

ANALYSIS

OF THE

NEW TESTAMENT,

WITH LEADING QUERIES AND ILLUSTRATIONS,

DESIGNED

For the Use of Sunday-Schools, Bible Classes, Etc.

BY

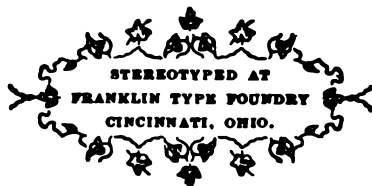
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VOL. I.—THE GOSPELS AND ACTS.

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PREFACE.

IN the following Analysis of the New Testament, I have humbly endeavored to supply a want which has long been felt in the Family, the Sunday-school, the Bible Class, and every Seminary of learning in which the Bible is made a text-book for the moral education and discipline of youth. That the minds and hearts of the young should be molded in the Holy Scriptures, is, of course, conceded by all who receive them as a revelation from God. But how to do the work is the difficulty. "To will," says many an instructor of youth, "is present with me; but how to perform the difficult task, I find not." In preparing this Analysis, I have had constant reference to the wants of both teachers and pupils; and, while endeavoring to give to the former all the help that is really necessary, I have, at the same time, so framed the exercises as to keep the minds of the latter in close connection and sympathy with the inspired Word itself, so that their whole spiritual nature may be thoroughly molded in the form of doctrine which the Holy Spirit has once for all delivered to us.

With this view and for this purpose I have given (1) The scope and extent of the Parts, Sections, Subsections, Paragraphs, and Subparagraphs of each of the several Books of the New Testament; (2) The most approved text of the Common English Version, divided into paragraphs; and (3) Such leading queries and illustrations under each paragraph as will best serve to bring out the meaning of the Text, and, at the same time, lead and incline the student to profit by the several doctrinal and practical lessons which are therein taught. The analysis of the Four Gospels is given *harmonically*. In this way, it is believed, the character of Christ, as well as the sphere, scope, and extent of his labors, will be most readily perceived and comprehended by the student. As one object of the work is to make the Bible, as far as possible, "*its own interpreter*," but few notes are given by way of illustration, and these are designed to be merely *suggestive*.

The common system of chronology is adopted in this work, making A. D. denote the real epoch of Christ's birth. This is sufficiently accurate for all ordinary practical purposes; and to tell the mere beginner in Sacred History that Jesus entered on his public ministry in A. D. 26 or 27, when Luke says (Ch. iii. 23) that he was then about thirty years of age, serves rather to confuse and perplex him.

The following abbreviations should be noted: (1) Reas. and Rev.= Reason and Revelation, Revised Edition of 1869; (2) Sch. of Red.= Scheme of Redemption, Revised Edition of 1874; (3) Gt. Com.=Great Commission, Revised Edition of 1873; (4) Jos.=Josephus; (5) Ant.=Antiquities; and (6) Bell. Jud.=Jewish War.

To Teachers who use this Analysis, I would respectfully recommend the following course:

I. Let every student be required *to commit to memory* the Text of each lesson; and also the scope and extent of the several divisions, with the leading queries that are given under each paragraph.

II. During the hour of recitation, let a limited number of the class be required (1) To reproduce on a blackboard the divisions and queries of the lesson; (2) To repeat the Text from memory; (3) To answer and discuss the given queries; and (4) To answer such other questions as the Teacher may think proper to ask, with the view of developing more fully the meaning of the Text, and impressing more deeply on the minds of the class the several doctrinal and practical lessons which are therein taught or suggested. At the close of each section or recitation, it would be well to allow the pupils to ask any questions on the ground passed over.

III. The class should be required to review the leading events frequently in their Geographical and Chronological order. Thus, for example, let the student begin, as in the harmonic analysis of the Gospels, with the Temple at Jerusalem; and, after stating and discussing what occurred there, as given in § ii, let him go next to Juttah; thence to Nazareth, etc. For this purpose, every class-room should be furnished with a good Chronological Chart, and such maps as will give to the student a clear conception of the Geography and Topography of the lesson.

To such as may find the above method impracticable, I would respectfully recommend that the members of the class, having previously prepared the lesson as well as possible, come together, and with book in hand or not, as the teacher may think proper, *examine each paragraph separately*. When all are fully satisfied with the investigation of the first paragraph, let them then proceed in like manner with the second; and so on to the end of the lesson, or with as much of it as they can examine and investigate *thoroughly*. But let all be done with reverence, so that teachers and scholars may all be made to realize, that while engaged in the study of the Holy Scriptures, they are at the same time communing with the Searcher of all hearts.

R. MILLIGAN.

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ANALYSIS OF THE NEW TESTAMENT.

HARMONY OF THE FOUR GOSPELS.

PART I.

EVENTS CONNECTED WITH THE BIRTH AND CHILDHOOD OF JESUS.

Time: about 13½ years, from 2 B. C. to A. D. 12.

§ 1. PREFACE TO LUKE'S GOSPEL (i. 1-4).

Forasmuch as many have taken in hand to set forth in order a declaration of those things which are most surely believed among us, (2) Even as they delivered them unto us, which from the beginning were eye witnesses and ministers of the word; (3) It seemed good to me also, having had perfect understanding of all things from the very first, to write unto thee in order, most excellent Theoph'ilus, (4) That thou mightest know the certainty of those things wherein thou hast been instructed.

1. Why call this narrative Luke's? It is ascribed to Luke, the beloved physician (Col. iv. 14; 2 Tim. iv. 11), by the general consent of the Christian Fathers. Irenæus (Cont. Hær. iii. 1) says, "Luke, the follower of Paul, preserved in a book the gospel which that apostle preached." To the same effect is the testimony of Eusebius and others.

2 Why call it "The Gospel according to Luke?" The word *gospel* means good news or glad tidings. And this title was given, at an early period, to the narratives of Matthew, Mark, Luke, and John,

because they severally contain an account of the death, burial, and resurrection of Jesus. See 1 Cor. xv. 1-5.

3. When and where was this narrative written? It is generally supposed to have been written at Cæsarea, in Palestine, during Paul's imprisonment (Acts xxiv-xxvi), most likely in A. D. 60.

4. For what purpose was it written? (1) To instruct Theophilus (ver. 4), and (2) For the benefit of all. See Rom. xv. 4 and John xx. 31.

5. Who were the many that had written? 1. Disciples who were anxious to preserve and propagate the sayings and doings of Jesus.

6. Were they well qualified to write? No doubt their writings were in the main correct; but not being inspired, they were, of course, liable to mistakes.

7. What can you say of Luke's qualifications? (1) He had himself carefully examined all the facts (ver. 3); and (2) he was specially qualified by the Holy Spirit to tell the whole truth. See John xiv. 16, and xvi. 13.

8. What proof that Luke was inspired? This may be inferred (1) From the *necessity* of the case; for, being an evangelist, like Timothy, he needed, and, doubtless, received the gift of inspiration (2 Tim. i. 6); and (2) From the fact that his Gospel was received and indorsed by inspired men as a part of the Canon. See Reas. and Rev., pp. 220-256.

9. What may we learn from this section? (1) The great importance of knowing the truth; and (2) The necessity of keeping it pure from all manner of falsehood.

§ II. THE BIRTH OF JOHN THE BAPTIST ANNOUNCED TO HIS FATHER ZACHARIAS (Luke i. 5-25). Jerusalem. B. C. 2.

1. *Descent and character of Zacharias and Elisabeth (5-7).*

There was in the days of Her'od, the king of Jude'a, a certain priest named Zachari'as, of the course of Abi'a; and his wife was of the daughters of Aa'ron, and her name was Elis'abeth. (6) And they were both righteous before God, walking in all the commandments and ordinances of the Lord blameless. (7) And they had no child, because Elis'abeth was barren, and they both were now well stricken in years.

1. Who was Herod? 5. This was Herod the Great, a very wicked and unscrupulous prince. See Smith's Dict. of the Bible.

2. Meaning of, "the course of Abia," or Abijah? 5. See 1 Chron. xxiv. 1-19.

3. What evidence that Zacharias and Elisabeth were pious? 6.

4. Meaning of the expression, "before God"? 6. Not merely before men, like the Pharisees. Matt. xxiii. 5.

5. What was their age? 7.

2. *An angel appears to Zacharias while executing the priest's office (8-12).*

And it came to pass, that while he executed the priest's office before God in the order of his course, (9) According to the custom of the priest's office, his lot was to burn incense when he went into the temple of the Lord. (10) And the whole multitude of the people were praying without at the time of incense. (11) And there appeared unto him an angel of the Lord, standing on the right side of the altar of incense. (12) And when

Zachari'as saw him, he was troubled, and fear fell upon him.

1. Where was Zacharias when the angel appeared to him? 11.

2. Meaning of, "the order of his course"? 8. While he and others of his course were serving in the temple.

3. What kind of incense? 9. See Ex. xxx. 7, 8, 34.

4. What did the burning of this incense signify? See Ps. cxli. 2 and Rev. v. 8.

5. While the incense was burning, what were the people doing? 10.

3. *The angel's message to Zacharias (13-17).*

But the angel said unto him, Fear not, Zachari'as: for thy prayer is heard; and thy wife Elis'abeth shall bear thee a son; and thou shalt call his name John. (14) And thou shalt have joy and gladness; and many shall rejoice at his birth. (15) For he shall be great in the sight of the Lord, and shall drink neither wine nor strong drink; and he shall be filled with the Holy Ghost, even from his mother's womb. (16) And many of the children of Is'rael shall he turn to the Lord their God. (17) And he shall go before him in the spirit and power of Eli'as, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord.

1. What prayer is heard? 13. This may refer (1) To Zacharias' prayer for offspring; or (2) To his prayer for the coming of the Messiah and his harbinger.

2. What is the meaning of the name John? 13. *The Lord gave, or Gift of Jehovah.*

3. Why should his birth be an occasion of joy? 14.

4. How, "great in the sight of the Lord"? 15. Truly great; not in appearance only, but also in fact. See Matt. xi. 11.

5. How, "filled with the Holy Spirit"? 15. See Jer. i. 5.

6. Meaning of, "in the spirit and power of Elijah"? 17. See 1 Kings xvii, xviii, xxi.

7. How, "prepare the way of the Lord"? 17. See Mal. iv. 6.

4. *Zacharias struck dumb for his unbelief* (18-22).

And Zachari'as said unto the angel, Whereby shall I know this? for I am an old man, and my wife is well stricken in years. (19) And the angel answering said unto him, I am Ga'briel, that stand in the presence of God; and am sent to speak unto thee, and to show thee these glad tidings. (20) And, behold, thou shalt be dumb, and not able to speak until the day that these things shall be performed, because thou believest not my words, which shall be fulfilled in their season. (21) And the people waited for Zachari'as, and marveled that he tarried so long in the temple. (22) And when he came out he could not speak unto them: and they perceived that he had seen a vision in the temple; for he beckoned unto them, and remained speechless.

1. Why did Zacharias doubt? 18.

2. What did Abraham do under like circumstances? See Rom. iv. 19-21.

3. Why was it sinful to doubt? 18.

4. Meaning of the word *Gabriel*? 19. It means *man of God*, or *hero of God*. See Dan. viii. 16, and ix. 21.

5. Why does Gabriel refer here to his high rank? 19. To indicate both the importance and the truthfulness of his message.

6. Why was Zacharias made deaf and dumb? 20. This was to him both a sign and a judgment; a sign that Gabriel had spoken the truth; and a judgment for his own unbelief.

7. Why did the people infer that he had seen a vision? 22.

8. What may we learn from this paragraph?

5. *Zacharias' return to the hill country, and the conception of Elisabeth* (23-25).

And it came to pass, that as soon as the days of his ministration were accomplished, he departed to his own house. (24) And after those days his wife Elis'abeth conceived, and hid herself five months, saying, (25) Thus hath the Lord dealt with me in the days wherein he looked on me, to take away my reproach among men.

1. How many were the days of his ministration? 23. See 2 Chron. xxiii. 8.

2. Where was his home? 23. Supposed to be at Juttah, a town of Judea S. E. of Hebron. See Josh. xv. 55; xxi. 16.

3. Why did Elisabeth retire from society five months? 24. Most likely to avoid legal defilement, and to give herself to prayer.

4. How take away her reproach? 25.

§ III. BIRTH OF JESUS ANNOUNCED TO HIS MOTHER MARY (Luke i. 26-38). Nazareth. B. C. 1.

1. *Gabriel's visit and message to Mary* (26-33).

And in the sixth month, the angel Ga'briel was sent from God unto a city of Gal'ilee, named Naz'areth, (27) To a virgin espoused to a man whose name was Jo'seph, of the house of Da'vid; and the virgin's name was Ma'ry. (28) And the angel came in unto her, and said, Hail, thou that art highly favored, the Lord is with thee: blessed art thou among women. (29) And when she saw him, she was troubled at his saying, and cast in her mind what manner of salutation this should be. (30) And the angel said

unto her, Fear not, Ma'ry: for thou hast found favor with God. (31) And behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name Je'sus. (32) He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David: (33) And he shall reign over the house of Jacob forever; and of his kingdom there shalt be no end.

1. In the sixth month after what? 26. See ver. 36.

2. Where was Nazareth? 26. Describe it.

3. What was Gabriel's salutation? 28.

4. How was David the father of Jesus? 32. See Rom. i. 3; Psa. lxxxix. 35-37, etc.

5. Does this prove that Mary was of the house of David?

6. How reign forever over the house of Jacob? 33. See Isa. ix. 6, 7.

2. *The conception of Jesus to be miraculous* (34-38).

Then said Ma'ry unto the angel, How shall this be, seeing I know not a man? (35) And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: Therefore also that holy thing which shall be born of thee shall be called the Son of God. (36) And behold thy cousin Elis'abeth, she hath also conceived a son in her old age; and this is the sixth month with her, who was called barren. (37) For with God nothing shall be impossible. (38) And Ma'ry said, Behold the handmaid of the Lord; be it unto me according to thy word. And the angel departed from her.

1. Why is Jesus here called a, "holy

thing"? 39. In contrast with the sinful and depraved nature of every other child of Adam's fallen race. See Rom. v. 12, 19, and Eph. i. 3. Jesus, on the contrary, was free from all sin and sinfulness. Heb. iv. 15; vii. 26.

2. Why is he called the Son of God? 35. See also Acts xiii. 33, and Rom. i. 4.

3. Has this title reference to his human or to his divine nature? 35. Properly and particularly to his divine nature. See Rom. i. 4, and Heb. i. 2-4.

