) Such doctrine was contrary to Sadducean belief.

The story contradicts itself.

If asleep, how could they tell who had stolen the body?

The penalty for sleeping at their post would be death.

3 Free you from anxiety.

To the Eleven in Galilee. The Great Commission.

16 Then the eleven disciples went away into Galilee, into ^aa mountain where Jesus had appointed them. 17 And when they saw him, they worshipped him: but some doubted. 18 And Jesus came and spake unto them, saying, ^aAll power is given unto me in heaven and in earth. 19 ^aGo ye therefore, and ^bteach all nations, baptizing them ^cin the name of the Father, and of the Son, and of the Holy Ghost: 20 Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you ^aalways, even unto the end of the ^bworld. Amen.

¹ Better *the* mountain.

Lit. *All authority.*

² The Great Commission.

Make disciples of all the nations, i.e. of all the heathen.

³ Into the name.

⁴ All the days, or at all times.

⁵ Lit. of the age.

St. Matthew gives no account of the Ascension.

a see R.V. *b* see R.V. comment p. 150. *c* see R.V. comment p. 150.

THE ASCENSION.

I. From St. Luke xxiv. 50-53.

(1) It took place at Bethany.

(2) Jesus lifted up His hands and blessed them.

(3) The Apostles worshipped Him and returned to Jerusalem with great joy.

(4) They were continually in the Temple, praising and blessing God.

II. Additional details from Acts i. 4-12.

(1) That Jesus was seen of His Apostles at intervals during forty days, when He instructed them in the things pertaining to the Kingdom of God (Acts i. 3).

(2) The question, "*Lord, wilt thou at this time restore again the kingdom to Israel?*" (Acts i. 6).

(3) The order of the preaching of the Gospel: viz. Jerusalem, Judæa, Samaria, and the uttermost parts of the earth (Acts i. 8).

(4) That He was received up in a cloud (Acts i. 9).

(5) The appearance of the two angels (Acts i. 10).

(6) The promise of the Lord's return in like manner as He had been taken up (Acts i. 11).

The disciples did not see Jesus rise from the dead, because the evidence of the Resurrection could be more clearly displayed by their seeing Him afterwards.

As regards the Ascension, it was absolutely necessary that they should witness it, in order—

(1) That they might be assured of the fact;

(2) That they might know exactly where the Saviour was.

Hence the Ascension took place in the open day, before them all, and while they were engaged in conversation.

Enoch and Elijah were the only two who ascended to heaven in a similar manner (Gen. v. 24, 2 Kings ii. 11, 12).

First recorded words of Jesus: "*How is it that ye sought me? Wist ye not that I must be about my Father's business?*" (St. Luke ii. 49).

Last words in the Gospel of St. Mark: "*Go ye into all the world,*" etc. (St. Mark xvi. 15-18).

Last recorded words. "*It is not for you to know the times or the seasons which the Father hath put in his own power. But ye shall receive power, after that the Holy Ghost is come upon you; and ye shall be witnesses unto me both in Jerusalem, and in all Judæa, and in Samaria, and unto the uttermost parts of the earth*" (Acts i. 7, 8).

SKETCH MAP TO ILLUSTRATE ST. MATTHEW'S GOSPEL.



COMMENTS
ON THE
REVISED VERSION.

- " *When as his mother Mary was espoused to Joseph.*" (i. 18.)
Espoused.
R.V. Betrothed.
Betrothal is a word more fitted to the custom (see Glossary).
- " *For he shall save his people from their sins.*" (i. 21.)
He.
R.V. It is he that.
The R.V. brings out that Jesus is not merely a Saviour but *the promised Saviour.*
- " *He demanded of them where Christ should be born.*" (ii. 4.)
Demanded. Christ.
R.V. Enquired. The Christ.
Herod could not well make a demand of the Magi, but he could and did pretend to be interested in the object of this journey.
On "the Christ" as our Lord's title, not His name (see Glossary).
- " *That shall rule my people Israel.*" (ii. 6.)
That shall rule.
R.V. Which shall be shepherd of.
Jesus speaks of Himself "*I am the good shepherd*" (St. John x. 11). St. Matthew alters the title "ruler" of Micah v. 2 to "shepherd," in conformity to his plan of presenting the true nature of the Messiah who was to be not a mighty monarch but one caring for and protecting his people (the Church) as a shepherd looks after the sheep of his flock.
- " *Inquired of them diligently.*" (ii. 7.)
Diligently. **R.V. Carefully.**
- " *Go and search diligently.*" **R.V. Carefully.** (ii. 8.)
" *Diligently inquired.*" **R.V. Carefully learned.** (ii. 16.)
Herod wanted accurate information so that he might be sure of seizing the right person.

"All the children that were in Bethlehem, and in all the coasts thereof." (ii. 16.)

Children. Coasts.

R.V. Male children. Borders.

Herod would need to slay the "male children" only in order to include "the King of the Jews."

Coast, which is now applied to the seaside, only formerly meant "a border" generally (see Glossary). The R.V. has rightly replaced a word of archaic meaning by its modern equivalent. Further examples are:—

"They besought him that he would depart out of their coasts."

R.V. Borders. (viii. 34.)

"The coasts of Tyre and Sidon." R.V. Parts. (xv. 21.)

"Came out of the same coasts." (xv. 22.)

R.V. From those borders.

"Into the coasts of Magdala." R.V. Borders. (xv. 39.)

"The coasts of Judæa." R.V. Borders. (xix. 1.)

"O generation of vipers." (iii. 7.)

O generation.

R.V. Ye offspring.

Though generation still means "a race," "offspring," or "progeny," this sense of the word is somewhat archaic, the modern interpretation being generally "an age," "people living at the same time." Hence the change by the Revisers. See also "*Ye serpents, ye generation of vipers.*" R.V. Offspring. (xxiii. 33.)

"In a ship with Zebedee, their father." (iv. 21.)

Ship.

R.V. Boat.

The vessel was a fisherman's boat. Note that R.V. correctly translates boat, not *ship*, throughout the Gospel. See iv. 22, viii. 23, viii. 24, ix. 1, xiii. 2, xiv. 13, xiv. 22, xiv. 24, xiv. 29, xiv. 32, xv. 39.

"His fame went throughout all Syria." (iv. 24.)

Fame.

R.V. Report.

Lat. *fama*, report, news. The R.V. correctly describes what took place. The news of our Lord's preaching and working miracles spread abroad. Not that our Lord was "famous" in the ordinary sense of the word.

"*They shall be called the children of God.*" (v. 9.)

Children.

R.V. **Sons.**

The idea of privilege, inheritance, and dignity implied by "Sonship" is preserved in the R.V. Other examples are:—

"*That ye may be children of your Father, which is in heaven.*"

R.V. **Sons.** (v. 9.)

"*Children of the bridechamber.*" R.V. **Sons.** (ix. 15.)

"*The children of the kingdom.*" R.V. **Sons.** (xiii. 38.)

"*The children of the wicked one.*" R.V. **Sons.** (xiii. 38.)

"*Of whom do the Kings of the earth take tribute? of their own children (R.V. **Sons**), or of strangers? Peter saith unto him, Of strangers. Jesus saith unto him, Then are the children (R.V. **Sons**) free.*" (xvii. 25-26.)

"*Ye have heard that it hath been said by them of old time*" (v. 21, 27, 33, etc.)

By them.

R.V. **To them.**

An important alteration. The Law had been delivered *to them* by Moses.

"*Neither do men light a candle and put it under a bushel, but on a candlestick; and it giveth light to all that are in the house. Let your light so shine before men that they may see your good works*" (v. 15-16.)

- (1) **Candle.** R.V. **Lamp.** The lamp was the only mode of producing artificial light for domestic purposes. The Jews did not know the use of candles.
- (2) **A bushel.** R.V. **The bushel.**
- (3) **A candlestick.** R.V. **The stand,** *i.e.* the measure, a common article of furniture in a poor man's house. A table was a rare article of furniture in such houses, and so the upturned measure was often used as a stand for the lamp. The definite article points this out very clearly.
- (4) **It giveth light to.** R.V. **It shineth unto.** This alteration may seem unnecessary, but the R.V. brings out clearly an important truth, *viz.*, "a distinction between the organ through which the illumination is given and the light itself" (WESTCOTT). The candle is lighted and then it shines. Christ is the source of light, "The light of the world." His disciples draw their illumination from Him.
- (5) **Let your light so shine.** R.V. **Even so let your light shine.** The A.V. seems to signify, "Let your light shine in such a manner that (*i.e.*, so that, or, as a consequence) men may see, etc." The R.V. implies "Let your light shine in like manner in order that men may see, etc." Thus an important truth is brought out distinctly.

