

- A. D. 30. 27 Then he said, I pray thee therefore, father, that thou wouldest send him to my father's house :
 28 for I have five brethren ; that he may testify unto them, lest they also come into this place of torment.
 29 Abraham saith unto him, ^PThey have Moses and the prophets ; let them hear them.
 30 And he said, Nay, father Abraham : but if one went unto them from the dead, they will repent.
 31 And he said unto him, If they hear not Moses and the prophets, ^Qneither will they be persuaded, though one rose from the dead.

P *Teal.* 8. 20.
 & 31. 16.
John 5. 39,
 45.
Acts 15. 21.
 & 17. 11.

Q *John* 12.
 10, 11.

CHAPTER XVII.

1 Christ teacheth to avoid occasions of offence. 3 One to forgive another. 6 The power of faith. 7 How we are bound to God, and not He to us. 11 He healeth ten lepers. 22 Of the kingdom of God, and the coming of the Son of man.

27. "My father's house." That is, his earthly father's house, his former home, when on earth. Abraham had spoken of no "great gulf" between Paradise and earth, and so the rich man thought Lazarus might perhaps be allowed to go thither. We find in this request a hint as to the remembrance of those still alive by the dead. If this miserable man could "in hell" think of his five brethren still on earth, much more may we suppose the spirits of the blest able to take an interest in those they have known and loved in this life. As to their being able to visit them we have no hint given.

29. "They have Moses and the prophets." That is, They have sufficient witness—sufficient light—if they really desire to know God's will.

"Let them hear them." Not 'Let them listen to' only—but 'Let them obey them.' The word "hear" has in the Greek this fuller meaning.

30. "Nay, father Abraham," &c. The rich man thought, from his own experience, and from his knowledge of his brethren, that they were little likely to repent through the teaching of Moses and the prophets, and he pleaded with Abraham that a visitor from the dead, to assure them of the truth of the world to come, and of the misery of the godless there, would awaken them to a real sense of their danger.

31. "If they hear not" &c. This seems a strange and startling answer. Yet was it not proved to be true? A Lazarus was indeed to go to the unbelieving people from the dead:—not the Lazarus in Abraham's bosom, but the Lazarus of Bethany; yet his resurrection only roused the Pharisees to more active measures against Christ. And One far greater than Lazarus was to come from the dead, yet neither then were they persuaded. The truth is, the faith and repentance which the "five brethren" needed, did not require any stronger testimony on which to rest. They had all the proof they could want. The heart and the will were wrong, and these are not changed by startling wonders, but by the grace of God.

THEN said He unto the disciples, ^aIt is impossible but that offences will come: but woe unto ^ahim, through whom they come! A.D. 30.
Matt. 18. 6, 7.
Mark 9. 42.
1 Cor. 11. 19.

2 It were better for him that a millstone were hanged about his neck, and he cast into the sea, than that he should offend one of these little ones.

3 Take heed to yourselves: ^bIf thy brother trespass against thee, ^crebuke him; and if he repent, forgive him. ^b Matt. 18. 15, 21.
^c Lev. 19. 17.
Prov. 17. 10.
James 5. 19.

4 And if he trespass against thee seven times in a day, and seven times in a day turn again to thee, saying, I repent; thou shalt forgive him.

CHAPTER XVII.

1-6. Sayings concerning offences, forgiveness, and faith.

1. "Offences." Occasions to fall, or temptations to sin (See on St. Matt. xvii. 27.). To tempt others, especially the young or weak, to sin, is verily to do the devil's own work. This verse and the next occur, though in different order, in the discourse upon Christ's little ones in St. Matthew (xviii. 6, 7.).

3. "If thy brother trespass" &c. This may be connected with the foregoing as teaching Christians how to treat offences when they arise from brother Christians. The "Rebuke him" seems to answer to the "Tell him his fault between thee and him alone" (See on St. Matt. xviii. 15-18, where this point is differently treated.). Plainly the "rebuke" must be gentle and patient, not in anger or resentment. It must spring from a heart which has already forgiven, though the word of forgiveness may be withheld till he repent, or express his sorrow.

4. "Seven times in a day." A saying as much without limit as the "seventy times seven" (St. Matt. xviii. 22.).

"Saying, I repent." We should certainly be less inclined to believe in the reality of the sorrow the seventh time than the first. But we need not judge of that. Christ does not say, 'if he repent', but 'if he say, I repent.' The expression of sorrow ought to satisfy us. However often a brother humbles himself to say he is sorry, and to ask pardon, we must be ready to forgive. Is not this the way we hope God will deal with us? (See on St. Matt. vi. 14, 15.)

1. "Then said He." This is simply 'And He said' in the Greek, and is thus not of necessity connected in any way with what has gone before. It may have been spoken at quite another time. Again we cannot be sure whether the sayings recorded in the first ten verses of this chapter were spoken all together, or are simply gathered together by St. Luke. There is however a sufficiently clear connection between the first six verses to make it probable that they form one unbroken conversation.

4. "Seven times a day." Here a third

time within the space of four verses we are reminded of the same chapter in St. Matthew (xviii.), these words seeming to refer to St. Peter's question as to forgiving his brother seven times. We must however beware of supposing that St. Luke is here simply giving a different version of the discourse related by St. Matthew. The differences in all this passage concerning the brother's trespass are far too great for that. It is much better to suppose our Lord to be here briefly touching on the same points which He there more fully discusses.

A.D. 30. 5 And the apostles said unto the Lord, Increase our faith.

a Matt. 17. 20. & 21. 21. Mark 9. 23. & 11. 23. 6 ^a And the Lord said, If ye had faith as a grain of mustard seed, ye might say unto this sycamine tree, Be thou plucked up by the root, and be thou planted in the sea; and it should obey you.

7 ¶ But which of you, having a servant plowing

5. "Increase our faith." If this petition followed the foregoing words, it would seem that the Apostles felt that their Master's rule was hard to obey, and that to do so they needed a stronger faith than they already possessed. Their petition is like that of the father of the lunatic child, "Lord, I believe, help Thou mine unbelief" (See on St. Mark ix. 24.). These petitions—so suitable for us with our weak dim faith—are made to Him who best can grant them, for Jesus is the "author"—that is, beginner—"and finisher of our faith." He plants the grain of mustard-seed, and He makes it grow.

6. "If ye had faith" &c. The wonderful power of faith is spoken of in a like manner on other occasions (See on St. Matt. xvii. 20.). The plucking up of the tree—(no doubt our Lord pointed, as He spoke, to one before Him)—and the planting of it in the sea is a simple natural impossibility, like the removal of mountains, and Christ thus spoke in order to show that faith could work works in the spiritual world quite impossible to the natural man. The charity which could forgive a brother seven times a day seemed to the Apostles such an impossibility. Yet faith—even a little grain of true living faith—could do greater things than this. It could remove mountains of pride and obstinacy, and pluck up by the roots the firmest, most deeply-rooted, habits of sin. We may notice that the grain of mustard-seed signifies more than simply the least portion. It is not the same as a grain of sand. The seed has life in itself, and the power of growth, and the germ of a great tree. And so true faith, even if small and weak at first, will grow and increase till it can do mighty works. Thus our Lord answers the prayer "Increase our faith", by words which would set forth to the Apostles the manner of its increase. It must grow like the seed. Yet He will foster and nourish it.

"Sycamine tree." This is the same as the mulberry.

7—10. Unprofitable Servants.

7. "But which of you," &c. This is a short parable, drawn from every-day life. If taken in close connection with the foregoing, it would be a warning against any pride or reliance in such mighty works as might be performed by faith; as though the lesson were, But after all, even if your faith were strong enough to enable you to overcome all difficulties and perform all God's will, you would have no ground of boasting; for are you not God's servants, bound to do all that He commands?

"A servant." Literally 'a slave',—one bought with a price, and absolutely belonging to the master, thus making the parallel with ourselves more exact.

or feeding cattle, will say unto him by and by, A. D. 30.
when he is come from the field, Go and sit down
to meat?

8 And will not rather say unto him, Make ready
wherewith I may sup, and gird thyself, ° and serve ° ch. 12. 37.
me, till I have eaten and drunken; and afterward
thou shalt eat and drink?

9 Doth he thank that servant because he did the
things that were commanded him? I trow not.

10 So likewise ye, when ye shall have done all
those things which are commanded you, say, We
are ^funprofitable servants: we have done that which
was our duty to do.

^f Job 22. 3.
& 35. 7.
Ps. 16. 2.
Matt. 25. 30.
Rom. 3. 12.
& 11. 35.
1 Cor. 9. 16,
17.
Philem. 11.

8. "Will not rather say" &c. That is, before a master will let his servant rest and enjoy himself, he makes him complete his work, and fulfil all his wishes. So we must not expect God to be satisfied, and to reward us, when we have done some few things, for we owe Him all we can do. This certainly sets before us our relation to God in its harder and sterner aspect. But how lovingly does our Lord present to us the other side, when He says, "Blessed are those servants, whom the lord when he cometh shall find watching: verily I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them" (xii. 37.). The one view teaches us how to look upon our own work, that we may be very humble; the other teaches us how Christ will look upon it, that we may be very hopeful. Would we serve God well? Then must we know, first our own nothingness, and secondly the Saviour's love.

9. "Doth he thank" &c. That is, 'Does he think he owes that servant any particular thanks for doing only the work he is bound and kept to do?'

10. "Say, We are unprofitable servants." "Miserable is he whom God calls an 'unprofitable servant' (See St. Matt. xxv. 30.): happy is he who calls himself so" (*Bengel.*). By thus speaking we mean that we have no claim on God, as though we had done Him any service beyond what we were bound to do. If we had done—or could do—all, this would be true. What then must we say of ourselves, when we have done so little, and left undone so much? Well may the Apostle say, "By the deeds of the law there shall no flesh be justified in His sight" (Rom. iii. 20.); and well may the Psalmist pray, "Enter not into judgment with Thy servant, O Lord, for in Thy sight shall no man living be justified" (Ps. cxliii. 2.).

11. "Through the midst of Samaria and Galilee." This probably means on the borders between Samaria and Galilee. If so, our Lord may have been at this time passing towards the Jordan in order to cross it and travel through Peræa; this being the same journey as that

mentioned in St. Matt. xix. 1, where see *Note.* This was indeed the usual route by which Galilæan Jews travelled to Jerusalem, the river Jordan being crossed twice in order to avoid passing through the unfriendly Samaria.

A. D. 30. 11 ¶ And it came to pass, ^s as He went to Jerusalem, that He passed through the midst of Samaria and Galilee.

^{52.} John 4. 4. 12 And as He entered into a certain village, there met Him ten men that were lepers, ⁿ which stood afar off:

13 and they lifted up *their* voices, and said, Jesus, Master, have mercy on us.

14 And when He saw *them*, He said unto them, ¹ Go shew yourselves unto the priests. And it came to pass, that, as they went, they were cleansed.

15 And one of them, when he saw that he was healed, turned back, and with a loud voice glorified God,

11—19. The cleansing of the Ten Lepers.

12. "Lepers, which stood afar off." This lepers were compelled to get, giving warning of their presence by the cry, 'Unclean, unclean', that no one might be polluted by touching them accidentally (See on St. Matt. viii. 2.).

14. "Go shew yourselves unto the priests." This must have seemed a strange command, for they were not yet cleansed, and to show themselves to the priests while still leprous would be absurd. It proves then that these men had at least some measure of faith in their coming cure that they obeyed at once this strange command, and set out to do as our Lord had bidden them. We cannot fail to observe how very differently our Lord performs His cures in different cases, doubtless suiting His manner of healing to the special circumstances and character and faith of the person to be healed. He seems in the present case to be putting to the proof the faith of these ten lepers, and also testing their gratitude, for the sake of our instruction. We have in this command, "Go shew yourselves unto the priests", a remarkable instance of our Lord's constant respect for the Law and Religion of the Jews, even though administered by unworthy men (See on St. Matt. xxiii. 2, 3.). A question has been raised as to whether the Samaritan leper would be sent to his own priest, who would be a priest of a false faith, or to the Jewish priest who would probably decline to have any dealings with him. It is a question of little importance, but as the visit to the priest was chiefly to obtain a certificate of health which would gain the healed man admittance to all places of general resort, our Lord may in this case have left the command quite general, allowing each to go to his own priest.

"As they went, they were cleansed." And in simple unquestioning obedience to our Lord's commands, and use of the means He gives us, shall we too find the healing of our souls. We must not wait till we *feel* we are healed. That is want of faith. But, believing Christ's promises, we must go on obeying His commands, and the healing will come as and when He pleases.

15. "Turned back." It seems probable that the band of lepers had

- 16 and fell down on *his* face at His feet, giving Him thanks: and he was a Samaritan. A. D. 30.
- 17 And Jesus answering said, Were there not ten cleansed? but where *are* the nine?
- 18 There are not found that returned to give glory to God, save this stranger.
- 19 ^k And He said unto him, Arise, go thy way: ^k Matt. 9. 22.
Mark 5. 34.
& 10. 52.
ch. 7. 50.
& 8. 48.
& 18. 42. thy faith hath made thee whole.
- 20 ¶ And when He was demanded of the Pha-

gone some distance before they perceived that they were healed. Thus it would be an act taking up time and causing trouble to return to our Lord. And only one had sufficient gratitude for this! Doubtless they all would *speak of* their thankfulness. Only one took pains to prove it. It appears that this man turned back immediately he was healed, without waiting to go to the priest.

“Glorified God.” We should rather expect ‘gave thanks unto Jesus’, for why was it needful to *turn back* in order to glorify God? Surely this poor Samaritan must have felt that in the presence of Jesus he was nearer to God, and, though we are not to understand that he glorified Jesus as God, yet he could not glorify God aright without grateful homage to Him who had healed him by the power of God. Our Lord Himself allows this truth—namely that returning to offer Him thanks was returning to glorify God (18.).

16. “A Samaritan.” Whom a common misery had joined to those who else would have been his bitter foes (See on St. Matt. x. 5.).

17. “Where are the nine?” This must be evermore the sad enquiry concerning those to whom God has shown any special mercy. Of such as have been spared in dangerous sickness, or delivered from some great peril, or of such as have received some unlooked for blessing, must we not ask, “Where are the nine?”

18. “Save this stranger.” In this Samaritan—a “stranger” as he was to the stock and religion of Israel—might have been seen by those who had eyes to see a pledge of the freedom of God’s mercies in Christ. This stranger received a blessing which the nine Jews lost through their ingratitude.

19. “Thy faith hath made thee whole.” This might be said of all ten in regard to their bodily healing. Their faith received that. But this one’s gratitude won for him more than that. His faith worked by love; and his healing was a better healing than theirs: for doubtless he was made whole in soul as well as body, and went away blest with a spiritual healing, which would rouse fresh gratitude in his already grateful heart.

20—37. The Coming of the Kingdom of God, and the Coming of the Lord.

Compare St. Matt. xxiv. (Verses referred to in the margin.)

20. “When He was demanded.” That is, ‘asked’, doubtless, as usual, with a wish to entangle Him in His talk, and not with any honest desire to learn. The Pharisees certainly did not understand the “kingdom of God” aright, and looked for something visible and external

ST. LUKE, XVII.

- A. D. 30. rises, when the kingdom of God should come, He answered them and said, The kingdom of God cometh not ² with observation:
- ² Or, with outward shew.
¹ ver. 23.
^m Rom. 14. 17. ²¹ ¹ neither shall they say, Lo here! or, lo there! for, behold, ^m the kingdom of God is ² within you.
- ² Or, among you,
ⁿ See Matt. 9. 15.
^o Matt. 24. 23.
^{ch.} 21. 8. ²² And He said unto the disciples, ⁿ The days will come, when ye shall desire to see one of the days of the Son of man, and ye shall not see it.
- ²³ ^o And they shall say to you, See here; or, see there: go not after *them*, nor follow *them*.

in its greatness and glory. They had heard first St. John the Baptist and afterwards Christ Himself declaring this kingdom to be at hand, and they now ask—it would seem in mocking unbelief—when it would really come.

“Not with observation.” Not with outward pomp and show (See *Margin*), so that all men could mark and observe it.

21. “Lo here! or, lo there!” So that we dare not point to any special place—or any special church—or any special persons—and say, ‘There, and not elsewhere, is the kingdom of God.’

“Within you.” This would be better ‘among you’ (as in *Margin*). It certainly was not “within” the Pharisees to whom our Lord was speaking. Yet ‘among’ them it was, claiming its subjects—here one and there one—from the ranks of those whom the Pharisees scorned and despised. It is true the word translated “within” may mean this equally with ‘among’; and possibly the very double meaning of the word itself may have been intended to turn the gaze of the Pharisees from things of outward observation to the secrets of their own hearts, and to lead them to grasp the truth that the kingdom already ‘among’ them might also become “within” them, if they would.

22. “The days will come,” &c. Our Lord has turned from the Pharisees to His disciples, though probably still speaking within hearing of the latter. From the presence of the kingdom among them He naturally passes to the presence of the King. It is as though He said, turning to His disciples, ‘Even ye know not the greatness of your ‘privileges, and *who* and *what* is among you.’

“One of the days of the Son of man.” One of the days of His sojourn with you on earth. This, when that sojourn is over and the Bridegroom is taken away from you, ye shall long for in vain, wishing ye had valued His presence more when ye had it. If the Pharisees were listening to these words, they would seem to cry out to them, “While ye are spending your time in questionings, I am passing away, “and the day of grace is going!” (*Stier.*).

23. “See here; or, see there.” Jesus had just said that they should

20. “The kingdom of God.” See on St. Matth. iii. 2.

23–37. There is much in this discourse very similar to the great discourse on the Mount of Olives recorded in St. Matth. xxiv, St. Mark xiii, and St. Luke xxi. We must not however confound this discourse with

that. This refers simply to the coming of the Lord, and not at all to the destruction of Jerusalem. It is a brief forestalling of some of the warnings of that longer and later discourse, and these warnings St. Luke omits in his version of that discourse in xxi, probably to avoid repetition.

24 ^rFor as the lightning, that lighteneth out of ^{A. D. 30.}
the one ^{part} under heaven, shineth unto the other ^r ^{Matt. 24. 27.}
^{part} under heaven; so shall also the Son of man
be in His day.

25 ^aBut first must He suffer many things, and ^a ^{Mark 8. 31.}
be rejected of this generation. ^{& 9. 31.}
^{& 10. 33.}
^{ch. 9. 22.}

26 ^rAnd as it was in the days of Noe, so shall ^r ^{Gen. 7.}
it be also in the days of the Son of man. ^{Matt. 24. 37.}

27 They did eat, they drank, they married wives,
they were given in marriage, until the day that
Noe entered into the ark, and the flood came, and
destroyed them all.

28 ^aLikewise also as it was in the days of Lot; ^a ^{Gen. 19.}
they did eat, they drank, they bought, they sold,
they planted, they builded;

29 but ^tthe same day that Lot went out of Sodom ^t ^{Gen. 19. 16,}
it rained fire and brimstone from heaven, and de- ^{24.}
stroyed *them* all.

30 Even thus shall it be in the day when the
Son of man ^uis revealed. ^u ^{2 Thes. 1. 7.}

31 In that day, he ^xwhich shall be upon the ^x ^{Matt. 24. 17.}
housetop, and his stuff in the house, let him not ^{Mark 13. 15.}
come down to take it away: and he that is in the
field, let him likewise not return back.

32 ^vRemember Lot's wife. ^v ^{Gen. 19. 26.}

long in vain for another sight of their Lord in the flesh. So they must not be deceived by any pretending to show them Christ, or to be themselves the Christ. It will be the same with the King as with the kingdom. Men will say, "Lo here! or, Lo there!" As they have thought to find the kingdom of Christ in some special place, or visible power; so will they think to find Christ Himself in many false and foolish ways. But let His people wait for Him; for His coming will be such as none can mistake—sudden, manifest, startling.

25. "But first must He suffer" &c. This note of suffering strikes somewhat strangely on the ear in the midst of the prophecy of the second great appearing. But it was needful. The disciples might have thought the Saviour was immediately about to reveal Himself as the conquering Judge. So He pauses a moment to remind them that suffering and humiliation must come first.

28. "The days of Lot." Our Lord here adds this example to that of the Flood, which He uses alone in the discourse on the Mount of Olives. St. Peter, doubtless remembering this discourse, uses the same two examples to show that "the Lord knoweth how to deliver the godly
"out of temptations, and to reserve the unjust unto the day of judg-
"ment to be punished" (2 St. Pet. ii. 5—9.).

32. "Remember Lot's wife." A striking warning, found in this

ST. LUKE, XVII.

A. D. 30.

^a Matt. 10. 39. & 16. 25.
Mark 8. 35.
ch. 9. 24.
John 12. 25.

^a Matt. 24. 40.
41.
1 Thes. 4. 17.

33 ^a Whosoever shall seek to save his life shall lose it; and whosoever shall lose his life shall preserve it.

34 ^a I tell you, in that night there shall be two *men* in one bed; the one shall be taken, and the other shall be left.

35 Two *women* shall be grinding together; the one shall be taken, and the other left.

36 ² Two *men* shall be in the field; the one shall be taken, and the other left.

37 And they answered and said unto Him, ^b Where, Lord? And He said unto them, Where-

soever the body is, thither will the eagles be gathered together.

^b This 36th verse is wanting in most of the Greek copies.

^b Job 39. 30.
Matt. 24. 28.

place alone, and giving great force to the previous command, which is also found in the great discourse on the mount of Olives. We can hardly doubt that Lot's wife sinned not alone by disobedience to the Angel's command, but also by lingering regrets for all the earthly goods she was forced to leave behind her.

33. "Whosoever shall seek" &c. This, which is a saying of our Lord repeated on several occasions (See on St. Matt. x. 39, and xvi. 25.), has a singular fitness here, as following the mention of Lot's wife, who, anxious to save her life—that is, what she valued as her life—lost it. And thus, as the Apocryphal writer says, the "standing pillar of salt" became "a monument of an unbelieving soul" (Wisd. x. 7.).

"Shall preserve it." The original word here is peculiar, and means 'shall bring it to birth.' He that loses his temporal life for Christ's sake, shall not only "preserve" his eternal life from destruction, but shall through the loss of the former actually enter into the possession and enjoyment of the latter. Thus the early Christian martyrs looked on the flaming faggots as chariots of fire to carry them to heaven, and the jaws of the hungry lions as the gates of Paradise. And thus too, in its degree, every sacrifice of earthly things for Christ's sake is a gain of heavenly.

34. "In one bed." A closer companionship than even that of labourers in the field and at the mill, as given in the later discourse on the Mount of Olives.

37. "Wheresoever the body is," &c. The disciples thought our Lord must be speaking of some judgment on some particular nation, wondering perhaps whether it could be their own (and indeed they were not greatly in error, for He might have spoken of the judgment hanging over the Jewish people in precisely the same terms, as we see from the great discourse already so often referred to, in which He speaks of the two judgments—that of the Jews and that of the world—in one). Thus they ask, in wondering awe, "Where, Lord?" The Lord answers them by that proverb, which He uses also in the other great discourse, and

36. This verse is not found in many of the oldest copies of this Gospel, and may very easily have been written here by mistake by some copyist familiar with the words in St. Matthew xxiv.

8 Of the importunate widow. 9 Of the Pharisee and the publican. 15 Children brought to Christ. 18 A ruler that would follow Christ, but is hindered by his riches. 28 The reward of them that leave all for His sake. 31 He foresheweth His death, 35 and restoreth a blind man to his sight.

AND He spake a parable unto them to this end, that men ought ^a always to pray, and not to faint;

² saying, There was ² in a city a judge, which feared not God, neither regarded man:

³ and there was a widow in that city; and she came unto him, saying, Avenge me of mine adversary.