§ IV. MARY'S VISIT TO ELISABETH (Luke i. 39-56). Juttah. B. C. 1.

1. *Mary goes to the house of Zacharias, and salutes Elisabeth* (39, 40).

And Ma'ry arose in those days, and went into the hill country with haste, into a city of Ju'dah; (40) And entered into the house of Zachari'as, and saluted Elis'abeth.

1. Where is the hill country of Judea? 38. In the eastern part.

2. What evidence that Zacharias lived in Juttah? 40 That he did so is rendered probable (1) From the fact that Juttah was one of the forty-eight cities that were given to the priests (Josh. xv. 55; xi. 16); (2) It was in the hill country of Judea; and (3) This is according to the tradition of the primitive Church.

2. *Prophecy of Elisabeth* (41-45).

And it came to pass that when Elis'abeth heard the salutation of Ma'ry, the babe leaped in her womb; and Elis'abeth was filled with the Holy Ghost: (42) And she spake out with a loud voice, and said, Blessed art thou among women, and blessed is the fruit of thy womb. (43) And whence is this to me that the mother of my Lord should come to me? (44) For, lo, as soon as the voice of thy salutation sounded in mine ears, the babe leaped in my womb for joy. (45) And blessed is she that believeth: for there shall be a per-

formance of those things which were told her from the Lord.

1. Meaning of, "filled with the Holy Spirit"? 41. See Acts ii. 4; iv. 8.

2. Who is here meant by, "my Lord"? 43.

3. How did Elisabeth know that Mary would be the mother of the Messiah? 43. This was revealed to her by the Holy Spirit.

3. *Song of Mary* (46-55).

And Ma'ry said, My soul doth magnify the Lord, (47) And my spirit hath rejoiced in God my Savior. (48) For he hath regarded the low estate of his handmaid: for, behold, from henceforth all generations shall call me blessed. (49) For he that is mighty hath done to me great things; and holy is his name. (50) And his mercy is on them that fear him from generation to generation. (51) He hath showed strength with his arm; he hath scattered the proud in the imagination of their hearts. (52) He hath put down the mighty from their seats, and exalted them of low degree. (53) He hath filled the hungry with good things; and the rich he hath sent empty away. (54) He hath holpen his servant Is'rael, in remembrance of his mercy; (56) As he spake to our fathers, to Abraham, and to his seed forever.

1. What is the burden of this song? Thanksgiving and praise.

2. For what does Mary praise God?

3. What is meant by, "the low estate of his handmaid"? 48. Mary was evidently a woman of very humble circumstances; and indeed the whole family of David was then in a low and obscure condition. See Isa. xi. 1, and Amos ix. 11.

4. Why should all generations call Mary happy? 48.

4. *Mary returns to Nazareth* (56).

And Ma'ry abode with her about three months, and returned to her own house.

1. How far is Nazareth from Juttah? About 80 miles.

2. To whom was Mary espoused at this time? See ver. 27, and Matt. i. 18.

2 V. BIRTH AND MINORITY OF JOHN THE BAPTIST (Luke i. 57-80). Juttah. B. C. 1.

1. *John is born and the neighbors and relatives rejoice* (57, 58).

Now Elis'abeth's full time came that she should be delivered; and she brought forth a son. (58) And her neighbors and her cousins heard how the Lord had showed great mercy upon her; and they rejoiced with her.

1. Why did they rejoice with her? 58.

2. Did they yet understand John's mission? Only in part.

2 *The child named, and Zacharias' tongue loosed* (59-64).

And it came to pass, that on the eighth day they came to circumcise the child, and they called him Zachari'as, after the name of his father. (60) And his mother answered and said, Not so; but he shall be called John. (61) And they said unto her, There is none of thy kindred that is called by this name. (62) And they made signs to his father how he would have him called. (63) And he asked for a writing table, and wrote, saying, His name is John. And they marvelled all. (64) And his mouth was opened immediately, and his tongue loosed, and he spake, and praised God.

1. Why come to circumcise him on the eighth day? 59. See Gen. xvii. 12, and Lev. xii. 3.

2. Whence the custom of naming and circumcising a child on the same day? It grew out of the fact that the name of Abraham and Sarah were changed on the same day that the rite of circumcision was instituted. See Gen. xvii. 5, 15.

3. Why did his mother insist on calling him John? 60. See ver. 13.

4. Why make *signs* to his father? 62. This shows that he was deaf, as well as dumb.

5. What was a writing table? 63. A small tablet covered with wax, and written on with an iron pencil.

3. *Effect of these things on the people* (65, 66).

And fear came on all that dwelt round about them: and all these sayings were noised abroad throughout all the hill country of Judea. (66) And all they that heard them laid them up in their hearts, saying, What manner of child shall this be? And the hand of the Lord was with him.

1. Why did a solemn awe rest on the people? 65. On account of the manifest presence and dealings of God.

2. How was the hand of the Lord with the child? 66.

4. *Prophetic song of Zacharias* (67-79).

And his father Zachari'as was filled with the Holy Ghost, and prophesied, saying, (68) Blessed be the Lord God of Is'rael; for he hath visited and redeemed his people, (69) And hath raised up an horn of salvation for us in the house of his servant Da'vid; (70) As he spake by the mouth of his holy prophets, which have been since the world began: (71) That we should be saved from our enemies, and from the hand of all that hate us; (72) To perform the mercy prom-

ised to our fathers, and to remember his holy covenant; (73) The oath which he swore to our father Abraham, (74) That he would grant unto us, that we being delivered out of the hand of our enemies might serve him without fear, (75) In holiness and righteousness before him, all the days of our life. (76) And thou, child, shalt be called the prophet of the Highest; for thou shalt go before the face of the Lord to prepare his ways; (77) To give knowledge of salvation unto his people by the remission of their sins, (78) Through the tender mercies of our God; whereby the dayspring from on high hath visited us (79) To give light to them that sit in darkness and in the shadow of death, to guide our feet into the way of peace.

1. Meaning of, "*prophesied*"? 67. He spoke the words of God as he was moved by the Holy Spirit. 2 Pet. i. 21.

2. How, "*redeemed his people*"? 68. "He has wrought redemption for his people." Zacharias looks forward to the work of Christ.

3. Why call Jesus "*a horn of salvation*"? 69. A horn is an emblem of power. See Psa. lxxxix. 17; xcii. 10.

4. Why may not this refer to John? John was not of the house of David. See ver. 5.

5. What had God said of Jesus by the prophets? 70. See Gen. xlix. 10; Deut. xviii. 15-19, etc.

6. What holy covenant? 72. See Gen. xxii. 16, 17.

7. What enemies? 74. Both human and satanic. See Eph. vi. 12.

8. How did John prepare the way of the Lord? 76. See Isa. xl. 3-5.

9. Why call John "*the dayspring from on high*"? 78. His ministry was the dawning of the Sun of righteousness. See Mal. iv. 2-6.

10. What more may we learn from this paragraph?

5. *John's childhood and residence* (80).

And the child grew and waxed strong in spirit, and was in the deserts till the day of his showing unto Israel.

1. How, "waxed strong in spirit"? He grew in mind as well as in body. There may be reference also to the gifts and influences of the Holy Spirit. See ver. 15.

2. In what deserts? In the thinly peopled districts in the eastern part of Judea.

3. Meaning of, "his showing unto Israel"? The reference is to the time when he entered on his public ministry.

‡ VI. THE GENEALOGY OF JESUS (Matt. i. 1-17; Luke iii. 23-38).

MATTHEW.

The book of the generation of Je'sus Christ, the son of Da'vid, the son of A'braham. (2) A'braham begat I'saac; and I'saac begat Ja'cob; and Ja'cob begat Ju'das and his brethren; (3) And Ju'das begat Pha'res and Za'ra of Tha'mar; and Pha'res begat Es'rom; and Es'rom begat A'ram; (4) And A'ram begat Amin'adab; and Amin'adab begat Naas'son; and Naas'son begat Sal'mon; (5) And Sal'mon begat Bo'oz of Ra'chab; and Bo'oz begat O'bed of Ruth; and O'bed begat Jes'se; (6) And Jes'se begat Da'vid the king; and Da'vid the king begat Sol'omon of her that had been the wife of Uri'as; (7) And Sol'omon begat Robo'am; and Robo'am begat Abi'a; and Abi'a begat A'sa; (8) And A'sa begat Jos'aphat; and Jos'aphat begat Jo'ram; and Jo'ram begat Ozi'as; (9) And Ozi'as begat Jo'atham; and Jo'atham begat A'chaz; and A'chaz begat Ezeki'as;

(10) And Ezeki'as begat Manas'ses; and Manas'ses begat A'mon; and A'mon begat Josi'as; (11) And Josi'as begat Jechoni'as and his brethren, about the time they were carried away to Bab'ylon: (12) And after they were brought to Bab'ylon, Jechoni'as begat Sala'thiel; and Sala'thiel begat Zorob'abel; (13) And Zorob'abel begat Abi'ud; and Abi'ud begat Eli'akim; and Eli'akim begat A'zor; (14) And A'zor begat Sa'doc; and Sa'doc begat A'chim; and A'chim begat Eli'ud; (15) And Eli'ud begat Elea'zar; and Elea'zar begat Mat'than; and Mat'than begat Ja'cob; (16) And Ja'cob begat Jo'seph, the husband of Ma'ry, of whom was born Je'sus, who is called Christ. (17) So all the generations from A'braham to Da'vid are fourteen generations; and from Da'vid until the carrying away into Bab'ylon are fourteen generations; and from the carrying away into Bab'ylon unto Christ are fourteen generations.

1. Who was Matthew? See Ch. ix. 9; Mark ii. 14; Luke v. 27.

2. What evidence that he wrote this Gospel? The unanimous testimony of the Christian Fathers.

3. When and where was it written? It seems probable that it was first written in Palestine, about A. D. 42, in the Aramæan dialect, for the use of the Hebrews; and that afterward, about A. D. 60 or 61, it was written also in Greek for the benefit of those Jews and Jewish Christians who spoke the Greek language.

4. Meaning of the word *book* in ver. 1? It has reference only to Matthew's account of the genealogy, as given in this section.

5. What is the meaning of *Jesus*? 1. See ver. 21.

6. What is the meaning of *Christ*? 1. It is equivalent to the word *Messiah*,

which means anointed. See Isa. lxi. 1; Acts x. 38; Heb. i. 9.

7. How was Jesus a son both of David and Abraham? 1. The word *son* in Hebrew often means a descendant.

8. Who was Tamar? 3. See Gen. xxxviii. 6, 11, 13, 24.

9. Who was Rachab? 5. See Josh. ii. 1, 3; vi. 17, 23, 25.

10. Who was Ruth? 5. See Ruth i. 4, 14, 16, etc.

11. Why were these Gentile women made so prominent in the line of our Lord's ancestry?

12. What three names are omitted immediately after Joram? 8. See Chron. iii. 11, 12.

13. Why omit these names. Probably to equalize the threefold division of the generations from Abraham to Joseph. See, however, like omissions in Ezra vii. 1, 3, compared with 1 Chron. vi. 6-14. These omissions, therefore, do not in any way effect the truth of the record.

14. Why do such names as Judas, Urias, etc., differ in form from the corresponding names of the Old Testament? In Hebrew these names all end in *h*, but in Greek they end in *s*.

LUKE.

And Je'sus himself began to be about thirty years of age, being (as was supposed) the son of Jo'seph, which was the son of He'li, (24) Which was the son of Mat'that, which was the son of Le'vi, which was the son of Mel'chi, which was the son of Jan'na, which was the son of Jo'seph, (25) Which was the son of Mattathi'as, which was the son of A'mos, which was the son of Na'um, which was the son of Es'li, which was the son of Nag'ge, (26) Which was the son of Ma'ath, which was the son of Mattathi'as, which was the son of Sem'ei, which was the son of Jo'seph, which was the son of Ju'da, (27) Which was the son of Joan'na, which was the son of Rhe'sa, which was the son of Zorob'abel, which was the son of

Sala'thiel, which was the son of Ne'ri, (28) Which was the son of Mel'chi, which was the son of Ad'di, which was the son of Co'sam, which was the son of El'modam, which was the son of Er, (29) Which was the son of Jo'se, which was the son of Elie'zar, which was the son of Jo'rim, which was the son of Mat'that, which was the son of Le'vi, (30) Which was the son of Sim'eon, which was the son of Ju'da, which was the son of Jo'seph, which was the son of Jo'nan, which was the son of Eli'akim, (31) Which was the son of Mele'a, which was the son of Me'nan, which was the son of Mat'tatha, which was the son of Na'than, which was the son of Da'vid, (32) Which was the son of Jes'se, which was the son of O'bed, which was the son of Bo'oz, which was the son of Sal'mon, which was the son of Naas'son, (33) Which was the son of Amin'adab, which was the son of A'ram, which was the son of Es'rom, which was the son of Pha'res, which was the son of Ju'da, (34) Which was the son of Ja'cob, which was the son of I'saac, which was the son of A'braham, which was the son of Tha'ra, which was the son of Na'chor, (35) Which was the son of Sa'ruch, which was the son of Ra'gau, which was the son of Pha'lec, which was the son of He'ber, which was the son of Sa'la, (36) Which was the son of Cai'nan, which was the son of Arphax'ad, which was the son of Sem, which was the son of No'e, which was the son of La'mech, (37) Which was the son of

Mathu'sala, which was the son of E'noch, which was the son of Ja'red, which was the son of Malele'el, which was the son of Cai'nán, (38) Which was the son of E'nos, which was the son of Seth, which was the son of Ad'am, which was the son of God.

1. Why does Luke speak of the age of Jesus? 23. See Num. iv. 3, 43, 47.

2. In what sense was Jesus the son of Joseph? 23.

3. How was Joseph the son of Heli? 23. He may be called the son of Heli (1) From the fact that his wife was the daughter of Heli; or (2) Though he was really the son of Jacob according to the flesh, he was nevertheless the son of Heli, the elder brother of Jacob, according to the levirate law. See Deut. xxv. 5-10. It seems most likely that Matthew traces the genealogy of Jesus through Joseph, as the legal heir of the throne of David; and that Luke traces it up through Mary, in order to show that he was descended from David according to the flesh. See Rom. i. 3.