"If thou bring thy gift to the altar."

(v. 23.)

Bring.

R.V. Art offering.

The R.V. brings out clearly that even at the moment of sacrifice, the offering should be delayed till the man had been reconciled to his brother. The priests would regard such interruption of the sacrifice as a breach of ceremonial observance.

"If thy right eye offend thee."

(v. 29.)

Offend.

R.V. **Causeth thee to stumble.**

The student should note that in all cases where the A.V. has "offence," the R.V. has "occasion of stumbling." The Greek word *shandelon* means anything over which a person falls, or which he slips upon and comes to the ground. Such is not the modern meaning of "offend," though the Latin "ob" (against) and *fervere* (to strike) has that signification. Other examples are—

"All things that offend."

(xiii. 41.)

R.V. **Cause stumbling.**

"Thou art an offence unto me."

(xvi. 23.)

R.V. **A stumblingblock.**

"Lest we should offend them."

(xvii. 27.)

R.V. **Cause them to stumble.**

"But whoso shall offend one of these little ones."

(xviii. 5.)

R.V. **Cause . . . to stumble.**

"Woe unto the world because of offences."

(xviii. 7.)

R.V. **Occasions of stumbling.**

"The light of the body is the eye, if therefore thine eye be single thy whole body shall be full of light."

(vi. 22.)

Light.

R.V. **Lamp.**

See v. 15. The light and the organ through which illumination is given are kept distinct in the R.V.

"Take no thought for your life."

(vi. 25.)

Take no thought.

R.V. **Be not anxious.**

In the sixteenth century the word "thought" expressed anxiety, *i.e.* the care which distracts a man. In its modern meaning the word expresses "prudent foresight." Our Lord does not warn His disciples against that commendable prudence which provides for the future, but against allowing themselves to be harassed and vexed with its uncertainties.

The R.V. substitutes a word which conveys this latter meaning.

Other examples are :—

“ *Which of you by taking thought.*” (vi. 27.)

R.V. **Being anxious.**

“ *Therefore take no thought.*” (vi. 31.)

R.V. **Be not therefore anxious.**

“ *The morrow shall take thought for the things of itself.*”

R.V. **Will be anxious.** (vi. 34.)

“ *Take no thought how or what ye shall speak.*” (x. 19.)

R.V. **Be not anxious.**

“ *The people were astonished at his doctrine.*” (vii. 28.)

Doctrine.

R.V. **Teaching.**

So “ *the doctrine of the Pharisees and of the Sadducees.*” (xvi. 12.)

R.V. **Teaching.**

“ *Matthew sitting at the receipt of custom.*” (ix. 9.)

Receipt of custom.

R.V. **Place of toll.**

A much more accurate description of the office and duty of Matthew. He was the publican appointed to collect the taxes or toll upon the trade of Capernaum.

“ *I will have mercy and not sacrifice.*” (ix. 13 ; see also xii. 7.)

I will have mercy.

R.V. **I desire mercy.**

Ambiguity is avoided. God *desires* deeds of mercy rather than formal sacrifices. There is no idea of futurity.

“ *No man putteth a piece of new cloth unto an old garment ; for that which is put in to fill up taketh from the garment and the rent is made worse.*” (ix. 16.)

New cloth is put in to fill up the rent is made worse.”

R.V. **Undressed cloth should fill it up a worse rent is made.**

The R.V. gives accurately the nature of the new piece put in. It is “undressed” cloth, not shrunken, and therefore likely to shrink and pull the old garment, making a worse rent (see note, p. 34).

“ *Neither do men put new wine into old bottles ; else the bottles break and the wine runneth out, and the bottles perish ; but they put new wine into new bottles and both are preserved.*” (ix. 17.)

Bottles bottles break runneth out bottles perish new bottles.

R.V. **Wineskins skins burst is spilled skins fresh wineskins.**

The R.V. correctly describes the bottles of the East which are made of the skins of animals (see note, p. 34).

- " *Touched the hem of his garment.*" (ix. 20.)
Hem.
R.V. Border.
 The R.V. gives a better rendering to express the broad fringes or tassels worn by the Jews (see note, p. 35).
- " *Jesus straitly charged them.*" (ix. 30.)
Straitly.
R.V. Strictly.
 The R.V. replaces by a modern word. "**Straitly**" in the passage quoted is used in the sense of rigidly, severely.
- " *Healing every sickness and every disease among the people.*" (ix. 35.)
Every.
R.V. All manner of.
 The R.V. correctly describes what passed. Our Lord cured every variety or type of disease. There was not any disease he was not able to cure. Not that he actually healed every individual person.
- " *Because they fainted, and were scattered abroad, as sheep having no shepherd.*" (ix. 36.)
Fainted.
R.V. Were distressed.
 Not as sheep faint for want of food, but as sheep harassed or worried by wild beasts—the prey of thieves and robbers. The charge against the spiritual teachers of the nation is most serious. The flock is, as it were, without a shepherd, so gross is the neglect of the teachers.
- " *He gave them power against unclean spirits.*" (x. 1.)
Power against.
R.V. Authority over.
 To cast out devils required authority over the unclean spirits.
- Simon the Canaanite. (x. 4.)
The Canaanite
R.V. The Cananæan
 See note, p. xxix.
- " *Nor scrip for your journey.*" (x. 10.)
Scrip.
R.V. Wallet.
 See note, p. 38 and Glossary.

"And when ye come into an house, salute it." (x. 12.)

"When ye depart out of that house or city, shake off the dust of your feet."

When ye come into. (x. 14.)

R.V. **As ye enter into.**

"When ye depart out of."

R.V. **"As ye go forth out of."**

The R.V. adheres strictly to the original, and gives life to the scene. The actions are to take place at the exact moments of entrance and departure. The entrance brings a blessing, the departure leaves a curse behind.

"But wisdom is justified of her children." (xi. 19.)

Of her children.

R.V. **By her works.**

The R.V. follows the older MSS. The meaning of the passage is entirely changed. Divine wisdom is accounted wise through or by means of the results, whilst the A.V. represents the children of wisdom, *i.e.* the divinely wise, as recognising the wisdom of God.

"And thou Capernaum which art exalted unto heaven shall be brought down to hell." (xi. 23.)

Hell.

R.V. **Hades.**

"Thou hast hid these things from the wise and prudent." (xi. 25.)

Prudent.

R.V. **Understanding.**

In the original a person of understanding and intelligence is meant, an idea not conveyed in the modern signification of "prudent."

"To whomsoever the Son will reveal him." (xi. 27.)

Will reveal.

R.V. **Willeth to reveal.**

The R.V. clears away all ambiguity. The idea is not "futurity," but the "willingness of the Son."

"Then the Pharisees went out and held a council against him." (xii. 14.)

Held a council.

R.V. **Took counsel.**

The A.V. would make it appear that they held a formal council. This is wrong. What they actually did was to consult with the Herodians (St. Mark) in order to devise a plan for the destruction of Jesus.

"He shall not strive nor cry." (xii. 19.)

Cry.

R.V. Cry aloud.

The idea is that of a King proclaiming his Kingship loudly and publicly.

"He walketh through dry places." (xii. 43.)

Dry.

R.V. Waterless.

The term "Waterless" is more descriptive of the arid deserts devoid of streams and seldom visited by rain.

"The last state of that man is worst than the first." (xii. 45.)

Is.

R.V. Becometh.

The R.V. presents the gradual and progressive deterioration of the man, a point which is lost in the A.V.

"Some fell upon stony places." (xiii. 5.)

Stony places.

R.V. The rocky places.

Not ground full of stones, but a thin coating of soil on the surface of a rock.

So "He that received the seed into stony places." (xiii. 20.)

Stony places.

R.V. The rocky places.

"This is he which received seed by the way side." (xiii. 19.)