^a ch. 11. 5.
& 21. 36.
Rom. 12. 12.
Eph. 6. 18.
Col. 4. 2.
1 Thess. 5.
17.

² Gr. in a certain city.

which signifies that the judgments will fall wherever they are deserved, just as the vultures are sure to flock wherever there is a dead carcase. The fact that in the present discourse there is no allusion to the destruction of Jerusalem, the whole being concerned with the final coming of the Lord, makes it the more unlikely that the eagles have any reference in the other discourse to the Roman standards.

CHAPTER XVIII.

1—8. Parable of the Unjust Judge.

This Parable doubtless arose out of the discourse related in the last chapter, and was meant to encourage the Church in times of distress, but especially in the season of severest trials which is to come before the end. It is like the parable of the Friend at Midnight, both in its object, which is to set forth the power of persevering prayer, and in its way of teaching, which is by *contrast*,—the argument being, If a bad man will do this, how much more God (See on xi. 5.).

1. "Always to pray." So St. Paul commands. "Pray without ceasing" (1 Thess. v. 17. See also Eph. vi. 18.). Origen, an early writer, says the life of a Christian should be "one great continuous prayer." This does not mean that we must be always on our knees engaged in the outward act of prayer. But that the soul must be always attuned to prayer,—always ready for prayer,—frequent in prayer,—making prayer its habit and as it were natural posture. The act of prayer is but the outward expression of an inward desire and longing. Where that desire and longing always is, there is prayer without ceasing.

"Not to faint." That is, not to become weary, and faint-hearted.

2. "Which feared not God," &c. "Not merely was there wanting in him the higher motive, the fear of God; but its poor and miserable substitute, the respect for the opinion of the world, was equally wanting" (*Abp. Trench.*).

3. "A widow." Having no human arm to protect her, and so exposed to wrong and robbery.

"Avenge me of mine adversary." This is not a petition for revenge, but simply asks for justice, 'Deliver me from mine enemy'—'Obtain justice for me.'

A. D. 30.

4 And he would not for a while: but afterward he said within himself, Though I fear not God, nor regard man;

b ch. 11. 8.

5 ^b yet because this widow troubleth me, I will avenge her, lest by her continual coming she weary me.

6 And the Lord said, Hear what the unjust judge saith.

c Rev. 6. 10.

7 And ^c shall not God avenge His own elect, which cry day and night unto Him, though He bear long with them?

d Heb. 10. 37.
2 Pet. 3. 8, 9.

8 I tell you ^d that He will avenge them speedily.

4. "He would not." Probably the wrong-doer was great and powerful, or a friend of the judge.

"Though I fear not" &c. Observe how distinctly it is stated that the judge acted from no motive better than the purest selfishness. Even in his own thoughts he uses no pretence. And yet such a man is prevailed upon at last! Who then will doubt that prayer will prevail with a God of justice and mercy?

5. "She weary me." The Greek word translated "weary" is a very strong word, and might be fairly represented in English by 'worry' or 'plague me to death.' It is the exaggerated language of a selfish man whose temper is ruffled.

6. "Hear what the unjust judge saith." Here begins the explanation, or application, of the parable, probably after a short but solemn pause. To read this aright great force must be given to the word "unjust." The lesson is this, "Hear what the *unjust* judge saith: "and shall not God" (who is perfectly just and good) "avenge His own elect?" 'If a man caring so little for right or wrong could be persuaded to do a justice by persevering asking, will persevering asking fail to persuade God who loves right and justice, and when they who ask are His own elect?'

7. "Avenge His own elect." 'Deliver His own chosen people.' God's "elect" are those whom He has chosen out of mankind to gather into His Church (See on St. Matt. xxiv. 22.). As the Jews were under the Old Covenant, so Christians are under the New, God's elect people. In the time of distress they "cry day and night unto Him", and He sometimes seems as though He heard not. Yet it is not so. "Sure I am that the Lord will avenge the poor: and maintain the cause of the helpless" (Ps. cxl. 12.).

"Though He bear long with them." This does not mean, 'though He bear long with their sins', but simply 'though He delay long with them'—'though He be slow in executing the vengeance.'

8. "Speedily." Yet not till after the *bearing long* of the last verse. God will not leave His people "a moment longer in the fire of affliction than is needful, delivering them from it the instant that patience has had its perfect work." "The relief, which to man's impatience seems to tarry long, indeed arrives speedily; it could not, according to the far-seeing and loving counsels of God, have arrived a moment earlier" (*Abp. Trench.*).

ST. LUKE, XVIII.

Nevertheless when the Son of man cometh, shall A. D. 30.
He find faith on the earth?

- 9 ¶ And He spake this parable unto certain
which trusted in themselves ² that they were right-<sup>e ch. 10. 29.
& 16. 15.</sup>
eous, and despised others:
10 Two men went up into the temple to pray;
the one a Pharisee, and the other a publican.
11 The Pharisee ^f stood and prayed thus with ^g Isai. 1. 15.
himself, ^g God, I thank Thee, that I am not as other <sup>& 58. 2.
Rev. 3. 17.</sup>

Although in this parable the conduct of the judge and the widow's importunity are the points put forward for our instruction, yet, as the widow is manifestly God's Church (His "elect"), so we need not scruple to see in the "adversary" Satan himself—"your adversary the devil" (1 St. Pet. v. 8.). For deliverance from his oppression the Church is crying day and night, for what else is the "Deliver us from evil"—literally, 'from the evil one' (See on St. Matt. vi. 13.)? And as the elect on earth thus cry day and night, so do the spirits of the martyrs cry in Paradise, "How long, O Lord, holy and true, dost Thou not judge and avenge our blood on them that dwell on the earth" (Rev. vi. 10.).

"Nevertheless" &c. This is a sorrowful ending to the promise of speedy deliverance. Christ foresees that, as the world grows old and His coming is delayed, faith in the promised deliverance will wax dim, and men will begin to "faint" instead of "praying always." Those who endure unto the end, stedfast in hope, unshaken in confidence, will be but few.

9—14. Parable of the Pharisee and the Publican.

9. "Unto certain which trusted" &c. These were not *Pharisees*, but certain among our Lord's own disciples, or perhaps more generally among those who listened to Him, who had in them the *spirit* of the Pharisees—a self-righteous pride.

10. "The one a Pharisee," &c. The Pharisee would doubtless most strictly and constantly observe the appointed hours of prayer. The publican, on the other hand, would very probably have neglected the duty altogether, and not have gone up to the Temple at all, had not his heart been stricken with true penitence.

11. "The Pharisee stood." Standing was the ordinary posture of prayer among the Jews (St. Matt. vi. 5.) The publican also stood (13.).

"God, I thank Thee," &c. This is boasting not thanksgiving. It is indeed a most just subject for thankfulness to have been kept by God's grace from grave and deadly sins. But in such thankfulness the sinner sees chiefly two things—the utter weakness and sinfulness of his own nature, and the mercy of God in preserving such a weak and sinful nature from great falls. This Pharisee saw nothing of the

8. "Faith." In the Original "the Faith," that is, probably from the context such Faith as Sustains permanence in Prayer, notwithstanding any

delay in an answer being given.

10. "Pharisee." See on St. Matthew iii. 7.

"Publican." See on St. Matthew v. 46.

A.D. 30. men *are*, extortioners, unjust, adulterers, or even as this publican.

12 I fast twice in the week, I give tithes of all that I possess.

13 And the publican, standing afar off, would not lift up so much as *his* eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner.

corruption of his own heart. He simply thought himself far better than other men, and with self-complacent pride thanked God for this—which in his heart he plainly looked upon as his own great merit.

Alford well points out how excellently the Church has set side by side with this parable (in the Epistle and Gospel for the 11th Sunday after Trinity) St. Paul's words in speaking of his own abundant labours:—"By the grace of God I am what I am" . . . "I laboured more abundantly than they all, yet not I, but the grace of God which was with me" (1 Cor. xv. 10.).

"Extortioners." Men making their gains by exacting heavy interest upon money lent by them; or perhaps more generally, men making unjust gains.

"Or even as this publican." The wretched pride and scornfulness of the Pharisee here breaks out, and shows that, however his tongue might be thanking God, his heart was only boasting of his own excellencies.

12. "I fast twice in the week." This was a custom with the stricter Pharisees. It was not commanded in the Law. Had it been practised for the true end of humbling the soul in penitence, and subduing the rebelliousness of the flesh, it would have been well (See on St. Matt. vi. 16.). But with this man it was plainly a bare formality.

"I give tithes." Here too the thing in itself was right. It was the spirit which ruined it (See on St. Matt. xxiii. 23.). Pride turns good into evil. It is a sad thing if even our best deeds are used by Satan for our destruction. Yet it may be so. "Take heed", says Bishop Jeremy Taylor, "lest the devil take one of thine own branches for a handle to the axe by which to cut down the tree."

13. "The publican," &c. This man stood "afar off"—that is, probably afar off from the Pharisee and other worshippers, not thinking himself worthy to approach. His down-cast eyes and his smiting upon his breast are no hypocritical pretence. He is not acting a part "to be seen of men." These are but the natural outward expression of a heart deeply moved and humbled within. It is scarcely possible for a devout spirit to avoid expressing itself in devout action. If such a publican could be present in our service during the General Confession, we may be very sure he would kneel humbly on his knees, and utter with deep earnestness the words of penitent supplication. The careless indifference of posture and manner shown by many in our churches, if it avoids the hypocrisy of the Pharisee, certainly avoids no less the penitent humility of the Publican.

"God be merciful to me a sinner." "Literally, 'to me *the* sinful 'one'; for, as the other had singled himself out as the most eminent 'of saints, or indeed as the one holy one in the world, so the publican 'singles himself out as the chief of sinners, the man in whom all sins

14 I tell you, this man went down to his house A.D. 30.
justified *rather* than the other: ^a for every one that ^a Job 22. 29.
Matt. 23. 12.
ch. 14. 11.
James 4. 6.
1 Pet. 5. 5, 6.
exalteth himself shall be abased; and he that hum-
bleth himself shall be exalted.

15 ¶ And they brought unto Him also infants,
that He would touch them: but when *His* disciples
saw *it*, they rebuked them.

16 But Jesus called them *unto Him*, and said,
Suffer little children to come unto Me, and forbid
them not: for ⁱ of such is the kingdom of God.

ⁱ 1 Cor. 14. 20.
1 Pet. 2. 2.

17 Verily I say unto you, Whosoever shall not
receive the kingdom of God as a little child shall
in no wise enter therein.

18 ¶ And a certain ruler asked Him, saying,

"have met."—"Who at that moment when he is first truly convinced
"of his sins thinks any other man's sins can be equal to his own?"
(*Abp. Trench.*)

14. "Justified." Does this mean outwardly—that is, 'accepted and
'counted righteous before God', or inwardly—that is, 'with a *sense* of
'peace and acceptance'? Probably both; for, while the first would be
certainly true, the expression *going down to his house* justified seems to
imply the carrying home with him a *sense* of pardon and acceptance.
The publican found the mercy he asked for, and went home feeling he
had found it.

"Rather than the other." This does not mean 'More justified than
'the other', for the Pharisee was not justified at all, but 'instead of the
'other.'

"Every one that exalteth" &c. The Pharisee was "abased" by
the absence of any blessing from God; the Publican was "exalted"
by the gift of pardon and peace (See on xiv. 11.). Thus was the last
first, and the first last (See on St. Matt. xx. 16.).

15—17. Little children brought to Jesus.

St. Matt. xix. 13—15. St. Mark x. 13—16.

15. "Infants." Literally 'sucklings', showing the tender age of
those brought, although the word is sometimes used of little children
beyond the age of actual infancy.

16. "Called them." That is (as we learn from the Greek), the
little children. Yet we need not of necessity argue from this that these
little ones were old enough to understand and obey the invitation. If
they were carried, the calling them might simply be a call to those
who brought them to approach.

18—30. The rich young man, and discourse upon riches.

St. Matt. xix. 16—30. St. Mark x. 17—31.

18. "A certain ruler." St. Luke alone names the fact that this
rich young man was a "ruler." Jairus is called by St. Matthew a

A. D. 30. Good Master, what shall I do to inherit eternal life?

19 And Jesus said unto him, Why callest thou Me good? none is good, save one, *that is*, God.

^k Exod. 20. 12, 16. Deut. 5. 16,—20. Rom. 13. 9. ¹ Eph. 6. 2. Col 3. 20. 20 Thou knowest the commandments, ^k Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, ¹ Honour thy father and thy mother.

21 And he said, All these have I kept from my youth up.

^m Matt. 6. 1 Tim. 6. 19. 22 Now when Jesus heard these things, He said unto him, Yet lackest thou one thing: ^m sell all that thou hast, and distribute unto the poor, and thou shalt have treasure in heaven: and come, follow Me.

23 And when he heard this, he was very sorrowful: for he was very rich.

ⁿ Prov. 11. 28. 24 And when Jesus saw that he was very sorrowful, He said, ⁿ How hardly shall they that have riches enter into the kingdom of God!

25 For it is easier for a camel to go through a needle's eye, than for a rich man to enter into the kingdom of God.

26 And they that heard *it* said, Who then can be saved?

^o Jer. 32. 17. Zech. 8. 6. ch. 1. 37. 27 And He said, ^o The things which are impossible with men are possible with God.

28 Then Peter said, Lo, we have left all, and followed Thee.

“ruler”, whereas we find from St. Mark and St. Luke that he was a “ruler of the synagogue” (See on St. Mark v. 22.). So this rich young man may have been a “ruler of the synagogue.” Indeed the civil power among the Jews was entirely in the hands of the Priests (so far as the Romans allowed its exercise at all), and there were no ‘rulers’ except such as had a religious office.

24. “How hardly” &c. If we understand by “enter into the kingdom of God” ‘cast in their lot with Christ’s people here below’, how true is this saying! It was hard indeed for a rich Jew to sacrifice his wealth, friends, position, comfort, to do this. St. Paul did so, counting all these things “but dung” that he “might win Christ” (Phil. iii. 8.). The parallel to this in modern days would be for a rich man of the world to break through his old habits, give up his old friends, and brave the ridicule and dislike he would be sure to incur, in order to lead a holy life. This is hard indeed. And here we see one of the perils of riches. They too often bind a man with cords which it is very hard to break (See on xix. 2.).

29 And He said unto them, Verily I say unto A. D. 30.
 you, ^rThere is no man that hath left house, or ^pDeut. 33. 9.
 parents, or brethren, or wife, or children, for the
 kingdom of God's sake,
 30 ^awho shall not receive manifold more in this ^aJob 42. 10.
 present time, and in the world to come life ever-
 lasting.

31 ¶ Then He took unto *Him* the twelve, and A. D. 30.
 said unto them, Behold, we go up to Jerusalem, and rMatt. 16. 21.
 all things ^sthat are written by the prophets con- & 17. 22.
 cerning the Son of man shall be accomplished. sPs. 22.
Isai. 53.

32 For ^tHe shall be delivered unto the Gentiles, tMatt. 27. 2.
 and shall be mocked, and spitefully entreated, and ch. 23. 1.
 spitted on: John 18. 28.
Acts 3. 13.

33 and they shall scourge *Him*, and put Him
 to death: and the third day He shall rise again.

34 ^uAnd they understood none of these things: uMark 9. 32.
 and this saying was hid from them, neither knew ch. 2. 50.
 they the things which were spoken. & 9. 45.
John 10. 6.
& 12. 16.

35 ¶ And it came to pass, that as He was come
 nigh unto Jericho, a certain blind man sat by the
 way side begging:

36 and hearing the multitude pass by, he asked
 what it meant.

31—34. Our Lord foretells His sufferings.

St. Matt. xx. 17—19. St. Mark x. 32—34.

31. "By the prophets." As, for instance, by David (in Ps. xxii.),
 and by Isaiah (in ch. liii.).

34. "They understood not." Our Lord had at least twice before
 solemnly announced His approaching sufferings and death, but it was
 long before even the Apostles themselves could be content to give up
 their dreams of an earthly kingdom and of earthly glory. It was in
 this ignorant spirit that St. Peter, when Jesus foretold His sufferings,
 "began to rebuke Him, saying, Be it far from Thee, Lord: this shall
 "not be unto Thee" (St. Matt. xvi. 22.).

35—43. Healing of a blind man near Jericho.

St. Matt. xx. 29—34. St. Mark x. 46—52.

35. "A certain blind man." Known as "blind Bartimæus" (St Mark.).
 From St. Matthew we learn that another blind man was with him.

35. "As He was come nigh" &c. It will ing as He departed from Jericho. This
 be remembered that St. Matthew and little difficulty is discussed in St. Mat-
 St. Mark record this miracle as happen- thew.

A.D. 30.

37 And they told him, that Jesus of Nazareth passeth by.

38 And he cried, saying, Jesus, *Thou* Son of David, have mercy on me.

39 And they which went before rebuked him, that he should hold his peace: but he cried so much the more, *Thou* Son of David, have mercy on me.

40 And Jesus stood, and commanded him to be brought unto Him: and when he was come near, He asked him,

41 saying, What wilt thou that I shall do unto thee? And he said, Lord, that I may receive my sight.

42 And Jesus said unto him, Receive thy sight:

✱ ch. 17. 19. ✱ thy faith hath saved thee.

43 And immediately he received his sight, and followed Him, ✱ glorifying God: and all the people, when they saw *it*, gave praise unto God.

✱ ch. 5. 26.
Acts 4. 21.
& 11. 18.

CHAPTER XIX.

1 *Of Zacchæus a publican.* 11 *The ten pieces of money.* 28 *Christ rideth into Jerusalem with triumph:* 41 *weepeth over it:* 45 *driveth the buyers and sellers out of the temple:* 47 *teaching daily in it.* *The rulers would have destroyed Him, but for fear of the people.*

AND Jesus entered and passed through Jericho.
2 And, behold, *there was* a man named Zacchæus, which was the chief among the publicans, and he was rich.

36. "He asked what it meant." That is, the tramp and noise of the passing multitude. This is plainly the first time the blind man heard of our Lord's arrival. He then probably rose up and joined in the crowd, crying on Jesus to have mercy on him.

39. "They which went before." The blind man fell in at the back of the multitude, and those in front tried to silence him.

43. "Glorifying God." St. Luke alone mentions this, as well as the effect on the people who saw the miracle. Our Lord appeals to His miracles as witnessing that He came from God (St. John v. 36. x. 25, 38.), and we here see how convincing was this witness to those whose hearts were not blinded by prejudice and obstinacy (See v. 26. xvii. 15. Acts iii. 8—10.).

CHAPTER XIX.

1—10. Zacchæus the publican.

2. "Chief among the publicans." Zacchæus had probably contracted with the Roman government for the taxes of a large and rich

1. "Through Jericho." Upon the time of this visit to Jericho see Notes on St. Mark x. 17 and 46.

3 And he sought to see Jesus who He was; and A. D. 30.
could not for the press, because he was little of
stature.

4 And he ran before, and climbed up into a
sycamore tree to see Him: for He was to pass
that way.

5 And when Jesus came to the place, He looked
up, and saw him, and said unto him, Zacchæus,
make haste, and come down; for to day I must
abide at thy house.

6 And he made haste, and came down, and
received Him joyfully.

7 And when they saw it, they all murmured,

district, for which he would pay a fixed sum, making what he could, and having other publicans as collectors under him. In the same way with us some persons make their living by taking a number of turnpike gates at a fixed rental, putting in collectors, and making what they can by the tolls. The publicans had however unusual opportunities of cheating the people, and exacting more than was due (See on St. Matt. v. 46.).

"He was rich." Doubtless from the profits—partly perhaps the unjust profits—of his calling. The calling and conversion of Zacchæus are a practical comment on our Lord's words concerning the difficulty of a rich man entering into the kingdom of God. "The things which are impossible with men are possible with God" (xviii. 27.).

3. "He sought to see Jesus." There is nothing in these words showing anything more than idle curiosity, but certainly such a motive would never have won for him any blessing. We may be sure his desire to see Jesus arose from some better and nobler feeling. He had doubtless heard much of Christ, and was quite prepared to believe in Him.

"Could not for the press." How often does the thronging press of the world prevent our seeing Jesus.

4. "A sycamore tree." Not the same as our sycamore, but a kind of fig—a much larger and handsomer tree than the common fig, but with a very inferior fruit. Neither these sycamores, nor palms (for which it was once so famous), now grow in the neighbourhood of Jericho. We can hardly doubt that in this conduct Zacchæus exposed himself to the ridicule and jesting of the people, who would not be likely to spare a publican (See on xviii. 24.).

5. "Zacchæus, make haste," &c. Jesus invites Himself to visit those who dare not for their unworthiness invite Him. The house of Zacchæus was probably a short distance outside Jericho on the road towards Jerusalem (See 28.). We are not told how long our Lord abode in the house, but it seems that he rested there at any rate for some part of the day, if not for the night, as some suppose (But see on 28.). How high an honour to have Christ for our guest! Yet we may all do so, if we will.

7. "They all murmured." Not the disciples, but the Jews—especially the Scribes and Pharisees—who saw it. So they also mur-

A. D. 30. saying, ^aThat He was gone to be guest with a man that is a sinner.

^a Matt. 9. 11.
ch. 5. 30.

8 And Zacchæus stood, and said unto the Lord; Behold, Lord, the half of my goods I give to the poor; and if I have taken any thing from any man by ^bfalse accusation, ^cI restore *him* fourfold.

^b ch. 3. 14.

^c Ex. 22. 1.

1 Sam. 12. 3.

2 Sam. 12. 6.

^d Rom. 4. 11,

12, 16.

Gal. 3. 7.

^e ch. 13. 16.

9 And Jesus said unto him, This day is salvation come to this house, forsomuch as ^dhe also is ^ea son of Abraham.

mured when Jesus went to the house of Matthew the publican (See St. Matt. ix. 11.).

"A sinner." So he would be regarded from his calling alone—always in the Jewish mind connected with extortion and avarice. It seems probable that this man had been less of a "sinner" in these ways than others of his trade.

8. "Behold, Lord," &c. It is not likely that Zacchæus would stand up and utter this saying without something having been said by our Lord to call it forth, and so it is well remarked that "We are left by St. Luke to judge of our Lord's sermon at the table of Zacchæus by its effects" (*Wordsworth*). Zacchæus is not here describing what had been, and was, his usual practice, else his words would be more of a Pharisaic boast, than of a penitent confession. He is making a solemn vow and resolution for the time to come. It is as though he said, 'I hereby dedicate half my goods to the poor, and promise to restore fourfold in every case where I have taken wrongfully from any man.' This restoration of fourfold was what the Law of Moses required in the case of actual theft (*Exod. xxii. 1, 9.*), so that Zacchæus is a stern judge towards himself. The "false accusation" to which he makes confession was probably false accusation of persons for not paying their taxes, by which means they might be driven to pay twice over, or to bribe the publican to take no steps against them, knowing too well that the Roman government would probably believe the publican in his false witness against them. The words translated, "If I have taken" may be equally well translated, 'Whatsoever I have taken'. They do not of necessity imply any doubt that he had done so, though there is no reason to suppose he had largely practised this vile extortion. Observe how the newly awakened faith of Zacchæus at once showed itself in works, and how the sincerity of his repentance was proved by his bringing forth fruits meet for repentance. Observe also how his first act is to strike a deadly blow at his besetting sin.

9. "Jesus said unto him." The words were meant for Zacchæus, yet as others also were meant to hear them, they are, in their form, spoken rather of him than to him.

"This day" &c. A memorable day for the publican! Salvation was come to his house: but he was waiting with the door open, or it might have passed by. Jesus says, "Behold, I stand at the door, and knock: if any man hear My voice, and open the door, I will come in to him, and will sup with him, and he with Me" (*Rev. iii. 20.*).