4. Are the same persons indicated by the names *Salathiel* and *Zorobabel*, as given by Matthew and Luke? 27. This is possible. The two lines may have met here by intermarriage. But it is most likely that *Salathiel* and *Zorobabel* are the names of different persons, belonging to different families. Thus the names *Enoch* and *Lamech* both occur in the family of Cain (Gen. iv. 17, 18), and also in the family of Seth (Gen. v. 21, 25).

5. Why does Luke trace the genealogy up to Adam, and Matthew only to Abraham? Luke wrote for the Gentiles, and Matthew for the Jews.

6. Why trace the genealogy to either? To show that Jesus was the seed of the woman (Gen. iii. 15); the seed of Abraham (Gen. xxii. 18); the promised Shiloh (Gen. xlix. 10); the Prophet like unto Moses (Deut. xviii. 15-19); the son of David (Psa. lxxxix. 35, 36; Isa. ix. 7; xi. 1; Jer. xx. 5), etc.

‡ VII. AN ANGEL APPEARS TO JOSEPH (Matt. i. 18-25). Nazareth. B. C. 1.

1. *Divine origin of Jesus* (18-21).

Now the birth of Je'sus Christ was

on this wise: When as his mother Ma'ry was espoused to Jo'seph, before they came together, she was found with child of the Holy Ghost.

(19) Then Jo'seph, her husband, being a just man, and not willing to make her a public example, was minded to put her away privily.

(20) But while he thought on these things, behold, the angel of the Lord appeared unto him in a dream, saying: Jo'seph, thou son of Da'vid, fear not to take unto thee Ma'ry thy wife: for that which is conceived in her is of the Holy Ghost.

(21) And she shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins.

1. Meaning of, "espoused to Joseph"? 18. They were engaged to be married.

2. Why then is Joseph called "her husband"? 19. Such persons were regarded among the Jews as husband and wife, and were treated accordingly. See Deut. xxii. 23-27.

3. What is the meaning of the word *just* in ver. 19? It indicates Joseph's high regard for the law. And hence, though unwilling to expose Mary to public reproach, he nevertheless resolved to give her a bill of divorce, and put her away. See Deut. xxiv. 1.

4. Why did the angel appear to Joseph? 20, 21.

5. Why appear *in a dream*? 20.

6. Meaning of *Jesus*? 21 The same as Joshua, *i. e.*, *Savior*; or, rather, *Jehovah's salvation*.

2. *His birth according to prophecy* (22, 23).

Now all this was done that it might be fulfilled which was spoken of the Lord by the prophet, saying:

(23) Behold a virgin shall be with child, and shall bring forth a son, and they shall call his name Em-man'uel, which, being interpreted, is, God with us.

1. By what prophet? 22. See Isa. vii. 14.

2. Meaning of this prophecy in its first intention? It evidently refers primarily to the birth of Ma'har-sha'lal-hash'baz; a child that was born to Isaiah by a second wife. See Isa. viii. 1-4.

3. On what principle, then, is this prophecy applied to Christ? On the principle of double reference. See Reas. and Rev. p. 410.

4. Meaning of Emmanuel? 23.

5. Why was this name given to the son of Isaiah? To indicate that God was still among his people for their protection and deliverance. See Isa. vii. 1; viii. 4.

6. Why is it given to Jesus? To indicate that he is himself God manifest in the flesh. See John i. 14.

3. *Joseph takes Mary as his wife, and consequently adopts Jesus as his own son* (24, 25).

Then Jo'seph being raised from sleep did as the angel of the Lord had bidden him, and took unto him his wife: (25) And knew her not till she had brought forth her first-born son: and he called his name JE'SUS.

1. Why was Joseph so ready to do as the angel had bidden him? 24.

2. Does the term *first-born* imply that Mary had other children? 25. So it is inferred by most Protestants. It is proper to say, however, that in this connection the word is probably spurious; but in Luke ii. 7, it is certainly genuine.

§ VIII. BIRTH OF JESUS, WITH SUNDRY OTHER INCIDENTS CONNECTED THEREWITH (Luke ii. 1-20). Bethlehem.

1. *Decree of Augustus Cæsar* (1-5).

And it came to pass in those days, that there went out a decree from Cæ'sar Augustus that all the world should be taxed. (2) (And this taxing was first made when Cyre'nus was governor of Syr'ia). (3) And all went to be taxed, every one into his own city. (4) And Jo'seph also went up from Gal'ilee, out of the

city of Naz'areth, into Judæ'a, unto the city of Da'vid, which is called Beth'lehem; (because he was of the house and lineage of Da'vid): (5) To be taxed with Ma'ry, his espoused wife, being great with child.

1. Who was Augustus Cæsar? 1. See Smith's Dict. of the Bible.

2. Meaning of, "all the world"? 1. All the Roman empire.

3. Proper rendering of the word "*taxed*"? 1. It should be *enrolled* or *registered*. This enrollment was for the purpose of taking the census of the empire.

4. When was Cyrenius (Quirinus) made governor of Syria? 2. Josephus (Ant. xviii. 1, 1) says that this was after the removal of Archelaus; *i. e.*, about eleven or twelve years after the birth of Christ. Here, then, is an apparent chronological discrepancy between the accounts given by Luke and Josephus. To reconcile these statements it has been usual to suppose that the enrollment was begun before the birth of Christ, though not completed until the presidency of Quirinus. But Prof. A. W. Zumpt has rendered it quite probable that Quirinus was governor of Syria at the birth of Christ, and also eleven or twelve years afterward; and, moreover, that the Jews were registered by him during both his first and second terms of office. See Alford's Com. on our text, and also Fairbairn's Herm. p. 504.

5. Why every one go to be registered in his own city? 3. It was a Jewish regulation that every one should be registered at the head-quarters of his family

2. *Jesus is born in Bethlehem of Judea* (6-7).

And so it was, that, while they were there, the days were accomplished that she should be delivered. (7) And she brought forth her first-born son, and wrapped him in swaddling clothes, and laid him in a manger; because there was no room for them in the inn.

1. What prophecy fulfilled? See Micah, v. 2.

2. Why say her *first-born* son? 7.
3. Why lay him in a manger? 7.
4. Why was Jesus born in so humble a condition? This was most in harmony with his mission. See Isa. lxi. 1-3.

3. *Announcement of the fact to certain shepherds* (8-14).

And there were in the same country shepherds abiding in the field, keeping watch over their flock by night. (9) And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them; and they were sore afraid. (10) And the angel said unto them, Fear not, for behold I bring you good tidings of great joy, which shall be to all people. (11) For unto you is born this day in the city of Da'vid a Savior, which is Christ the Lord. (12) And this shall be a sign unto you; ye shall find the babe wrapped in swaddling clothes, lying in a manger. (13) And suddenly there was with the angel a multitude of the heavenly host praising God, and saying, (14) Glory to God in the highest, and on earth peace, good-will toward men.

1. Why an angel sent to the shepherds? 9. God designed to make these humble men witnesses of the truth. See ver. 17.

2. What was the burden and import of his message? 10.

3. What sign was given? 12.

4. Meaning of the angelic chorus? 14.

5. Why did the birth of Jesus excite so much interest in heaven?

6. At what season of the year did this occur? The exact time is not known; but it was probably between the first of April and the first of November, as the flocks were not generally kept in the open fields by night after the first of November till the opening of spring. And as Christ's public ministry continued about three and a half years (Dan. ix. 27), his birth most likely occurred about the first of October.

4. *Visit and report of the shepherds* (15-20).

And it came to pass as the angels were gone away from them into heaven, the shepherds said one to another, Let us now go even unto Beth'lehem, and see this thing which is come to pass, which the Lord hath made known unto us. (16) And they came with haste, and found Ma'ry, and Jo'seph, and the babe lying in a manger. (17) And when they had seen it, they made known abroad the saying which was told them concerning this child. (18) And all they that heard it wondered at those things which were told them by the shepherds. (19) But Ma'ry kept all these things and pondered them in her heart. (20) And the shepherds returned, glorifying and praising God for all the things that they had heard and seen, as it was told unto them.

1. When they had seen what? 17.

2. What saying did they make known? 17.

3. What was the effect of their report? 18.

4. Why did all wonder? 18. They were expecting the Messiah, but not in a manger.

5. How did Mary ponder these things in her heart? 19.

‡ IX. SUNDRY LEGAL OBSERVANCES AND PROPHETIC INCIDENTS (Luke ii. 21-38). Bethlehem and Jerusalem A. D. 1.

1. *The circumcision and naming of Jesus* (21).

And when eight days were accomplished for the circumcision of the child, his name was called JE'SUS, which was so named of the angel before he was conceived in the womb.

1. Why circumcise him on the eighth day? See Gen. xvii. 9-14, and Lev. xii. 3.

2. Why call his name Jesus? See Ch. i. 31, and Matt. i. 21.

2. *Presentation in the temple (22-24).*

And when the days of her purification according to the law of Mo'ses were accomplished, they brought him to Jeru'salem, to present him to the Lord; (23) As it is written in the law of the Lord, Every male that openeth the womb shall be called holy to the Lord; (24) And to offer a sacrifice according to that which is said in the law of the Lord, A pair of turtledoves, or two young pigeons.

1. What days of purification? 22. See Lev. xii. 2-4. Forty days were required in the case of a male, and eighty in the case of a female.

2. Why present the child in Jerusalem? 22. See Ex. xiii 1, 2. The Levites were afterward taken in lieu of the first-born, for the service of the Sanctuary (Num. iii. 13, 14); but the latter had still to be presented to the Lord, and redeemed at five shekels each. See Num. xviii. 15, 16.

3. What were the sacrifices required? 24. See Lev. xii. 6-8.

4. What offering was made by Mary? 24. This indicates two things: (1) That Joseph and Mary were of the poorer class, and (2) That this presentation occurred before the visit of the Magi, whose rich presents (Matt. ii. 11) would have enabled Joseph and Mary to make a more costly offering.

3. *Prophecy of Simeon (24-35).*

And, behold, there was a man in Jeru'salem, whose name was Sim'eon; and the same man was just and devout, waiting for the consolation of Is'rael: and the Holy Ghost was upon him. (26) And it was revealed unto him by the Holy Ghost, that he should not see death,

before he had seen the Lord's Christ. (27) And he came by the Spirit into the temple: and when the parents brought in the child Je'sus, to do for him after the custom of the law, (28) Then took he him up in his arms, and blessed God, and said, (29) Lord, now lettest thou thy servant depart in peace, according to thy word: (30) For mine eyes have seen thy salvation, (31) Which thou hast prepared before the face of all people; (32) A light to lighten the Gen'tiles, and the glory of thy people Is'rael. (33) And Jo'seph and his mother marvelled at those things which were spoken of him. (34) And Sim'eon blessed them, and said unto Ma'ry his mother, Behold, this child is set for the fall and rising again of many in Is'rael; and for a sign which shall be spoken against; (35) (Yea, a sword shall pierce through thy own soul also;) that the thoughts of many hearts may be revealed.

1. Character of Simeon? 25.

2. Meaning of, "consolation of Israel"? 25. The Messiah and the deliverance wrought through him. See Isa. xl. 1, and xlix. 13.

3. What revelation had been made to Simeon? 26.

4. How, "came in by the Spirit"? 27. Not by chance, as many would say, but by the promptings of the Holy Spirit.

5. Meaning of, "thy salvation"? 30. The Messiah. See 1 Cor. i. 30.

6. How, "for the fall and rising again of many"? 34. This may refer (1) To the fall of some and the rising up of others (Isa. viii. 14, 18; xxviii. 16); or (2) It may have reference to the same persons, implying that they would first be humbled and then afterward exalted.

7. How would a sword pierce the soul of Mary? 35. See John xix. 25.

4. *Prophecy of Anna* (36-38).

And there was one An'na, a prophetess, the daughter of Phanu'el, of the tribe of A'ser: she was of a great age, and had lived with a husband seven years from her virginity; (37) And she was a widow of about fourscore and four years, which departed not from the temple, but served God with fastings and prayers night and day. (38) And she coming in that instant gave thanks likewise unto the Lord, and spake of him to all them that looked for redemption in Jeru'salem.

1. Why is she called a prophetess? 36. She spoke for God and in the words of God. See 2 Tim. iii. 16; 1 Pet. i. 11; 2 Pet. i. 21.

2. Of what tribe was she? 36.

3. What was her age? 36. She had lived with a husband 7 years; had been a widow 84 years; and allowing her to have been married at 18, she must then have been about 109 years of age.

4. What is said of her character and habits? 37.

5. How did she know that Jesus was the Messiah? 38.

6. Who were then looking for redemption? 38. The pious Israelites were all then looking for the speedy coming of the Messiah.

§ X. VISIT OF THE MAGI (Matt. ii. 1-12). A. D. 1.

1. *The Magi come to Jerusalem and inquire for the new-born King* (1, 2).

Now when Je'sus was born in Beth'lehem of Jude'a in the days of Her'od the king, behold, there came wise men from the east to Jeru'salem, (2) Saying, Where is he that is born King of the Jews? for we have seen his star in the east, and are come to worship him.

1. Who was Herod? 1. This was

Herod the Great, a cruel and unprincipled despot. See Smith's Dict.

2. Who were these wise men? 1. This title (Magi) was given to the priests of Media and other eastern philosophers. They were probably from Persia, which was of course a part of the East.

3. What guided them to Jerusalem? 2.

4. What was the nature and character of this star? 2. It was evidently a meteor, provided by God for the special purpose of conducting these inquiring Magi to the house of Joseph and Mary. See ver. 9. As the Persian Magi worshiped the stars, it was meet that in this way they should be led to the Star of Bethlehem.

5. Why were the Magi so ready to follow it? 2. There was then a very general expectation throughout both the East and the West, that about that time a new universal empire would be established, having Judea for its center, and Jerusalem for its capital. See Tacitus Ann. v. 13, and Suetonius, Vesp. c. 4.

2. *Effect of these tidings on Herod and his court* (3-6).

When Her'od the king had heard these things, he was troubled, and all Jeru'salem with him. (4) And when he had gathered all the chief priests and scribes of the people together, he demanded of them where Christ should be born. (5) And they said unto him, In Beth'lehem of Jude'a: for thus it is written by the prophet, (6) And thou Beth'lehem, in the land of Jude'a, art not the least among the princes of Ju'da: for out of thee shall come a Governor, that shall rule my people Is'rael.

1. Why was Herod troubled? 3. Because this report of the Magi but confirmed the general expectation that a new king would soon arise, and supplant him and his dynasty. The people were troubled, because they feared Herod, and the bloody revolutions and conflicts that might ensue.