Which received seed.

R.V. That was sown.

The R.V. identifies persons with the seed sown, thus bringing out an additional truth.

"Then cometh the wicked one and catcheth away that which was sown in his heart." (xiii. 19.)

(1) Wicked one. (2) Catcheth.

R.V. Evil one. R.V. Snatcheth.

(1) A clearer statement of the personality of Satan.

(2) A more vivid picture of his action, which is active, snatching away all the truth he possibly can, not passive, merely picking up what he casually finds neglected.

So "He that received the seed into stony places." (xiii. 20.)

R.V. **He that was sown upon the rocky places.**

"Every scribe which is instructed unto the kingdom of heaven." (xiii. 52.)

Which is instructed unto.

R.V. **Who hath been made a disciple to.**

The R.V. brings out the lesson that we are scholars to our creed, not simply "instructed unto it" but placed under its sway, the divine order being our effective teacher (WESTCOTT).

"And she being before instructed of her mother." (xiv. 8.)

Before instructed of.

R.V. **Put forward by.**

The R.V. strongly points out Herodias as being the originator of the plot against John the Baptist.

It would seem that she had to use pressure in order to induce Salome to act as she did.

"The ship was now in the midst of the sea, tossed with waves." (xiv. 24.)

Tossed with waves.

R.V. **Distressed by the waves.**

The original signifies "vexed" or "tormented." The R.V. therefore correctly describes the situation and corresponds with the account given by St. Mark (vi. 48).

"They were troubled, saying, It is a spirit." (xiv. 26.)

A spirit.

R.V. **An apparition.**

The Greek word (*φάντασμα*) occurs only here and in the parallel passage (St. Mark vi. 49). The Revisers have adopted "apparition" for this passage only, representing a word of single occurrence in the original by a word of single occurrence in the English Version (WESTCOTT).

"Then charged he his disciples that they should tell no man that he was Jesus the Christ." (xvi. 20.)

That he was Jesus the Christ.

R.V. **That he was the Christ.**

An instance of the title Christ appearing as a proper name. The only other instance is found in St. John xvii. 3. In all other cases the original term describes the office "the Christ," *i.e.* "the Messiah" (WESTCOTT).

"Thou savourest not the things that be of God." (xvi. 23.)

Savourest.

R.V. **Mindest.** (See Glossary, 162).

"*Doth not your master pay tribute ?*" (xvii. 24.)

Tribute.

R.V. The half shekel.

There is now no ambiguity. We now see clearly the nature of the tribute demanded from St. Peter: Not the tribute (xxii. 17) paid to Rome, but the Temple tax of half a shekel paid annually by each Jew.

"*And when he was come into the house, Jesus prevented him.*" (xvii. 25.)

Prevented him.

R.V. Spake first to him.

Prevent. Lat. *prævenire* to go before—hence to anticipate. What actually occurred was this.

As Peter was entering the house Jesus met him and anticipated what Peter had to tell Him by speaking first. The general meaning now of "prevent" is to hinder. The R.V. not only gives the actual occurrence but removes the possibility of a false interpretation being given to the passage through a misapprehension of the meaning of the word "prevent."

"*Thou shalt find a piece of money.*" (xvii. 27.)

Piece of money.

R.V. A shekel.

The amount of the Temple tax payable by Jesus and Peter (see above).

"*It were better for him that a millstone were hanged about his neck*" (xviii. 6.)

"*Than having two feet to be cast into hell fire.*" (xviii. 9.)

Hell fire.

R.V. The eternal fire. Gk. Gehenna of fire.

There are two words translated "hell" in the A.V., viz.

- (1) Hades, the grave, or the abode of departed spirits.
- (2) Gehenna, the hell of torment.

The R.V. in order to avoid confusion carefully distinguishes between the two words, and always renders "hell" when it means the abode of departed spirits by the word "Hades."

Millstone.

R.V. Great millstone.

The R.V. distinctly gives the kind of millstone (see Glossary).

"*When ye pray use not vain repetitions as the heathen do.*" (vi. 7.)

"*Let him be to thee as a heathen man and a publican.*" (xviii. 17.)

Heathen.

R.V. Gentile.

Gentiles, in contrast with Jews, and with whom a strict Jew would have no social intercourse.

"*A certain king which would take account of his servants.*" (xviii. 23.)

Take account of.

R.V. **Make a reckoning with.**

The R.V. correctly describes the circumstance. The king does not summon his servants to number them, but either to receive from them an account of the revenues of the provinces which they had administered, or to require the repayment of the monies entrusted to them. The R.V. (marginal note) renders the "debt" of verse 27 as "loan."

"*Why callest thou me good?*" (xix. 17.)

R.V. "**Why askest thou me concerning that which is good?**"

The R.V. follows the older MSS. The alteration in the R.V. was probably made for the sake of agreement with the other Gospels.

"*That a rich man shall hardly enter into the Kingdom of heaven.*" (xix. 23.)

That a rich man shall hardly enter.

R.V. **It is hard for a rich man to enter.**

The R.V. removes the ambiguity. *Hardly* = with difficulty.

"*Are ye able to drink of the cup that I shall drink of?*" (xx. 22.)

Drink of the cup that I shall drink of.

R.V. **Drink the cup that I am about to drink.**

The R.V. shows the completeness of the sacrifice. The measure of suffering must be drained to the last.

"*The princes of the Gentiles exercise dominion over them.*" (xx. 25.)

Exercise dominion.

R.V. **Lord it.**

An exact rendering of the tyrannical nature of Eastern rule.

"*But whosoever will be great among you, let him be your minister. And whosoever will be chief among you, let him be your servant.*" (xx. 26-7.)

Minister servant.

R.V. Margin, **servant** margin, **bondservant.**

The marginal of the Revised Version keeps the distinction of the two Greek words signifying, *attendant or servant*; *slave or bondservant* respectively.

"*Ye have made it a den of thieves.*" (xxi. 13.)

Thieves.

R.V. **Robbers.**

Not a petty thief, a pickpocket, but a brigand or bandit. *Den of thieves* is equivalent to a brigand's cave. Palestine swarmed at the time with bands of brigands, many of them Zealots, others veiling their brigandage under a cloak of patriotism.

"*But afterward repented.*" (xxi. 29.)

"*And ye, when he had seen it repented not.*" (xxi. 32.)

Repented. repent.

R. V. Repented himself. Repented yourselves.

The original Greek does not signify "to repent" as being a change of heart developing into a thorough moral regeneration, but expresses a feeling of regret for a particular action. The R. V. endeavours to make this distinction clear.

"It will grind him to powder." (xxi. 44.)

R. V. It will scatter him as dust.

Compare the description of the stone smiting the image in the dream of Nebuchadnezzar, which is as "*broken to pieces together, and became like the chaff of the summer threshing floors; and the wind carried them away, that no place was found for them.*" (Dan. ii. 34-35).

"*Which made a marriage for his son.*" (xxii. 2.)

"*Come unto the marriage.*" (xxii. 4.)

Marriage.

R. V. Marriage feast.

The R. V. correctly describes the event as a marriage feast.

"*On these two commandments hang all the law and the prophets.*" (xxii. 40.)

Hang all the law and the prophets.

R. V. Hangeth the whole law and the prophets.

"The singular tense indicates that the prophets were simply an appendix to the law, which implicitly included all" (WESTCOTT).

"*And love the uppermost rooms at feasts.*" (xxiii. 6.)

Uppermost rooms.

R. V. Chief place.

The A. V. might convey the idea that the upper rooms of the house were the most honourable places. What is meant is the chief or most honourable seats at the tables (see p. 163). The word "room" formerly meant "space" or "place." "*And Elisha the son of Abimeholah, shall thou anoint to be prophet in thy room (i.e. place)*" (1 Kings xix. 16).

"*Ye blind guides which strain at a gnat.*" (xxiii. 24.)

Strain at a gnat.

R. V. Strain out the gnat.

Strain at a gnat = To strain the wine at the appearance of the smallest insect.

Strain out the gnat = To strain the wine in order to remove anything having life.

Thus the A. V. expresses the same thought. It is not a misprint.

It describes the practice of the strict Pharisees who drank wine so carefully strained and filtered that no unclean animals could be present so as to be swallowed by them.