"A son of Abraham." Both by natural descent, and by spiritual

10 For the Son of man is come to seek and ^{A. D. 30.}
to save that which was lost.

^f Matt. 18. 11.
See Matt.
10. 6.
& 15. 24.

11 ¶ And as they heard these things, He added
and spake a parable, because He was nigh to
Jerusalem, and because ^g they thought that the
kingdom of God should immediately appear.

^g Acts 1. 6.

12 ^h He said therefore, A certain nobleman went
into a far country to receive for himself a kingdom,
and to return.

^h Matt. 25. 14.
Mark 13. 34.

13 And he called his ten servants, and delivered

likeness. Though the Scribes and Pharisees scorned the publican as one beneath their notice, yet Jesus reminds them that he too is of the chosen race, and has the same privileges with themselves; and moreover has proved himself worthy of those privileges by that faith, by which he is doubly a son of Abraham, for "they which be of faith are blessed with faithful Abraham" (Gal. iii. 9.).

10. "That which was lost." Especially when that was one of God's chosen nation—a "son of Abraham", who by sin had forfeited his calling and privileges.

11—27. Parable of the Pounds.

11. "He added and spake." Plainly still in the house of Zacchæus.

"Because He was nigh" &c. Jericho was nearly 17 miles from Jerusalem. The disciples, still holding very imperfect views of our Lord's office and work upon earth, expected His present journey to Jerusalem to end in the triumphant setting up of His kingdom. They were slow in learning that His road to royal glory lay through Calvary. His parable is to show that as yet there is to be no open display of His kingdom. He must Himself go away in order to receive His Kingly power, while His subjects must stay in lowly obedience fulfilling the work He sets them to do.

12. "A certain nobleman." This, of course, is Christ Himself, noble indeed, whether we think of His heavenly nature and origin, or of His earthly descent from Abraham and David.

"Went into a far country" &c. This refers to our Lord's departure at His Ascension (Comp. xx. 9. and St. Matt. xxv. 14.). He went to receive the Kingly power and authority by which He even now reigns over His Church. He was King of right before. In His exaltation to the Right Hand of God He was *enthroned*, and *proclaimed* as King. This was a custom very familiar to the Jews, whose kings had to travel to Rome to be confirmed in their throne. Thus Archelaus, son of Herod the Great, went to Rome on his father's death to be confirmed in his kingdom; and it is remarkable that, when he did so, the Jews sent to Rome to beg he might not be their king, though their petition was not noticed by the Roman emperor.

13. "His ten servants." These are doubtless Christ's disciples, to each of whom He entrusts a work to do during His absence.

11—27. For the differences between this Parable and that of the Talents, as well as on the points common to both, see on St. Matt. xxv. 14—30.

A. D. 30. them ten ² pounds, and said unto them, Occupy till I come.

² *Mina*, here translated a pound, is twelve ounces and an half: which according to five shillings the ounce is three pounds two shillings and six-pence.

14 ¹ But his citizens hated him, and sent a message after him, saying, We will not have this *man* to reign over us.

15 And it came to pass, that when he was returned, having received the kingdom, then he commanded these servants to be called unto him, to whom he had given the ³ money, that he might know how much every man had gained by trading.

¹ John 1. 11.

² Gr. *silver*, and so ver. 23.

16 Then came the first, saying, Lord, thy pound hath gained ten pounds.

17 And he said unto him, Well, thou good servant: because thou hast been ^k faithful in a very little, have thou authority over ten cities.

^k Matt. 25. 21. ch. 16. 10.

18 And the second came, saying, Lord, thy pound hath gained five pounds.

“Pounds.” The pound here spoken of was the sixtieth part of a talent (See on St. Matt. xviii. 24.), and worth about £3. of our money. The pounds in this parable have the same spiritual meaning as the talents in the parable of the Talents. Each however suits best the occasion for its use, the larger sum—the talent—being used in the parable addressed to the Apostles, to whom were entrusted the highest gifts, and the smaller sum—the pound—being used in the present parable, which is spoken more generally of all Christians.

“Occupy.” That is, use in trading—employ profitably. There is not one who has not some gifts of body, mind, or possession, which he is bound to employ in his Master’s service.

14. **“His citizens.”** The Jewish people—Christ’s fellow-citizens by earthly race and country, and the most natural subjects of His kingdom.

“Sent a message” &c. The Jews not only hated Jesus while on earth, but after His Ascension wilfully rejected Him, persecuting His servants and blaspheming His holy Name. It has been well pointed out that on two occasions this rejection of Christ as their King was distinctly declared by the Jews; once when they cried, “We have no king but Cæsar” (St. John xix. 15.), and again when they said, “Write not, the King of the Jews” (St. John xix. 21.).

15. **“When he was returned,” &c.** This is a picture of the judgment of the great day, resembling in its main features that in the parable of the Talents.

16. **“Thy pound.”** Not ‘*My* pound’—For “what hast thou that thou didst not receive?” (1 Cor. iv. 7.).

17. **“Authority over ten cities.”** This was a customary reward bestowed by great Eastern kings upon their favourites, who ruled over, and received the revenues from, such cities as the king allotted to them. It implies, in its spiritual meaning, high honour and glory.

- 19 And he said likewise to him, Be thou also A. D. 30.
over five cities.
- 20 And another came, saying, Lord, behold, *here*
is thy pound, which I have kept laid up in a
napkin:
- 21 ¹for I feared thee, because thou art an austere ¹ Matt. 25. 24.
man: thou takest up that thou layedst not down,
and reapest that thou didst not sow.
- 22 And he saith unto him, ^m Out of thine own ^m 2 Sam. 1.
mouth will I judge thee, *thou* wicked servant. ^{16.}
ⁿ Thou knewest that I was an austere man, taking ^{Job 15. 16.}
up that I laid not down, and reaping that I did ^{Matt. 12. 37.}
not sow: ⁿ Matt. 25. 26.
- 23 wherefore then gavest not thou my money into
the bank, that at my coming I might have required
mine own with usury?
- 24 And he said unto them that stood by, Take
from him the pound, and give *it* to him that hath
ten pounds.
- 25 (And they said unto him, Lord, he hath ten
pounds.)
- 26 For I say unto you, •That unto every one ^o Matt. 13. 12.
which hath shall be given; and from him that ^{& 25. 29.}
hath not, even that he hath shall be taken away ^{Mark 4. 25.}
from him. ^{ch. 8. 18.}
- 27 But those mine enemies, which would not
that I should reign over them, bring hither, and
slay *them* before me.

-
19. "Over five cities." We must not fail to notice this plain
revelation of differences of glory in heaven.
20. "In a napkin." For cleanliness and safety. This man, like
the servant who buried the talent, made the vain attempt to keep his
master's money safe, while he neglected to turn it to profit. This may
perhaps be done with a piece of gold. It cannot be done with that
which the piece of gold signifies. If God's gifts to us are not used
in His service, they are certainly wasted and lost.
25. "Lord, he hath ten pounds." In reading this the force should
be laid upon the word "hath." It is the remark of the other servants
or the by-standers, who wonder that the pound should be given to
one who has already got so much. Only three out of the ten servants
are named, but we may suppose these to represent the rest, the other
seven being more or less faithful, and receiving accordingly.
27. "Slay *them* before me." This destruction of the king's enemies
plainly foreshadows the destruction of Jerusalem, but also pictures to
us the terrible doom of all who refuse to have Christ to reign over
them at the last day.

A. D. 30.

P Mark 10. 32.

28 ¶ And when He had thus spoken, ^P He went before, ascending up to Jerusalem.

29 And it came to pass, when He was come nigh to Bethphage and Bethany, at the mount called *the mount of Olives*, He sent two of His disciples,

30 saying, Go ye into the village over against *you*; in the which at your entering ye shall find a colt tied, whereon yet never man sat: loose him, and bring *him hither*.

31 And if any man ask you, Why do ye loose *him*? thus shall ye say unto him, Because the Lord hath need of him.

32 And they that were sent went their way, and found even as He had said unto them.

33 And as they were loosing the colt, the owners thereof said unto them, Why loose ye the colt?

34 And they said, The Lord hath need of him.

¶ 2 Kings
9. 13.

35 And they brought him to Jesus: [¶] and they cast their garments upon the colt, and they set Jesus thereon.

36 And as He went, they spread their clothes in the way.

37 And when He was come nigh, even now at the descent of the mount of Olives, the whole

28—40. The triumphal entry into Jerusalem.

St. Matt. xxi. 1—11. St. Mark xi. 1—11. St. John xii. 12—19.

28. "When He had thus spoken." It would seem from these words most probable that our Lord did not remain all night in the house of Zacchæus (See on 5.), though we need not press them into meaning that He set out immediately after speaking the foregoing parable. The meaning may simply be, After this parable, (which was spoken with a special view to His approach to Jerusalem (See 11.)) He continued His journey thither.

"Ascending up." The ancients, like ourselves, always spoke of going up to, and down from, the capital city in any country, without any reference to its being higher in actual position. Our Lord's approach was now public and open (See on St. Mark x. 32.).

29. "Bethphage and Bethany." The coupling of these two places together here and in St. Mark would lead to the conclusion that Bethphage, the site of which is unknown, was very near Bethany.

30. "The village." Bethphage, for that alone is named by St. Matthew.

37. "At the descent" &c. Where the road, having passed up and over the ridge of the Mount of Olives, as it rounds its southern shoulder, begins to descend towards Jerusalem. "At this point the first view is caught of the south-eastern corner of the city. The

multitude of the disciples began to rejoice and A.D. 30.
praise God with a loud voice for all the mighty
works that they had seen;

38 saying, **'Blessed be the King that cometh** t ch. 13. 35.
in the name of the Lord: "peace in heaven, and" u ch. 2. 14.
glory in the highest. Eph. 2. 14.

39 And some of the Pharisees from among the
multitude said unto Him, Master, rebuke Thy dis-
ciples.

40 And He answered and said unto them, I tell
you that, if these should hold their peace, x the x Hab. 2. 11.
stones would immediately cry out.

41 ¶ And when He was come near, He beheld
the city, and y wept over it, y John 11. 35.

"Temple and the more northern portions are hid by the slope of
"Olivet on the right" (Stanley). It was here—as Jerusalem came
partly into sight—that the shout of triumphant joy broke forth loudly
from the multitude.

"Mighty works." Especially the raising of Lazarus, which had
but just taken place, though not related except by St. John (See
St. John xii. 17, 18.). Bartimæus had also followed in the company
(xviii. 43.), and doubtless there were many others there themselves
living witnesses to Christ's miraculous power.

38. "Blessed be the King." If some had truer thoughts of their
mysterious Master, yet we cannot doubt that most of those who thus
rejoiced "thought that the kingdom of God should immediately ap-
pear" (11.).

"Peace in heaven." This is not given in the other Gospels. It
is probably to be understood as meaning, 'There is peace for man in
'heaven', or 'Heaven is at peace with man.' It is remarkable that
St. Luke, writing for Gentile readers, omits the "Hosanna", which was
a word they would not understand, rendering it by "glory."

39. "Master, rebuke Thy disciples." These Pharisees were of-
fended at the high honour paid to Christ, whose Divine authority
they denied, as well as jealous of His popularity. It was the same
when they heard next day the children crying "Hosanna" in the
temple (See St. Matt. xxi. 15, 16.).

40. "The stones" &c. This is a sort of proverb, meaning that
nothing could silence the cries of triumphant joy. The language is
probably taken from that of the prophet Habakkuk (ii. 11.), "The
stone shall cry out of the wall, and the beam out of the timber shall
answer it." Most literally did the rocks and stones bear their witness
to Christ's Royal power, when the rocks were rent at His Crucifixion,
and the mighty stones of the temple cast down, so that not one was
left upon another (44.), when He came to take vengeance upon His
guilty people (See on St. Matt. xxiv. 2, 4.).

41—44. Jesus weeping over Jerusalem.

41. "Wept over it." Jesus' thoughts were not with the shouts
N n

A. D. 30.

42 saying, If thou hadst known, even thou, at least in this thy day, the things *which belong unto thy peace!* but now they are hid from thine eyes.

^a Isai. 29. 3, 4. ^b Jer. 6. 3, 6. ^c ch. 21. 20. 43 For the days shall come upon thee, that thine enemies shall ^a cast a trench about thee, and compass thee round, and keep thee in on every side,

^a 1 Kings 9. 7, 8. ^b Mic. 3. 12. 44 and ^a shall lay thee even with the ground, and thy children within thee; and ^b they shall not leave in thee one stone upon another; ^c because thou knewest not the time of thy visitation.

of the multitude. His heart was far away. After the first brief glimpse of the city from the beginning of the descent (See on 37.) the road descends again a little way, "and the city is again lost sight of behind the ridge of Olivet. A few moments, and the path mounts again; it climbs a rugged ascent; it reaches a ledge of smooth rock; and in an instant the whole city bursts into view." "It is hardly possible to doubt that this rise and turn of the road, this rocky ledge, was the exact spot where the multitude paused again, and where 'He beheld the city, and wept over it.'" (Stanley.). Surely few travellers could stand unmoved on this very spot;—the hills standing round about unchanged; the very road,—with the olives on the slopes, and stunted bushes, and here and there a wild fig-tree, by the side,—little altered; and the holy city itself, "beautiful for situation, the joy of the whole earth" (Ps. xlviii. 2.),—that however no longer the same—bursting on the view. It was there that in the midst of the Hosannas of the multitude Jesus paused and wept.

42. "If thou hadst known." That is, 'Oh! that thou hadst known.'

"In this thy day." The day of grace, while yet the Saviour was there to receive and pardon,—“the day of thy visitation” (44.).

"The things which belong unto thy peace." "It is as if He had said, 'Thou art called Jerusalem' (which means, 'They shall see peace'); 'Oh that thou wert Jerusalem in truth, and hadst known the things which make for thy peace; but now are they hid from thine eyes.'" (P. Young.).

43. "Thine enemies" &c. This is an exact prediction of that which actually occurred in the siege of Jerusalem. (For some particulars of the siege see on St. Matt. xxiv. 21.) It has been well pointed out that, whereas in the weeping Jesus shows Himself to be truly Man, in the prophecy He shows Himself to be truly God.

44. "The time of thy visitation." The day when God had visited His people with the offers of grace and salvation. "He came unto His own, and His own received Him not" (St. John i. 11.). Let us not read this touching passage, and think only of Jerusalem. There is the spiritual Jerusalem, Christ's own Church and people. Has He no need to utter a like lament over that? There are our own hearts. Do we know the things which belong unto our peace? Do we know the time of our visitation? God grant the day come not, when it may be said of us, "But now they are hid from thine eyes"!

45 ¶ And He went into the temple, and began A. D. 30.
to cast out them that sold therein, and them that
bought;
46 saying unto them, It is written, **My house**
is the house of prayer: but ^dye have made it a ^dJer. 7. 11.
den of thieves. Is. 56. 7.

47 ¶ And He taught daily in the temple. But
the chief priests and the scribes and the chief of ^e Mark 11. 18.
the people sought to destroy Him, ^{John 7. 19.}
48 and could not find what they might do: ^{& 8. 37.}
for all the people ²were very attentive to hear ²Or, *hanged*
Him. ^{on him,}
Acts 16. 14.

CHAPTER XX.

¹ Christ avoucheth His authority by a question of John's baptism. ⁹ The
parable of the vineyard. ¹⁹ Of giving tribute to Caesar. ²⁷ He con-
vinceth the Sadducees that denied the resurrection. ⁴¹ How Christ is
the Son of David. ⁴⁵ He warneth His disciples to beware of the scribes.

45, 46. Cleansing of the Temple.

St. Matt. xxi. 1, 12, 13. St. Mark xi. 15—18.

Compare the first cleansing of the Temple, St. John ii. 13—17.

45. "And He went" &c. It appears (See Note on St. Matt. xxi. 1.)
that our Lord only went into the Temple and looked round about
upon all things there on the day of His triumphal entry—Palm-
Sunday, and that it was the next day when the event here related
took place.

47, 48. Christ's daily teaching in the Temple during the Holy-Week, with its results.

47. "He taught daily in the temple." This is a brief account
of the way in which the few days between Palm-Sunday and Good
Friday were passed. By night He retired from the city, the first night
to Bethany (St. Mark xi. 11.), and after that probably only to the
Mount of Olives (See xxi. 37.): spending the hours of the night in
prayer.

48. "Very attentive to hear Him." The common people always
heard Him gladly (St. Mark xii. 37.). We can hardly suppose that
it was these very people who within so few days were clamouring,
"Crucify Him, Crucify Him" (xxiii. 21.). Some may have been
thus fickle, but we can hardly doubt that there must have been many
of those who loved to listen to His teaching who saw with grief His
condemnation and death, not having learnt to look for life through
that death.

A. D. 30.

AND it came to pass, *that* on one of those days, as He taught the people in the temple, and preached the gospel, the chief priests and the scribes came upon *Him* with the elders,

^a Acts 4. 7.
& 7. 27.

2 and spake unto Him, saying, Tell us, ^a by what authority doest Thou these things? or who is he that gave Thee this authority?

3 And He answered and said unto them, I will also ask you one thing; and answer Me:

4 The baptism of John, was it from heaven, or of men?

5 And they reasoned with themselves, saying, If we shall say, From heaven; He will say, Why then believed ye him not?

^b Matt. 14. 5.
ch. 7. 29.

6 But and if we say, Of men; all the people will stone us: ^b for they be persuaded that John was a prophet.

7 And they answered, that they could not tell whence *it was*.

8 And Jesus said unto them, Neither tell I you by what authority I do these things.

9 ¶ Then began He to speak to the people this parable; A certain man planted a vineyard, and

CHAPTER XX.

1—8. Our Lord questioned as to His authority.

St. Matt. xxi. 23—27. St. Mark xi. 27—33.

1. "One of those days." During the Holy Week, probably on the Tuesday, the day after the driving of the buyers and sellers out of the Temple, to which act the question as to our Lord's authority doubtless in a great measure applies.

"Preached the gospel." This expression need not be limited to the preaching of the central doctrine of the Atonement (See on viii. 1.). All our Lord's gracious invitations, all His merciful warnings, all His holy teachings, are "*the Gospel*", but only so because leading men to Him, in whom they may find life and salvation.

6. "All the people will stone us." This fear reveals to us how little sympathy there was between the rulers and the people of the Jews. The latter accepted St. John the Baptist's teaching heartily, while the former "believed him not" (See St. Matt. xxi. 32.): the latter were "very attentive to hear" our Lord, while the former "sought to destroy Him" (xix. 47, 48.).

9. "Then began He." But, as we learn from St. Matthew, after first speaking the parable of the Two Sons.

let it forth to husbandmen, and went into a far country for a long time.

10 And at the season he sent a servant to the husbandmen, that they should give him of the fruit of the vineyard: but the husbandmen beat him, and sent him away empty.

11 And again he sent another servant: and they beat him also, and entreated him shamefully, and sent him away empty.

12 And again he sent a third: and they wounded him also, and cast him out.

13 Then said the lord of the vineyard, What shall I do? I will send my beloved son: it may be they will reverence him when they see him.

14 But when the husbandmen saw him, they reasoned among themselves, saying, This is the heir: come, let us kill him, that the inheritance may be our's.

15 So they cast him out of the vineyard, and killed him. What therefore shall the lord of the vineyard do unto them?

16 He shall come and destroy these husbandmen, and shall give the vineyard to others. And when they heard it, they said, God forbid.

17 And He beheld them, and said, What is this then that is written, **The stone which the builders rejected, the same is become the head of the corner?**

Ps. 118. 22.

18 Whosoever shall fall upon that stone shall

9—19. Parable of the wicked husbandmen.

St. Matt. xxi. 33—46. St. Mark xii. 1—12.

9. "For a long time." That is, during that long period under the old covenant, in which God seemed not to visit His people with His presence as He had done in the wilderness.

16. "God forbid." Those who exclaimed this plainly saw something of our Lord's meaning. It was the dread of the election of others into their place as God's chosen people which drew forth the words.

17. "He beheld them." Doubtless with a look of sorrowful reproach (See on St. Matt. xix. 26.). We learn from St. Matthew that, after the words concerning the "Stone which the builders rejected", our Lord plainly declared the meaning of His parable to be, as some of His hearers had already gathered, the rejection of the Jews, and the call of the Gentiles,

A. D. 30. be broken; but ^c on whomsoever it shall fall, it will grind him to powder.
 e Dan. 2, 34, 35.

19 And the chief priests and the scribes the same hour sought to lay hands on Him; and they feared the people: for they perceived that He had spoken this parable against them.

20 ¶ And they watched *Him*, and sent forth spies, which should feign themselves just men, that they might take hold of His words, that so they might deliver Him unto the power and authority of the governor.

21 And they asked Him, saying, Master, we know that Thou sayest and teachest rightly, neither acceptest Thou the person of *any*, but teachest the way of God ² truly:

² Or, of a truth.

22 Is it lawful for us to give tribute unto Cæsar, or no?

23 But He perceived their craftiness, and said unto them, Why tempt ye Me?

³ See Matt. 18, 23.

24 Shew Me a ³ penny. Whose image and superscription hath it? They answered and said, Cæsar's.

19. "Against them." As being the leaders and rulers of the people, to whom had been specially entrusted the care of God's vineyard. Though St. Luke speaks of this parable as spoken "to the people" (9.), yet it plainly refers mainly to the "Chief Priests and Scribes", as did the Parable of the "Two Sons" which preceded it.

20—26. Question as to paying tribute to Cæsar.

St. Matt. xxii. 15—22. St. Mark xii. 13—17.

20. "They might deliver Him" &c. St. Luke states their object more clearly than the other Evangelists. Their great desire was to find some charge which they could bring against our Lord before the Roman governor.

24. "Whose image." We are God's coinage. We belong to Him. Yet the corruption of our nature has well-nigh effaced His "image" and superscription in us. But God would restore to us that which we have lost. One great object of the mystery of Christ's holy Incarnation is that man, by becoming like Christ, may become like God; for Christ is the "*image* of the invisible God" (Col. i. 15.). To this end God has engraven upon us His "superscription" anew, in that we were signed and marked as His in our Baptism. That "superscription" now stands out sharp and clear, whether we choose to read and acknowledge it or no. It is, "In the Name of the Father, and of the Son, and of the Holy Ghost". But the "image" is not at the same time stamped out anew. That is the work of sanctifying grace, God's *character* (which word properly signifies the stamp on

ST. LUKE, XX.

25 And He said unto them, Render therefore A. D. 30.
unto Cæsar the things which be Cæsar's, and unto
God the things which be God's.

26 And they could not take hold of His words
before the people: and they marvelled at His
answer, and held their peace.

27 ¶ Then came to *Him* certain of the Sad-
ducees, ^d which deny that there is any resurrection: ^{d Acts 23.}
and they asked Him, ^{6, 8.}

28 saying, Master, ^e Moses wrote unto us, If any ^{e Deut. 25. 5.}
man's brother die, having a wife, and he die
without children, that his brother should take his
wife, and raise up seed unto his brother.

29 There were therefore seven brethren: and
the first took a wife, and died without children.

30 And the second took her to wife, and he
died childless.

31 And the third took her; and in like manner
the seven also: and they left no children, and died.

32 Last of all the woman died also.

33 Therefore in the resurrection whose wife of
them is she? for seven had her to wife.

34 And Jesus answering said unto them, The
children of this world marry, and are given in
marriage:

a coin) ought to come out continually with more and more clearness
in each baptized Christian. Yet how many are daily deepening and
sharpening in themselves the character, not of God, but of Satan.
Observe, the stamp on the coin shows to whom it belongs. And the
day is coming when each coin will be rendered to him whose mark
is on it.