2. Why gather together the chief priests and scribes? 4.

3. What was their response to Herod's question? 5.

4. On what authority? 6. See Micah v. 2.

3. *The child found and identified by the Magi (7-10).*

Then Her'od, when he had privily called the wise men, inquired of them diligently what time the star appeared. (8) And he sent them to Beth'lehem, and said, Go and search diligently for the young child; and when ye have found him, bring me word again, that I may come and worship him also. (9) When they had heard the king, they departed; and, lo, the star, which they saw in the east, went before them, till it came and stood over where the young child was. (10) When they saw the star, they rejoiced with exceeding great joy.

1. Why did Herod inquire so particularly about the time of the star's appearing? 7. He at once began to lay his plans for the destruction of the child.

2. Why was he so anxious to identify the child? 8. This still further indicates his murderous intention.

3. How were the Magi guided to the place? 9.

4. Why filled with joy? 10.

4. *Gifts and honors bestowed on Jesus (11, 12).*

And when they were come into the house, they saw the young child with Ma'ry his mother, and fell down, and worshiped him: and when they had opened their treasures, they presented unto him gifts; gold, and frankincense, and myrrh. (12) And being warned of God in a dream that they should not return to Her'od, they departed into their own country another way.

1. Meaning of, "worshiped him"? 11.

They paid to him that homage that was then usually bestowed on eastern kings and princes.

2. Meaning of frankincense and myrrh?

11. Frankincense is a fragrant gum of a whitish appearance; and myrrh is a bitter fluid much used in medicine.

3. Why not allow the Magi to return to Herod? 12.

4. What may we learn from this paragraph? (1) That God can easily provide for his children; and (2) That he can easily baffle all the plans of the wicked.

§ XI. FURTHER INDICATIONS OF GOD'S CARE FOR JESUS DURING HIS CHILDHOOD (Matt. ii. 13-23; Luke ii. 39, 40). Egypt and Nazareth. A. D. 1-2.

1. *Flight into Egypt (Matt. 13-15).*

And when they were departed, behold, the angel of the Lord appeareth to Jo'seph in a dream, saying, Arise, and take the young child and his mother, and flee into E'gypt, and be thou there until I bring thee word: for Her'od will seek the young child to destroy him. (14) When he arose, he took the young child and his mother by night, and departed into E'gypt. (15) And was there until the death of Her'od: that it might be fulfilled which was spoken of the Lord by the prophet, saying, Out of E'gypt have I called my son.

1. Why was Joseph directed to flee into Egypt? 13. This was then a convenient and secure place of refuge.

2. In what year did the death of Herod occur? 15. Most likely in the second year of our Lord.

3. How long did Joseph and Mary remain in Egypt? 15. Probably, about two years.

2. *Massacre of the children at Bethlehem (Matt. ii. 16-18).*

Then Her'od when he saw that he was mocked of the wise men, was exceeding wroth, and sent forth,

and slew all the children that were in Bethle'hem, and in all the coasts thereof, from two years old and under, according to the time which he had diligently inquired of the wise men. (17) Then was fulfilled that which was spoken by Jer'emy the prophet, saying, (18) In Ra'ma was there a voice heard, lamentation, and weeping, and great mourning, Ra'chel weeping for her children, and would not be comforted, because they are not.

1. What was the cause of Herod's great wrath? 16.

2. Why slay the innocent children? 16. He hoped by this means to put Jesus to death; and thus to secure the kingdom for himself and his family.

3. Was this act of cruelty in harmony with Herod's character? It was. He murdered his wife Mariamne, three of his own sons, and many others.

4. What prophecy was fulfilled in the death of these infants? 18. See Jer. xxxi. 15.

5. To what has this prophecy primary reference? To the sufferings of the Israelites under the Chaldeans.

6. How, then, is it applied to the slaughter of these infants? The one was a type of the other. See Reas. and Rev. p. 410.

7. What may we learn from this paragraph?

3. *The return to Nazareth* (Matt. 19-23; Luke 39, 40).

MATTHEW.

But when Her'od was dead, behold, an angel of the Lord appeareth in a dream to Jo'seph in E'gypt, (20) Saying, Arise, and take the young child and his mother, and go into the land of Is'rael: for they are dead which sought the young child's life. (21) And he arose, and took the young child and his mother, and came into the land of

Is'rael. (22) But when he heard that Archela'us did reign in Jude'a in the room of his father Her'od, he was afraid to go thither: notwithstanding, being warned of God in a dream, he turned aside into the parts of Gal'ilee: (23) And he came and dwelt in a city called Naz'areth: that it might be fulfilled which was spoken by the prophets, He shall be called a Naz'arene.

1. What prophecy fulfilled by this return from Egypt? 21. See ver. 15, and Hos. xi. 1. This prophecy, like Isa. vii. 14, and Jer. xxxi. 15, has a double reference.

2. Where did Joseph intend to reside? 21, 22.

3. Why go to Nazareth? 23.

4. Meaning of, "Nazarene"? 23. Literally, it means one who dwells in Nazareth: but here it denotes one who is despised of the people (Psa. xxii. 6; lxix. 7, 12; Isa. liii. 1-3) as the Nazarenes were at that time. See John i. 47.

5. How long did Archelaus reign over Judea? 22. About nine years, from A. D. 2 to A. D. 11. He was then deposed from office, and Judea was reduced to a Roman province.

LUKE.

And when they had performed all things according to the law of the Lord, they returned into Gal'ilee, to their own city Naz'areth. (40) And the child grew, and waxed strong in spirit, filled with wisdom; and the grace of God was upon him.

1. Did they go directly from Jerusalem to Nazareth? 39. Some think they did; and that they returned to Bethlehem before the visit of the Magi; but this is not probable.

2. Why call Nazareth their own city? 39. See Ch. i. 26.

3. How did Jesus, "wax strong in spirit"? 40. He grew in mind as well as in body. This refers of course to his human nature.

‡ XII. JESUS WHEN TWELVE YEARS OF AGE GOES UP TO THE PASSOVER (Luke ii. 41-52). Jerusalem. A. D. 12.

Now his parents went to Jeru'salem every year at the feast of the passover. (42) And when he was twelve years old, they went up to Jeru'salem after the custom of the feast. (43) And when they had fulfilled the days, as they returned, the child Je'sus tarried behind in Jeru'salem; and Jo'seph and his mother knew not of it. (44) But they, supposing him to have been in the company, went a day's journey; and they sought him among their kinsfolk and acquaintance. (45) And when they found him not, they turned back again to Jeru'salem, seeking him. (46) And it came to pass, that after three days they found him in the temple, sitting in the midst of the doctors, both hearing them, and asking them questions. (47) And all that heard him were astonished at his understanding and answers. (48) And when they saw him, they were amazed: and his mother said unto him, Son, why hast thou thus dealt with us? behold, thy father and I have sought thee sorrowing. (49) And he said unto them, How is it that ye sought me? wist ye not that I must be about my Father's business? (50) And they understood not the say-

ing which he spake unto them. (51) And he went down with them, and came to Naz'areth, and was subject unto them: but his mother kept all these sayings in her heart. (52) And Je'sus increased in wisdom and stature, and in favor with God and man.

1. What was the feast of the Passover? 41. See Ex. xii. 1-28.
2. Why hold this feast at Jerusalem? 41. See Deut. xii. 5, 6.
3. Had fulfilled what days? 43. See Ex. xii. 6-20.
4. Three days after what? 46. This may denote (1) Three days after they left Jerusalem, or (2) Three days after they commenced searching for Jesus.
5. In what part of the temple did they find him? 46. Most likely in one of the rooms where the Rabbis instructed their pupils. Twenty-three judges sat in the gate of the court of the Israelites; and twenty-three in the gate of the court of the Gentiles. Other buildings were occupied by the Doctors for purposes of instruction.
6. Whence the great wisdom of Jesus? 47.
7. What does he mean by his Father's business? 49.
8. How was he subject to his parents? 51. This is the last reference to Joseph: and it is, therefore, probable that he died before Jesus entered on his public ministry.
9. How did he increase in wisdom? 52.
10. How reconcile this with the fact that divinity was united with his humanity? See John i. 14; Heb. ii. 14-17, etc. This is one of the many mysteries which are above the limits of our finite reason. See Reas. and Rev. pp. 421-424.

PART II.

ANNOUNCEMENT AND INTRODUCTION OF CHRIST'S PUBLIC MINISTRY.

Time: about one year, from April A. D. 30 to April A. D. 31.

§ I. MINISTRY OF JOHN THE BAPTIST (Matt. iii. 1-12; Mark i. 1-8; Luke iii. 1-18). Wilderness of Judea and at the Jordan.

1. *Beginning of John's Ministry* (Matt. 1-6; Mark 1-6; Luke 1-6).

MATTHEW.

In those days came John the Bap'tist, preaching in the wilderness of Jude'a, (2) And saying, Repent ye: for the kingdom of heaven is at hand. (3) For this is he that was spoken of by the prophet Esa'ias (E-zā-yas), saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight. (4) And the same John had his raiment of camel's hair, and a leathern girdle about his loins; and his meat was locusts and wild honey. (5) Then went out to him Jeru'salem, and all Jude'a, and all the region round about Jor'dan, (6) And were baptized of him in Jor'dan, confessing their sins.

1. In what days? 1. While Jesus was at Nazareth.

2. Who was John? 1. See John i. 23.

3. Why is he called the Baptist? 1. Because he was a baptizer.

4. Where was the wilderness of Judea? 1. In the eastern part.

5. Meaning of, *repent*? 2. It means properly a change of mind; and particularly a change of will. See Sch. of Red. pp. 456-460.

5. What kingdom of heaven? 2. See Dan. ii. 44.

7. How, "at hand"? 2. It was then about to be established as predicted by Daniel and other prophets. See Sch. of Red. pp. 287-289.

8. What prophecy fulfilled? 3. See Isa. xl. 3.

9. How was John clothed? 4. See 2 Kings i. 8, and Zech. xiii. 4.

10. What was his food? 4. Locusts were used as an article of food by the poorer classes of the Jews. See Lev. xi. 22.

11. What is meant by, "*all Judea*"? 5. Most of the inhabitants of Judea.

12. How baptized in the Jordan? 6.

MARK.

The beginning of the gospel of Je'sus Christ, the Son of God; (2) As it is written in the prophets, Behold, I send my messenger before thy face, which shall prepare thy way before thee. (3) The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight. (4) John did baptize in the wilderness, and preach the baptism of repentance for the remission of sins. (5) And there went out unto him all the land of Jude'a, and they of Jeru'salem, and were all baptized of him in the river of Jor'dan, confessing their sins. (6) And John was clothed with camel's hair, and with a girdle of a skin about his loins; and he did eat locusts and wild honey:

1. Who was Mark? See Acts xii. 12, 25, and Col. iv. 10.

2. What evidence that he wrote this gospel? According to Eusebius (Eccl. Hist. iii. 39), John the apostle and Papias both testify that Mark was the companion and interpreter of Peter. To the same effect is the testimony of Irenæus, Tertullian, and others. They say that Mark wrote the gospel as proclaimed by Peter.

3. When and where did he write it? Irenæus, Clement of Alexandria, Jerome, and others, say that it was written at Rome—probably about A. D. 64.

4. Meaning of the word, *gospel*? 1. See 1 Cor. xv. 1–4.

5. Why call Jesus, “the Son of God”? 1. See Luke i. 35, and Rom. i. 4.

6. In what prophets is it written? 2. See Mal. iii. 1, and Isa xl. 3.

7. Why called the baptism of repentance? 4.

8. How for the remission of sins? 4. Repentance and baptism were both, as in Acts ii. 38, made conditions of pardon.

LUKE.

Now in the fifteenth year of the reign of Tibe'rius Cæ'sar, Pon'tius Pi'lato being governor of Jude'a, and Her'od being tetrarch of Gal'ilee, and his brother Phil'ip tetrarch of Iture'a and of the region of Trachoni'tis, and Lysa'nias the tetrarch of Abile'ne, (2) An'nas and Caiaphas (Kā-ya-fas) being the high priests, the word of God came unto John the son of Zachari'as in the wilderness. (3) And he came into all the country about Jor'dan, preaching the baptism of repentance for the remission of sins; (4) As it is written in the book of the words of Esa'ias (E-zā-yas) the prophet, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight. (5) Every valley shall be filled, and every mountain and hill shall be brought low; and the crooked shall be

made straight, and the rough ways shall be made smooth; (6) And all flesh shall see the salvation of God.

1. Who was Tiberius Cæsar? 1. The second Roman emperor.

2. Who was Herod? 1. This was Herod Antipas, son of Herod the Great. He ruled over Galilee and Perea. The tetrarchy of his half-brother Philip lay north of Perea.

3. How Annas and Caiaphas both high priests? 2. Annas had been high priest, but was deposed by Valerius, the predecessor of Pontius Pilate. He was probably made deputy by his son-in-law, Joseph Caiaphas, who was then the acting high priest under the authority of the Romans.

4. How did the word of the Lord come to John? 2. See Jer. i. 2, and 2 Pet. i. 21.

5. Explain the several figures in this prophecy. Vers. 4–6. For a brief explanation of the figures of speech, see Reas. and Rev. pp. 393–411.

6. Meaning of, “*all flesh*”? 6. See Acts ii. 17.

7. How, “see the salvation of God”? 6. See John iii. 3.

8. What may we learn from this paragraph?

2. *John warns the people against trusting in their hereditary privileges, and admonishes them to bring forth fruits meet for repentance* (Matt. 7–10; Luke. 7–9).

MATTHEW.

But when he saw many of the Phar'isees and Sad'ducees come to his baptism, he said unto them, O generation of vipers, who hath warned you to flee from the wrath to come? (8) Bring forth therefore fruits meet for repentance: (9) And think not to say within yourselves, We have A'braham to our father: for I say unto you, that God is able of these stones to raise up children unto A'braham. (10) And now also the axe is laid unto the root of the trees; therefore every tree which bringeth not forth good fruit is hewn down, and cast into the fire.

1. Who were the Pharisees and Sadducees? 7. They were the two leading sects among the Jews; representing the two extremes of formal orthodoxy on the one hand, and speculative rationalism on the other. See Matt. xxiii. 1-35, and Acts xxiii. 8. The Pharisees are supposed to have had their origin as a sect about the end of the captivity; and the Sadducees, soon after that: though their names do not appear in history till about 150 B. C. See Jos. Ant. xiii. 5. The name *Pharisee* denotes one who separates himself from others; and *Sadducee* means, according to some, a follower of Sadock; and according to others, a just one. See Smith's Dict. of the Bible.