"Between the temple and the altar."

(xxiii. 35.)

Temple.

R.V. **Sanctuary.**

The appellation "Temple" covered the ground within its precincts, extending as far as and including the Court of the Gentiles. Zacharias was actually slain in the Court of the Priests between the Brazen Altar of Burnt-offering and the Temple proper. Thus the term "sanctuary" represents the actual scene of the occurrence more faithfully.

"These are the beginning of sorrows."

(xxiv. 8.)

Sorrows.

R.V. **Travail.**

"The two periods ('this age,' 'the age to come') were sharply distinguished. But the New was significantly regarded as the child of the Old; and the passage from the one period to the other was habitually presented as a new birth. The sufferings by which it was accompanied were thus shown to be fruitful in final blessing. It is of importance therefore that 'travail'—the exact rendering—should be substituted for sorrows" (WESTCOTT).

"Neither let him that is in the field return back to take his clothes." (xxiv. 18.)

Clothes.

R.V. **Cloke.**

i.e. abba or outer garment (Glossary p. 155), which would be required as a covering for the night especially.

"Now learn a parable from the figtree."

(xxiv. 32.)

R.V. "Now from the figtree learn her parable."

The R.V. instructs us to learn the particular lesson that can be gathered from the figtree, and thus implies that all objects in nature have some special truth to convey to us if we will be at the trouble to make investigation.

"His house to be broken up."

(xxiv. 43.)

Broken up.

R.V. **Broken through.**

The thieves would break through the mud walls of Eastern houses.

"Unto the palace of the high priest."

(xxvi. 3.)

Palace.

R.V. **Court.**

The courtyard round which an oriental house is built (see Glossary, p. 159).

"Lest there be an uproar among the people."

(xxvi. 5.)

There be an uproar.

R.V. **A tumult arise.**

To lay hands on Jesus in the Temple might provoke a tumult and bring the Romans upon them (see note, p. 115).

"*She did it for my burial.*" (xxvi. 12.)

For my burial.

R.V. **To prepare me for burial.**

It was the custom of the Jews to embalm the dead with spices and ointments.

"*And they covenanted with him for thirty pieces of silver.*" (xxvi. 15.)

Covenanted with him.

R.V. **Weighed unto him.**

The bargain was not only made but the price actually paid down.

"*This is my blood of the new testament.*" (xxvi. 28.)

Testament.

R.V. **Covenant.**

The modern meaning of the word "Testament" does not convey what our Lord was impressing upon His Apostles. As Moses made a "covenant" for the Israelites with God, so Jesus now inaugurates the "*new covenant in his blood*" (compare Exodus xxiv. 7-8). Where Moses "*took the book of the covenant and read in the audience of the people,*" saying, "*Behold the blood of the covenant which the Lord hath made with you.*"

So at the Last Supper a new covenant was made with the new Israel, through the shedding of the blood of Christ.

See also: "*Are ye come out as against a thief.*" R.V. **robber.** (xxvi. 55.)

"*There were two thieves crucified with him.*" R.V. **robbers.** (xxvii. 38.)

"*The thieves also which were crucified with him.*" R.V. **robbers.** (xxvii. 44.)

"**Friend, wherefore art thou come?**" (xxvi. 50.)

R.V. **Friend, do that for which thou art come.**

The A.V. translates the pronoun as if it were interrogative. The R.V. takes it as relative. The R.V. corresponds with our Lord's words to Judas at the Last Supper. "*That thou doest do quickly*" (St. John xiii. 27). In each case our Lord intimates to Judas that he is aware of his treachery. In the Garden, the traitor's kiss, apparently of affection, did not deceive our Lord.

"*And sat with the servants.*" (xxvi. 58.)

Servants.

R.V. **Officers.**

Not the domestic servants but the officers who attended on guard.

"*Then the soldiers of the governor took Jesus into the common hall.*" (xxvii. 27.)

Common hall.

R.V. **Palace.**

The word in the original is Prætorium.

"*Pilate said unto them, Ye have a watch.*" (xxvii. 65.)

"*Setting a watch.*" (xxvii. 66.)

"*Some of the watch.*" (xxviii. 11.)

Watch.

R.V. Guard.

Watch formerly conveyed the idea of a guard or a body of sentinels. The police of London were formerly known as "the watch." See Judges vii. 19, when Gideon attacked the camp of the Midianites "*in the beginning of the middle watch; and they had but newly set the watch,*" *i.e.* just made a change of sentinels. The R.V. replaces by a more modern word.

"*We will persuade him and secure you.*" (xxviii. 15.)

Secure you.

R.V. Rid you from care.

Secure does not here mean "make safe," but is used in the original sense as derived from the Lat. *securus* (*sine*, without, *cura*, anxiety) = free from anxiety. The chief priests promised to relieve the soldiers from any fears they might have that Pilate would punish them for their negligent guard. By this means they persuaded the soldiers to tell a false story.

"*Go ye therefore and teach all nations baptizing them in the name of the Father, and of the Son and of the Holy Ghost.*" (xxviii. 19.)

(1) Teach all nations. (2) In the name.

R.V. Make disciples of all the nations. R.V. Into the name.

(1) Teach all nations. A mistranslation. The Apostles were to "make disciples of all the nations—" *i.e.* the Gentiles. The Gentiles were to be admitted to the privileges of the Christian dispensation.

(2) In the name. The A.V. by wrongly translating the Greek preposition has missed the force of the original. The Apostles were not to perform the rite of baptism in the name of and by the authority of the Father, etc., but to baptize their disciples into the name of the Father, etc., and thus entrance into Christ's Church by baptism conveys the privilege of mystical incorporation with Christ.

Senior Students are recommended to notice the following, apparently trivial alterations, but in reality changes of great importance.

Prepositions.

The prophecies are spoken by (*ὑπό*) God, and through (*διὰ*) the prophets. Thus "*of the Lord by the prophet.*" R.V. "**through** the prophet" (i. 22, ii. 15, etc.)

"And in their hands they shall bear thee up." R.V. on. (iv. 6.)

ἐπὶ χειρῶν. On their hands. The alteration may seem trivial, but the R.V. gives the true picture of what is intended.

"Why do ye also transgress the commandment of God by your tradition." (xv. 3.)

"Thus have ye made the word of God of none effect by your tradition."

By. R.V. Because of.

The preposition is διὰ followed by an accusative, and should be translated "because of," "for the sake of," thus corresponding with the parallel passage in St. Mark "that ye may keep your own tradition" (St. Mark vii. 9.). Our Lord accuses the Pharisees of placing the tradition of the elders before the Commandments. The R.V. makes this clear.

"They shall see the Son of man coming in the clouds" (xxiv. 30.)

"Hereafter ye shall see the Son of Man sitting on the right hand of power and coming in the clouds of heaven" (xxvi. 64.)

In. R.V. On. The preposition is ἐπὶ.

The image of the Son of man coming on the clouds, seated in glory is entirely lost in the A.V. The R.V. corresponds with "Him that sat on the cloud" (Rev. xiv. 15, 16.)

The Article.

"Behold a virgin shall be with child." R.V. the. (i. 23.)

The Greek article points out a particular person—i.e., the virgin of the royal house.

"Slew all the children." R.V. The male children. (ii. 16.)

The Greek article marks the gender of the word, and thus we learn that the cruelty of Herod was confined to the massacre of the male children.

"Setteth him on a pinnacle of the temple." R.V. The. (iv. 5.)

Some one particular place is referred to. "The same expression is used by Hegisippus in describing the martyrdom of James the Lord's brother, who was thrown down from the pinnacle. So that (whatever may be the meaning of the word translated pinnacle) some definite place is meant, and the impression conveyed to an English reader by "a pinnacle" is radically wrong" (LIGHTFOOT).

"He went up into a mountain." R.V. The. (v. i.)

By preserving the distinctness of the original we are enabled to reconcile the accounts of St. Matthew and St. Luke.

[St. Matthew, *Up into a mountain.* R.V. **The mountain.**

St. Luke, "**In the plain.**" R.V. **On a level place.**]

Jesus spent the night previous to the call of the Apostles on the peaks (the mountain) and chose His Apostles. Afterwards He descended into the plateau between the two peaks and delivered the sermon.