26. "Before the people." No; because the people had heard His
wise answer, and had witnessed the defeat of His crafty questioners,
in which they would doubtless rejoice. But so determined were our
Lord's enemies, and so unscrupulous, that, when they had not the
fear of the people before them, they actually but a few days after this
conversation accused Jesus before Pilate of "forbidding to give tribute
"to Cæsar" (xxiii. 2.)!

27—40. Reply to the Sadducees concerning the Resurrection.

St. Matt. xxii. 23—33. St. Mark xii. 18—27.

34. "The children of this world." Not used in a bad sense,
but (just as the word "earthly" is in 1 Cor. xv. 47—49.) of all who

A. D. 30.

35 but they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage:

1 Cor. 15.

42, 49, 52.

1 John 3. 2.

Rom. 8. 23.

36 neither can they die any more: for ^{they} are equal unto the angels; and are the children of God, ^{being} the children of the resurrection.

37 Now that the dead are raised, even Moses

live in this present life on earth. For such marriage is a holy ordinance of God.

35. "Accounted worthy." For judgment shall be "according to our works"; yet not really "*worthy*," for this none can be in themselves. "They that have done good" shall be "accounted worthy" through the merits of their Redeemer and the mercy of their God.

"That world, and the resurrection." By "that world" is plainly meant the new world after the resurrection. Our Lord says nothing here of the state between death and resurrection. That state being purely spiritual, the question of marriage would not apply to it. It was as to the *bodily* existence of the dead after resurrection that the Sadducees asked their mocking question, and it is as to this state of existence that our Lord speaks in His answer. It is remarkable that our Lord here speaks as though only the *good* should rise, and other passages of Scripture describing the resurrection of the last day agree with our Lord's language in this. St. Paul (both in 1 Cor. xv. and in 1 Thess. iv.) speaks only of the resurrection of the just. It is plain from other places (See Rev. xx. 11—15.) that the wicked as well as the good will rise and appear with their bodies before Christ's judgment-seat. So when we meet with passages speaking as if only the good would rise, we must suppose that the resurrection of the good was the one fact thought of, shutting out, as it were, by its glory and blessedness the remembrance of the wicked.

36. "Neither can they die." This is brought in perhaps as a reason why marriage, which is for the continuance of a race which is subject to death, is no more needful,

"Equal unto the angels." This is not spoken of power, or glory, or dignity, but of their state of existence and of their immortality. "It doth not yet appear what we shall be" (1 St. John iii. 2.), but, as we know that we shall be like Christ in "that world", so we also know that in some ways we shall also be "equal unto the angels." But, if we would be "accounted worthy to obtain that world," then must we here in this world strive to copy Christ's example, and to do God's will as the Angels do in heaven.

"The children of God." This expression is here used in an unusual and exalted sense, not of earth but of heaven. As we are made "children of God" in privilege, when first called and adopted into His family in Baptism; and as we are "children of God" in character and reality when loving God in the spirit of adoption; so are we in the highest sense "children of God" when taken at the resurrection into His redeemed and glorified family above.

shewed at the bush, when he calleth the Lord A. D. 30.
the God of Abraham, and the God of Isaac,
and the God of Jacob.

Ex. 3. 6, 16.

38 For He is not a God of the dead, but of
the living: for ^hall live unto Him.

^h Rom. 6. 10,
11.

39 Then certain of the scribes answering said,
Master, Thou hast well said.

40 And after that they durst not ask Him any
question at all.

41 ¶ And He said unto them, How say they that
Christ is David's Son?

42 And David himself saith in the book of
Psalms, ⁱThe LORD said unto my Lord, Sit ⁱ Acts 2. 34.
Thou on My right hand,

43 till I make Thine enemies Thy footstool.

Ps. 110. 1.

44 David therefore calleth Him Lord, how is He
then his Son?

37. "At the bush." This probably means 'in the passage con-
'cerning the burning bush.'

"When he calleth" &c. That is, 'when he *spoke of* the Lord
'as the God of Abraham,' &c. Moses so "called" Him, because he
wrote the history in which He is called by this title; but in truth
it was God who called Himself by it. Observe how this title of God
is referred to in the Epistle to the Hebrews. The patriarchs, Abraham
Isaac and Jacob, are there spoken of as dying in faith, confessing
themselves to be "strangers and pilgrims on the earth", and declaring
that they sought and desired "a better country, that is, an heavenly."
"Wherefore," continues the Epistle, "God is not ashamed to be called
"their God, for He hath prepared for them a city" (Hebr. xi. 16.).
This "city" is plainly the home of their *resurrection* life, not of their
disembodied spirits, and therefore the title of God, linked as it is
here, with the hope of the patriarchs, is a pledge of their resur-
rection.

39. "Master, Thou hast well said." This witness to Christ's
wisdom, borne by the Scribes who were no willing witnesses, is only
recorded by St. Luke, though St. Mark mentions that one of the Scribes
perceived that He had answered well (xii. 28.).

41—44. Christ's question concerning Himself.

St. Matt. xxii. 41—46. St. Mark xii. 35—37.

41. "And He said" &c. This followed after the Lawyer's question
as to the first and greatest commandment, recorded in this place by
St. Matthew and St. Mark, but not by St. Luke.

- A. D. 30. 45 ¶ ^k Then in the audience of all the people
^k Matt. 23. 1. He said unto His disciples,
 46 Beware of the scribes, which desire to walk
¹ ch. 11. 43. in long robes, and ¹ love greetings in the markets,
 and the highest seats in the synagogues, and the
 chief rooms at feasts;
 47 which devour widows' houses, and for a shew
 make long prayers: the same shall receive greater
 damnation.

CHAPTER XXI.

1 Christ commendeth the poor widow. 5 He foretelleth the destruction of the temple, and of the city Jerusalem: 25 the signs also which shall be before the last day. 34 He exhorteth them to be watchful.

AND He looked up, and saw the rich men casting
 their gifts into the treasury.

2 And He saw also a certain poor widow casting
 in thither two mites.

^a 2 Cor. 8. 12. 3 And He said, Of a truth I say unto you, ^a that
 this poor widow hath cast in more than they all:

4 for all these have of their abundance cast in
 unto the offerings of God: but she of her penury
 hath cast in all the living that she had.

45—47. The Scribes condemned.

St. Matt. xxiii. 1, *Note.* 5—7, 14. St. Mark xii. 38—40.

Compare xi. 37—54.

47. "Greater damnation." Greater for their high professions. Of two men, whose hearts are equally far from God, that one will receive the severest sentence who has added to his other sin the hateful sin of hypocrisy. Better an open sinner than a pretended saint.

CHAPTER XXI.

1—4. The Widow's Mite.

St. Mark xii. 41—44.

1. "Looked up." From where He sat, "over against the treasury." He had been speaking to those close around Him: He now looks up from them and marks the people putting their offerings into the treasury for the use of the Temple.

2. "Two mites." We have all of us "two mites" which we can give. However great our poverty,—if we have absolutely nothing else,—we have at least a body and a soul to offer. They are but a poor offering, yet, if offered with the poor widow's willing heart, they will not be despised.

4. "Penury." Poverty, or "want", as in St. Mark. "Of her 'penury' means 'out of the very little she had.'"

5 ¶ And as some spake of the temple, how it was adorned with goodly stones and gifts, He said,
 6 *As for* these things which ye behold, the days will come, in the which ^bthere shall not be left ^bone stone upon another, that shall not be thrown down. A. D. 30. ch. 19. 41.

7 And they asked Him, saying, Master, but when shall these things be? and what sign *will there be* when these things shall come to pass?

8 And He said, ^cTake heed that ye be not deceived: for many shall come in My name, saying, I am *Christ*; ²and the time draweth near: go ye ²not therefore after them. ^cEph. 5. 6.
²Thess. 2. 3.
²Or, and,
The time,
Matt. 3. 2.
& 4. 17.

9 But when ye shall hear of wars and commotions, be not terrified: for these things must first come to pass; but the end *is* not by and by.

10 Then said He unto them, Nation shall rise against nation, and kingdom against kingdom:

11 and great earthquakes shall be in divers places, and famines, and pestilences; and fearful sights and great signs shall there be from heaven.

12 ^dBut before all these, they shall lay their hands on you, and persecute *you*, delivering *you* up to the synagogues, and ^einto prisons, ^fbeing brought before kings and rulers ^gfor My name's sake. ^dRev. 2. 10.
^eActs 4. 3.
& 5. 18.
& 12. 4.
& 16. 24.
^fActs 25. 23.
^g1 Pet. 2. 13.

5—36. Prophecy of the destruction of Jerusalem, and of the end of the world.

St. Matt. xxiv.

St. Mark xiii.

5. "As some spake." These were the disciples who, as they went out to the Mount of Olives, pointed out to Christ the size of the stones with which the Temple was built.

"Gifts." Various ornaments and costly presents given by kings and others to the Temple. These could not be seen as they looked back on the Temple in passing out from the city to the Mount of Olives, but they had only just left the Temple itself, and continued to talk about its wealth and beauty.

8. "The time draweth near." That is, the time for the coming of Christ to establish His kingdom on earth.

9. "Not by and by." "Not yet."—"Not at once."

12. "They shall lay their hands" &c. This passage (namely from this verse to 19) is embodied in the directions to the Apostles as given by St. Matthew (See on St. Matt. x. 5, *Note*, and 17—22.).

ST. LUKE, XXI.

- A. D. 30. 13 And ^hit shall turn to you for a testi-
^h Phil. 1. 28. mony.
^g Thess. 1. 5. 14 ⁱSettle *it* therefore in your hearts, not to
ⁱ Matt. 10. 19. meditate before what ye shall answer:
^{ch. 12. 11.} 15 for I will give you a mouth and wisdom,
^k Acts 6. 10. ^kwhich all your adversaries shall not be able to
gainsay nor resist.
^l Micah 7. 6. 16 ⁱAnd ye shall be betrayed both by parents,
^m Acts 7. 59. and brethren, and kinsfolks, and friends; and ^msome
^{& 12. 2.} of you shall they cause to be put to death.
ⁿ Matt. 10. 22. 17 And ⁿye shall be hated of all *men* for My
name's sake.
^o Matt. 10. 30. 18 ^oBut there shall not an hair of your head
perish.
19 In your patience possess ye your souls.
20 And when ye shall see Jerusalem compassed
with armies, then know that the desolation thereof
is nigh.

13. "It shall turn to you for a testimony." It shall become to you an opportunity for bearing witness to the Name of Christ.

15. "I will give you a mouth and wisdom," &c. "A mouth" means a power of speaking—eloquence. To "gainsay" is to contradict—to speak against.

18. "There shall not an hair" &c. "If this was understood as "a promise of temporal deliverance, it was fulfilled at the time of the "destruction of Jerusalem, when the Christians of Judæa all found "refuge at the town of Pella beyond Jordan. But it is rather to be "understood as an assurance of God's protecting providence over His "faithful servants in life or death" (*Archdeacon Churton.*). (For similar expressions see xii. 7. St. Matt. x. 30. and Acts xxvii. 34.)

19. "In your patience" &c. This verse, as well as the foregoing, is only found in St. Luke. By patience—that is, a patient continuance both in well-doing and in enduring—they should "possess", or keep safe, their true inner life. That would be safe, even were the life of the body lost. How blessed is this word of encouragement to all who have to battle with difficulties and hindrances from without. Let them only be patient, and their souls shall be safe. So too writes the prophet, "In quietness and in confidence shall be your strength" (*Isaiah xxx. 15.*).

20. "Jerusalem compassed with armies." This cannot be spoken of the actual siege itself, because then the warning to escape would be too late. We read however that four years before the actual siege the Roman Governor of Syria had marched a large army to Jerusalem and

19. "Possess ye." It is probable that the original word means 'ye shall possess', the difference in the Greek being only of a single letter, and the saying thus being a promise rather than a command. Yet the difference in meaning is unimportant.

21 Then let them which are in Judæa flee to the A.D. 30.
mountains; and let them which are in the midst
of it depart out; and let not them that are in the
countries enter thereinto.

22 For these be the days of vengeance, that ^p all ^p Dan. 9. 26,
things which are written may be fulfilled. ^{27.}
^{Zeck. 11. 1.}

23 But woe unto them that are with child, and to
them that give suck, in those days! for there shall
be great distress in the land, and wrath upon this
people.

24 And they shall fall by the edge of the sword,
and shall be led away captive into all nations: and
Jerusalem shall be trodden down of the Gentiles, ^q Dan. 9. 27.
^q until the times of the Gentiles be fulfilled. ^{& 12. 7.}
^{Rom. 11. 25.}

25 ^r And there shall be signs in the sun, and in ^r 2 Pet. 3. 10,
^{12.}

threatened the city, though without making any attack. If this is
the warning mentioned here, it would give the Christians ample time
to leave the doomed city, and seek a safe refuge, before Titus, the
Roman general, finally advanced upon it and began the siege.

21. "In the countries." "In the fields." Many of the unbelieving
Jews did actually flee into Jerusalem for protection from the advancing
Roman army, thus increasing the horrors of the siege, and bringing
on themselves miserable destruction.

22. "The days of vengeance." In which Christ Himself came
to execute judgment upon the nation which had rejected and crucified
Him. If the days of this temporal vengeance were so terrible, what
will be the days of the great eternal vengeance? "Who may abide
"the day of His coming?" (Mal. iii. 2.).

"Written." In the law and the prophets, in which are many
threatenings of God's judgments (See, for instance, Deut. xxviii.
15—68.).

24. "They shall fall" &c. Josephus, the Jewish historian, says
that 1,100,000 perished in the siege, and that 97,000 were carried
away captive to Egypt and other lands.

"Trodden down of the Gentiles." As in truth it has been ever
since, having remained to this day in the possession of Gentiles and
heathen (See on St. Matt. vi. 32.). It is now, and has long been,
in the hands of the Turks, who are Mahometans in religion.
"Turks" is used to signify Mahometans in the Third Collect for
Good-Friday.

"Until the times of the Gentiles" &c. This prophecy is probably
the same in meaning as that of St. Paul, who says that "blindness in
"part is happened unto Israel, until the fulness of the Gentiles be
"come in" (Rom. xi. 25.). But it may mean, as others suppose, until
the times during which God has allotted to the Gentiles to bear sway
over Jerusalem be fulfilled.

25. "And there shall be" &c. Here plainly is the same change,
which we find in St. Matthew's version of this great discourse (St. Matt.
xxiv. 29.),—a change from the type, the lesser temporal judgment of

ST. LUKE, XXI.

A.D. 30. the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring;

26 men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken.

27 And then shall they see the Son of man coming in a cloud with power and great glory.

28 And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh.

* Rev. 1. 7.
& 14. 14.

* Rom. 8. 19,
23.

the Jews, to the antitype, the great eternal judgment of the world. The lesser passes out of sight as the discourse advances: the greater stands out in the front of the awful picture.

"And upon the earth." These words almost seem as though the signs named in the former part of the verse are to be really signs *in the heavens*. If they are figures for powers on earth, whether spiritual or temporal, it is certainly strange to find other signs distinguished from them as being "upon the earth." We should be wrong to deny that there may be literally wonderful signs in the heavens *before* the great coming of the Lord, as indeed history tells us there were before the destruction of Jerusalem. The actual coming of the Lord will, we know, be accompanied with very awful signs (2 St. Pet. iii. 10—12.). Still the general language of Scripture (See on St. Matt.) is in favour of a mystical meaning in these heavenly signs, and it certainly appears that they are to be looked for *before*, and not together with, the second advent of Christ. If it were the latter, there would be no difficulty in taking them quite literally, but the following parable of the Fig-tree shuts out such a notion. On so mysterious a matter we must not judge hastily, nor pronounce decidedly. When we see the signs, we shall know them.

"The sea and the waves roaring." The above remarks as to the signs in the heavens apply to this sign on the earth also. It is probable that it is to be understood as a figure describing the "distress of nations, with perplexity," as if it were, 'like unto the sea and the waves roaring.'

27. "And then." That is, *after* these things have taken place, for they are signs that the revelation of God's kingdom is "at hand" (31.), not that it is come.

"In a cloud." This is one point in which our Lord shall "so come in like manner" as He went up (Acts i. 11.).

28. "When these things begin" &c. This shows, even more plainly than the parallel passage in St. Matthew (xxiv. 33.), that "these things" must be understood of the *last* great signs spoken of just before (25, 26.). When these "*begin*", the end is very near.

"Redemption." This word is used here of the end and completion of the work. The price of our redemption was paid on the Cross, so that we are already redeemed—"bought with a price." God the Son

29 And He spake to them a parable; Behold A. D. 30.
the fig tree, and all the trees;
30 when they now shoot forth, ye see and know
of your own selves that summer is now nigh at
hand.

31 So likewise ye, when ye see these things come
to pass, know ye that the kingdom of God is nigh
at hand.

32 Verily I say unto you, This generation shall
not pass away, till all be fulfilled.

33 Heaven and earth shall pass away: but My
words shall not pass away.

34 And ^utake heed to yourselves, lest at any time ^uRom. 13. 13.
your hearts be overcharged with surfeiting, and ¹Thess. 5. 6.
drunkenness, and cares of this life, and so that day ¹Pet. 4. 7.
come upon you unawares.

35 For ^xas a snare shall it come on all them ^x1 Thess. 5. 2.
that dwell on the face of the whole earth. ²Pet. 3. 10.
Rev. 3. 3.

36 ^yWatch ye therefore, and ^zpray always, that ^yMatt. 25. 13.
ye may be accounted worthy to escape all these ^zch. 18. 1.
things that shall come to pass, and ^ato stand before ^aPs. 1. 5.
the Son of man. Eph. 6. 13.

"hath redeemed me and all mankind" (*Church Catechism.*). But
the full effect and final triumph of this redemption will be when
Christ comes again to take His redeemed people to their eternal
home.

29. "The fig tree, and all the trees." St. Luke, writing for Gen-
tiles, records the addition by our Lord of the words, "and all the trees."
"Countries which have no fig-trees have their parables for watchful
"hearts" (*Wordsworth.*).

31. "The kingdom of God." In its full and final glory (See on
St. Matt. xiii. 43, and xxiv. 33.).

34. "Take heed to yourselves." Christ has been speaking of the
distant future. See how He ends His discourse by bringing back the
thoughts of His hearers to their own hearts, lest they forget that, if
they would be ready for the Coming of the Lord, they must be living
in daily watchfulness, taking heed to themselves.

35. "As a snare." Which falls in a moment on the unsuspecting
animal. So suddenly shall *the day* fall upon the careless, who will not
watch.

"That dwell." Literally 'that sit,' the word seeming to imply
idleness and ease. Such men make earth their rest and their
home.

36. "Watch . . . and pray." Mark the practical conclusion of the
whole matter. The Lord does not speak of the things to come to satisfy
vain curiosity, but to stir us up to hope and to watchfulness. His
revelations are not to make men wiser but better.

ST. LUKE, XXII.

A. D. 30.

37 ¶ ^b And in the day time He was teaching
^{b John 8. 1, 2.} in the temple ; and ^c at night He went out, and
^{c ch. 22. 39.} abode in the mount that is called *the mount* of
Olives.

38 And all the people came early in the morning
to Him in the temple, for to hear Him.

CHAPTER XXII.

1 *The Jews conspire against Christ.* 3 *Satan prepareth Judas to betray Him.* 7 *The apostles prepare the passover.* 19 *Christ instituteth His holy supper,* 21 *covertly foretelleth of the traitor,* 24 *dehorteth the rest of His apostles from ambition,* 31 *assureth Peter his faith should not fail;* 34 *and yet he should deny Him thrice.* 39 *He prayeth in the mount, and sweateth blood,* 47 *is betrayed with a kiss:* 50 *He healeth Malchus' ear,* 54 *He is thrice denied of Peter,* 63 *shamefully abused,* 66 *and confesseth Himself to be the Son of God.*

NOW the feast of unleavened bread drew nigh, which is called the Passover.

37, 38. How our Lord spent the Holy-Week.

37. "In the day time" &c. This is a short account of the manner in which our Lord spent the few solemn days between His triumphal entry into Jerusalem on Palm-Sunday and His betrayal during the night of the Thursday following. His time was come, and He now spoke openly in the Temple day by day. It should be observed that these verses do not describe what took place *after* the discourse in this chapter, for that was probably uttered on one of the later days of this period (See on St. Matt. xxiii. 39.); they are a general account of all these sacred days.

"At night" &c. He certainly retired to Bethany for one night (See St. Matt. xxi. 17.), and probably for other nights, during the Holy-Week. But, Bethany being just beyond—over the ridge of—the Mount of Olives, it might very well be meant in this place (See on St. Matt. xxi. 1.). Still it is generally thought, and with good reason, that our Lord passed a large part of the night, and probably some entire nights, at this time in the open air upon the mountain side. The nights would at that time be light with the Paschal moon (See on St. Matt. xxvi. 36.). The expression "as He was wont", of our Lord's going into the Mount of Olives on the night of His betrayal (xxii. 39.), when certainly there was no idea of going as far as Bethany, favours this notion.

38. "All the people" &c. Our Lord's popularity (See on xix. 48.) no doubt stirred up the jealousy of the Scribes and Pharisees to a keener desire for His destruction. Were it not well if men in these days were ready to come early in the morning to God's house to meet the Saviour and to hear His words?

CHAPTER XXII.

1, 2. The Jews plot Christ's death.

St. Matt. xxvi. 1—5. St. Mark xiv. 1, 2.

1. "Which is called the Passover." There is no need for any such explanation in a Gospel written for the Jews, like St. Matthew's.

2 And ^athe chief priests and scribes sought how they might kill Him; for they feared the people. A. D. 30.
^a Ps. 2. 2.
John 11. 47.
Acts 4. 27.

3 ¶ ^bThen entered Satan into Judas surnamed Iscariot, being of the number of the twelve. ^b John 13. 2, 27.

4 And he went his way, and communed with the chief priests and captains, how he might betray Him unto them.

5 And they were glad, and ^ccovenanted to give ^chim money. ^c Zech. 11. 12.

6 And he promised, and sought opportunity to

2. "They feared the people." The common people heard Christ gladly, and would not submit to any open act of violence against Him. They seem sometimes to have taken the law into their own hands, or at least to have been ready to take unlawful revenge upon such as displeased them. The Chief Priests and Scribes were afraid to speak slightly of John's baptism, lest the people should stone them (xx. 6.), and at a later time, when the Apostles were brought before the council, the officers treated them with gentleness for the same reason (Acts v. 26.). It is not to be supposed that all the people, who welcomed our Lord as He rode into Jerusalem, and would have defended Him, now turned against Him at His crucifixion. Some no doubt did so, and others suffered themselves to be overborne by the stronger party, but the enmity now was mainly that of the Chief Priests and Scribes and their followers.

3-6. The bargain of Judas with the Chief Priests.

St. Matt. xxvi. 14-16. St. Mark xiv. 10, 11.

3. "Then entered Satan" &c. This terrible expression is repeated concerning Judas at the time when he went out to prepare the accomplishment of that devilish act, which he was now plotting (St. John xiii. 27.). Satan took possession of him both in the planning and in the fulfilling. God worketh in His own children "both to will" and to do of His good pleasure" (Phil. ii. 13.). The devil "worketh" in the children of disobedience" (Eph. ii. 2.) both to will and to do of his evil pleasure. A year before this our Lord had spoken very awful words of Judas, "Have I not chosen you twelve, and one of you is a devil?" (St. John vi. 70.). He who allows Satan to enter into him is already classed among his servants, and becomes in character here what he will be in reality hereafter—"a devil".