2. In what did they trust? See John viii. 33.

3. Why call them a brood of vipers? 7. Like vipers, they were cunning and malignant.

4. How could God fulfill his promises to Abraham by raising up children from stones? 9. John refers here to the children of Abraham, not according to the flesh, but according to the Spirit. See Rom. iv. 11, and Gal. iii. 29.

5. How, the axe laid at the root of the trees? 10. See Luke xiii. 6-9.

LUKE.

Then said he to the multitude that came forth to be baptized of him, O generation of vipers, who hath warned you to flee from the wrath to come? (8) Bring forth therefore fruits worthy of repentance, and begin not to say within yourselves, We have A'braham to our father: for I say unto you, That God is able of these stones to raise up children unto A'braham. (9) And now also the axe is laid unto the root of the trees: every tree therefore which bringeth not forth good fruit is hewn down, and cast into the fire.

1. What did John say to the multitude? 7.

3. How reconcile this with Matt. iii. 7? John addressed the multitude, but

had reference chiefly to the Pharisees and Sadducees, as the leaders of the people.

3. What, "wrath to come"? 7. John had reference no doubt primarily to the wrath that was soon to be poured out on the Jewish people (Mal. iv. 5. 6); but he may refer also to eternal wrath.

4. Why does he warn them against trusting in Abraham? 8.

3. *His instructions to the several classes that came to him* (Luke 10-14).

And the people asked him, saying, What shall we do then? (11) He answereth and saith unto them, He that hath two coats, let him impart to him that hath none; and he that hath meat, let him do likewise. (12) Then came also publicans to be baptized, and said unto him, Master, what shall we do? (13) And he said unto them, Exact no more than that which is appointed you. (14) And the soldiers likewise demanded of him, saying, And what shall we do? And he said unto them, Do violence to no man, neither accuse any falsely; and be content with your wages.

1. What did he require of the people? 11. To relieve the wants of the poor. The masses of the people were then generally prone to unfeeling selfishness.

2. What did he require of the publicans? 13. Why? Because they were given to extortion.

3. What did he require of the soldiers? 14. Why? They were given to violence and insubordination.

4. *Contrast between John and Jesus* (Matt. 11, 12; Mark 7, 8; Luke 15-18).

MATTHEW.

I indeed baptize you with water unto repentance; but he that cometh after me is mightier than I, whose shoes I am not worthy to bear; he shall baptize you with the Holy Ghost, and with fire; (12) Whose fan is in his hand, and he will thor-

oughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire.

1. Meaning of the word *baptize*? 11. See Sch. of Red. pp. 392-403, or Gt. Com. pp. 61-100.

2. How baptize in water unto repentance? 11. The meaning is, *into a state of repentance*; baptism being a symbol of a death and burial to sin, and of a resurrection to a life of holiness.

3. How does John express Christ's great superiority? 11. To loose or bear the sandal of any one is indicative of the lowest menial services.

4. How baptize in the Holy Spirit? 12. See John vii. 37-39; Acts ii. 1-4, 38; v. 32; Eph. v. 18, etc. See also Gt. Com. pp. 52-57, foot-note.

5. How baptize in fire? 11. See 2 Thess. i. 8-10, and 2 Pet. iii. 7, 10.

6. Meaning of fan, wheat, and chaff in this connection? 12.

7. Why does John draw this contrast between himself and Jesus? His main object is to warn the people against the folly of all hypocrisy. They might deceive him, but they could not deceive Jesus. *He* would thoroughly separate the holy from the unholy; baptizing the former in the Holy Spirit, and the latter in fire.

MARK.

And preached, saying, There cometh one mightier than I after me, the latchet of whose shoes I am not worthy to stoop down and unloose. (8) I indeed have baptized you with water: but he shall baptize you with the Holy Ghost.

1. See queries on Matthew.

2. What variations are given by Mark?

LUKE.

And as the people were in expectation, and all men mused in their hearts of John, whether he were the Christ, or not; (16) John answered, saying unto them all, I indeed baptize you with water; but one mightier than I

cometh, the latchet of whose shoes I am not worthy to unloose: he shall baptize you with the Holy Ghost and with fire: (17) Whose fan is in his hand, and he will thoroughly purge his floor, and will gather the wheat into his garner; but the chaff he will burn with fire unquenchable. (18) And many other things in his exhortation preached he unto the people.

1. Why did some think that John might be the Christ? 15.

2. What points of contrast does John make between himself and Jesus? 16.

3. What difference in their baptisms? 16.

4. Meaning of the allegory about the wheat and the chaff? 17.

5. What is an allegory? See Reas. and Rev. p. 411.

6. What may we learn from this paragraph?

§ II. BAPTISM OF JESUS (Matt. iii. 13-17; Mark i. 9-11; Luke iii. 21, 22).
The Jordan.

MATTHEW.

Then cometh Je'sus from Gal'ilee to Jor'dan unto John, to be baptized of him. (14) But John forbade him, saying, I have need to be baptized of thee, and comest thou to me? (15) And Je'sus answering said unto him, Suffer it to be so now: for thus it becometh us to fulfil all righteousness. Then he suffered him. (16) And Je'sus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him: (17) And, lo, a voice from heaven, saying, This is my beloved Son, in whom I am well pleased.

1. How far did Jesus go to be baptized? 13. About 65 miles.
2. Why did John hesitate to baptize him? 14.
3. Did John then know that he was the Messiah? See John i. 31, 33.
4. Why did Jesus insist on being baptized? 15.
5. What is it, "to fulfil all righteousness"? 15.
6. How did the Holy Spirit bear testimony on this occasion that Jesus is the Messiah? 16.
7. How did the Father bear testimony? 17.
8. Meaning of the expression, "This is my beloved Son"? 17.

MARK.

And it came to pass in those days, that Je'sus came from Naz'areth of Gal'ilee, and was baptized of John in Jor'dan. (10) And straightway coming up out of the water, he saw the heavens opened, and the Spirit like a dove descending upon him: (11) And there came a voice from heaven, saying, Thou art my beloved Son, in whom I am well pleased.

1. Does Mark add any thing to the testimony of Matthew?
2. Does he omit any thing stated by Matthew?
3. How account for these variations?

LUKE.

Now when all the people were baptized, it came to pass, that Je'sus also being baptized, and praying, the heaven was opened, (22) And the Holy Ghost descended in a bodily shape like a dove upon him, and a voice came from heaven, which said, Thou art my beloved Son: in thee I am well pleased.

1. Was Jesus baptized before, or after the rest of the people? 21. The language of Luke seems to imply that he was baptized, if not after the rest, at least among

the last of those who were baptized at that place.

2. Why was Jesus *praying* as he came up out of the water? 21. For his own sake, and also for an example to us.
3. How was the Spirit like a dove? 22.
4. Was not Jesus endowed with the Holy Spirit previous to this? No doubt he was, but not so fully. See Ch. i. 15; ii. 46-52.
5. Did any one but Jesus see the Spirit? See John i. 32.
6. What may we learn from this section? Several important lessons, as (1) That Jesus is the Son of God; and (2) That it becomes us to fulfil all righteousness by walking in his footsteps.

‡ III. THE TEMPTATION (Matt. iv. 1-11; Mark i. 12, 13; Luke iv. 1-13). The Wilderness and Jerusalem.

1. *Satan attempts to beget in Jesus a feeling of distrust and selfishness* (Matt. 1-4; Mark 12, 13; Luke 1-4).

MATTHEW.

Then Jesus was led up of the Spirit into the wilderness to be tempted of the devil. (2) And when he had fasted forty days and forty nights, he was afterward a hungered. (3) And when the tempter came to him, he said, If thou be the Son of God, command that these stones be made bread. (4) But he answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.

1. How was Jesus led up by the Spirit? 1. This is another matter which rises above the limits of our philosophy (Reas. and Rev. pp. 419-424); but he was no doubt urged forward in some way by a divine impulse.
2. Into what wilderness? 1. Probably the wilderness of Judea.
3. For what purpose was he led there? 1.
4. Who or what is the devil; is he a person, or does the word *devil* denote an evil principle? He is a person; *i. e.*, he

is a living being, possessed of a rational and moral nature. This is evident (1) From the manner in which he assaults Christ in this temptation; and (2) From sundry other passages of scripture. See, for instance, John viii. 44; xvi. 11; Eph. ii. 2; vi. 12; Heb. ii. 14.

5. What kind of a person is he? He is a fallen angel. See John viii. 44; 2 Pet. ii. 4; Jude 6.

6. Meaning of the word *fasted* in ver. 2? It means here abstinence from all kinds of food. See Ex. xxxiv. 28, and 1 Kings xix. 8.

7. Why is Satan here called "The Tempter"? 3. He is the chief seducer to all that is evil.

8. What cunning and malice are shown in this first temptation? (1) He artfully suggests a doubt, by the use of the word *if*; (2) He makes his appeal to Jesus through his intensely excited appetite; (3) The sinfulness of the proposed act is well concealed; and (4) The attack is wholly voluntary and unprovoked.

9. How does Jesus resist the assault? 4. See Deut. viii. 3.

10. What is the meaning of this citation from Moses?

MARK.

And immediately the Spirit driveth him into the wilderness. (13) And he was there in the wilderness forty days tempted of Satan; and was with the wild beasts; and the angels ministered unto him.

1. How long was Jesus tempted? 13. During the whole of the forty days. The more violent and desperate assaults of the tempter, made at the end of these days, are not recorded by Mark.

2. How did angels minister to him? 13.

LUKE.

And Je'sus being full of the Holy Ghost returned from Jor'dan, and was led by the Spirit into the wilderness, (2) Being forty days tempted of the devil. And in those days he did eat nothing: and when they were ended, he afterward hun-

gered. (3) And the devil said unto him, If thou be the Son of God, command this stone that it be made bread. (4) And Je'sus answered him, saying, It is written, That man shall not live by bread alone, but by every word of God.

1. Meaning of, "being full of the Holy Spirit"? 1. See John iii. 34.

2. How can a man live on the word of God? 4. If he walks according to this word, "his bread shall be given him, and his water shall be sure." Man lives on what God appoints.

3. Does Luke's account vary in any respect from that of Matthew?

4. What may we learn from this paragraph? (1) That Jesus is the Son of God; (2) That Satan is a being of great power and sagacity; (3) That the way to resist him is by skillfully using the sword of the Spirit: and (4) That we should be satisfied with God's appointments, and resort to no unlawful means in order to supply our wants.

2. *He attempts to excite in him a feeling of vanity and presumption* (Matt. 5-7; Luke 9-13).

MATTHEW.

Then the devil taketh him up into the holy city, and setteth him on a pinnacle of the temple, (6) And saith unto him, If thou be the Son of God, cast thyself down: for it is witten, He shall give his angels charge concerning thee: and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone. (7) Je'sus said unto him, It is written again, Thou shalt not tempt the Lord thy God.

1. How did the devil take Jesus up to the holy city? 5. On all such speculative questions it becomes us to speak with some degree of hesitation. A being who does not understand many of the operations of his own spirit, should be very modest in his attempts to explain the higher and more mysterious operations of the spiritual universe.

2. Why call Jerusalem the *holy city*? 5. Not on account of its great moral purity, but because it was consecrated to the worship of God.

3. What is meant by this "pinnacle of the temple"? 5. Probably the projecting roof of the southern portico; a part of which was about 250 feet from the ground.

4. What further evidence of Satan's malice and craft is given in this paragraph? 6. Note particularly his false manner of quoting the Scriptures. See Psa. xci. 11, 12.

5. How does Jesus repel the assault? 7. See Deut. vi. 16.

6. What is meant by tempting the Lord? 7.

7. Why is it sinful to do so? 7.

LUKE.

And he brought him to Jeru'salem, and set him on a pinnacle of the temple, and said unto him, If thou be the Son of God, cast thyself down from hence: (10) For it is written, He shall give his angels charge over thee, to keep thee: (11) And in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone. (12) And Je'sus answering, said unto him, It is said, Thou shalt not tempt the Lord thy God. (13) And when the devil had ended all the temptation, he departed from him for a season.

1. Does Luke add any thing to Matthew's account?

2. What variation is made in the *order* of events?

3. Which of the two follows the *chronological* order? Evidently Matthew.

4. What may we learn from this paragraph?

3. *He attempts to excite in Jesus a desire of worldly ambition, and so to lead him into idolatry* (Matt. 8-11; Luke, 5-8).

MATTHEW.

Again, the devil taketh him up

into an exceeding high mountain, and sheweth him all the kingdoms of the world, and the glory of them:

(9) And saith unto him, All these things will I give thee, if thou wilt fall down and worship me. (10)

Then saith Je'sus unto him, Get thee hence, Sa'tan; for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.

(11) Then the devil leaveth him, and, behold, angels came and ministered unto him.

1. What "high mountain"? 8. Uncertain: probably Mount Nebo. See Deut. xxxiv. 1-4.

2. How did he show Jesus all the kingdoms of the world? 8. This is uncertain. We have here another proof of Satan's great power and skill. Our greatest natural philosophers are but babes in comparison with him.

3. What can you say of the force of this temptation?

4. How did Jesus resist it? 10. See Deut. vi. 13.

5. Why did the devil then leave Jesus? 11. He doubtless felt that he had exhausted all his resources. See John xiv. 30.

LUKE.

And the devil, taking him up into a high mountain, shewed unto him all the kingdoms of the world in a moment of time. (6) And the devil said unto him, All this power will I give thee, and the glory of them: for that is delivered unto me; and to whomsoever I will, I give it. (7) If thou therefore wilt worship me, all shall be thine. (8) And Je'sus answered and said unto him, Get thee behind me, Sa'tan; for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.

1. What additions and variations are given by Luke?

2. How, show Jesus all these "in a moment of time"? 5.

3. Had Satan power to bestow the promised dominion? 6. Only, of course, in a qualified sense. He had by usurpation become prince of the world (John xii. 31, xiv. 30); and as such he has always, to the full extent of his power, bestowed his rewards liberally on his most devoted servants (Rev. xiii. 2, 7). But see 1 John iii. 8, and Rev. xx. 14.

4. What may we learn from this paragraph?

§ IV. PREFACE TO JOHN'S GOSPEL (John i. 1-14).

1. Who was John? See Matt. iv. 21, John xxi. 20, 24, etc.

2. What evidence have we that he wrote this gospel? This may be inferred (1) From his own testimony (Rev. i. 1, 2), and (2) From the testimony of Irenæus, Tertullian, and other Christian Fathers.