"Under a bushel, but on a candlestick." (v. 15.)

R.V. **The bushel . . . the stand.**

The Articles bring out clearly the fact that a wooden measure and a lampstand were common articles of furniture in every Jewish house.

"Give not that which is holy unto the dogs; neither cast your pearls before swine."

R.V. **The swine.** (vii. 6.)

The R.V. brings out that both "dogs" and "swine" are unclean animals, equally repulsive to the Jews.

"Which built his house upon a rock." R.V. **The Rock.** (vii. 24.)

The builder digs down till he reaches the stratum or bed of rock underneath the superficial soil. From the A.V. we might make the mistake of thinking that he digs only till he comes to a rock or huge stone.

"There shall be weeping and gnashing of teeth." (viii. 12.)

R.V. **The weeping and gnashing.**

This expression occurs six times in St. Matthew, viz. xiii. 42-50, xxii. 13, xxiv. 51, xxx. 30 and above.

The insertion of the article points to some particular misery, viz. the despair and anguish of lost souls.

"Ran violently down a steep place." (viii. 32.)

R.V. **Rushed down the steep.**

The R.V. correctly images the occurrence. Near Kherza a steep slope sweeps down within a few yards of the sea, and this is the only spot on the lake which corresponds with the account of the miracle. Hence it would be well known as "the steep" or the precipice.

"The men of Nineveh shall rise in judgment." (xii. 41.)

R.V. **The judgment.**

The R.V. makes verse 41 correspond with verse 42, and thus confirms that it is "the day of the last judgment" that is meant.

"The seats of them that sold doves." R.V. **The doves.** (xxi. 12.)

The insertion of the article points out *the particular doves*, viz., those which were sold to the poor for offerings. So Mary offered "a pair of turtle doves or two young pigeons" (St. Luke ii. 24).

"But are as the angels of God which are in heaven." R.V. **Angels.** (xxii. 30.)

The shade of difference through the omission of the article is at once perceptible.

"How then doth David in spirit call him Lord." (xxii. 43.)

R.V. The Spirit.

The R.V. correctly represents David as speaking through the influence of the Holy Ghost.

"The love of many shall wax cold." R.V. **The many.** (xxiv. 12.)

The original signifies that "the many," *i.e.* the majority of the disciples will lose their religious fervour. The R.V. correctly gives the intensity of the meaning of our Lord's prediction.

"Before him shall be gathered all nations." R.V. **The nations.** (xxv. 32.)

i.e. The Gentiles. (See p. 8).

"Depart from me ye cursed into everlasting fire." (xxv. 41.)

R.V. The eternal.

The article points out a particular fire, *viz.*, the punishment of the wicked.

"Go ye therefore and teach all nations." R.V. **The nations.** (xxviii. 19.)

Change of Tense.

Aorist.

"Where is he that is born King of the Jews? for we have seen his star."

R.V. **we saw.** (ii. 2.)

The Aorist points out precisely that conviction of the Divine birth followed immediately on their observation of the star.

"Out of Egypt have I called my Son." R.V. **did I call.** (ii. 15.)

The Aorist corresponds with the original in Hosea. "*When Israel was a child, then I loved him, and called my Son out of Egypt.*" (Hos. xi. 1.)

Imperfect.

"But John forbad him." R.V. **would have hindered.** (iii. 14.)

The Greek imperfect conveys the idea of an objection on the part the Baptist to baptize Jesus; not that he actually forbade it.

Perfect.

"Blessed are they which are persecuted for righteousness' sake."

R.V. **have been.** (v. 10.)

The perfect conveys the idea that those who have borne persecution successfully, and not those who are passing through sufferings, will receive the reward.

"Now all this was done that it might be fulfilled." (i. 22; xxi. 4.)

"*But all this was done that the Scriptures of the prophets might be fulfilled.*"

R.V. **is come to pass.**

(xxvi. 56.)

The tense in all these passages is perfect. St. Matthew's Gospel was written shortly after the Ascension, and the narrator is recording facts so recent that it is natural for him to write "*This is come to pass.*" In the Gospel of St. John written at the close of the first century we find the Aorist tense (St. John xix. 36). At the later date the events of our Lord's life would appear as being past.

"*From the beginning it was not so.*" R.V. **hath not been.** (xix. 8.)

"*Such as was not from the beginning.*" R.V. **hath not been.** (xxiv. 21.)

The tense in both passages is perfect. The R.V. translates correctly and the improvement is apparent. The whole space of time from the beginning of the world to the period of narration is included in the perfect tense.

"*And at midnight there was a cry made.*" R.V. **is.** (xxv. 6.)

The A.V. incorrectly translates a perfect as if it were an Aorist, and thus fails to convey the startling effect of the sudden cry.

"*They have their reward.*" R.V. **have received.** (vi. 2, 5, 16.)

They have already received the reward they *seek*, viz. the praise of **men.**

GLOSSARY.

Abba, or cloke, or outer garment. A kind of heavy blanket wrapped over the coat or tunic, forming an upper robe by day, and a covering by night. Hence the Mosaic law enjoined that pledged raiment should be returned before night. At the Triumphal Entry the disciples "brought the ass and the colt, and put on them their *clothes* (or *abbas*), and the multitude spread their *garments* (or *abbas*) in the way" (xxi. 7-8). So Jesus, in impressing on His disciples the need of hasty flight, says, "Neither let him which is in the field return back to take his *clothes* (*abba*)" (xxiv. 18).

Abomination of Desolation. "When ye therefore shall see the *abomination of desolation*, spoken of by Daniel the prophet" (xxiv. 15). The reference is to Dan. ix. 27, which primarily applies to the setting up of false gods in the Temple by Antiochus Epiphanes, the king of Syria, who set the image of Zeus upon the very altar.

Three interpretations are given—

- (a) The abominations practised by the Romans, on the place where the Temple stood.
- (b) The eagles or standards of the Roman armies, bearing representations of the Emperor, and worshipped by the soldiers, hence a symbol of idolatry and so an abomination to the Jews.
- (c) The excesses of the Zealots in the defence of the city, outraging and desecrating the sacred courts of the Temple.

Two keys to the interpretation are found—

- (1) St. Luke records "When ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh" (xxi. 20).
- (2) That the prediction was uttered by our Lord as a warning to His disciples to escape from the doomed city; an escape impossible after the city was once blockaded by the Romans.

Hence the disciples would be warned by the approach of the Roman armies. We know that they read the signs correctly, and fled to Pella, a town in Peræa (see Siege of Jerusalem, p. lxxiv.)

Adjure. "I *adjure* thee by the living God" (xxvi. 63). Lat. *adjurare* = to bind by oath, to solemnly entreat.

Adversary = opponent in a law suit. "Agree with thine *adversary* quickly, whiles thou art in the way with him; lest at any time thine *adversary* deliver thee to the judge" (v. 25).

Alabaster. "An *alabaster* box of very precious ointment" (xxvi. 7). Alabaster was a stone obtained from Alabastron, an Egyptian town and was used for making vases for holding perfumes.

Baskets. There are two kinds mentioned in the Gospels.

- (1) *Cophinoi*, small wicker baskets carried on the arm, in which a Jew bore his food in order to avoid pollution. Mentioned in the miracle of Feeding the Five Thousand, "and they took up of the fragments that remained twelve *baskets* full" (xiv. 20).