4. "Captains." Called afterwards "captains of the temple" (52.). The "captain of the temple" is named as taking part with the Jewish council against the Apostles in the Acts of the Apostles (iv. 1. v. 24.). This was not a military title, the captains of the temple being the heads of the guard of Priests and Levites who kept constant watch in the temple day and night. The "chief captain", who took St. Paul prisoner (See Acts xxi. 31. xxii. 29.) was not one of these, but a Roman officer, captain of the band who kept guard in the castle near to the Temple.

A. D. 30. betray Him unto them ²in the absence of the multitude.

² Or, without tumult.

7 ¶ Then came the day of unleavened bread, when the passover must be killed.

8 And He sent Peter and John, saying, Go and prepare us the passover, that we may eat.

9 And they said unto Him, Where wilt Thou that we prepare?

10 And He said unto them, Behold, when ye are entered into the city, there shall a man meet you, bearing a pitcher of water; follow him into the house where he entereth in.

11 And ye shall say unto the goodman of the house, The Master saith unto thee, Where is the guestchamber, where I shall eat the passover with My disciples?

12 And he shall shew you a large upper room furnished: there make ready.

13 And they went, and found as He had said unto them: and they made ready the passover.

^a Matt. 26. 20.
Mark 14. 17.

14 ¶ ^a And when the hour was come, He sat down, and the twelve apostles with Him.

6. "In the absence of the multitude." This gives the key to the whole betrayal. There was no difficulty in finding Christ in public; the real difficulty was to find Him apart from the people who held to Him.

7—13. The disciples sent to prepare the Passover.

St. Matt. xxvi. 17—19. St. Mark xiv. 12—16.

12. "Furnished." Ready prepared for a Passover party to keep the feast. Whether the man to whom the room belonged purposed lending or letting it to any party applying for it for the paschal feast, we cannot tell. Those who had large rooms frequently lent them to parties of strangers visiting Jerusalem for the purpose of keeping the Passover. It is plain however that this man gladly gave up his room to our Lord, "the Master," when asked to do so in His name.

When Jesus comes seeking a shelter, let our hearts be that furnished room, and lo! He, in His infinite love will come in to us, and sup with us, and we with Him (See Rev. iii. 20.).

14—18. Introductory words at the Paschal Supper.

14. "When the hour was come." That is, the legal hour for the eating of the Passover. This was "the evening" of the day on which the lamb was killed (See on St. Matt. xxvi. 17.).

ST. LUKE, XXII.

15 And He said unto them, ²With desire I A.D. 30.
have desired to eat this passover with you before ²Or, I have
heartily
desired.
I suffer:

16 for I say unto you, I will not any more
eat thereof, ^euntil it be fulfilled in the kingdom ch. 14. 15.
Acts 10. 41.
Rev. 13. 9.
of God.

17 And He took the cup, and gave thanks,
and said, Take this, and divide *it* among your-
selves:

18 for ^fI say unto you, I will not drink of the f Matt. 26. 29.
Mark 14. 25.
fruit of the vine, until the kingdom of God shall
come.

15. "With desire I have desired." That is, 'I have very greatly desired.' This was His great farewell feast of love, the last calm and blessed intercourse with His disciples before the hurried, and to them terrible, events of His capture, condemnation, and death. Besides it was a Passover of vast importance to the Christian Church, for it was now that the old type was to be closed, and the new Christian feast to be instituted. It was just a year before this that the disciples had been startled, and some offended, by the wonderful discourse concerning eating His Flesh and drinking His Blood, spoken at Capernaum (St. John vi.). He was now about to clear up part of the mystery of those words. Thus it was an occasion of great blessing to the disciples; and therefore Jesus had eagerly longed for it.

16. "I will not any more eat thereof." Our Lord declares that this is the last Passover He will eat on earth. And thus passes away the type, which was fulfilled in Him. This is the last true Passover feast.

"Until it be fulfilled." That is, 'until this Passover be fulfilled.' We can hardly doubt that our Lord's words point forward to the "marriage-supper of the Lamb" (Rev. xix. 9.), of which that paschal supper was a type. If Jesus could so earnestly desire the earthly foretaste, with what intensity of desire should we desire the heavenly fulfilment! The one was dark with the awful shadows of the approaching Cross. The other will be bright with the cloudless glory of the Divine radiance.

17. "He took the cup." This must be carefully distinguished from the similar act which our Lord performed in the institution of the Lord's Supper shortly afterwards (20.). This cup was one of the paschal cups, tasted by all from time to time during the feast (See on St. Matt. xxvi. 17.).

"Take this and divide it" &c. Probably our Lord had first tasted the cup Himself (as was customary for the master of the house to do at the Passover) and then passed it to the disciples.

18. "I will not drink" &c. This answers to the saying concerning the eating, in 16. Both sayings refer to the Passover, and not to the

18. "I will not drink" &c. In St. Mat-
thew (xxvi. 29.), and St. Mark (xiv. 25.),
these words are placed after the institu-
tion of the Lord's Supper, as though they
referred to the sacramental cup. It is
however best to understand the words,
O 2

A.D. 30.

1 Cor. 11.
24.

19 ¶ And He took bread, and gave thanks, and brake it, and gave unto them, saying, This is My body which is given for you: ⁸ this do in remembrance of Me.

20 Likewise also the cup after supper, saying,

sacramental eating and drinking, of which our Lord had not yet spoken. The "kingdom of God" in this verse (as in 16,) must be understood of the kingdom in its perfected and triumphant state (See on St. Matt. xiii. 43.).

19, 20. The Institution of the Lord's Supper.

St. Matt. xxvi. 26—29. St. Mark xiv. 22—25.

19. "This is My body." Most of the errors upon the subject of the Holy Communion have arisen from attempts to explain what is a mystery, and to define what the Holy Spirit has veiled from our curious sight. There is great wisdom in the following words, ascribed to Queen Elizabeth:—

"Christ was the Word that spake it:

"He took the bread, and brake it:

"And what that Word did make it,

"That I believe, and take it."

In the same spirit one of the holiest and wisest writers of our Church says: "What these elements are in themselves it skilleth not. It is enough that unto me which take them they are the Body and Blood of Christ. His promise in witness hereof sufficeth. His word He knoweth which way to accomplish. Why should any cogitation possess the mind of a faithful communicant but this, O my God, Thou art true: O my soul, thou art happy?" (*Hooker*).

"This do in remembrance of Me." These words are not given by the other Evangelists, though recorded by St. Paul, who tells us, on the authority of Christ Himself, that similar words accompanied

not as having special reference to the sacramental cup, but as spoken *generally* of the wine which Jesus had that night tasted with His disciples. It is probable that our Lord did not Himself taste of the sacramental cup. For the meaning of the words see on St. Matt. xxvi. 29.

19. "This do." It may be well to observe that the word translated "do" is one frequently used in the Greek translation of the Old Testament for the performance of any solemn rite or ceremony, as, for instance, for *keeping* the Passover, *observing* any of the solemn feasts, *performing* a sacrificial rite—and often for the very act of *offering a sacrifice*. Thus it would probably have in the ears of the Apostles a much more solemn meaning than the English word conveys to us,

and might be translated 'Perform' or 'Celebrate' this; though without excluding the people's share in the solemn act.

"Remembrance." In support of the view that a memorial *before God* is a true and necessary part of the Eucharist (although not that which our Lord speaks of in this command), we may observe that such memorial was a marked feature in the ancient sacrifices, which foreshadowed the same Atonement which we commemorate in the Lord's Supper (See Lev. ii. 2, 9, 16. xxiv. 7. Num. x. 10.). Indeed we make memorial before God of the Sacrifice of Christ not alone in this holy sacrament (though most signally so), for we do this whenever we end a prayer "through Jesus Christ our Lord."

ST. LUKE, XXII.

"This cup is the new testament in My blood, A.D. 30. which is shed for you.

^h 1 Cor. 10, 16.

21 ¶ "But, behold, the hand of him that be- trayeth Me is with Me on the table. ^h Ps. 41. 9.

the giving of the cup (1 Cor. xi. 25.), a fact we do not learn at all from the Gospels. Both parts of the command require thoughtful attention.

1. What is the meaning of "This do"? Some hold that the command, being addressed to the Apostles, and having reference to Christ's own sacramental act, is rather a command to Christ's ministers to celebrate, than to His people to partake of, the Holy Communion; in which case the meaning would be, 'Do that which I have done—enact 'this solemn rite—bless and distribute this bread and this cup.' Even if this were so, the duty of partaking would be implied in the command to bless and to distribute, for the Sacrament is celebrated for the express purpose of communicating. St. Paul however gives an explanation of the words, "Do this", which shows that they certainly extend to the eating and drinking, adding after our Lord's command these important words, "For as often as ye eat this bread, and drink this cup, ye do 'show the Lord's death till He come" (1 Cor. xi. 26.); the "eat" and "drink" in this verse answering to "This do" in the two previous verses. Thus the command must be taken to embrace the whole sacred ordinance,—the blessing and distributing on the part of the priest, the eating and drinking on the part of all.

2. What is the meaning of "in remembrance of Me"? Literally this means, 'for My memorial.' This 'memorial' may be either a memorial *for man*, that is, an act to bring vividly before man the remembrance of His Saviour's Death: or a memorial *before God*, that is, an act wherein we plead and present before God's mercy-seat the one "full, perfect, and sufficient Sacrifice," with which alone we may "come boldly unto the throne of grace" (Hebr. iv. 16.). Both of these two memorials, or commemorations, are true and necessary parts of the Eucharist. It pictures Christ crucified to man; and it pleads Christ crucified before God. But here again, in the same verse which helped us to the meaning of "This do", St. Paul gives the key to the words before us. For, as the "eat" and "drink" answers to "This do", so do the words "ye show the Lord's death" answer to "in remembrance of Me." But the Greek word translated "ye show" can only mean *before man*. Therefore we conclude that our Lord is speaking rather of a memorial for man, than of a memorial before God. The whole command may be explained thus: 'Observe this holy Sacrament 'as showing forth My death till I come.'

21—23. Announcement of the betrayal.

St. Matt. xxvi. 21—25. St. Mark xiv. 18—21. St. John xiii. 21—30.

21. "But, behold." We may well suppose that there would be at least a solemn pause after the giving of the sacramental cup, and while

21. "But, behold," &c. It has been mentioned (upon St. Matt. xxvi. 25.) that many think Judas left the Upper Chamber before the institution of the

ST. LUKE, XXII.

A. D. 30. 22 And truly the Son of man goeth, ^k as it was determined: but woe unto that man by whom He is betrayed!

^k Acts 2. 23.
& 4. 28.

23 And they began to enquire among themselves, which of them it was that should do this thing.

^l Mark 9. 34.
ch. 9. 46.

24 ¶ ^l And there was also a strife among them, which of them should be accounted the greatest.

the Apostles in turn partook of it. Thus these words would not be joined on in reality so closely to the solemn words of the institution of the Sacrament as in the Evangelist's brief account they seem to be.

How mightily did the presence of the traitor, with his frightful hypocrisy, weigh down the soul of the spotless Son of God. Throughout the solemn Supper Jesus appears again and again to have spoken the terrible truth. We can hardly conceive hardness of heart, and boldness of deceit, capable of remaining in the presence of that Eye which so plainly saw all.

“With Me on the table.” These words do not point out the traitor, but only declare that he is sitting at the same table, and eating of the same dishes, as our Lord (See on St. Matt.).

24—30. Strife as to which should be greatest, and discourse upon it.

24. “There was also a strife” &c. Such a strife had taken place on a former occasion (See ix. 46. and St. Matt. xviii. 1.). It surprises us to find the same ambitious thoughts entering into so sacred a scene as that before us. Yet Satan is busiest in holiest hours. There is no absolute necessity to suppose this strife to have taken place where St. Luke relates it in the order of events, since his words “There was also” may refer to any period during the evening. Many accordingly imagine the strife to have been on first sitting down to supper, and to have arisen from anxiety to be near to Jesus. This in itself seems more probable than that any such strife should have arisen after the terrible “Is it I?”, and the solemn sacramental feast. Yet it is possible that the privilege of St. John in “leaning on Jesus’ Bosom” may even at so unlikely an hour, have been turned into an occasion for bringing up again the old question. We can hardly doubt that the discourse here given is closely connected with that after the washing of the feet related by St. John (xiii. 12—16.). The words “I am among you as he that serveth” (27.) seem certainly to relate to that; and that certainly took place early in the events of the evening.

holy Sacrament. If so, of course St. Luke is relating in this place a conversation which really took place at an earlier part of the evening, as would appear from St. Matthew’s and St. Mark’s Gospels. It seems however more probable, even if this is the same conversation with that related by the two earlier Evangelists, and not a repetition

of the announcement, that they have recorded it before it actually took place, and not St. Luke after. St. Luke is generally more careful to set forth “in order” (i. 3.) what he relates, and in the present case St. Luke’s order is of special significance, since it implies that the traitor was present at, and partook of, the Sacramental rite.

25 ^m And He said unto them, The kings of the ^{A. D. 30.}
Gentiles exercise lordship over them; and they ^m that exercise authority upon them are called bene- ^{Matt. 20. 25.}
factors. ^{Mark 10. 42.}

26 ⁿ But ye *shall* not be so: ° but he that is ⁿ ^{Matt. 20. 26.}
greatest among you, let him be as the younger; ¹ ^{Pet. 5. 3.}
and he that is chief, as he that doth serve. ^o ^{ch. 9. 48.}

27 ^r For whether is greater, he that sitteth at ^p ^{ch. 12. 37.}
meat, or he that serveth? is not he that sitteth at
meat? but ^a I am among you as he that serveth. ^q ^{Matt. 20. 28.}

28 Ye are they which have continued with Me ^{John 13. 13,}
in ^r My temptations. ^{14.}
^{Phil. 2. 7.}

29 And ^s I appoint unto you a kingdom, as My ^s ^{Matt. 24. 47.}
Father hath appointed unto Me; ^{ch. 12. 32.}
² ^{Cor. 1. 7.}
² ^{Tim. 2. 12.}

25. "The kings of the Gentiles" &c. Our Lord, in rebuking the spirit of His Apostles, repeats the words He had spoken to them after the presumptuous request of the sons of Zebedee (St. Matt. xx. 25—28.), though with some little change of expression (see especially 27.) to suit the occasion, and in reference to the act which the words probably accompanied, namely the washing of the feet.

"Benefactors." One of the kings of Egypt was always known by a title which signified 'the Benefactor.'

26. "Ye *shall* not be so." No, for Christianity reverses the world's judgments. Greatness is littleness; humility is true nobility.

27. "I am among you as he that serveth." These words would have a peculiar force if spoken just after our Lord had gone from one to another of the disciples, with the basin and towel, washing their feet. This was usually the servant's duty.

28. "Ye are they" &c. This and the next two verses are again a repetition of a former saying (St. Matt. xix. 28.), though again slightly altered to suit the occasion. *Then* it was simply "Ye which have followed Me": *now* it is, "Ye which have continued with Me in My temptations". By "temptations" is here (as so frequently) meant 'trials.' So far the Apostles had clung faithfully to their Master. Thus they might comfort themselves with the promise made to such. We must observe how mercifully our Lord rebukes the thought of earthly rivalry and greatness by the promise of heavenly glory and bliss. How can *they* contend for the first place here, who are to be princes in the kingdom of glory hereafter; and this too when they have often been told that the path to that glory lies through humiliation?

29. "I appoint unto you a kingdom." They wished for greatness. Jesus tells them they shall have it: only not perhaps as and where they think.

"As My Father hath appointed unto Me." The kingdom Christ bestows upon His saints is not only the same kingdom which the Father has bestowed upon Him, so that they are "joint-heirs with Christ", but also it is bestowed on like conditions. Christ "humbled Himself, and became obedient unto death, even the death of the cross, Where-

A. D. 30. 30 that ye may eat and drink at My table
 Matt. 8. 11. in My kingdom, "and sit on thrones judging the
 ch. 14. 15. twelve tribes of Israel.
 Rev. 19. 9.

u Ps. 49. 14. 31 ¶ And the Lord said, Simon, Simon, behold,
 Matt. 19. 28. 1 Cor. 6. 2. x Satan hath desired to have you, that he may
 Rev. 3. 21. y sift you as wheat:
 1 Pet. 5. 8. 32 but "I have prayed for thee, that thy faith
 y Amos 9. 9. 11, 15.

"fore God also hath highly exalted Him". So too he that humbleth himself shall be exalted to the kingdom of glory. Christ says, 'I give you as My Father hath given Me, the same kingdom, on the same terms.'

30. "That ye may eat and drink" &c. Plainly these words are suggested by the occasion on which they were spoken. The paschal meal, as well as the sacramental, would naturally suggest such language. We might, not unreasonably, have supposed the former part of this verse to refer to the Holy Communion to be eaten and drunk in the new kingdom of the Church of Christ on earth, but the latter part proves that the whole is spoken of the kingdom in its perfected state hereafter. It is quite out of the question to refer *this* verse to any eating and drinking with our Lord between His Resurrection and Ascension. And surely the meaning of this verse must settle the meaning of 16 and 18 (See also on St. Matt. xix. 28, and xxvi. 29.).

31—34. The prophecy of St. Peter's denial.

St. Matt. xxvi. 30—35. St. Mark xiv. 26—31. St. John xiii. 36—38.

31. "Simon, Simon." This very remarkable saying is given only by St. Luke, but is plainly a part of the same conversation in which our Lord (as related by all the Evangelists) foretells St. Peter's denial.

"Satan hath desired to have you." Satan had asked to make this sifting; and God had permitted it. No one is tempted except by Divine permission. We should compare with this the mysterious history of Satan's request to try Job (Job i.). The word "you" here is in the plural number, and does not refer to St. Peter only, though the words are spoken to him. Satan's sifting was to be of *all* the Apostles, Judas, who had gone out before this, of course, excepted. *His* sifting was over.

"Sift you as wheat." This implies a searching trial. The sifting is much the same as the winnowing (St. Matt. iii. 12.), and is for the purpose of separating the good wheat from the chaff or light grain. Christ and Satan both sift, and both separate: but Christ to save the good, Satan to seize upon the bad. Our Lord's words "as wheat" already seem to promise that the Apostles shall come safely through the trial.

32. "I have prayed for thee." "For thee"—that is, St. Peter only, of whom our Lord now speaks. For him had Christ already interceded. But why for him alone? We need not suppose this. We may rather believe our Lord had prayed for them all. But He names his special intercession for St. Peter because it was specially good for him to know it. The approaching sifting would be specially severe with him. Satan was about to handle very roughly this the foremost

fail not: ^aand when thou art converted, strengthen thy brethren. A. D. 30.

33 And he said unto Him, Lord, I am ready to go with Thee, both into prison, and to death. ^a Ps. 51. 13.
John 21. 15,
16, 17.

34 And He said, I tell thee, Peter, the cock shall not crow this day, before that thou shalt thrice deny that thou knowest Me.

35 ¶ ^bAnd He said unto them, When I sent you without purse, and scrip, and shoes, lacked ye any thing? And they said, Nothing. ^b Matt. 10. 9.
ch. 9. 3.
& 10. 4.

36 Then said He unto them, But now, he that

of the Apostles' company. He was even to gain a great triumph over him for a season. And the fallen Apostle might despair. This assurance then of his Lord's prayers would greatly comfort him, and help him in his penitence.

"That thy faith fail not." That is, 'fail not utterly and finally.' Observe, the Divine Mediator did not pray that St. Peter might not be tempted, but only that he might not be overwhelmed by the temptation. The sifting of temptation is very needful both for humility and for watchfulness. Christ will not "quench" the "smoking flax" (St. Matt. xii. 20.). The faith that is near going out His prayers and His grace will yet fan up into a bright flame again. But mark the warning. Even an Apostle's faith *may* fail. (Comp. 1 Cor. ix. 27.). Yes; and even *his*, whose noble confession received so high a blessing (St. Matt. xvi. 17.).

"When thou art converted," &c. "Converted" means 'turned back again', and refers here plainly to St. Peter's penitence after his denial. But what strange words these must have seemed to him then. "Converted": then he would certainly fall so as to need a true and deep penitence. "Strengthen thy brethren": then he was not fit to do so yet. We can imagine what sorrow and pain the words would cause to the eager ardent disciple. He could not believe it possible. He needed humbling, and teaching his own weakness, before he would be fit to strengthen the weak.

33. "Lord, I am ready" &c. Over-confidence in self was St. Peter's besetting fault. Yet this is a fault often found in noble generous natures. How much more loveable is this impulsive zeal than a cold calculating spirit, which will dare nothing for Christ.

34. "I tell thee, Peter." Perhaps there is a force here in the word "Peter", as though it were, 'I tell thee, thou who art called Peter, the Rock, and who thinkest thyself as firm and strong as a rock,' &c. This is the only place in which our Lord addresses the Apostle by his name "Peter", except on the occasion when He first gave him the name.

35—38. Conversation concerning the sword.

36. "But now." Christ is preparing His disciples for a very different state of things from that which they had hitherto experienced.

36. "He that hath no sword," &c. The literal translation of these words is, 'He that hath not, let him sell his garment, and buy a sword.' By 'hath not' our

A. D. 30. hath a purse, let him take *it*, and likewise *his* scrip: and he that hath no sword, let him sell his garment, and buy one.

37 For I say unto you, that this that is written
 c Mark 15. 28. must yet be accomplished in Me, **And He was reckoned among the transgressors:** for the things concerning Me have an end. Isai. 53. 12.

38 And they said, Lord, behold, here *are* two swords. And He said unto them, It is enough.

They are no longer to expect miraculous protection or a miraculous supply of their needs. They must face the world and its persecutions, and make all due provision for meeting danger and difficulty.

"No sword." These words are not intended to be literally acted upon, as we see from what follows, and from our Lord's words to Pilate (St. John xviii. 36.), but are rather a strong expression to imply great coming danger. Still our Lord could not have used such language at all, if it were, as some say, wrong at all times, and under all circumstances, to use force. He certainly appears, by this mention of the sword, to give His sanction to a due provision on the part of Christians for their personal safety.

37. **"He was reckoned among the transgressors."** Our Lord is here giving the reason why the disciples must expect to have to defend themselves against their enemies. When their Master was (according to this well-known prophecy) counted no better than a malefactor, they could not expect any better treatment. "The disciple is not *"above his master, nor the servant above his lord"* (St. Matt. x. 24.).

"The things concerning Me have an end." That is, not only *"are fulfilled"*, but *"are now coming to an end—now receiving their fulfilment."*

38. **"Lord, behold, here *are* two swords."** One was no doubt St. Peter's, for he had one just afterwards in the garden. Plainly the Apostles mistook our Lord's meaning, and thought He spoke of the immediate need of actual swords. But how came they to have these two swords? It does not seem natural that the disciples of the "meek and lowly" Jesus should be armed with swords. Nor is it likely they were in general. But on this occasion they had been warned again and again of the treatment their Master would receive when He came to Jerusalem; and some of them, in their mistaken zeal and ardour, may have resolved to defend Him, as we find St. Peter doing in the garden, and so have procured these swords. It is also said that the Jews frequently armed themselves on journeys, such as that which our Lord and His Apostles had but just taken, as a protection against robbers, and this may account for the possession of the two swords.

"It is enough." This does not mean *"The two swords are enough"*, but is a gentle way of putting aside the offer, and ending the conversation, as though it were *"Enough of talking about this matter"*. Our Lord says nothing to explain His meaning more clearly, because the

translators understood *"hath not a sword"*; but it is more probable that *"hath not"* either refers to the *purse* just before named, or else is to be taken by itself, as meaning *"hath nothing"* (as in St. Matt. xxv. 29.).

ST. LUKE, XXII.

39 ¶ ^a And He came out, and ^e went, as He A.D. 30.
was wont, to the mount of Olives; and His dis- John 18. 1.
ciples also followed Him. e ch. 21. 37.