3. When and where was it written? Most likely at Ephesus, about A. D. 90.

4. For what purpose was it written? See Ch. xx. 31.

1. *The præexistence and attributes of the Word* (1-5).

In the beginning was the Word, and the Word was with God, and the Word was God. (2) The same was in the beginning with God. (3) All things were made by him; and without him was not any thing made that was made. (4) In him was life; and the life was the light of men. (5) And the light shineth in darkness; and the darkness comprehended it not.

1. In what beginning? 1. See Gen. i. 1.

2. Why is Jesus called the Word? 1. Because he is both the medium and the subject of all God's revelations to fallen man.

3. What evidence is here given of his divinity? 1-3.

4. How is he the life and the light of men? 4. He is to us the source of both light and life.

5. How did the light shine in the dark-

ness? 5. This has reference to God's communications through Christ to fallen men, most of whom have always preferred the darkness to the light. See Ch. iii. 19.

2. *Concerning John the Baptist* (6-8).

There was a man sent from God, whose name was John. (7) The same came for a witness, to bear witness of the Light, that all men through him might believe. (8) He was not that Light, but was sent to bear witness of that Light

1. How was John sent from God? 6.

2. For what purpose was he sent? 7.

3. Does God require men to believe without testimony? 7. See Ch. xv. 22, 25, and Rom. x. 17.

3. *Manifestation and work of the Word* (9-13).

That was the true Light, which lighteth every man that cometh into the world. (10) He was in the world, and the world was made by him, and the world knew him not. (11) He came unto his own, and his own received him not. (12) But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name: (13) Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.

1. Why is Jesus called the true Light? 9.

2. How does he enlighten every man? 9. As the sun shines for all, so Jesus was manifested for all. See Mal. iv. 2, and John viii. 12.

3. *What* "cometh into the world"? 9. Not every man, but the true Light. The true Light is that which, coming into the world, enlightens every man.

4. He came to his own *what*? 11. He came into his own possessions.

5. Who received him not? 11. His own people, the Jews.

6. How give power to become the sons of God? 12.

7. What is said of their birth? 13.

4. *Incarnation of the Word* (14).

And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth.

1. How did the Word become flesh? He assumed human nature. See Heb. ii. 14.

2. What ancient sect denied his incarnation? The Gnostics. See 2 John 7, and Sch. of Red. p. 214.

3. How is Jesus the only begotten of the Father? See Ch. iii. 16, and Heb. i. 4-6.

‡ V. TESTIMONY OF JOHN THE BAPTIST, AND ITS RESULTS IN BRINGING DISCIPLES TO JESUS (John i. 15-52). Bethabara and Galilee.

1. *John's testimony as to the preëxistence of Jesus* (15-18).

John bare witness of him, and cried, saying, This was he of whom I spake. He that cometh after me is preferred before me; for he was before me. (16) And of his fullness have all we received, and grace for grace. (17) For the law was given by Mo'ses, but grace and truth came by Je'sus Christ. (18) No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him.

1. How did Jesus come after John? 15.

2. How was he preferred before John? 15.

3. How have all believers received of his fullness? 16. See ver. 12.

4. Meaning of, "grace for grace"? 16. Grace in the place of grace: continual successions of grace.

5. Meaning of, "grace and truth"? 17. The Law was but a *shadow* of God's grace and truth revealed through Christ;

but in the Gospel we have given the *reality* itself. See Col. ii. 17, and Heb. x. 1.

6. How is Jesus in the bosom of the Father? 18. There is allusion here to the position of friends at a feast; where to recline in the bosom of any one implies close and intimate union and communion. See Luke xvi. 22.

2. *His testimony to the priests and Levites* (19-28).

And this is the record of John, when the Jews sent priests and Levites from Jeru'salem to ask him, Who art thou? (20) And he confessed, and denied not; but confessed, I am not the Christ. (21) And they asked him, What then? Art thou Eli'as? And he saith, I am not. Art thou that Prophet? And he answered, No. (22) Then said they unto him, Who art thou? that we may give an answer to them that sent us. What sayest thou of thyself? (23) He said, I am the voice of one crying in the wilderness, Make straight the way of the Lord, as said the prophet Esa'ias. (24) And they which were sent were of the Pharisees. (25) And they asked him, and said unto him, Why baptizest thou then, if thou be not that Christ, nor Eli'as, neither that Prophet? (26) John answered them, saying, I baptize with water: but there standeth one among you, whom ye know not; (27) He it is, who coming after me is preferred before me, whose shoe's latchet I am not worthy to unloose. (28) These things were done in Bethabara beyond Jordan, where John was baptizing.

1. What Jews sent priests and Levites to John? 19. The Rulers.

2. Why say, "I am not Elias"? 21. See Matt. xi. 14.

3. Art thou what prophet? 21. See Deut. xviii. 15-18.

4. Why is John called, "the voice of one crying in the wilderness," etc? 23. See Isa. xl. 3.

5. How was John's reply an answer to their question, touching his authority to baptize? 25-27. John here makes both himself and his baptism subordinate to Christ.

6. Where was Bethabara? 28. Bethabara, or Bethany, as it is called in our best MSS., was a small village on the east of the Jordan.

3. *His testimony to the people concerning Jesus, as the Lamb of God (29-34).*

The next day John seeth Je'sus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world! (30) This is he of whom I said, After me cometh a man which is preferred before me; for he was before me. (31) And I knew him not: but that he should be made manifest to Is'rael, therefore am I come baptizing with water. (32) And John bare record, saying, I saw the Spirit descending from heaven like a dove, and it abode upon him. (33) And I knew him not: but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Ghost. (34) And I saw, and bare record that this is the Son of God.

1. Why is Jesus called "the Lamb of God"? 29. He is the antitype of all the lambs that were ever offered by the Jews. See Isa. liii. 7.

2. How take away the sin of the world? 29. See 1 John ii. 2, and Sch. of Red. pp. 226-236.

3. Why does John say, "I had not known him"? 31. He knew him as a

just and righteous man, but not as the Messiah, previous to his baptism. See Matt. iii. 14.

4. How was Jesus revealed to John as the Messiah? 33. See Matt. iii. 16, 17.

4. *Two of John's disciples become followers of Jesus (35-39).*

Again the next day after, John stood, and two of his disciples; (36) And looking upon Je'sus as he walked, he saith, Behold the Lamb of God! (37) And the two disciples heard him speak, and they followed Je'sus. (38) Then Jesus turned, and saw them following, and saith unto them, What seek ye? They said unto him, Rab'bi, (which is to say, being interpreted, Master,) where dwellest thou? (39) He saith unto them, Come and see. They came and saw where he dwelt, and abode with him that day: for it was about the tenth hour.

1. Who were they? Andrew (ver. 40) and most likely John the beloved disciple.

2. Why did they leave John and follow Jesus? 37. In consequence of John's own testimony concerning Jesus (ver. 36).

3. Why call Jesus Rabbi? 38.

4. How long did they abide with Jesus? 39.

5. What was the result of their interviews? They were fully persuaded that he was the Messiah. See ver. 41.

5. *Simon gained, and surnamed Peter (40-42).*

One of the two which heard John speak, and followed him, was Andrew, Si'mon Pe'ter's brother. (41) He first findeth his own brother Si'mon, and saith unto him, We have found the Messi'as, which is, being interpreted, the Christ. (42) And he brought him to Je'sus.

And when Je'sus beheld him, he said, Thou art Si'mon the son of Jo'na: thou shalt be called Ce'phas, which is, by interpretation, a stone.

1. Meaning of, "he *first* findeth his own brother Simon"? 41. He found him before John found him.

2. Why is Jesus called "the Messiah"? 41. The word *Messiah* means anointed.

3. How was Jesus anointed? See Acts x. 38.

4. Why call Simon "a stone"? 42.

6. *Philip and Nathaniel become disciples* (43-51).

The day following, Jesus would go forth into Gal'ilee, and findeth Phil'ip, and saith unto him, follow me. (44) Now Phil'ip was of Bethsa'ida, the city of An'drew and Pe'ter. (45) Phil'ip findeth Nathan'iel, and saith unto him, We have found him, of whom Mo'ses in the law, and the prophets, did write, Je'sus of Naz'areth, the son of Jo'seph. (46) And Nathan'iel said unto him, Can there any good thing come out of Naz'areth? Phil'ip saith unto him, Come and see. (47) Je'sus saw Nathan'iel coming to him, and saith of him, Behold an Is'raelite indeed, in whom is no guile! (48) Nathan'iel saith unto him, Whence knowest thou me? Je'sus answered and said unto him, Before that Phil'ip called thee, when thou wast under the fig tree, I saw thee. (49) Nathan'iel answered and saith unto him, Rab'bi, thou art the Son of God; thou art the King of Is'rael. (50) Je'sus answered and said unto him, Because I said unto thee, I saw thee under the fig tree, believest thou? thou shalt see greater things than these.

(51) And he saith unto him, Verily, verily, I say unto you, Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of man.

1. Where was Galilee? 43. Describe it.

2. What is the meaning of the word *Galilee*? 43. It means a *circle*.

3. Where was Bethsaida? 44. This was Bethsaida of Galilee, on the N. W. coast of the Sea of Galilee. There was also another town of the same name on the N. E. coast of the sea, in the province of Gaulonitis. The name signifies a *house of fish*.

4. Where did Nathaniel live? 45. See Ch. xxi. 2.

5. What was his character? 47.

6. Why ask, "can any good thing come out of Nazareth"? 46.

7. What convinced Nathaniel that Jesus is the Messiah? 48.

8. Why is he supposed to be the same as Bartholomew? It seems probable, from Ch. xxi. 2, that Nathaniel was one of the twelve apostles. And as John never uses the name Bartholomew, and the other evangelists never use the name Nathaniel, it is inferred by many that Nathaniel (*gift of God*) was the name, and Bartholomew (*son of Talmai*) the surname of the same person.

9. Why does Jesus repeat the word *verily*? 51. For the sake of emphasis. See Gen. xli. 1-7.

10. Meaning of, "ye shall see heaven open," etc.? 51. The key to this expression is found in the vision of Jacob (Gen. xxviii. 12). The ladder was a symbol of communication between heaven and earth. But as Christ is now the medium of all such communications, he is himself the ladder on which the angels of God ascend and descend in ministering to the heirs of salvation. These words were addressed to all the disciples who were then present.

§ VI. OTHER INCIDENTS IN GALILEE BEFORE THE FIRST PASSOVER (John ii. 1-12). Cana and Capernaum.

1. *Christ's first miracle* (1-11).

And the third day there was a marriage in Ca'na of Gal'ilee; and

the mother of Je'sus was there: (2) And both Je'sus was called, and his disciples, to the marriage. (3) And when they wanted wine, the mother of Je'sus saith unto him, They have no wine. (4) Je'sus saith unto her, Woman, what have I to do with thee? mine hour is not yet come. (5) His mother saith unto the servants, Whatsoever he saith unto you, do it. (6) And there were set there six waterpots of stone, after the manner of the purifying of the Jews, containing two or three firkins apiece. (7) Je'sus saith unto them, Fill the waterpots with water. And they filled them up to the brim. (8) And he saith unto them, Draw out now, and bear unto the governor of the feast. And they bare it. (9) When the ruler of the feast had tasted the water that was made wine, and knew not whence it was, (but the servants which drew the water knew,) the governor of the feast called the bridegroom, (10) And saith unto him, Every man at the beginning doth set forth good wine; and when men have well drunk, then that which is worse: but thou hast kept the good wine until now. (11) This beginning of miracles did Je'sus in Ca'na of Gal'ilee, and manifested forth his glory; and his disciples believed on him.

1. On the third day after what? 1. On the third day after the events recorded in the last paragraph; or, the expression

may have reference to the third day of the week.

2. Why did Jesus attend this wedding? 2.

3. Why did his mother say to him, "they have no wine"? 3.

4. Meaning of his reply? 4. Woman, what is that to thee and to me? My hour for providing has not yet come.

5. Why so many waterpots in use? 6. See Mark vii. 1-4.

6. What was the capacity of each? 6. If the firkin (*metretes*) was the same as the Hebrew bath (thirty-five quarts), then each pot would contain from seventeen and a half to twenty-six and a quarter gallons; amounting in all to about one-hundred and twenty gallons.

7. Why create so much wine?

8. Who was the governor of the feast? 8. He who had the general supervision of the feast. He was probably in this case one of the invited guests.

9. What was the effect of this miracle? 11.

10. What is a miracle? See Reas. and Rev. p. 58, foot-note, and also pp. 327-335.

2. *His visit to Capernaum* (12).

After this he went down to Capernaum, he, and his mother, and his brethren, and his disciples; and they continued there not many days.

1. Where was Capernaum?

2. Who were his brethren? It is alleged, (1) That they were the elder children of Joseph by a former wife; (2) That they were the younger children of Joseph and Mary; and (3) That they were the children of Clopas (same as Alpheus) and Mary (John xix. 25), and consequently cousins of Jesus. See Gal. i. 19. It seems, on the whole, most probable that they were the children of Joseph and Mary; and that some of them had the same names (*James and Judas*) as their cousins, the sons of Clopas and Mary. See Matt. xii. 46-50; xiii. 55-57; Mark vi. 3; John vii. 3, 5.

PART III.

OUR LORD'S FIRST PASSOVER, AND SUBSEQUENT TRANSACTIONS UNTIL THE SECOND.

Time: One year, from April A. D. 31 to April A. D. 32.

§ I. JESUS GOES UP TO JERUSALEM, CLEANSSES THE TEMPLE, AND WORKS MIRACLES (John ii. 13-25).

1. *Jesus at the Passover drives the traders from the temple (13-17).*

And the Jews' Passover was at hand, and Je'sus went up to Jeru'salem, (14) And found in the temple those that sold oxen and sheep and doves, and the changers of money sitting: (15) And when he had made a scourge of small cords, he drove them all out of the temple, and the sheep, and the oxen; and poured out the changers' money, and overthrew the tables; (16) And said unto them that sold doves, Take these things hence; make not my Father's house a house of merchandise. (17) And his disciples remembered that it was written, The zeal of thine house hath eaten me up.