- (2) *Spurides*, large baskets made of rope, sufficiently large even to hold a man. It was in one of these baskets that St. Paul was let down from the wall of Damascus (Acts ix. 25). Mentioned in the miracle of Feeding the Four Thousand. "They took up of the broken meat that was left *seven baskets full*" (xv. 37).
- Beelzebub.** "This fellow doth not cast out devils but by *Beelzebub*, the prince of the devils" (xii. 24), = *Lord of flies*, the God of Ekron, to whom Ahaziah sent to know if he should recover from the injuries sustained by falling through a lattice window (2 Kings i. 3). Another interpretation is, "*Lord of dung or filth*," and was a term of derision among the Jews. In the passage quoted it means "*the prince of the air*," and in this sense the chief or prince of evil spirits.
- Buffet.** "Then did they spit in his face and *buffeted* him" (xxvi. 67), *i.e.* struck Him with the closed fist. O.F. *buffet*; It. *buffeto*, to strike, to beat.
- Care.** "The *care* of this world" (xiii. 22) = the distracting anxieties.
- Centurion.** The commander of a century or hundred men in a legion. A legion consisted of 6,000 men, divided into ten cohorts, each cohort into three maniples, and the maniples into two centuries. Two centurions are mentioned in St. Luke.
- (1) The Centurion of Capernaum whose servant was healed.
 - (2) The Centurion at the Cross.
- Chief seats.** "The *chief seats* in the synagogues" (xxiii. 6). Seats of honour in front of the ark containing the law, and facing the people. These seats were reserved for the elders of the synagogue.
- Christ** = *anointed*; the equivalent of the Hebrew Messiah. It is our Lord's title, not His name. Jesus *the* Christ.
- Closet.** "When thou prayest, enter into thy *closet*" (vi. 6). Properly storehouses or larders = under chambers or secret places. Equivalent to "a private room."
- Coasts.** "The children that were in Bethlehem, and in all the *coasts* thereof" (ii. 16). "Jesus went thence and departed into the *coasts* of Tyre and Sidon" (xv. 21). From Lat. *costa* = rib or side, through Fr. *coste*. Formerly a "border," a "district," generally, though now applied to the seaside only.
- Compel.** "And whosoever shall *compel* thee to go a mile, go with him twain" (v. 41). "Him they *compelled* to bear his cross" = to impress, or call upon for royal service.
- Council.** "For they will deliver you up to the *councils*" (x. 17). The local councils of elders—the Jewish courts of law under the Sanhedrim. The Jewish religious law was also their civil law, and in every village or town where there was a synagogue there was a Council of elders. The number of the members composing the Council varied with the size of the town. The Council had power to try all offences, both religious and civil, or could refer the case to the Sanhedrim at Jerusalem. The Council could fine or scourge the offender, the scourging being inflicted in the synagogue before the elders. It is to

these scourgings that St. Paul refers when he states "*five times received I forty stripes save one.*" The maximum number of strokes allowed by the Mosaic law was forty, but the number inflicted was never more than thirty-nine, in order to ensure that the law should not be broken.

Covenant = to make an agreement. "*And they covenanted with him for thirty pieces of silver*" (xxvi. 15).

Cross. There were four kinds of crosses.

- (1) *Cruz simplex.* A single stake either thrust through the man's body, or to which he was tied, hanging down by the arms.
- (2) *Cruz decussata* or St. Andrew's Cross (X).
- (3) *Cruz commissa* or St. Anthony's Cross (T). It was so called from being embroidered on the cope of that saint.
- (4) *Cruz immissa* or Latin cross (†). This was the ordinary Roman cross in which the upright projected above the cross bar.

The last was the cross upon which Jesus was crucified, for it alone had space for the superscription.

Crucifixion (see Cross). A Roman not a Jewish punishment. The most degrading punishment among the Romans. It was inflicted upon slaves, and if upon free men it was only used in the case of the vilest criminals.

As regards our Lord's Crucifixion we can gather the following particulars as being in accordance with the Roman practice.

- (a) It was preceded by scourging. In our Lord's case the scourging was inflicted by Pilate, not as part of the sentence, but in an endeavour to satisfy the Jews, and to save Him from further punishment.
- (b) Criminals were executed without the city, and so "*and when they were come unto a place called Golgotha*" (xxvii. 33).
- (c) The condemned man carried his own cross to the place of execution. "*And he bearing his cross*" (St. John xix. 17). It was only when Jesus was unable to go further that the soldiers compelled (impressed) Simon of Cyrene to carry the cross.
- (d) Before the actual crucifixion took place a medicated drink to produce stupefaction was offered to the sufferer. "*And they gave him vinegar to drink mingled with gall; and when he had tasted thereof, he would not drink*" (xxvii. 34).
- (e) The execution was watched by a party of soldiers to prevent the stealing of the body. This was necessary from the lingering character of the death. The soldiers and their centurion are specifically mentioned in the Gospels. The clothes of the victim became the property of the soldiers. "*They parted his garments, casting lots*" (xxvii. 35).
- (f) The execution took place in a conspicuous spot, and the crime for which the man suffered was written out and nailed to the top of the cross. "*And set over his head the accusation written. This is Jesus, THE KING OF THE JEWS*" (xxvii. 37).

Crumbs. "Yet the dogs eat of the *crumbs* which fall from their master's table" (xv. 27). Here not merely what fell accidentally from the table. During the meal persons after thrusting their hands into the common dish used to wipe them on pieces of bread, which they then threw to the dogs.

Cubit, the standard of length. It varied so much that it is impossible to assign a fixed length. It was from 18 to 21 inches. "Which of you by taking thought, can add one *cubit* unto his stature" (vi. 27).

Den of Thieves. "Ye have made it a *den of thieves*" (xxi. 13) = a robbers' cave. The allusion is not to thief or pick-pocket, but to a brigand or violent robber. The temple had become like a cave inhabited by a band of outlawed brigands. These caves and their brigand occupants were a common scene in Palestine in the time of our Lord. The scene in the temple courts had become like brigands quarrelling in their cave over their ill-gotten spoils.

End of the World. An expression occurring five times in St. Matthew.

(1) In the parable of the Tares, "the harvest is the *end of the world*."

(2) "So shall it be in the *end of the world*" (xiii. 39-40).

(3) In the parable of the Draw Net. "So shall it be at the *end of the world*" (xiii. 49).

(4) The disciples ask our Lord, "What shall be the sign of thy coming and of the *end of the world*" (xxiv. 3).

(5) The Last Promise of Jesus to His Disciples, "Lo, I am with you alway, even unto the *end of the world*" (xxviii. 20).

The literal meaning is "the completion of this age or æon" (see RV. p. 148).

Fan. "Whose *fan* is in his hand" (iii. 12) = winnowing fan. An instrument used to throw the corn up against the wind thus separating it from the chaff.

Garnish = adorn, deck. "He findeth it empty, swept and *garnished*" (xii. 44).

Generation (1) offspring, brood. "O *generation of vipers*" (iii. 7).

(2) pedigree. "The book of the *generation of Jesus Christ*" (1).

Ghost. "Yielded up the *ghost*" (xxvii. 50). A.S. *gâst* = spirit, breath, as opposed to body. The word has now acquired a kind of hallowed use and is applied to one spirit only, viz. "the Holy Spirit" or "the Holy Ghost."

Hardly. "That a rich man shall *hardly* enter into the kingdom of heaven" = with difficulty.

Hell. There are two Greek words translated hell.

(1) **Hades** = the abode of departed spirits. A.S. *Helan*, to hide = the hidden place.

(2) **Gehenna** = the hell of torment. "Whosoever shall say, Thou fool, shall be in danger of *hell fire*" (v. 22). The Jews represented the punishment of the wicked in the next world as punishment by fire from the use of the name Gi-Hinnom or **Gehenna** as the place of that punishment.

Gehenna is the valley or ravine of Hinnom on the South of Mount Zion. In the times of Ahaz and Manasseh it was the scene of the barbarous worship of Molech and Chemosh. The Jews sacrificed their sons and daughters by casting them into a red-hot image of brass in this valley. Josiah defiled the place by burning dead bones there, and it afterwards became the place where the refuse of the city was deposited. Fires were always kept burning there to consume this refuse, and to prevent plague. Hence the Jews regarded it with horror, and applied the name of the valley to the place of torment of the wicked. Hence the expression "where their worm dieth not, and the fire is not quenched."

Hours. The only fixed hour among the Jews was noon—the sixth hour. The day began at sunrise and ended at sunset. It is usual to say that the day began at our six o'clock in the morning and ended at six at night. Thus the *third hour* would mean 9 a.m. with us. But it is clear that the length of the day, and accordingly the length of the hours, would vary with the particular time of the year.

Houses.

The houses of the poor were for the most part mere huts of mud or sunburnt bricks. This explains the following expressions:—

"*Lay not up for yourselves . . . where thieves break through and steal*" (St. Matt. vi. 19).

"*But know this, that if the goodman of the house had known in what watch the thief would have come, he would have watched, and would not have suffered his house to have been broken up*" (or to be "dug through") (St. Matt. xxiv. 43).