40 ¶ And when He was at the place, He said unto f ver. 46.
them, Pray that ye enter not into temptation. Matt. 6. 13.

41 And He was withdrawn from them about a
stone's cast, and kneeled down, and prayed,

42 saying, Father, if Thou be ² willing, remove 2 Gr. willing
this cup from Me: nevertheless ^g not My will, to remove.
but Thine, be done. g John 5. 30.
& 6. 38.

43 And there appeared ^h an angel unto Him h Matt. 4. 11.
from heaven, strengthening Him.

Apostles would not, or could not, understand Him. Lange says, "If
"it were possible for us to imagine the Lord Jesus, during any moment
"of this paschal night, with a faint sad smile upon His heavenly coun-
"tenance, it would be at this offer of the two swords. Two swords
"to oppose all the powers of the world, of hell, and of death, which
"were about to attack Him!" It was said anciently, "If the Lord meant
"His disciples to use carnal weapons, a hundred swords would be too
"few: if heavenly, two were too many." Thus it is plain He is not
speaking of the defence of that night.

39—46. The Agony in Gethsemane.

St. Matt. xxvi. 36—46. St. Mark xiv. 32—42.

39. "The mount of Olives." This expression seems to embrace
all the lower part of the hill, or rather perhaps all that lay on the
farther side of the brook Kedron, between which and the hill itself
was the garden of Gethsemane (See on St. Matt. xxi. 1. xxvi. 36.
and Map of Jerusalem.).

40. "Pray that ye enter not" &c. St. Matthew has in this place
only "Tarry ye here and watch with Me". It seems however, from
a comparison of that account with this, that our Lord uttered His
command to "*Watch and pray*" both at the beginning and at the end
of His Agony. Thus the *watching* (only mentioned in St. Matthew)
was to be no idle watching, but a watching unto the *prayer* (only
mentioned in St. Luke.).

41. "About a stone's cast." This seems to have been a familiar
saying among the Jews, meaning 'some little distance', without being
very precise.

"Kneeled down." Some have supposed that, when it is said that
Jesus "fell on His face" (St. Matt.), or "fell on the ground" (St. Mark),
it may be supposed that this was through weakness and exhaustion. But
the calmer expression used here—"kneeled down"—seems rather to
lead to the view that it is a posture of deep reverence which is described.

43. "There appeared an angel." This verse and the next are
only found in St. Luke. As Angels came and ministered to our Lord
after His Temptation (St. Matt. iv. 11.), so an Angel is sent to strengthen
Him now. We are not told *how* the Angel strengthened Him; nor
whether he was seen by the three Apostles or no. In whatever the
strengthening consisted, it appears to have been to enable Jesus to

A. D. 30.

John 12. 27.
Heb. 5. 7.

44 ¹ And being in an agony He prayed more earnestly: and His sweat was as it were great drops of blood falling down to the ground.

45 And when He rose up from prayer, and was come to His disciples, He found them sleeping for sorrow,

46 and said unto them, Why sleep ye? rise and ^k pray, lest ye enter into temptation.

47 ¶ And while He yet spake, behold a mul-

bear the intense weight of the remaining agony, described in the next verse. Thus does God often answer prayer. We ask for the removal of the suffering, and an Angel is sent to strengthen us to bear it. So St. Paul thrice besought the Lord that the "thorn in the flesh" might depart from him. But his answer is a message from heaven, "My grace is sufficient for thee: for My strength is made perfect in weakness" (2 Cor. xii. 8, 9.). We can hardly doubt that we have an inspired commentary upon the Agony in Gethsemane, when we read of Christ that "in the days of His flesh, when He had offered up prayers and supplications with strong crying and tears unto Him that was able to save Him from death, and was heard in that He feared; though He were a Son, yet learned He obedience by the things which He suffered" (Hebr. v. 7, 8.).

44. "His sweat" &c. There can be little doubt that the meaning of this awful passage is that the inner struggle was so torturing as to force from our Lord's sacred Body a sweat stained with His very Blood. Such an occurrence is not quite unheard of. History and Medical Science bear testimony to its having sometimes happened during great torture. Well may we apply to our Lord in His Agony the words of the "weeping prophet", and hear Him cry, "Is it nothing to you, all ye that pass by? Behold, and see if there be any sorrow like unto My sorrow!" (Lam. i. 12.).

45. "Sleeping for sorrow." Not for sloth. Though this was weakness, yet it was not wilful neglect. They were quite worn out by the grief, and anxiety, and excitement, of this night of wonders.

46. "Rise and pray." Does the "Rise" here stand for the "watch" of St. Matthew? It is possible, since both words may be understood as simply a call to awake, and rouse themselves to prayer. May not those who are often grieved by sleep stealing over them during their devotions find some comfort here? The Apostles slept. And Jesus did not harshly chide them, but rather roused them to renewed prayer.

47—53. The betrayal and taking of Jesus.

St. Matt. xxvi. 47—56. St. Mark xiv. 43—52. St. John xviii. 1—12.

47. "Drew near unto Jesus to kiss Him. We can hardly conceive such frightful malice and hypocrisy possible. But the fall of those most

47. "He that was called Judas." This way of speaking of Judas shows that St. Luke was writing his Gospel for Gentile Christians, who would not be so familiar with the names of the actors in the events related as the Christians of the Jewish Church would be.

titude, and he that was called Judas, one of the twelve, went before them, and drew near unto Jesus to kiss Him.

48 But Jesus said unto him, Judas, betrayest thou the Son of man with a kiss?

49 When they which were about Him saw what would follow, they said unto Him, Lord, shall we smite with the sword?

50 And one of them smote the servant of the high priest, and cut off his right ear.

51 And Jesus answered and said, Suffer ye thus far. And He touched his ear, and healed him.

52 Then Jesus said unto the chief priests, and captains of the temple, and the elders, which were come to Him, Be ye come out, as against a thief, with swords and staves?

53 When I was daily with you in the temple, ye stretched forth no hands against Me: ¹but this is ¹John 12. 27. your hour, and the power of darkness.

highly exalted is always the deepest. Except the fall of Satan from heaven never was there fall so great as that of Judas.

48. "Judas, betrayest thou" &c. The address *by name*, as well as the form of the question, seems to have in it as much of sorrowful gentleness as of bitter reproach. Yet the kiss of Judas was the crown of hypocrisy, and must have been even more hateful to Christ than the spitting of the rabble. Open enmity and insult always seemed to Him more endurable than secret malice under the veil of friendliness. Are there no sins in these days bearing a fearfully strong likeness to the kiss of Judas?

49. "Lord, shall we smite" &c. Plainly whosoever asked this question (probably St. Peter) waited not for the answer, but at once acted on his own hot impulse.

51. "Suffer ye thus far." The meaning of these words has been much disputed. Two views are chiefly worthy of notice. 1. That the words were addressed to the *disciples*, and mean, 'That is enough: ye have shown your readiness to defend Me: be content.' 2. That the words were spoken to the *soldiers* who were binding our Lord's Hands, and are a request for liberty to touch and heal the wounded man, meaning, 'Allow Me so much: permit Me only freedom for a moment to do this.'

53. "This is your hour, and the power of darkness." By "your hour" is meant that hour in which God permits you to work your wicked work. In strict truth it was *God's* hour, for His time was come, but He used the Jews as His instruments, and so gave the hour to them. "The power of darkness" means the power of the kingdom of darkness, or, in other words, of Satan the prince of darkness. This was not only man's hour, it was also the triumph (how empty and

A. D. 30.

m Matt. 26.

57.

n Matt. 26. 58.

54 ¶ Then took they Him, and led *Him*, and brought Him into the high priest's house. ⁿ And Peter followed afar off.

55 And when they had kindled a fire in the midst of the hall, and were set down together, Peter sat down among them.

56 But a certain maid beheld him as he sat by the fire, and earnestly looked upon him, and said, This man was also with Him.

57 And he denied Him, saying, Woman, I know Him not.

58 And after a little while another saw him, and said, Thou art also of them. And Peter said, Man, I am not.

59 And about the space of one hour after another confidently affirmed, saying, Of a truth this *fellow* also was with Him: for he is a Galilæan.

60 And Peter said, Man, I know not what thou sayest. And immediately, while he yet spake, the cock crew.

61 And the Lord turned, and looked upon Peter.

short-lived!) of Satan's malice. Indeed "the power of darkness" was displayed in the enmity and violence of the Jews.

54—62. St. Peter's denial and repentance.

St. Matt. xxvi. 69—75. St. Mark xiv. 66—72. St. John xviii. 13—27.

54. "The high priest's house." St. Luke does not give the name of the High Priest, but he probably refers to Caiaphas, the visit to Annas, which took place first, having been very brief and unimportant (See on St. John xviii. 13, 24.).

56. "A certain maid." It is not Pontius Pilate, nor the fierce Roman soldiers, nor the jailer with his keys, nor the hangman with his hammer and nails, by whom the Apostle falls, but a simple maid-servant. Beware of lesser temptations. Sometimes they are more dangerous than greater.

58. "Man, I am not." It was, as we learn from St. Matthew, another maid who called attention to St. Peter this second time, and pointed him out to the by-standers, though doubtless a man, possibly several, questioned him. We also learn from St. Matthew that this answer was accompanied by an oath. St. Luke also omits the cursing and swearing in the third denial.

59. "For he is a Galilæan." It seems that this pointing out of Peter by his tongue drew to him the attention of Malchus' kinsman, who immediately recognized him as having been in the garden with our Lord (St. John xviii. 26.).

61. "The Lord turned, and looked upon Peter." This look of sad but tender reproach at the very time of the second cock-crowing must have all but overwhelmed the guilty Apostle with the sudden

ST. LUKE, XXII.

And Peter remembered the word of the Lord, how A. D. 30.
 He had said unto him, "Before the cock crow, o Matt. 26. 34.
 thou shalt deny Me thrice." John 13. 38.
 62 And Peter went out, and wept bitterly.

63 ¶ And the men that held Jesus mocked Him, and smote Him.

64 And when they had blindfolded Him, they struck Him on the face, and asked Him, saying, Prophecy, who is it that smote Thee?

65 And many other things blasphemously spake they against Him.

66 ¶ And as soon as it was day, p Acts 4. 26. the elders of See Acts 22. 5.

revelation of his cowardly treachery. For plainly he did not before this recollect his Lord's words as to his denial of Him. But how could this be? Possibly because he expected the temptation to deny Jesus to be something much more tremendous, and calling for a far more heroic courage, than the mere questionings of a few idle servants. Perhaps he expected to have to appear before the council, and there answer like his Master, and having resolved to meet the greater trial he overlooked the less. This is a very common error. We nerve ourselves for a great struggle, but suffer ourselves to be conquered day by day in little things. Let us not fail to note the mercy of Christ in St. Peter's pardon. Doubtless this was made known to him on the very day of the Resurrection, on which we know that Jesus appeared to him (St. Luke xxiv. 34. 1 Cor. xv. 5.). It was however fully sealed and confirmed to him in the great scene on the shores of the Sea of Galilee (See St. John xxi. 15—17.).

63—65. The mocking of the servants.

St. Matt. xxvi. 67, 68. St. Mark xiv. 65.

63. "The men that held Jesus mocked Him," &c. This took place after the first trial or examination, which occurred in the night during the time occupied by the denials of St. Peter above related. St. Luke omits this first trial altogether [unless, as some suppose, he names some of the events which occurred in it in his account of the *second* assembly of the Council, or Sanhedrin, after day-light (66—71.), giving, as it were, a very brief summary of the two examinations in one.].

64. "Prophecy." This word is used in rather an unusual sense here. It does not signify foretelling, nor, of course, inspired preaching, but simply revealing something hidden by a miraculous knowledge. Jesus could not see those who struck Him, and they insultingly ask Him, as a Prophet professing to know hidden things, to tell the names of the strikers.

66—71. Jesus before the Council.

St. Matt. xxvii. 1, 2. St. Mark xv. 1.

66. "As soon as it was day." This appears to refer to the *second* assembly of the Council or Sanhedrin (See on St. Matt. xxvi. 3.).

65. "Blasphemously." See on St. Mark vii. 22.

A. D. 30. the people and the chief priests and the scribes came together, and led Him into their council, saying,
 67 ^{9 Matt. 26. 63, 64, 65.} Art Thou the Christ? tell us. And He said unto them, If I tell you, ye will not believe:
 68 ^{Mark 14. 61, 62, 63.} and if I also ask *you*, ye will not answer Me, nor let *Me* go.

^{r Heb. 1. 3. & 8. 1.} 69 Hereafter shall the Son of man sit on the right hand of the power of God.

70 Then said they all, Art Thou then the Son of God? And He said unto them, Ye say that I am.

67. "Art Thou the Christ?" It may cause surprise to find some things described by St. Luke as occurring at this later meeting of the Council, which St. Matthew and St. Mark describe as occurring at the earlier. And this has led some to suppose that St. Luke is giving a brief summary of the two meetings in one (See on 63.). It is however more satisfactory to suppose this to be an account of the later meeting only. If the hasty meeting of the Council in the night was really only an informal examination, and not a legal trial, the Jews not being allowed by law to hold a trial on a capital charge by night, then it is most natural that, when the legal hour arrived, and the Council was duly assembled (probably in fuller numbers), much of the same matter should have been repeated. Take this very question, "Art Thou the Christ?" Our Lord, having assented to it before, would be perfectly certain to be asked it again now, that He might repeat His former answer. Indeed it is asked Him *twice over* on this same occasion (See 70.). Moreover His reply, "If I tell you", &c. seems to point to His *having told* them before.

68. "And if I also ask you," &c. If, that is, I question you so as to prove My own innocence. This our Lord had done often, and the questioners were put to silence (See St. Matt. xxi. 27. xxii. 46.), but not convinced.

69. "Hereafter shall the Son of man" &c. Our Lord repeats the solemn warning, which He had uttered to them in the night (See St. Matt. xxvi. 64.), and which had then ended the examination. He knew the effect the words had then, and would have again. Yet He simply repeats the warning, declaring that "hereafter"—literally 'henceforth' (See on St. Matt.)—they should see the exaltation of Him whom now they were condemning to death. From the very time of His Death did His glory begin (See on St. John xiii. 31.).

70. "Art Thou then the Son of God?" Probably the Council would mean the same thing by the two questions, "Art Thou the Christ?" and, "Art Thou the Son of God?" But it is very remarkable that this second question is asked in immediate answer to our Lord's saying concerning the Son of *man*. Thus it seems the Council understood our Lord to mean by "Son of man" the same as "Son of God." Or they may only have suspected that He so used the expression, and to make sure of His meaning asked Him distinctly, "Art Thou the Son of God?"

"Ye say that I am." Like "Thou hast said" (St. Matt. xxvi. 25, 64.),

70. "Ye say that I am." The word interpreted thus: 'Ye say (that is, the translated "that" may also signify 'be-cause', and this sentence is sometimes 'truth), because I am.'

St. LUKE, XXIII.

71 And they said, What need we any further witness? for we ourselves have heard of His own mouth. A.D. 30.

CHAPTER XXIII.

¹ Jesus is accused before Pilate, and sent to Herod. ⁸ Herod mocketh Him. ¹² Herod and Pilate are made friends. ¹³ Barabbas is desired of the people, and is loosed by Pilate, and Jesus is given to be crucified. ²⁷ He telleth the women, that lament Him, the destruction of Jerusalem: ³⁴ prayeth for His enemies. ³⁹ Two evildoers are crucified with Him. ⁴⁶ His death. ⁵⁰ His burial.

AND ^a the whole multitude of them arose, and led ^a Him unto Pilate. ^a Mark 15. 1.

2 And they began to accuse Him, saying, We found this *Fellow* ^b perverting the nation, and ^c for-
bidding to give tribute to Cæsar, saying ^d that He
Himself is Christ a King. ^b Acts 17. 7.
^c See Matt. 17. 27.
& 22. 21.
Mark 12. 17.
^d John 19. 12.
^e 1 Tim. 6. 13.

3 ^e And Pilate asked Him, saying, Art Thou the King of the Jews? And He answered him and said, Thou sayest it.

4 Then said Pilate to the chief priests and to the people, ^f I find no fault in this Man. ^f 1 Pet. 2. 22.

5 And they were the more fierce, saying, He stirreth up the people, teaching throughout all Jewry, beginning from Galilee to this place.

this is a form of simple assent. It means 'Ye say truly in suggesting that I am the Son of God.'

71. "What need we" &c. Whether the witnesses who had been examined at the earlier meeting of the council were called upon to give evidence again at this second meeting, or whether these words imply that they had no need so to call them, does not appear. As Caiaphas said before, so all the council agree now in saying, that Jesus has condemned Himself.

CHAPTER XXIII.

1—5. Jesus brought before Pilate.

St. Matt. xxvii. 1, 2, 11—14. St. John xviii. 28—38.

2. "Forbidding to give tribute to Cæsar." This was a barefaced and wicked lie, for our Lord had taught exactly the opposite to this (See St. Matt. xxii. 21.). The Jews knew however that such an accusation would have more weight with the Roman governor than any charge of blasphemy against a God in whom he did not believe.

4. "Then said Pilate" &c. We find from St. John's fuller account that this was after the conversation held inside the judgment hall, in which Jesus explained the nature of His kingdom (St. John xviii. 33—38.). It is plain that, had no more passed than St. Luke here records, Pilate could not have said "I find no fault in this Man."

A. D. 30. 6 ¶ When Pilate heard of Galilee, he asked whether the Man were a Galilæan.

7 And as soon as he knew that He belonged unto
 8 ch. 3. 1. 8 Herod's jurisdiction, he sent Him to Herod, who himself also was at Jerusalem at that time.

8 And when Herod saw Jesus, he was exceeding
 h ch. 9. 9. glad: for ^h he was desirous to see Him of a long sea-
 1 Matt. 14. 1. son, because ⁱ he had heard many things of Him; and
 Mark 6. 14. he hoped to have seen some miracle done by Him.

9 Then he questioned with Him in many words; but He answered him nothing.

10 And the chief priests and scribes stood and vehemently accused Him.

k Isai. 53. 3. 11 ^k And Herod with his men of war set Him at

6—12. Jesus sent to Herod.

7. "Herod." This was Herod Antipas, tetrarch, or ruler, of Galilee and Peræa (See on iii. 1.). It was this Herod who had beheaded St. John the Baptist. Being a Jew, he was now in Jerusalem to keep the Passover. It was customary among the Romans for a prisoner to be tried by the governor of the province in which the crime charged against him was committed. Still this was an act of courtesy on the part of Pilate, who might, had he pleased, have retained the case in his own hands, since our Lord's teaching had not been confined to Galilee, but had been in a great measure within Pilate's province of Judæa.

8. "He was exceeding glad." When Herod first heard the fame of our Lord's miracles, his superstitious fears made him think that John the Baptist was risen from the dead (See ix. 9.). No doubt he now laughed at this as a foolish fancy. But he had never before been face to face with the wonderful Man, of whom he had heard so much; and he had no doubt Jesus would be glad of the opportunity of displaying His miraculous power before him.

9. "He answered him nothing." So it was when Pilate asked Him, "Whence art Thou?" (See on St. John xix. 9.). Neither deserved an answer. Yet Herod deserved it less than Pilate. The heathen ruler had some sense of justice, and some desire to act fairly, and so our Lord spoke much with him on some points. The Jewish tetrarch's spirit was simply that of vain curiosity, so he neither deserved, nor received, a single word. Besides Herod was the murderer of St. John the Baptist, and at that very time living in the scandalous adultery for which the Baptist had rebuked him. How then could Jesus have spoken to him unless in righteous condemnation?

10. "Vehemently accused Him." That is, eagerly and urgently accused Him, bringing no doubt against Him the same charges as they had before Pilate.

11. "Herod with his men of war" &c. Herod plainly considered Jesus a mere object of mockery, and made light of the charges brought against Him (See 15.). His miserable wickedness is made clearer by his actually joining with the soldiers in the insults heaped on the innocent Head of his Prisoner. Already had our Lord suffered like

nought, and mocked *Him*, and arrayed Him in a A. D. 30.
gorgeous robe, and sent Him again to Pilate.

12 And the same day ¹ Pilate and Herod were ¹ Acts 4. 27.
made friends together: for before they were at
enmity between themselves.

13 ¶ ^m And Pilate, when he had called together ^m John 18. 38.
the chief priests and the rulers and the people, & 19. 4.

14 said unto them, ⁿ Ye have brought this Man ⁿ ver. 1, 2.
unto me, as one that perverteth the people: and,
behold, ^o I, having examined *Him* before you, have ^o ver. 4
found no fault in this Man touching those things
whereof ye accuse Him:

15 no, nor yet Herod: for I sent you to him; and,
lo, nothing worthy of death is done unto Him.

insults from the servants of the High Priest (xxii. 63—65.), and again
after this a third time He is exposed to the same shameful treatment
by Pilate's soldiers (St. Matt. xxvii. 27—30.): but neither Caiaphas
nor Pilate take any part in the cruelty. Truly "as a sheep before
her shearers is dumb, so He openeth not His mouth" (Isai. liii. 7.).

"Gorgeous." That is, 'splendid.' This robe was possibly the
"scarlet" or "purple" one, in which Jesus was afterwards arrayed by
the Roman soldiers (See on St. Matt. xxvii. 28.).

12. "Pilate and Herod were made friends." We do not know
what had been the cause of their quarrel, but it has been thought it
may have been connected with Pilate's outrage upon certain Galileans,
whom he appears to have fallen upon and slain when they were offering
sacrifice (See xiii. 1.).

13—25. Jesus again before Pilate. Pilate's attempts to release Him.

St. Matt. xxvii. 15—26. St. Mark xv. 6—15. St. John xviii. 39, 40.

14. "Having examined Him before you." Part of the examination
was in private in the judgment-hall, into which the Jews would not
enter lest they should make themselves unclean (See St. John xviii.
28, 33. xix. 9.); but part was in the presence of the Chief Priests
and other Jews, in front of the judgment-hall (See St. Matt. xxvii.
11—14.).

15. "No, nor yet Herod." Jew and Gentile alike declare Jesus
to be innocent. Yet alike they persecute and reject Him (See Acts
iv. 27.).

"Unto Him." This should be translated 'by Him', as the Greek
word will bear either sense equally.

15. "Unto Him." The preposition is not | cisely similar case to that in St. Matt. v.
expressed in the Greek, this being a pre- | 21, where see Note. P p 2

- A. D. 30. 16 ^pI will therefore chastise Him, and release Him.
- ^p John 19. 1. 17 (For of necessity he must release one unto them at the feast.)
- ^a Acts 3. 14. 18 And ^athey cried out all at once, saying, Away with this *Man*, and release unto us Barabbas:
- 19 (who for a certain sedition made in the city, and for murder, was cast into prison.)
- 20 Pilate therefore, willing to release Jesus, spake again to them.
- 21 But they cried, saying, Crucify *Him*, crucify Him.
- 22 And he said unto them the third time, Why, what evil hath He done? I have found no cause of death in Him: I will therefore chastise Him, and let *Him* go.
- 23 And they were instant with loud voices, requiring that He might be crucified. And the voices of them and of the chief priests prevailed.
- ^r John 19. 16. 24 And ^rPilate ²gave sentence that it should be as they required.
- ² Or, *assented*,
^{Exod. 23. 2.}
- 25 And he released unto them him that for sedition and murder was cast into prison, whom they had desired; but he delivered Jesus to their will.

16. "I will therefore chastise Him." Here Pilate begins to sacrifice justice, and to yield to the clamour of the Jews. They are quick to see his weakness, and to perceive that they have already won the victory. They have only to persist, and he will yield all they ask. What right had Pilate even to scourge an innocent man? If he could be driven into this iniquity, he could be driven into a greater.