1. What was the Passover? 13. See Luke ii. 41 and notes.

2. In what part of the temple? 14. In the court of the Gentiles.

3. Why were these traffickers in the temple? 14.

4. Why did Jesus drive them out of it? 15, 16.

5. What prophecy was thus fulfilled? 17. See Psa. lxxix. 9.

6. What is the meaning of this? 17. That Jesus wholly forgot himself; overlooking all personal danger in his great

zeal for the honor and purity of God's house.

7. What may we learn from this paragraph?

2. *Mysterious reply of Jesus to the question of the Jews, touching his authority (18-22).*

Then answered the Jews and said unto him, What sign showest thou unto us, seeing that thou doest these things? (19) Je'sus answered and said unto them, Destroy this temple, and in three days I will raise it up. (20) Then said the Jews, Forty and six years was this temple in building, and wilt thou rear it up in three days? (21) But he spake of the temple of his body. (22) When therefore he was risen from the dead, his disciples remembered that he had said this unto them; and they believed the Scripture, and the word which Je'sus had said.

1. Why did the Jews demand of him a sign? 18. They desired him to produce a warrant for the authoritative manner in which he had expelled the traffickers from the temple, hoping in this way to ensnare him.

2. Destroy what temple? 19. See ver. 21.

3. Why does he call his body a temple? 21. See 1 Cor. iii. 16, and 2 Cor. v. 1.

4. What temple was forty-six years in building? 20. The temple as enlarged

and improved by Herod the Great. He commenced repairing it in the fifteenth year of his reign (Jos. Bell. Jud. i. 21, 1), and it was not completely finished till A. D. 63.

3. *He works miracles in Jerusalem at the Passover (23-25).*

Now when he was in Jeru'salem at the passover, in the feast day, many believed in his name, when they saw the miracles which he did. (24) But Je'sus did not commit himself unto them, because he knew all men, (25) And needed not that any should testify of man; for he knew what was in man.

1. How many days did this festival continue? 23. See Ex. xii. 15-20.

2. Why were these miracles not recorded? 23. See Ch. xx. 30.

3. What was their effect on those who witnessed them? 23. See also Ch. iii. 2.

4. How did Jesus know all men? 24.

5. Why should this prevent his committing himself to them? 24.

6. What other lessons may we learn from this paragraph?

§ II. THE INTERVIEW AND CONVERSATION OF JESUS WITH NICODEMUS (John iii. 1-21). Jerusalem.

1. *The complimentary concession of Nicodemus (1, 2).*

There was a man of the Phar'isees, named Nicode'mus, a ruler of the Jews: (2) The same came to Je'sus by night, and said unto him, Rab'bi, we know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him.

1. Who was Nicodemus? 1. See also Ch. vii. 50-52, and xix. 39, 40.

2. Why did he come to Jesus by night? 2. See ver. 19.

3. How did they know him to be a teacher from God? 2. See Ch. xv. 24.

4. Did Nicodemus yet know that he was the Messiah?

2. *Jesus in reply affirms the necessity of being born again (3).*

Je'sus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he can not see the kingdom of God.

1. Why does he repeat the word *verily*?

2. Meaning of, "See the kingdom of God"? The word *see*, as in many other cases (Matt. v. 8; Heb. xii. 14), means to *enjoy*.

3. What kingdom? See ver. 10; Dan. ii. 44; Matt iii. 2, etc.

4. Why did Jesus thus speak of the new birth? Because he knew that Nicodemus, like other Jews, was trusting in his *natural* birth, as a son of Abraham. See Matt. iii. 9.

3. *Nicodemus, astonished, asks how a second birth is possible (4).*

Nicodemus saith unto him, How can a man be born when he is old? can he enter the second time into his mother's womb, and be born?

1. What does this remark of Nicodemus indicate? His total ignorance of the doctrine of regeneration.

2. Why should this change be called a birth? It is so called metaphorically. As a child must be born before it can enjoy the kingdom of nature, so also a man must be born again before he can enjoy the kingdom of grace.

4. *Jesus further explains the matter (5-8).*

Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he can not enter into the kingdom of God.

(6) That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. (7) Marvel not that I said unto thee, Ye must be born again. (8) The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit.

1. What is it to be born of water? 5. It means to be baptized in water, according to the law of Christ. See Titus iii. 5, and Rom. vi. 4.

2. What is it to be born of the Spirit? 5. To be begotten and renewed by the Spirit. See 1 Cor. iv. 15; Jas. i. 18; 1 Pet. i. 23; and 1 John v. i.

3. Meaning of *flesh* and *spirit* in ver. 6? The meaning seems to be this: the child that is the offspring of a natural birth, is like its parents, *depraved and sinful* (Gen. v. 3; Job xiv. 4; Psa. li. 5; Eph. ii. 3); but the man who is begotten and renewed by the Holy Spirit is *spiritual* (Rom. viii. 5-9; Gal. v. 22-vi. 1). In either case, like relatively produces like.

4. What is Christ's object in ver. 8? It seems to be to still further amplify and illustrate the sentiment given in the sixth verse, viz.: the great contrast between the flesh and the spirit, and also between the *carnal* and the *spiritual*.

5. What are the two things compared in ver. 8? The Spirit and the man who is born of the Spirit.

6. What are the points of comparison?

8. The characteristic workings of the Holy Spirit, and the characteristic state, thoughts, feelings, purposes, activities, and enjoyments of the man who is begotten by the Spirit. The Spirit breathes where it pleases, begetting a new life (Gen. ii. 7) in all who hear, understand, and receive its communications: but its workings are of course all mysterious to carnal men like yourself, Nicodemus; you know not whence it cometh, and whither it goeth. And just so, you are, in your present state, wholly incapable of understanding the new state and spiritual enjoyments of one who had been born of the Spirit. Having a new life, he is now influenced by new motives, new hopes, and new objects of desire: all of which carnal men like yourself are incapable of comprehending.

5. *Nicodemus is still amazed at the new doctrine* (9).

Nicodemus answered and said unto him, How can these things be?

1. How can what things be?

2. Why was it so very difficult for Nicodemus to understand all this? It was owing partly to the prejudices of his education. Like other Jews, he had utterly failed to comprehend the spiritual

import of the promises which God made to Abraham. See Sch. of Red. pp. 75-79.

6. *Jesus reproaches him for his ignorance, and reaffirms from his own personal knowledge what he had said* (10-13).

Je'sus answered and said unto him, Art thou a master of Israel, and knowest not these things? (11) Verily, verily, I say unto thee, We speak that we do know, and testify that we have seen; and ye receive not our witness. (12) If I have told you earthly things, and ye believe not, how shall ye believe, if I tell you of heavenly things? (13) And no man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven.

1. Why does Jesus reproach him for what he could not understand? 10. He does not reproach him for what he could not understand, but for his ignorance of what, as the teacher of Israel, he should have understood. He could not, of course, as intimated in verse 8, comprehend fully the *new life* of a Christian, until he himself should have the experience of a Christian: but the doctrine of regeneration, as taught in the Old Testament, he might and should have understood. For his ignorance of *this*, Jesus reproaches him.

2. Where is the doctrine of the new birth taught in the Old Testament? It is taught (1) In the types, and (2) In the prophecies. See, for example, Gen. xvii. 1-16, and Jer. xxxi. 31-33.

3. Why call Nicodemus, "the teacher of Israel"? 10. Not because he was the only teacher of Israel, but on account of his preëminence.

4. Why should Nicodemus have received, without hesitation, the teachings of Jesus? 11. See ver. 2.

5. What are "the earthly things"? 12. Things pertaining to the church on earth.

6. What are "the heavenly things"? 12. Those which pertain to the everlasting kingdom. See 2 Pet. i. 11.

7. How was the Son of man in heaven? 18.

7. *Jesus closes the conversation with some further remarks on the mysteries of his kingdom, and a gentle rebuke to Nicodemus and others who, like him, prefer darkness to light (14-21).*

And as Mo'ses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: (15) That whosoever believeth in him should not perish, but have eternal life. (16) For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. (17) For God sent not his Son into the world to condemn the world: but that the world through him might be saved. (18) He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God. (19) And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil. (20) For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved. (21) But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God.

1. How was the serpent lifted up? 14. See Num. xxi. 6-9.

2. How has the Son of man been lifted up? 14.

3. What evidence is here given that Jesus died for all? 15, 16.

4. Why say, "God so loved the world"? 16.

5. Why did Jesus come into the world? 17. See Rom. iii. 25, 26.

6. Why is faith made a condition of salvation? 18. See Rom. xiv. 23, and Heb. xi. 6.

7. Meaning of *light* and *darkness* in these closing verses? 19-21.

8. Why does Jesus use these metaphors?

9. What is a metaphor? See Reas. and Rev. pp. 395, 396.

10. What doctrinal and practical lessons may we learn from this paragraph?

§ III. JESUS LEAVING JERUSALEM, CONTINUES HIS LABORS IN JUDEA, WHERE HE RECEIVES FURTHER TESTIMONY FROM JOHN THE BAPTIST (John iii. 22-36). Judea.

1. *Jesus baptizes in the rural districts of Judea, while John is baptizing at Ænon (22-24).*

After these things came Je'sus and his disciples into the land of Jude'a; and there he tarried with them and baptized. (23) And John also was baptizing in Æ'non near to Sa'lim, because there was much water there: and they came, and were baptized. (24) For John was not yet cast into prison.

1. What is meant by "the land of Judea"? 22.

2. Did Jesus himself baptize any one? 22. See Ch. iv. 2.

3. Where was Ænon? 23. It is generally supposed to have been in Samaria, about fifty-three miles north-east of Jerusalem; but Dr. Barclay locates it in Judea, about five miles north-east of Jerusalem.

4. Why was John baptizing there? 23.

2. *A question about purification referred to John (25-26).*

Then there arose a question between some of John's disciples and the Jews about purifying. (26) And they came unto John and said unto him, Rab'bi, he that was with thee beyond Jordan, to whom thou

barest witness, behold, the same baptizeth, and all men come to him.

1. What was the subject of dispute between the Jews and the disciples of John? 25. It seems probable from the context that some of the Jews had endeavored to disparage John and his baptism, by referring in some way to Jesus as his superior.

2. Why come to John with this complaint? 26. The disciples not being able to answer the Jewish objectors, and being at the same time jealous for the reputation of their master, come to John for a solution of the difficulty.

3. Why say, "beyond the Jordan"? 26.

4. Why say, "all men come to him"? 26.

3. *Testimony of John, in which he confesses to his own nothingness in comparison with Jesus (27-36).*

John answered and said, A man can receive nothing, except it be given him from heaven. (28) Ye yourselves bear me witness, that I said, I am not the Christ, but that I am sent before him. (29) He that hath the bride is the bridegroom: but the friend of the bridegroom, which standeth and heareth him, rejoiceth greatly because of the bridegroom's voice: this my joy therefore is fulfilled. (30) He must increase, but I must decrease. (31) He that cometh from above is above all: he that is of the earth is earthly, and speaketh of the earth: he that cometh from heaven is above all. (32) And what he hath seen and heard, that he testifieth; and no man receiveth his testimony. (33) He that hath received his testimony hath set to his seal that God is true. (34) For he whom God hath sent speaketh the words of God: for God giveth not the Spirit by measure unto him.

(35) The Father loveth the Son, and hath given all things into his hand.

(36) He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him.

1. Why say, "A man can receive nothing, except it be given him from above"? 27. He wishes to allay and remove the jealousy of his disciples, by reminding them that he had received his commission from heaven, merely as the harbinger of Jesus. See Ch. i. 23, 26, 27.

2. What is the force and bearing of his illustration, taken from the case of a bridegroom? 29.

3. Why does he refer to the heavenly and the earthly? 31. To illustrate still further the great contrast between himself and Jesus. Jesus being from above could speak authoritatively of the things that are above; but as John was of the earth, he could not speak like Jesus.

4. If, then, Jesus spoke what he had seen and heard, why did not all believe him? 32. See ver. 11.

5. How, "set to his seal that God is true"? 33. He receives the testimony of God, as one receives a document by placing his seal upon it.

6. How had God given all things into the hands of Jesus? 35. See 1 Cor. xv. 24-28.

7. What is the effect of believing this testimony? 36.

8. What is the consequence of rejecting it? 36.

9. What may we learn from this paragraph?

‡ IV. IMPRISONMENT OF JOHN THE BAPTIST (Luke iii. 19, 20. See also Matt. xiv. 3-5, Mark vi. 17-20). Castle of Machærus.

But Her'od, the tetrarch, being reproved by him for Hero'dias his brother Philip's wife, and for all the evils which Her'od had done, (20) Added yet this above all, that he shut up John in prison.

1. Who was Herod? 19. This was Herod Antipas.

2. Who was Herodias? 19. The daughter of Aristobulus, and granddaughter of Herod the Great. She first married her full uncle Philip, and afterward her step-uncle Herod Antipas.

3. Who was Philip, the first husband of Herodias? 19. He was the son of Herod the Great, and half-brother of Philip the tetrarch of Iturea, etc.

4. Where was the castle of Machærus? About nine miles east of the Dead Sea.

5. Why did John reprove Herod? 20.

6. What may we learn from this short section?

‡ V. JESUS DEPARTS FOR GALILEE; AND PASSING THROUGH SAMARIA, HE CONVINCES A SAMARITAN WOMAN AND MANY OTHERS (John iv. i-42. See also Matt. iv. 12; Mark i. 14; and Luke iv. 14).

1. *Jesus leaving Judea comes to Sychar in Samaria* (1-6).

When therefore the Lord knew how the Pharisees had heard that Je'sus made and baptized more disciples than John, (2) (Though Je'sus himself baptized not, but his disciples,) (3) He left Jude'a, and departed again into Gal'ilee. (4) And he must needs go through Sama'ria. (5) Then cometh he to a city of Sama'ria, which is called Sy'char, near to the parcel of ground that Ja'cob gave to his son Jo'seph. (6) Now Ja'cob's well was there. Je'sus, therefore, being wearied with his journey, sat thus on the well: and it was about the sixth hour.

1. Why does he leave Judea? 1. Probably to avoid the increasing opposition of the Pharisees, and to carry on in Galilee the work which had now been interrupted there by the imprisonment of John.

2. Why did not Jesus himself baptize? 2. See 1 Cor. i. 17.

3. Why go through Samaria? 4. See map of Palestine.

4. Describe Samaria.

5. Whence the name? It means a

watch-tower; and was first given to the hill on which the city of Samaria was built by Omri (1 Kings xvi. 23, 24): afterward the name was extended to the whole province.