These houses are of one story only, viz., the ground floor, and the roofs are commonly flat, usually formed of a plaster of mud and straw laid upon boughs or rafters. These flat roofs were used for various purposes, viz., as sleeping places, for devotion (Acts x. 9), and for several domestic purposes, such as drying corn, flax, etc. (Josh. ii. 6), hanging up linen, etc. Public proclamation could be conveniently made from the house-top, and hence our Lord enjoins—

"*What ye hear in the ear, that preach ye upon the house tops*" (St. Matt. x. 27).

An outside staircase or ladder conducted to the roof, which might therefore be reached without passing through the house. Hence our Lord when enjoining a hurried escape says:—

"*Let him that is on the house top not go down into the house, neither enter therein, to take anything out of his house*" (St. Mark xiii. 15).

This also explains how the friends of the paralytic were able to bring the sick man to the roof of the house (St. Mark ii. 4).

The better class of houses were built round a court—the outside walls being blank, relieved only by a door and a few latticed and projecting windows. The apartments opened into this court, and the stairs to the upper rooms were usually in a corner of the court. The court was approached from the outside by a porch, in which the porter watched, and the domestic servants slept. This will explain the denial by St. Peter.

St. John spoke to the maid "*that kept the door and brought in Peter*" (St. John xviii. 16).

After the first denial St. Peter "*went out into the porch*" (St. Mark xiv. 68).

The upper chamber (in a two-storied house) was the largest apartment, and was used as the "guest-chamber," or for assemblies. Thus:

At the Passover the two disciples were bidden to ask for "*the guest chamber*" (St. Luke xxii. 12).

They were shown "*a large upper room furnished*" (St. Luke xxii. 11).

After the Resurrection they are described as being assembled in "*an upper room*" (Acts i. 13).

Tabitha when dead was laid "*in an upper chamber*" (Acts ix. 37).

St. Paul preached at Troas "*in the upper chamber,*" when Eutychus fell from the window" (Acts xx. 8).

Some of the houses had an apartment open in front to the court. It was in a room of this kind that our Lord was tried before the high priest. St. Peter and those in the court could see the trial, and on the third and last denial Jesus "*turned and looked upon*" Peter.

There was no fire-place or chimney, and when a fire was required it was made with charcoal in a chafing dish, or a fire of wood might be kindled in the open court. Thus, St. Luke in describing the trial of Jesus relates, "*And when they had kindled a fire in the midst of the hall (court), and were set down together, Peter sat down among them*" (St. Luke xxii. 55).

Around part of the court was often a verandah, and an awning was sometimes drawn over the court. Thus we get three explanations of the miracle of healing the Man Sick of the Palsy—

- 1) That Jesus was standing in the verandah, and the people in the court. The bearers ascended to the roof and either
 - (a) took away a portion of the verandah, and let the bed through the verandah roof, or
 - (b) removed the awning and let the bed down in front of our Lord.
- (2) That the crowd were assembled in the upper chamber, and the roof of the house was opened to let the sick man down.
- (3) That the house was a mere fisherman's hut, with no opening except the door.

The last is the most probable explanation, for from the roof of the low room, only a few feet high, it would be very easy to let down the bed by holding the corners of the rug or mat on which the sick man lay.

The Furniture of the houses of the poor was very simple, consisting of no more than a bed, table and lamp. All cooking was done outside, also the grinding of the corn for the daily meal.

Bed. The bed of the Gospels was nothing more than a rug or mat, which could be rolled up and carried away. There is no mention of bedstead or bed in our meaning of the word. The paralytic could therefore easily roll up his pallet and bear it away. The word used by St. Mark is *grabatus*.

Table. The house of the poor seldom had a table, but instead they

constantly used an upturned measure as a table to stand the lamp upon.

"Neither do men light a candle, and put it under a bushel, etc." (St. Matt. v. 15).

Jesus. The Greek equivalent of the Hebrew *Joshua* (Jah or Jehovah—Hoshea, *Saviour*) and means *Jehovah the Saviour*. Jesus is our Lord's name.

Jot. "Till heaven and earth pass, one *jot* or one tittle shall in no wise pass from the law" (v. 18). "Yod," the smallest letter in the Hebrew alphabet. It distinguished *Joshua* from *Hoshea*, *Sarai* from *Sarah*.

Lamp. The lamp was the only method of producing artificial light for domestic uses. The "candle" of the Authorized Version has nothing in common with the modern article of that name, but must be regarded as simply another name for lamp.

Many notices of the lamp have references to a custom of keeping a light burning in the house throughout the whole of the night.

Leaven. "The kingdom of heaven is like unto *leaven*" (xiii. 33). "Take heed and beware of the *leaven* of the Pharisees and of the *Sadducees*" (xvi. 6). Lat. *levare*, to raise; Fr. *levain*, that which raises the dough and makes it light.

Mill. "Two women shall be grinding at the *mill*" (xxiv. 41). A hand mill at which two women sit facing each other, both having hold of the handle by which the upper stone is turned round on the lower.

Millstone. "It is better for him that a *millstone* were hanged about his neck, and he were cast into the sea" (xviii. 6). A large millstone worked by an ass. The punishment was inflicted upon parricides, among the Greeks, Romans, and some Eastern Nations.

Mote. A.S. *mot*, a small particle, like those which are brought to light by a ray of sunshine. "Why beholdest thou the *mote* that is in thy brother's eye" (vii. 3).

Net. There are two kinds of nets mentioned in the Gospels.

(1) A casting net (see p. 13), mentioned in the call of Peter, Andrew, James and John (iv. 18-22).

(2) The large draw net or seine (see note, p. 58), mentioned in the parable of the draw net (xiii. 47-50).

New Cloth. "No man putteth a piece of *new cloth* into an old garment" (ix. 16) = undressed, unteazled, *i.e.* not shrunk.

Person. "Thou regardest not the *person* of men" (xxii. 16). Lat. *persona*, a mask. **Person** in this passage signifies "appearance," and is much nearer the original than the modern meaning of the word.

Phylacteries or frontlets were strips of parchment on which were written four passages from Scripture (Ex. xiii. 2-10, 11-17; Deut. vi. 4-9, 13-23). They were placed on the arms and the forehead in obedience to the command. "And it shall be for a token upon thine hand, and for frontlets between thine eyes" (Ex. xiii. 16). Those on the arm were rolled up in a case of black calf skin and placed on

the bend of the left arm. Those on the forehead were written on four strips of parchment and put into four little cells within a square case. The Pharisees made these cases as large and conspicuous as possible in order to attract attention to their piety. "*They make broad their phylacteries*" (St. Matt. xxiii. 5), does not refer to the parchment texts, but to the cases enclosing them (Bible Dict.).

Purse = a pocket in the folds of the girdle. "Provide neither gold nor silver, nor brass in your *purses*" (x. 9).

Rabbi, a title of respect given by the Jews to their doctors and teachers. The gradations of respect were *Rab*, *Rabbi*, *Rabboni*, or *Rabban*. "But be ye not called Rabbi" (xxiii. 8).

Receipt. "He saw a man, named Matthew sitting at the *receipt* of custom" (ix. 9) = a place for receiving.

Satan. Hebrew *Sátán* = adversary. "Get thee hence, *Satan*" (iv. 10). Our Lord applies the name to St. Peter at Cæsarea Philippi, "Get thee behind me, *Satan*" (xvi. 23).

Savour. "Thou savourest not the things that be of God" (xvi. 23), *i.e.*, thou art not thinking of—thy mind is not set on. Lat. *sapere*, Fr. *savoir*. The word is a rendering of the Greek *φρονεῖν* (*phronein*), to think, suggested by the Latin word *sapere*.

Scrip. "Nor *scrip*, for your journey" (x. 9) = wallet or bag.

There are two words "*scrip*" in the English language.

(1) *Scrip* (Icel. *skreppa*, a purse; Low Latin, *scrippum*. The root is found in W. *crab*, that which chinks together) = something drawn up or puckered; a small bag or wallet.

(2) *Scrip* (Lat. *scriptum*, something written) = a small writing, a certificate or schedule. The former word is obsolete.

Servants. Three meanings.

(1) **Slaves** (*a*) The servant of the centurion was a slave. Greek, *παῖς*.