23. "Instant." That is, 'urgent'—'insisting.'

"Prevailed." A weak, irresolute, hesitating, even if well-meaning, character is sure to be overborne by the force of a determined will and unflinching resolve. Christ's enemies were resolute in their attack; Pilate was irresolute in his defence. And so the evil prevailed. Thanks be to God who bringeth good out of evil, and useth the malice of men to work His glory and the world's salvation!

25. "He released unto them" &c. Observe how St. Peter contrasts Jesus and Barabbas: "Ye desired a murderer to be granted unto you, and killed the Prince of life" (Acts iii. 14, 15.); that is, 'Ye chose him who was the author of death, and killed Him who is the Author of life.' "Oh mad folly", says St. Augustine, "to kill One who raised the dead, and to release a murderer who slew the living!"

[Here follow the scourging of our Lord, and His mockery by the Roman soldiers, as related in the other Gospels.]

ST. LUKE, XXIII.

26 ¶ And as they led Him away, they laid hold A.D. 30.
upon one Simon, a Cyrenian, coming out of the
country, and on him they laid the cross, that he
might bear *it* after Jesus.

27 And there followed Him a great company of
people, and of women, which also bewailed and
lamented Him.

28 But Jesus turning unto them said, Daughters
of Jerusalem, weep not for Me, but weep for your-
selves, and for your children.

29 ^s For, behold, the days are coming, in the ^s Matt. 24. 19.
ch. 21. 23.
which they shall say, Blessed *are* the barren, and
the wombs that never bare, and the paps which
never gave suck.

30 ^t Then shall they begin to say to the moun- ^t Isai. 2. 19.
Rev. 6. 16.
& 9. 6.
tains, Fall on us; and to the hills, Cover us.
Hosea 10. 8.

26—49. The Crucifixion.

St. Matt. xxvii. 32—56. St. Mark xv. 20—41. St. John xix. 17—37.

26. "On him they laid the cross." So many a one, going about
his ordinary work or occupation, suddenly finds a cross laid upon him.
Blessed he who knows what it is he carries, whose steps he follows,
and who has sent the burden!

28. "Daughters of Jerusalem." These women, who "bewailed
"and lamented", were not the company of faithful women who followed
our Lord from Galilee, but inhabitants of Jerusalem drawn together by
the sight. It has been noticed that we have no single instance in the
Gospels of a woman showing enmity to our Lord.

"Weep not for Me," &c. Jesus would turn their grief into a
better channel. These women were not doing wrong in weeping for
Christ. There is no rebuke in His words. Nay, His sufferings and
His patience were well fitted to move their sympathy and their tears.
But they had a yet more fitting cause for sorrow, had they known it,
even the sufferings which were to come upon themselves and their
children. For these sufferings Jesus bids them weep, that they may
be roused to see the *cause* of them—even their own unbelief, and may
even yet flee from the wrath to come.

29. "The days are coming." Our Lord is speaking of the awful
punishment about to be inflicted on the Jews in the destruction of
Jerusalem (See on the whole of St. Matt. xxiv. especially 19.).

30. "To the mountains, Fall on us;" &c. This prophetic
description of extreme terror and anguish is applied by our Lord here
firstly to the horrors of the destruction of Jerusalem, yet doubtless
even here it is meant to carry on the thoughts to the infinitely more
awful day of His own Personal coming to judgment, to which the
words are specially applied in the Book of Revelation (vi. 16. See also
on Rev. vi. 12.).

- A.D. 30. 31 "For if they do these things in a green tree, what shall be done in the dry?"
- u Pro. 11. 31. 32 "And there were also two other, malefactors, led with Him to be put to death."
- Jer. 25. 29. 33 And when they were come to the place, which is called ²Calvary, there they crucified Him, and the malefactors, one on the right hand, and the other on the left.
- Ezek. 20. 47. 34 Then said Jesus, Father, "forgive them; for they know not what they do. And they parted His raiment, and cast lots."
- & 21. 3. 4. 35 And ^athe people stood beholding. And the rulers also with them derided Him, saying, He
- 1 Pet. 4. 17. 2 Or, *The place of a skull.*
- Isai. 53. 12. y Matt. 5. 44. Acts 7. 60. 1 Cor. 4. 12. z Acts 3. 17. a Ps. 22. 17. Zech. 12. 10.

31. "If they do these things in a green tree," &c. These words are plainly of the nature of a proverb. Probably the saying was in common use. By the "green tree" our Lord means Himself, so unfit to suffer; by the "dry" the Jews, barren and fruitless and fit only for the axe and the fire. 'If the green and fruit-bearing tree is thus treated, what will become of the dry and dead tree?' 'If judgment begin with the holy and innocent, where shall the ungodly and the sinner appear?' But, it will be said, Was not Christ's suffering beyond all other? Not in one sense at any rate. For Christ *for the joy that was set before Him* endured the cross, despising the shame" (Hebr. xii. 2.). The doomed sinner has no *hope* to lighten his sufferings. Christ's Cross was heavy to bear; but "God's wrath is heavier to bear than Christ's Cross."

32. "Two other, malefactors." It is necessary carefully to observe the stop after "other" in this verse. Perhaps our more modern form 'others' would be clearer. "Malefactors" means 'evil-doers.'

34. "Father, forgive them;" &c. "Such is the revenge which Jesus came to teach unto men." Thus did He make "intercession for the transgressors" (Isaiah liii. 12.). This saying was probably spoken at the very beginning of the Crucifixion, perhaps while He was being nailed to the Cross. Of whom is it spoken? Firstly, no doubt, of those who were actually nailing Him to the Cross; but certainly not of them only. It would at the least include all such as joined *ignorantly* in His rejection and condemnation. But surely it may have a still wider and deeper meaning: for are not we all Christ's crucifiers through our sins? And, as we sorely need it, so may we not all ask for, and hope for, a share in this merciful intercession? Ignorance is allowed by God as an excuse *when not our own fault*. So it was in the case of St. Paul (1 Tim. i. 13.). But when ignorance is our own fault we are expressly told that it is "without excuse" (Rom. i. 18—20.).

34. "Father, forgive them;" &c. For the seven Words on the Cross see on St. Matt. xxvii. 46.

saved others ; let Him save Himself, if He be Christ, A. D. 30.
the chosen of God.

36 And the soldiers also mocked Him, coming to Him, and offering Him vinegar,

37 and saying, If Thou be the king of the Jews, save Thyself.

38 And a superscription also was written over Him in letters of Greek, and Latin, and Hebrew,
THIS IS THE KING OF THE JEWS.

39 And one of the malefactors which were hanged railed on Him, saying, If Thou be Christ, save Thyself and us.

40 But the other answering rebuked him, saying, Dost not thou fear God, seeing thou art in the same condemnation ?

41 And we indeed justly ; for we receive the due

35. "The chosen of God." This expression is used by the Jews to mean the Messiah, for it is so used by the prophet Isaiah (xlii. 1. quoted in St. Matt. xii. 18.).

36. "Offering Him vinegar." This appears to be a different event from those recorded in the other Gospels (See on St. Matt. xxvii. 34 and 48.). Those were in compassion ; this was in mockery. Those took place at the very beginning and the very end of the Crucifixion ; this probably about the middle. It has been suggested that it may have been at the time of the soldiers' mid-day meal, and that they in mockery invited Jesus to drink with them of their sour wine, which was the common drink of the country.

38. "Written over Him." It appears to have been customary to affix to the top of the cross on which any noted criminal was crucified a written statement of his crime.

39. "If Thou be Christ, save Thyself and us." It is needless to observe that these words were spoken in unbelieving mockery. St. Matthew and St. Mark simply mention the fact of the thieves joining in the general mockery of our Lord, and St. Luke alone relates the penitence of the one of them. There is no positive need to believe that he at first joined with his companion in mocking, for though the first two Evangelists speak in the plural, they are speaking quite generally ; and when it is said that "they that were crucified with Him reviled Him" (St. Mark), it would be quite in accordance with a common mode of speaking, though it were actually done by only one of them. Still the afterwards penitent thief *may* at first have joined in the reviling, improbable as it would seem.

40. "In the same condemnation." That is, suffering the same punishment, dying the same dreadful death, as myself, and as He whom thou revilest. There is nothing more awful than the blasphemy of a dying man.

41. "We indeed justly." This poor thief has certainly the two

A.D. 30. reward of our deeds: but this Man hath done nothing amiss.

42 And he said unto Jesus, Lord, remember me when Thou comest into Thy kingdom.

43 And Jesus said unto him, Verily I say unto thee, To day shalt thou be with Me in paradise.

great requisites of repentance and faith. He confesses the justice of his sentence, and this implies repentance; he flies to his Saviour for mercy, and this is faith.

42. "Lord, remember me" &c. "O wonderful faith of the penitent thief! He sees Jesus condemned, and he addresses Him as a King: he sees Him on the Cross, and he prays to Him as if He were seated in heaven." Some saw Jesus raise the dead, and yet believed not: he saw Jesus dying, and believed. He saw to outward eye One dying as a malefactor like himself: he by faith believed that He would come in His kingdom to reign for ever.

43. "To day." The penitent thief received more than he asked. He asked to be remembered when Christ came in His kingdom. He received the promise of a blessedness that very day.

"With Me in Paradise." "Paradise" literally means a garden, and was used for the garden of Eden. Hence it came to signify the abode of rest and peace in which the souls of the faithful dead await their glorious resurrection (See on Rev. ii. 7.). The Jews often spoke of this place as "Abraham's bosom" (See on xvi. 22, 23.). We have here a distinct pledge that the souls of the dead are not (as some have supposed) in a state of sleep or unconsciousness between death and resurrection. But how is it said in our Creeds that, after death, Christ "descended into hell"? To understand this we must remember that two quite different Greek words are both translated by the English word "hell." These are 1. 'Hades', which means the place of departed spirits, and 2. 'Gehenna', which means the place of torment. It is the former word which is used in the Creeds (See on Acts ii. 27. and 31. 1 St. Peter iii. 19. and Rev. i. 18.), and so when we say Christ "descended into hell", we mean that His spirit went among the spirits of the dead. Thus (strange as it sounds at first) "Paradise" here, and "Hell" in our Creeds, mean precisely the same place; or perhaps, more strictly, while "Hell" signifies the *whole* world of spirits, or abode of the departed, "Paradise" signifies that *part* of Hades which is the abode of the spirits of the blest. It may be right to point out here that, according to the teaching of the Bible and of the Church, the soul does not pass into its final state, either of happiness or of misery, on leaving the body. It is quite plain that the penitent thief was not with our Lord in heaven on that day, since our Lord did not return to heaven till His Ascension (See St. John xx. 17.). Also the descriptions given us of the Judgment-day show clearly that *then*—when soul and body are united again for ever—the saved will enter into the perfect joy of their Lord, and the lost depart into endless fire.

42. "Into." This would be more correctly translated 'in', the words doubtless referring to such expressions as that of St. Matt. xvi. 28., which expressions this thief had probably heard.

44 And it was about the sixth hour, and there A.D. 30.
was a darkness over all the ² earth until the ninth ² Or, land.
hour.

45 And the sun was darkened, and the veil of
the temple was rent in the midst.

46 And when Jesus had cried with a loud voice,
He said, **Father, into Thy hands I commend** ^{b 1 Pet. 2. 23.}
My spirit: and having said thus, He gave up the
ghost. Psalm 31. 5.

47 Now when the centurion saw what was done,
He glorified God, saying, Certainly this was a
righteous Man.

48 And all the people that came together to that

It has been well and often observed that we have the case of this
penitent finding mercy in the hour of death, that *none should despair*;
but we have *only* this one case, that *none should presume*.

44. "All the earth." Probably this does not mean the whole world,
but simply all that land (See *Margin.*).

45. "The sun was darkened." This is simply an addition to,
or explanation of, the last verse, and not another darkness; and it
would have been a better division to have made these words a part
of the 44th verse.

The rending of the veil of the Temple seems to have been at the
very moment of our Lord's death. Here it is named before, in St. Mat-
thew's Gospel after, that awful moment.

46. "When Jesus had cried" &c. The cry here spoken of is
probably that related by the first two Evangelists, "My God, My God,
"why hast Thou forsaken Me?", just as the next words, "Father,
"into Thy hands" &c. is probably the loud cry referred to by St. Mat-
thew (xxvii. 50.). It is however very possible that the cry here spoken
of is the "It is finished", or a mere cry of anguish without words.

"Father, into Thy hands" &c. This, like the cry, "My God,
"My God," &c. is a quotation from the Psalms, the great book of
Hebrew worship, rendered doubly precious to Christians by the fact
that our dying Saviour thus drew from it His most solemn utterances.
In the words before us Jesus plainly speaks of His *human* Spirit.
That, when His work on earth was finished, He yielded up into the
Hands of the everlasting Father. But not so that It should at once
ascend to the abode of glory. It first "descended into hell", the abode
of departed spirits (See on "Paradise" in 43.), and then was reunited
to the Body at the Resurrection, and remained forty days on earth.
But this we learn from the last words of Jesus on the Cross, that "the
souls of the righteous are in the Hand of God, and there shall no
"torment touch them" (Wisd. iii. 1.).

47. "A righteous Man." St. Matthew and St. Mark have "the
"Son of God" in place of these words. The words "a righteous
"Man" may be simply what the centurion intended by "Son of God,"
the full meaning of which expression he could not have understood;
but there is no reason why he may not have both asserted our Lord's
innocence, and declared Him to be the Son of God.

A. D. 30. sight, beholding the things which were done, smote their breasts, and returned.
 • Ps. 38. 11. 49 ° And all His acquaintance, and the women that followed Him from Galilee, stood afar off, beholding these things.

50 ¶ And, behold, *there was* a man named Joseph, a counsellor; *and he was* a good man, and a just:

51 (the same had not consented to the counsel and deed of them;) *he was* of Arimathæa, a city of the Jews: ^d who also himself waited for the kingdom of God.
 d ch. 2. 25, 38.

52 This *man* went unto Pilate, and begged the body of Jesus.

53 And he took it down, and wrapped it in linen, and laid it in a sepulchre that was hewn in stone, wherein never man before was laid.

• Matt. 27. 62. 54 And that day was ° the preparation, and the sabbath drew on.

f ch. 8. 2. 55 And the women also, ^f which came with Him

48. "Smote their breasts, and returned." Conscience-stricken perhaps, now the deed was past recall, by the sin and horror of their act, and terrified by the miracles which showed its awfulness.

50—56. The Burial.

St. Matt. xxvii. 57—61. St. Mark xv. 42—47. St. John xix. 38—42.

51. "The same had not consented" &c. He had either kept away from the meeting of the Council, at which Christ was accused and condemned, or else had refused his consent to their acts.

53. "Laid it in a sepulchre" &c. "Happy he who receives the Body of Jesus Christ into a new and clean heart, and who takes care to secure the door thereof against the spirit of the world" (*Quesnel*). The sepulchre (as we learn from St. Matthew) was Joseph's "own new tomb." "It was in His death, as it had been in His life, that the Son of man had not where to lay His Head" (*Is. Williams*). He was homeless in life, and in death His very grave is another's.

54. "The preparation." That is the 'Friday' (See on St. Mark xv. 42. St. John xix. 14. and *Note* on St. Matt. xxvi. 17.).

"The sabbath drew on." The Jewish sabbath began at sunset on Friday.

55. "The women." Mary Magdalene and Mary the mother of James and Joses, as we learn from the other Gospels. The third Mary—the blessed Mother—has passed from our view, and only appears again in one brief glimpse after the Ascension (Acts i. 14.). These other two, with grief too great for fear, remain with the beloved Form to the last, following to the sepulchre, looking in to see "how His

from Galilee, followed after, and beheld the sepulchre, and how His body was laid. A.D. 30.
 56 And they returned, and ^s prepared spices ^s Mark 16. 1. and ointments; and rested the sabbath day ^h ac- ^h Ex. 20. 10. cording to the commandment.

CHAPTER XXIV.

¹ Christ's resurrection is declared by two angels to the women that come to the sepulchre. ⁹ These report it to others. ¹³ Christ Himself appeareth to the two disciples that went to Emmaus: ³⁶ afterwards He appeareth to the apostles, and reproveth their unbelief: ⁴⁷ giveth them a charge: ⁴⁹ promiseth the Holy Ghost: ⁵¹ and so ascendeth into heaven.

NOW upon the first *day* of the week, very early in the morning, they came unto the sepulchre, ^a bringing the spices which they had prepared, and ^a ch. 23. 56. certain *others* with them.

2 And they found the stone rolled away from the sepulchre.

"Body was laid", and then (as St. Matthew tells us) "sitting over against the sepulchre" in their sorrow, sitting being in the East the posture of mourning. Surely such love and faithfulness won from their Lord His first appearances after He was risen.

56. "Prepared spices and ointments." It seems doubtful whether they did this in the short time between the Burial and sunset, which was the commencement of the Sabbath, or after sunset on the Sabbath, that is, as we should say, on the Saturday evening. St. Luke seems to state the former, but the order of the words need not be pressed so strictly, and he may possibly mean that the women returned and prepared the spices and ointments, though not without observing the commandment by resting during the Sabbath. This agrees best with St. Mark's account (See on St. Mark xvi. 1.). We may notice that while the two holy men, Nicodemus and Joseph of Arimathæa, hastily wrapped the sacred Body in the myrrh and aloes they had bought (See on St. John xix. 39, 40.), it was more peculiarly woman's work to see that the anointing or embalmment was properly completed. Yet that sacred Body needed no such aids, for it could not see corruption.

"Rested the sabbath day" &c. The commandment is based upon the mysterious fact of God's resting on the seventh day. We know not what was this rest of God; but now we see a rest of God in a new sense, for He who was in the beginning with God, and who "was God", is now resting His Sabbath rest, His work and His sufferings ended.

CHAPTER XXIV. .

1—12. The Resurrection.

St. Matt. xxviii. 1—8. St. Mark xvi. 1—8. St. John xx. 1—10.

1. "Very early in the morning." Literally 'at deep dawn', which would mean before actual daylight.

- A. D. 30.
b ver. 23.
- 3 ^b And they entered in, and found not the body of the Lord Jesus.
- c Acts 1. 10. 4 And it came to pass, as they were much perplexed thereabout, ^c behold, two men stood by them in shining garments:
- 5 And as they were afraid, and bowed down *their* faces to the earth, they said unto them, Why seek ye ² the living among the dead?
- ² Or, *him that liveth.*
d Matt. 16. 21.
& 17. 23.
Mark 8. 31.
& 9. 31.
ch. 9. 22.
- 6 He is not here, but is risen: ^d remember how He spake unto you when He was yet in Galilee,
- 7 saying, The Son of man must be delivered into the hands of sinful men, and be crucified, and the third day rise again.
- e John 2. 22. 8 And ^e they remembered His words,
- f Mark 16. 10. 9 ^f and returned from the sepulchre, and told all these things unto the eleven, and to all the rest.
- g ch. 8. 3. 10 It was Mary Magdalene, and ^g Joanna, and

4. "Two men." Angels, that is, in human form. St. Mark describes the one who spoke to the women as "a young man." St. Luke alone names the fact that there were *two* Angels, just as St. Matthew alone tells us that there were two demoniacs at Gadara (See on St. Matt. viii. 28.). We learn in the two earlier Gospels several facts with regard to one of the Angels, and it is probable that the other stood apart and did not speak. Some have thought that St. Matthew speaks of one and St. Mark of the other of the two Angels here mentioned together, but this seems very improbable, since in each of the two Gospels the Angel is reported to speak the same thing.

5. "Why seek ye" &c. "The living" is here in the singular number, and means 'the living One.' The grave was not the place to seek Him who is "the Resurrection and the Life," and who says of Himself, "I am He that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death" (Rev. i. 18.). Equally vain is it to seek Christ among those who are "dead in trespasses and sins" (Eph. ii. 1.), or in a heart which is like a sepulchre "full of dead men's bones, and of all uncleanness" (St. Matt. xxiii. 27.).

6. "Yet in Galilee." Whence the women had come with our Lord to Jerusalem (xxiii. 55.). The Angels remind the women of our Lord's words, as well as of the place of their being spoken, as though themselves perfectly familiar with these things. Can we doubt that these heavenly beings had continually watched the actions and heard the words of Jesus, though themselves unseen? The Angels' message to the disciples telling them that Christ would go before them into Galilee, and that they should see Him there, is not given by St. Luke.

10. "Joanna." Wife of Chuza, Herod's steward (See on viii. 2.).

10. "Mary the mother of James." See on St. Mark xv. 40 and 47.

Mary the mother of James, and other women that A.D. 30.
were with them, which told these things unto the
apostles.

11 ^h And their words seemed to them as idle tales, ^h ver. 25.
and they believed them not. ^{Mark 16. 11.}

12 Then arose Peter, and ran unto the sepulchre;
and stooping down, he beheld the linen clothes laid
by themselves, and departed, wondering in himself
at that which was come to pass.

13 ¶ And, behold, two of them went that same
day to a village called Emmaus, which was from
Jerusalem *about* threescore furlongs.

14 And they talked together of all these things
which had happened.

15 And it came to pass, that, while they com-
muned *together* and reasoned, ⁱ Jesus Himself drew ⁱ ver. 36.
near, and went with them. ^{Matt. 18. 20.}

“Other women.” Literally ‘the other women.’ We know from
St. Mark that Salome, the wife of Zebedee, was one of these (See
St. Matt. xxvii. 56.).

11. “They believed them not.” For this our Lord afterwards re-
buked them (St. Mark xvi. 14.).

12. “Then arose Peter.” This is plainly the same visit to the
sepulchre as that related more fully by St. John (xx. 3—10.), in which
he ran together with St. John, though this fact is not mentioned here.
But, even if we had not St. John’s account, we might suppose from
the expression “certain of them which were with us” (in 24.), where
the same event is related by the disciples going to Emmaus, that more
than one ran to the sepulchre.

“Stooping down,” &c. St. Peter did more than this; he actually
went into the sepulchre, for from the more minute account of St. John
we find that St. John who arrived first, “stooping down, and looking in,
“saw the linen clothes lying; yet went he not in.” The more eager
and forward St. Peter, as soon as he came up, at once went into the
sepulchre, and saw the position of the linen clothes more accurately
(St. John xx. 3—7.).

**13—35. The appearance to the two disciples as they
went to Emmaus.**

St. Mark xvi. 12.

13. “Emmaus.” The exact position of this village is not known.
It was seven and a half miles from Jerusalem, and probably to the
North-west. The name means ‘Hot-springs.’

15. “Jesus Himself drew near.” He joined them as though He
were a fellow-traveller journeying the same way.

15. “Communed.” The Greek word here is the same as that translated “talked”
in the verse before.

A. D. 30. 16 But ^ktheir eyes were holden that they should not know Him.
^k John 20. 14. & 21. 4.

17 And He said unto them, What manner of communications *are* these that ye have one to another, as ye walk, and are sad?

¹ John 19. 25. 18 And the one of them, ¹whose name was Cleopas, answering said unto Him, Art Thou only a stranger in Jerusalem, and hast not known the things which are come to pass there in these days?

19 And He said unto them, What things? And they said unto Him, Concerning Jesus of Nazareth,

16. "Their eyes were holden." It was Christ's will not to reveal Himself as yet to them. Thus He restrained their eyes from knowing Him, by appearing to them "in another form" (See on St. Mark xvi. 12.). In what particular His appearance was different we are not told, but the change was sufficient to prevent their recognizing Him during a long walk and conversation, even when His words deeply moved them. One change which may be noted in our Lord's risen Body seems to be that men could no longer see Him when *they* pleased, but only when *He* pleased to show Himself to them.