(*b*) The servants in the first part of the parable of the marriage of the king's son are slaves. "He sent forth his *servants*, or slaves, to call them that were bidden to the marriage" (xxii. 3). Greek, *δούλος*.

(2) **Attendants**. The servants in the second part of the parable of the marriage of the King's Son. "Then said the King to the *servants*, bind him hand and foot" (xxii. 13). Greek, *διάκονος*.

(3) **Subjects**. Parable of the unmerciful servant. "A certain king, which would take account of his *servants*." Greek, *δούλος*, a slave; in the sense that all subjects of an Eastern monarch are his "slaves."

Shewbread. "The loaves of setting forth." Twelve cakes (one for each tribe) of fine flour were placed every Sabbath on the table of shewbread in the Holy Place. They were replaced by fresh loaves on the succeeding Sabbath. The priests alone ate the shewbread.

Strait = contracted, narrow. "Enter ye in at the *strait* gate" (vii. 13).

Testament = covenant. "This is my blood of the New *Testament*" (xxvi. 28).

Thought = anxious care. "Take no thought for the morrow" (vi. 34).

Tittle. "Till heaven and earth pass, one jot or one *tittle* shall in no wise pass away from the law" (v. 18). A small stroke distinguishing one letter from another; thus in our own alphabet the cross of *t* distinguishes it from *l*.

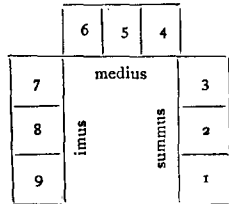
Tradition of the Elders. The Jews held that besides the "Written Law" God delivered orally to Moses, on Mount Sinai, many directions which were to be handed down orally from generation to generation. Hence arose the traditional or "Unwritten Law," which was held in great veneration by the Jews.

Tribute. There were two kinds of tribute, (1) The Temple Tax, (2) The Roman Tribute.

(1) **The Temple Tax** of a half shekel, which every Jew paid annually to the Temple (xvii. 24).

(2) **The Roman Tribute.** "Is it lawful to give *tribute* unto Cæsar or not?" (xxii. 17). This tax was of two kinds—a land tax and a poll tax (*i.e.* a fixed sum paid by each person). The former was the more oppressive tax, amounting to a very considerable share of the harvest, but the latter was specially distasteful to the Jews, because it emphasized their bondage to the Romans and implied that they were slaves. The Romans treated all conquered nations as being their property, *i.e.* their slaves, and this poll tax was imposed as a kind of redemption by which they bought back their personal freedom. The Jews particularly resented this tax as an implication of slavery. The land tax on their property merely implied that the land belonged to the Romans. The poll tax on their persons was a badge of national and individual slavery.

Uppermost Rooms. "The *uppermost rooms* at feasts," *i.e.* the chief seats at table. The couches were termed *triclinia*, *i.e.* couches for three, and were arranged round three sides of a table so that they formed three sides of a square, leaving one side open for the approach of the servants or attendants. These couches were termed *summus*, *medius*, and *imus*. The accompanying figure illustrates the arrangement. The honourable seats were 2, 5, 8 (FARRAR).



Watch. "And in the *fourth watch* of the night Jesus went unto them walking on the sea" (xiv. 25).

Jewish watches were three.

- (1) Sunset to 10 p.m. = the first.
- (2) 10 p.m. to 2 a.m. — the middle.
- (3) 2 a.m. to sunrise = the third.

Roman Watches were four.

- (1) 6 p.m. to 9 p.m. = first or even.
- (2) 9 p.m. to 12 p.m. = second or midnight.
- (3) 12 p.m. to 3 a.m. = third or cock-crowing.
- (4) 3 a.m. to 6 a.m. = fourth or morning.

Coins.

Farthing. There are two words translated farthing.

(a) *Quadrans*. Greek, *κοδράντης*, the fourth part of the Roman 'as,' Thou shalt by no means come out thence, till thou hast paid the uttermost farthing.

(b) *Assarius*. Greek, *ἀσάριον*, a Roman coin equivalent to the 'as,' worth something more than three farthings of our money. "Are not two sparrows sold for a *farthing*?" (x. 29).

Penny. Lat. *Denarius*, "A fellow servant which owed him a hundred *pence*" (xviii. 28).

"When he had agreed with the labourers for a *penny* a day" (xx. 2). Show me the Tribute money. And they brought unto him a *penny*" (xxii. 18-19).

The denarius was the principal silver coin among the Romans, worth about 8d. of our money. The best estimate of relative value is to remember that a denarius was the ordinary daily pay of a labourer.

Didrachmon. "They that received *tribute money*" (xvii. 24). The original is "they that received the *dedrachma*." The *dedrachmon* was a "double drachme." The *drachme* was the ordinary silver coin of the Greeks, and very nearly equivalent to the Roman denarius. It was therefore worth about 8d. of our money.

The *dedrachmon* was equivalent to the Jewish half shekel, the amount of tribute which the law imposed upon the people of Israel (see Tribute money).

Stater. This is the word translated "*piece of money*" in the Miracle of the money in the fish's mouth. "When thou hast opened his mouth thou shall find a *piece of money*" (xvii. 27), *i.e.* a stater. It was a gold coin worth four *drachme* or a shekel, and therefore sufficient to pay the tax for both Jesus and Peter.

Talent. "One was brought unto him which owed him ten thousand *talents*" (xviii. 24). "Unto one he gave five *talents*, to another two, and to another one" (xxv. 15). Not a coin but a sum of money. In the attic system of money a talent meant 6000 *drachme*, about £213.

Jewish Customs.

Marriage Customs alluded to.

- (1) **Betrothal.** "When as his mother Mary was *espoused* to Joseph" (i. 18). A formal ceremony, answering somewhat to our "engagement." A year elapsed between betrothal and marriage, during which year the bride elect lived with her friends, and all communication between herself and her future husband was carried on by means of a friend termed "the friend of the bridegroom" (St.

- John iii. 20). She was now considered virtually the wife, and faithlessness was punishable by death. The husband had, however, the option of putting "her away" (i. 19).
- (2) (1) **Children of the bridechamber.** "Can the children of the bride chamber mourn as long as the bridegroom is with them?" (ix. 15). When the hour for the wedding arrived, generally late in the evening, the bridegroom set out to fetch his bride, attended by his groomsmen, "the children of the bridechamber." On the way back they were met by a party of maidens, friends of the bride and bridegroom, who were waiting for the procession. [These are the virgins in the Parable of the Virgins (xxv. 1-13)].
- (2) **Levirate marriage.** "Master, Moses wrote unto us, If a man's brother die, and leave his wife behind him, and leave no children, that his brother should take his wife and raise up seed unto his brother" (xii. 18-19). The law which regulated this custom was termed Levirate from *levir*, a brother-in-law, and the firstborn of such marriage succeeded in the name of his dead brother. The object of the law was to perpetuate the family of the dead brother, "that his name be not put out in Israel" (Deut. xxv. 6).
- (3) **The Wedding Feast.** At the wedding a feast was made at the house of the bridegroom to which all the friends and neighbours were invited. So the king "made a marriage (*i.e.* a marriage feast) for his son" (xxii. 3). In the parable of the Ten Virgins when the bridegroom came, they that were ready "went in with him to the marriage" (*i.e.* the marriage feast) (xxv. 10).

Funeral Customs.

- (1) **Tombs hewn in the rock.** Joseph of Arimathæa laid the body of Jesus "in his own new tomb, which he had hewn out in the rock" (xxvii. 60). A natural cave enlarged or an artificial imitation was the general type of sepulchre.
- (2) **Mourning at death.** It was the custom to employ hired mourners, who with tambourines and other instruments lamented for the dead. In the case of Jairus' daughter it is recorded that when Jesus came to the house he "saw the minstrels and the people making a noise" (ix. 23).

St. Matthew gives prominence to the Personality of the Devil.

Cometh of evil. Gk. ἐκ τοῦ πονηροῦ *i.e.* of the evil one (v. 37).

The article denotes the personality.

That ye resist not evil. Gk. τῷ πονηρῷ = the evil one (v. 39).

Deliver us from evil. Gk. ἀπὸ τοῦ πονηροῦ = from the evil one (vi. 13).

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