17. "What manner of communications" &c. We may imagine Jesus to have walked a few moments by their side, as they talked, and then to have asked with gentle kindly sympathy the subject of the conversation which made them so sorrowful.

18. "Cleopas." This name is spelt differently from that in St. John (See Note on St. John xix. 25.), and it is a question whether the same person is meant. It is so common to find slightly different forms of the same name that the difference of spelling is no decisive reason against their being the same. There is nothing to give us any hint as to who the other of the two disciples was.

"Art Thou only a stranger" &c. The disciples are so full of their sorrow that they cannot understand how any one should fail to guess its cause, unless indeed he were ignorant of what had taken place, and this is no less difficult to imagine.

19. "What things?" Thus would our Lord draw out the whole sorrow from their hearts that He might heal it. When we are in trouble, let us tell Him all. True, He knows it better than we do: yet He would have us tell it. It is with sorrow, as with sin. We confess, not for His sake, but for our own; not that *He* may know our sins better, but that *we* may feel them more. So if we did not tell out our troubles, we should not realize the blessedness of Christ's sympathy, and the relief of the removal of the burden.

"They said." The conversation with Christ was not kept up by Cleopas alone. Probably both joined in it.

18. "Art Thou only a stranger" &c. This would be more correctly translated, 'Art Thou the only person sojourning at Jerusalem who is ignorant of these things?' In other words, 'Art Thou alone ignorant of what every one else in Jerusalem knows?'

^m which was a Prophet ⁿ mighty in deed and word before God and all the people: A. D. 30.

20 ^o and how the chief priests and our rulers delivered Him to be condemned to death, and have crucified Him. ^m Matt. 21. 11.
ch. 7. 16.
John 8. 2.
& 4. 19.
& 6. 14.
Acts 2. 22.
ⁿ Acts 7. 22.
^o ch. 23. 1.
Acts 13. 27,
28.

21 But we trusted ^p that it had been He which should have redeemed Israel: and beside all this, to day is the third day since these things were done. ^p ch. 1. 68.
& 2. 38.
Acts 1. 6.
^q ver. 9, 10.
Matt. 28. 8.
John 20. 18.

22 Yea, and ^a certain women also of our company made us astonished, which were early at the sepulchre;

23 and when they found not His body, they came, saying, that they had also seen a vision of angels, which said that He was alive.

24 And ^r certain of them which were with us went ^r ver. 12. to the sepulchre, and found *it* even so as the women had said: but Him they saw not.

25 Then He said unto them, O fools, and slow of heart to believe all that the prophets have spoken:

"A Prophet." They do not say 'the Messiah', perhaps because they think His Death has proved that their hope that He was the Messiah was vain. That He was "a Prophet mighty in deed and word" was plain, whatever His end might be.

"Before God." By a Prophet mighty before God they probably meant such a Prophet as could only do His mighty deeds in God's power. Compare St. Peter's words on the Day of Pentecost, "A Man approved of God among you by miracles and wonders and signs, which God did by Him" (Acts ii. 22.).

21. **"Redeemed Israel."** No doubt these two shared in the common error of Christ's disciples, and looked for a temporal deliverance of their nation from the power of the Romans, and a restoration to temporal power and glory, such as the kingdom enjoyed under Solomon. Even up to the Ascension this hope had not left them, for we read that immediately before that event the Apostles "asked of Him, saying, 'Lord, wilt Thou at this time restore again the kingdom to Israel?'" (Acts i. 6.).

"To day is the third day." Whether these disciples had any recollection of Christ's prophecy of His Resurrection on the third day does not appear. Possibly, by their going on to relate the reports that had reached them by the women, we may suppose they had some dim remembrance of it, but, like St. Peter and St. John themselves (St. John xx. 9.), had not understood the meaning of the words, and now scarcely dared to hope that they might find the true meaning in what the women had said.

24. **"Certain of them which were with us."** Namely St. Peter and St. John (See on 12.).

25. **"O fools, and slow of heart."** How startling must this address

22. **"Certain women."** See on 10.

A. D. 30.

ver. 46.
Acts 17. 3.
1 Pet. 1. 11.
t ver. 45.

u Gen. 3. 15.
& 22. 18.
& 26. 4.
& 49. 10.

Num. 21. 9.
Deut. 18. 15.

* Ps. 16. 9, 10, & 22. & 132. 11. Isai. 7. 14. & 9. 6. & 40. 10, 11. & 50. 6. & 53. Jer. 23. 5. & 33. 14, 15. Ezek. 34. 23. & 37. 25. Dan. 9. 24. Mic. 7. 20. Mal. 3. 1. & 4. 2. See on John 1. 45.

26 * ought not Christ to have suffered these things, and to enter into His glory?

27 † And beginning at † Moses and † all the prophets, He expounded unto them in all the scriptures the things concerning Himself.

28 And they drew nigh unto the village, whither

have been. The mysterious Stranger at once assumes a new character, and becomes the Teacher, rebuking with authority, and astounding with His wisdom. Long ago they should have learnt how the prophets spoke of Christ, for had He not Himself commanded them to learn this? "Search the Scriptures; for . . . they are they which testify of Me" (St. John v. 39.). Now that all was fulfilled, that testimony was clearer and mightier still: and to that testimony of the written word Christ, the living Word, now in His mercy takes them.

26. "Ought not Christ" &c. The two disciples had not used the word 'Christ' or 'Messiah.' They were perplexed as to whether the mighty "Prophet", whom they had seen die, could really be the expected Messiah. He Himself at once sets this doubt at rest for them. He does not begin to prove that their "Prophet" is the Christ, but, instantly calling Him so, shows them that the very things which shook their faith so terribly were the actual proofs of His Messiahship, because the very things prophesied of the Messiah.

Our Lord's question means, 'Was it not necessary that Christ should suffer?'—necessary, that is, in fulfilment of the sayings of the Prophets (See on 46.).

"To have suffered these things, and to enter" &c. The latter words do not mean that Christ *had* as yet entered into His glory. The Ascension, not the Resurrection, was the entering into His glory. We must take the question as one, linking together the suffering and the glory, as if it were, 'Was it not necessary (in order that the Scripture might be fulfilled) that Christ's path to glory should be through suffering?' Mark how St. Peter also links together the suffering and the glory of Christ, when he says that the Spirit of Christ which was in the prophets "testified beforehand the sufferings of Christ, and the glory that should follow" (1 St. Peter i. 11.). If we would reach the same glory, we must not shrink from the same path. So our Church speaks, in words of comfort to her sick members, saying; "Christ Himself went not up to joy, but first He suffered pain; He entered not into His glory before He was crucified. So truly our way to eternal joy is to suffer here with Christ; and our door to enter into eternal life is gladly to die with Christ" (*Visitation of the Sick*). The same thought has been summed up in four short words, "No Cross, no crown."

27. "Beginning at Moses" &c. Our Lord's setting forth of Himself in the Old Testament must not be thought to refer only to what we understand by direct prophecies, such as that of Moses concerning the Prophet like unto himself (Deut. xviii. 15.), but would include also all the teaching of types, and of history. Thus we can hardly doubt that He would point out the significance of the Paschal lamb, and of the whole history of the deliverance from Egypt. After such witness, "the denial of the references to Christ's death and glory in the Old

they went: and ^yHe made as though He would have gone further. A.D. 30.

29 But ^zthey constrained Him, saying, Abide with us: for it is toward evening, and the day is far spent. And He went in to tarry with them. ^y See Gen. 32. 26. & 42. 7. Mark 6. 48. ^z Gen. 19. 3. Acts 16. 15.

30 And it came to pass, as He sat at meat with them, ^aHe took bread, and blessed it, and brake, ^aand gave to them. ^a Matt. 14. 19.

"Testament is" (as Alford well says) "nothing less than a denial of Christ's own teaching."

28. "He made as though He would have gone further." He moved on, as if proceeding on His way, in order to draw out their request that He would stay. Doubtless, had the request not been made, He would have passed on; and so the act of seeming to be going on was simply a sort of question; 'Shall we part here?' From how many has the Saviour passed on, because, when He has spoken to them and moved their hearts, they have not constrained Him to abide with them!

29. "They constrained Him." They pressed Him strongly. This does not imply any resistance or unwillingness on His part, but only their eager pressing of their request that He would remain. Christ is a willing Guest of those who love His company.

"Toward evening," &c. It was not so late but that the two disciples had time to walk back to Jerusalem, which would take them about two hours, in time for the events related afterwards.

30. "He took bread," &c. It has been a frequent subject of dispute whether our Lord was celebrating the blessed Sacrament on this occasion, or not. Although it would be wrong to speak positively where there is room for doubt, yet it is difficult to resist the common impression that He was repeating with the two disciples the Sacramental "breaking of bread", which He had solemnly instituted at His Paschal supper. The very words—"took" and "blessed" and "brake" and "gave"—are strikingly like a description of the same act; while the words in which the two disciples related the act, when they told how Jesus was "known of them in the *breaking of bread*" (35.), are the very words by which the Sacrament of the holy Communion was called in the Apostolic times (See Acts ii. 42.). Another strong reason in favour of this view is the fact that Christ made Himself known to the disciples in this "breaking of bread." It would seem that the act by which they were permitted to recognize Him must have had in it something specially solemn and important. Possibly they had heard from the Apostles the account of the institution of the Lord's Supper, and we can well imagine that, if they saw the mysterious Stranger beginning to do what they had heard Christ had done then, the truth would flash into their minds; especially if they recalled His strange sayings, spoken at Capernaum about a year before, concerning Himself as the "Bread of Life" (See St. John vi.). Still we must not fail to notice that they knew Him, not so much from any act which *in itself* revealed Him, as because "their eyes were opened", being "holden" no longer. They knew Him because He willed them to be known.

A. D. 30.

² Or, *ceased to be seen of them.*
See chap. 4. 30.
John 8. 59.

31 And their eyes were opened, and they knew Him; and He ² vanished out of their sight.

32 And they said one to another, Did not our heart burn within us, while He talked with us by the way, and while He opened to us the scriptures?

33 And they rose up the same hour, and returned to Jerusalem, and found the eleven gathered together, and them that were with them,

^b 1 Cor. 15. 5. 34 saying, The Lord is risen indeed, and ^b hath appeared to Simon.

35 And they told what things *were done* in the way, and how He was known of them in breaking of bread.

^c 1 Cor. 15. 5. 36 ¶ ^c And as they thus spake, Jesus Himself

31. "He vanished out of their sight." This is quite in accordance with the changed and spiritualized nature of our Lord's Body after His Resurrection; and with the fact that He shortly afterwards suddenly appeared among the disciples when the doors were shut (See on St. John xx. 19.). Our Lord seems to have made Himself invisible—He "hid Himself"—on a former occasion (St. John viii. 59.), but we are expressly told then that He passed "through the midst" of the people, probably walking among them, as at other times, only holding their eyes (See on 16.) so that they should not see Him. Here His vanishing was not only rendering Himself invisible, but actually passing away.

32. "Did not our heart burn within us." This they say as reproaching themselves for not sooner recognizing their Lord. It is as much as to say, 'We might have guessed who it was, when His words kindled such a fire in our hearts.'

33. "Them that were with them." That is, the holy women and our Lord's "brethren" (See Acts i. 14.).

34. "Hath appeared to Simon." We know nothing whatever concerning this appearance of our Lord to St. Peter. It is again mentioned by St. Paul (1 Cor. xv. 5.).

35. "Known of them in breaking of bread." So does He even now reveal Himself to many a faithful communicant, bestowing a fresh and vivid sense of His presence and His love. It appears (from St. Mark xvi. 13.) that the Apostles hesitated to believe the story told by the two disciples, even though they had greeted them, as they entered, with the news "The Lord is risen indeed." We can well conceive that throughout this wonderful day the minds of all would be in a state of much confusion and perplexity with mingled hopes and fears.

36—43. Appearance to the assembled Apostles with certain others (Thomas being absent) on the evening of the Resurrection.

St. Mark xvi. 14. St. John xx. 19—23.

stood in the midst of them, and saith unto them, A.D. 30.
Peace be unto you.

37 But they were terrified and affrighted, and supposed that they had seen ^a a spirit.

^a Mark 6. 49.

38 And He said unto them, Why are ye troubled? and why do thoughts arise in your hearts?

39 Behold My hands and My feet, that it is I Myself: ^e handle Me, and see; for a spirit hath ^e John 20. 27. not flesh and bones, as ye see Me have.

40 And when He had thus spoken, He shewed them *His* hands and *His* feet.

36. "Stood in the midst of them." This (as St. John tells us) was "when the doors were shut." Our Lord now appeared, as He had disappeared at Emmaus, miraculously, that is, not according to the ordinary laws of bodily motion.

37. "Terrified." This terror would lead us to think that there was as yet no clear belief in the Resurrection, at least in the minds of many of the Apostles (See on 35.). They supposed they saw a "spirit" (See Acts xii. 15.) from the sudden, noiseless, and mysterious, appearance of our Lord in the midst of them, when no door had opened to admit Him. Even His "Peace be unto you" was not at first enough to calm their terror.

38. "Why do thoughts arise." By "thoughts" our Lord means questionings as to whether He were really risen, and whether the Form they looked upon were really His, or, as they at first imagined, a "spirit."

39. "Behold My hands and My feet." St. John says that "He showed unto them His hands and His Side." Thus we see that He vouchsafed to show them the five sacred wounds of His Crucifixion. Well may we think of the prophet's words when we contemplate this wonderful scene: "One shall say unto him, What are these wounds in thine hands? Then he shall answer, Those with which I was wounded in the house of my friends" (Zech. xiii. 6.).

"Handle Me." The proof of touch is permitted in addition to that of sight, that there may be no doubt as to the *reality* of the risen Body of the Lord. One of the chief heresies in the primitive Church was that which taught, in direct contradiction to this and other passages, that Christ was only an appearance, or phantom, having no real body, and therefore enduring no real sufferings. This risen Body of the Lord was the same in which He suffered, in which He ascended, and in which He now sitteth at the right hand of God. Behold the pledge we thus receive that we too in our flesh shall see God (Job xix. 26.). How a Body, having "flesh and bones", could pass into a room with closed doors we know not. Indeed we know as yet but very little concerning that "spiritual body" (1 Cor. xv. 14.) in which we hope to rise. But "we look for the Saviour, the Lord Jesus Christ; who shall change our vile body, that it may be fashioned like unto His glorious Body, according to the working whereby He is able even to subdue all things unto Himself" (Phil. iii. 21.).

ST. LUKE, XXIV.

- A.D. 30. 41 And while they yet believed not ^r for joy,
^r Gen. 45. 26. and wondered, He said unto them, ^s Have ye here
^s John 21. 5. any meat?
 42 And they gave Him a piece of a broiled
 fish, and of an honeycomb.
^h Acts 10. 41. 43 ^h And He took it, and did eat before them.
ⁱ ver. 6.
 Matt. 16. 21. 44 ¶ And He said unto them, ⁱ These are the
 & 17. 22. words which I spake unto you, while I was yet
 & 20. 18. with you, that all things must be fulfilled, which
 Mark 8. 31.
 ch. 9. 22.
 & 18. 31.

41. "Believed not for joy." This "believed not" is spoken of no obstinate or sinful unbelief; and the cause of it—"for joy"—gives the secret of all the doubting and hesitation of this great day. The news of the Resurrection, coming first by one and then by another, was too blessed to be believed.

"Have ye here any meat?" Our Lord's asking for, and partaking of, food was not to satisfy any want of His, but to give yet farther proof of the reality of His bodily existence.

[It should be noticed that St. John adds, in his account of this same appearance of our Lord, the very important particulars concerning the giving of the Holy Ghost, and of the power of remitting sin.]

44—49. Brief account of our Lord's teaching during the great forty days.

Acts i. 2—8.

44. "These are the words." That is, 'This is the fulfilment of the words'. When Christ had told them that all things written of Him in the Old Testament must be fulfilled, they had not understood how much His words meant (See xviii. 31—34.). He now shows them that all the strange and startling events they had lately witnessed—His Sufferings, His Death, His Resurrection,—were a perfect fulfilment of ancient prophecy (See on 27.).

44. "And He said unto them." If we had no Gospel but St. Luke's, we should suppose the whole of the remaining verses to the end of the 49th to refer to the same occasion as those next before, namely to the appearance on the evening of the Resurrection, and also that the Ascension, related in 50 and 51, followed immediately afterwards. St. Luke however himself corrects this latter notion in the beginning of the Acts of the Apostles, where He speaks of our Lord being seen "forty days" (Acts i. 3.), while it is clear the conversation to the end of the 49th verse could not have taken place on the evening of the Resurrection, because the 49th verse relates the command to the Apostles to remain in Jerusalem till they received the Holy Ghost on the Day of Pentecost, whereas

from the other Evangelists we learn that the Apostles were first to go into Galilee, and to meet our Lord there, and that the command to remain in Jerusalem was not given till after the return from Galilee. [It is observable that St. Luke entirely omits all mention of the visit to Galilee and the appearances of our Lord there (See St. John xxi.), both in the message of the angels by the women, and in his history of the events themselves.] It is plain then that there must be some break in the history between verses 36 and 49, and it seems best to make it at the end of 43, and to regard the rest of the passage (44—49) as a brief record, or summary, of our Lord's teaching during the forty days of His risen life on earth.

were written in the law of Moses, and *in* the prophets, and *in* the psalms, concerning Me. A.D. 30.

45 Then ^kopened He their understanding, that they might understand the scriptures, ^k Acts 16. 14.
¹ ver. 26.
Ps. 22.
Isai. 50. 6.
& 53. 2, &c.
Acts 17. 3.

46 and said unto them, ¹Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day: ^m Dan. 9. 24.
Acts 13.
38, 46.
1 John 2. 12.

47 and that repentance and ^mremission of sins should be preached in His name ⁿamong all nations, beginning at Jerusalem. ⁿ Gen. 12. 3.
Ps. 22. 27.
Isai. 49. 6.
22.
Jer. 31. 34.
Hos. 2. 23.
Micah 4. 2.
Mal. 1. 11.

48 And ^oye are witnesses of these things.

49 ^pAnd, behold, I send the promise of My Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high. ^o John 15. 27.
Acts 1. 22.
& 2. 32.
& 3. 15.

^p Isai. 44. 3. Joel 2. 28. John 14. 16, 26. & 15. 26. & 16. 7. Acts 1. 4. & 2. 1, &c.

46. "It behoved Christ to suffer." This means, 'It was needful that Christ should suffer'—needful, that is, in the fulfilment of prophecy. So our Lord asks, "Ought not Christ to have suffered?" (26.).

47. "Repentance and remission of sins." Repentance is not only the cry of the fore-runner. It is the cry of the Saviour Himself (See on St. Mark i. 15.), and it must be the preaching of the Church to the end. For repentance is the first step of the sinner towards the Saviour. Remission, or forgiveness, of sins is here closely coupled with repentance, for a true repentance wins the grace of pardon. But only "in His Name"; that is, through faith in Him. (See farther as to the remission of sins on St. John xx. 23.)

"Beginning at Jerusalem." Because it was God's will that the offer of salvation should be made to the Jew first, and only afterwards to the Gentile. This verse was most literally fulfilled, for St. Peter, in preaching at Jerusalem on the Day of Pentecost, says, "Repent, and be baptized every one of you in the Name of Jesus Christ for the remission of sins" (Acts ii. 38.). And we find that the spirit of the words was observed throughout the history of the Acts of the Apostles, even the Apostle of the Gentiles constantly making his first appeal, in the cities which he visited, to the Jews.

48. "Ye are witnesses of these things." Observe, when one was to be chosen to fill the place of the traitor Judas, he was to be one who had been an eye-witness of the things he was to teach (Acts i. 21, 22.). So the Apostles spoke not from hearsay when they preached "Jesus Christ and Him crucified", but declared only that which they had heard, which they had seen with their eyes, which they had looked upon, and their hands had handled (1 St. John i. 1.).

49. "The promise." Namely, of the Holy Ghost the Comforter, by whose descent upon them they were to be "endued"—that is, clothed—"with power from on high."

"Tarry ye in the city." These words could not have been spoken till after the return from Galilee (See Note on 44.). Indeed we gather from St. Luke's farther account in the Acts (i. 4, 5.) that the words

- A.D. 30. 50 ¶ And He led them out ^a as far as to Bethany,
 and He lifted up His hands, and blessed them.
 Acts 1. 12. 51 ^r And it came to pass, while He blessed them,
 2 Kings 2. 11. He was parted from them, and carried up into
 John 20. 17. heaven.
 Eph. 4. 8. 52 ^s And they worshipped Him, and returned to
 Matt. 28. 9, 17. Jerusalem with great joy:

were spoken very shortly before the Ascension, for the promised Comforter was to be sent down to the Apostles "not many days" afterwards. The Day of Pentecost was ten days after the Ascension.

50—53. The Ascension.

St. Mark xvi. 19. Acts i. 9.

50. "As far as to Bethany." That is, to the neighbourhood of Bethany, which lay on the farther side of the Mount of Olives from Jerusalem (See on St. Matt. xxi. 1. and *Map.*).

"He lifted up His hands, and blessed them." Our Lord's last act on earth is to bless. Even as He ascends, His Hands are stretched out in blessing. And we may think of Him still in that His parting attitude, for from the right hand of God He is evermore shedding down His blessings upon His Church.

51. "Carried up." Not by any other power, but by His own Divine will. It was of this wondrous exaltation of our Incarnate God to the throne of His glory that Daniel saw a vision, in which he beheld "one like the Son of man", who "came with the clouds of heaven, and came to the Ancient of days, and they brought Him near before Him" (Dan. vii. 13.). It was of this triumphal return of the Saviour to the highest heavens that the Psalmist sang, when He said, "Lift up your heads, O ye gates, and be ye lift up, ye everlasting doors, and the King of glory shall come in" (Ps. xxiv. 7.): and again, "Thou art gone up on high, Thou hast led captivity captive, and received gifts for men" (Ps. lxxviii. 18.): and again, "The Lord said unto my Lord, Sit Thou on My right hand until I make Thine enemies Thy footstool" (Ps. cx. 1.). It is wonderful that the high Festival of the Church on which this glorious event is celebrated has come to be so lightly regarded. It is surely a day to be much observed for the heavenly hope which it sets before us. If the Resurrection of the Lord should fill us with holy joy as the pledge of our own resurrection, so too should the Ascension of the Lord as a pledge that we too shall follow Him to His home of glory. We should not fail to notice the spiritual lesson so beautifully drawn from this event in the Collect for Ascension-Day, which prays that, "like as we do believe . . . Jesus Christ to have ascended into the heavens, so we may also in heart and mind thither ascend, and with Him continually dwell."

52. "Worshipped Him." As truly God, exalted to the right hand of the Father. It is of infinite importance that we should think of our ascended Lord in His twofold nature, as still in heaven perfect Man and perfect God. Thither He has carried up our human nature for ever glorified in Him, and so He is One who can pity and feel for us. There too He sits in His Divine glory, the object of worship

ST. LUKE, XXIV.

53 and were continually ^tin the temple, praising A. D. 30.
and blessing God. Amen. ^{t Acts 2. 46.}
^{& 5. 42.}

and adoration to His Church below. "The Lord is in His holy temple: the Lord's seat is in heaven. His eyes consider the poor: and His eyelids try the children of men" (Ps. xi. 4, 5.).

"With great joy." For now they could no longer doubt of their Lord's power and glory. He had said to them, "If ye loved Me, ye would rejoice, because I said, I go to the Father" (St. John xiv. 28.); and now they had seen Him go to the Father, and this their joy was fulfilled.

53. "Continually in the temple." Doubtless at all hours of prayer, and probably also at other times.

53. "Amen." See on last word of St. Matthew's Gospel.