6. Who were the Samaritans? See 2 Kings xvii. 24-41.

7. Where was Sychar? 5. Between mount Ebal and mount Gerizim. Its ancient name was Shechem, which means a *ridge* or a *shoulder*; but afterward it was called Sychar (*drunkenness*) in derision of its inhabitants.

8. What piece of land is referred to? 5. See Gen. xxxiii. 19; xlvi. 22; Josh. xxiv. 32; Acts vii. 16.

9. Why was Jesus wearied? 6.

10. What time of day was it? 6.

2. *He converses with a Samaritan woman about water and the living water* (7-15).

There cometh a woman of Sama'ria to draw water: Je'sus saith unto her, Give me to drink. (8) (For his disciples were gone away unto the city to buy meat.) (9) Then saith the woman of Sama'ria unto him, How is it that thou, being a Jew, askest drink of me, which am a woman of Samaria? for the Jews have no dealings with the Samar'itans. (10) Je'sus answered and said unto her, If thou knewest the gift of God, and who it is that saith to thee, Give me to drink: thou wouldest have asked of him, and he would have given thee living water. (11) The woman saith unto him, Sir, thou hast nothing to draw with, and the well is deep: from whence then hast thou that living water? (12) Art thou greater than our father Ja'cob, which gave us the well, and drank thereof himself, and his children, and his cattle? (13) Je'sus answered and said unto her, Whosoever drinketh of this water shall thirst again: (14) But whosoever

drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life. (15) The woman saith unto him, Sir, give me this water, that I thirst not, neither come hither to draw.

1. Into what city had the disciples gone? 8. Sychar.

2. How did she know that Jesus was a Jew? 9.

5. Why had the Jews no dealings with the Samaritans? 9. Very great enmity had long existed between these people for several reasons: (1) Because the Samaritans were regarded by the Jews as a mongrel race (2 Kings xvii. 24-41); (2) Because they violently opposed the Jews in their efforts to rebuild and restore Jerusalem (Ezra iv. 1-24; Neh. iv. 1-23); (3) Because with the permission of Alexander the Great, they established a rival temple and system of worship on mount Gerizim (Jos. Ant. xi. 8); and (4) Because Samaria became the common refuge for all renegade and refractory Jews (Jos. Ant. xi. 8).

4. What is here meant by, "the gift of God"? 10. The salvation of which Jesus is the author.

5. What is here meant by the, "living water"? 10, 14. See Ch. vii. 37-39.

3. *He reveals to her his knowledge of her condition and character (16-18).*

Je'sus saith unto her, Go, call thy husband, and come hither. (17) The woman answered and said, I have no husband. Je'sus said unto her, Thou hast well said, I have no husband; (18) For thou hast had five husbands; and he whom thou now hast is not thy husband: in that saidst thou truly.

1. Why does Jesus here change the subject of conversation? 16. He wishes to convince the woman of his high power and authority, by making a direct appeal to her own consciousness.

2. Did he succeed in this? See ver. 19.

4. *He instructs her how to worship God acceptably (19-24).*

The woman saith unto him, Sir, I perceive that thou art a prophet. (20) Our fathers worshiped in this mountain; and ye say, that in Jeru'salem is the place where men ought to worship. (21) Je'sus saith unto her, Woman, believe me, the hour cometh, when ye shall neither in this mountain, nor yet at Jeru'salem, worship the Father. (22) Ye worship ye know not what: we know what we worship; for salvation is of the Jews. (23) But the hour cometh, and now is, when the true worshipers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him. (24) God is a Spirit: and they that worship him must worship him in spirit and in truth.

1. In what mountain? 20. Mount Gerizim.

2. Why does the woman now change the subject of conversation? 20. She wished to avoid any further exposure of her sin; and, therefore, now artfully turns to a controverted question.

3. What is it to worship God in spirit and in truth? 24.

4. Why is no other worship acceptable to God? 24. Because God himself being Spirit, all mere formality in worship is an abomination in his sight.

5. *He reveals himself to her as the Messiah (25, 26).*

The woman saith unto him, I know that Messi'as cometh, which is called Christ: when he is come, he will tell us all things. (26) Je'sus saith unto her, I that speak unto thee am he.

1. Whence her knowledge of the Messiah? 25. See Deut. xviii. 15-20, etc. The Samaritans received and read the Pentateuch.

2. What did she mean by, "*all things*"? 25.

3. Why did Jesus make to her this distinct avowal? 26.

4. Had he previously revealed himself to any one else as the Messiah?

6. *The disciples return and the woman leaves to call her townsmen* (27-30).

And upon this came his disciples and marvelled that he talked with the woman; yet no man said, What seekest thou? or, Why talkest thou with her? (28) The woman then left her waterpot, and went her way into the city, and saith to the men, (29) Come, see a man, which told me all things that ever I did: is not this the Christ? (30) Then they went out of the city and came unto him.

1. Why did the disciples wonder that he talked with her? 27. See ver. 9.

2. Why does she leave her waterpot? 28.

3. Into what city did she go? 28.

4. What did she say to her townsmen? 19.

5. Why does she say "*all things*"? 29. This, under the circumstances, is quite a natural hyperbole; it forcibly indicates the very deep impression that the conversation of Jesus had made on her.

7. *The food of Jesus* (31-34).

In the mean while his disciples prayed him, saying, Master, eat. (32) But he said unto them, I have meat to eat that ye know not of. (33) Therefore said the disciples one to another, Hath any man brought him aught to eat? (34) Jesus saith unto them, My meat is to do the will of him that sent me, and to finish his work.

1. Why did the disciples urge him to eat? 31.

2. Why say that his meat was to do the will of his Father? 34. This implies, (1) That to do his Father's will was his

chief desire; and (2) That in this he found refreshment. It was the food of his soul.

8. *He encourages the disciples to persevere in their work, by referring to the many Samaritans who were then coming out of the city to see and hear him* (35-38).

Say not ye, there are yet four months, and then cometh harvest? behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest. (36) And he that reapeth receiveth wages, and gathereth fruit unto life eternal: that both he that soweth and he that reapeth may rejoice together. (37) And herein is that saying true, One soweth, and another reapeth. (38) I sent you to reap that whereon ye bestowed no labor: other men labored, and ye are entered into their labors.

1. How four months, and then harvest? 35. In Palestine the seed was usually sown in November and December; and four months after the sowing they began to reap.

2. Why does Jesus make use of this proverbial saying, in this instance? 35. He wished to inculcate a lesson, both of patience and encouragement.

3. What time intervened between his sowing and reaping in Samaria?

4. How were the fields white already for the harvest? 35. Between themselves and Sychar, the fields were then covered with men and women, who, like ripe grain, were even then ready to be gathered into the granary of the Lord.

5. What is here meant by sowing? 36.

6. What by reaping? 36.

9. *Many of the Samaritans believe on Jesus* (39-42).

And many of the Samaritans of that city believed on him for the saying of the woman, which testified, He told me all that ever I did. (40) So when the Samaritans were come unto him, they besought him that he would tarry with them:

and he abode there two days. (41) And many more believed because of his own word; (42) And said unto the woman, Now we believe, not because of thy saying: for we have heard him ourselves, and know that this is indeed the Christ, the Savior of the world.

1. On what ground did they believe? 39, 41.

2. Can any one believe without testimony? See Rom. x. 17.

3. What is faith? It means, (1) Belief in God's word, and (2) trust in Christ. See Sch. of Red. pp. 449-455.

§ VI. JESUS TEACHES PUBLICLY IN GALILEE (Mark i. 14, 15; Luke iv. 14, 15; John iv. 43-45. See also Matt. iv. 17).

MARK.

Now after that John was put in prison, Je'sus came into Gal'ilee, preaching the gospel of the kingdom of God. (15) And saying, The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel.

1. Why did Jesus go into Galilee after John's imprisonment? 14. See John iv. 1.

2. What did he preach? 14.

3. What time is fulfilled? 15. See Dan. ii. 44.

4. Repent in reference to what? 15. In reference to God and his ordinances. This was necessary in order that they might believe the new revelations which God was about to make to them concerning his Son. See Acts xx. 21.

LUKE.

And Je'sus returned in the power of the Spirit into Gal'ilee: and there went out a fame of him through all the region round about. (15) And he taught in their synagogues, being glorified of all.

1. How, "by the power of the Spirit"? 14. Under the influence of the Holy Spirit.

2. Why did his fame so spread abroad? 14.

3. What are synagogues? 15. Houses of worship among the Jews.

4. Why did Jesus teach in them? 15.

JOHN.

Now after two days he departed thence, and went into Gal'ilee. (44) For Je'sus himself testified, that a prophet hath no honor in his own country. (45) Then when he was come into Gal'ilee, the Galile'ans received him, having seen all the things that he did at Jeru'salem at the feast: for they also went unto the feast.

1. Two days after what? 43. See ver. 40.

2. What is the force of the word *for* in ver. 44? This may be understood, (1) By supposing with many, that by "his own country" is here meant *Judea*; or, (2) That *for* connects ver. 44 with ver. 45, thus: "The Galileans did indeed receive him, but it was only on account of his miracles: *for*, as he had declared, a prophet has no honor in his own country."

3. To what feast does John refer in ver. 45?

4. Why did the Galileans go up to this festival? See Ex. xxiii. 14-17; xxxiv. 23, 24.

§ VII. JESUS HEALS A NOBLEMAN'S SON, WHO WAS LYING ILL AT CAPERNAUM (John iv. 46-54). Cana.

So Je'sus came again into Ca'na of Gal'ilee, where he made the water wine. And there was a certain nobleman, whose son was sick at Capernaum. (47) When he heard that Je'sus was come out of Ju'dea into Gal'ilee, he went unto him, and besought him that he would come down, and heal his son: for he was at the point of death. (48) Then said Je'sus unto him, Except ye see signs and wonders, ye will not believe. (49) The nobleman

saith unto him, Sir, come down ere my child die. (50) Je'sus saith unto him, Go thy way; thy son liveth. And the man believed the word that Je'sus had spoken unto him, and he went his way. (51) And as he was now going down, his servants met him, and told him, saying, Thy son liveth. (52) Then inquired he of them the hour when he began to amend. And they said unto him, Yesterday at the seventh hour the fever left him. (53) So the father knew that it was at the same hour, in the which Je'sus said unto him, Thy son liveth: and himself believed, and his whole house. (54) This is again the second miracle that Je'sus did, when he was come out of Jude'a into Gal'ilee.

1. Why is this man called a nobleman 46. He was probably an officer under Herod the tetrarch.

2. What request did he make of Jesus? 47.

3. How did he know that Jesus could heal his son? 47. He may himself have witnessed the miracles wrought at Jerusalem (Ch. ii. 23); or he may have been assured by others that Jesus actually performed such miracles.

4. Why does Jesus say, "Except ye see signs and wonders, ye will not believe"? 48. This is a gentle rebuke to the nobleman and the people, for their want of faith in him.

5. Why still insist on his *coming down*? 49. He seems to have thought that this was absolutely necessary in order to the working of the miracle.

6. Why does he now believe the word of Jesus? 50. Perhaps he did not know previous to this that Jesus claimed the power of working miracles at a distance. The whole interview was, however, well calculated to increase his faith.

7. What was the effect of the miracle? 53.

8. Why call this "the *second* miracle"? 54. See Ch. ii. 1-11.

9. What is a miracle?

10. For what purpose did Jesus work miracles? See Ch. xv. 24, and xx. 30, 31.

§ VIII. JESUS REJECTED AT NAZARETH MAKES HIS HOME IN CAPERNAUM (Matt. iv. 12-17; Luke iv. 16-32).

1. *Jesus reads in the synagogue at Nazareth* (Luke iv. 16-20).

And he came to Naz'areth, where he had been brought up: and, as his custom was, he went into the synagogue on the sabbath day, and stood up for to read. (17) And there was delivered unto him the book of the prophet Esa'ias. And when he had opened the book, he found the place where it was written. (18) The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, (19) To preach the acceptable year of the Lord. (20) And he closed the book, and he gave it again to the minister, and sat down. And the eyes of all them that were in the synagogue were fastened on him.

1. What was his custom on the Sabbath? 16.

2. Why go into the synagogue? 16.

3. What may we learn from his example?

4. Why did he stand up? 16. In this way he signified his desire to read.

5. What prophecy did he read? 18, 19. See Isa. lxi. 1-3.

6. Explain the leading terms of this prophecy.

7. Who was the minister? 20. The officer who had charge of the sacred books.

8. Why did he *stand* while reading? 20.

To show his respect and reverence for the word of God.

9. Why *sit* while speaking? 20. This was the Jewish custom.

10. Why were all eyes fastened on him? 20.

2. *His address to the people* (21-27).

And he began to say unto them, This day is this Scripture fulfilled in your ears. (22) And all bare him witness, and wondered at the gracious words which proceeded out of his mouth. And they said, Is not this Jo'seph's son? (23) And he said unto them, Ye will surely say unto me this proverb, Physician, heal thyself: whatsoever we have heard done in Caper'naum, do also here in thy country. (24) And he said, Verily I say unto you, No prophet is accepted in his own country, (25) But I tell you of a truth, many widows were in Is'rael in the days of Eli'as, when the heaven was shut up three years and six months, when great famine was throughout all the land: (26) But unto none of them was Eli'as sent, save unto Serep'ta, a city of Si'don, unto a woman that was a widow. (27) And many lepers were in Is'rael in the time of Eli-se'us the prophet; and none of them was cleansed, saving Na'aman the Syr'ian.

1. How was this prophecy then fulfilled? 21.

2. Why did the people wonder? 22.

3. What point does he intend to make in the use of the proverb, "Physician, heal thyself"? 23. The explanation is given in this verse: "Do for your own country Nazareth what you claim to have done for Capernaum, and so prove to us that you are the very Messiah.

4. Why say, "A prophet is not ac-

cepted in his own country"? 24. He answers one proverb by proposing another, thus pointedly reproving his countrymen for their unbelief.

5. Why does he refer to Elijah and Elisha? 25-27. To show by their example that he might do for foreigners what he could not consistently do for his own countrymen.

3. *The people, enraged, attempt to kill Jesus* (28, 29).

And all they in the synagogue, when they heard these things, were filled with wrath, (29) And rose up and thrust him out of the city, and led him unto the brow of the hill whereon their city was built, that they might cast him down headlong.

1. Why were they so much excited by his address? 28. On account of the implied censure which he casts on them, and the favorable reference which he makes to foreigners.

2. What is meant by "the brow of the hill"? 29. On the south-west corner of the city, there was an abrupt wall of limestone about forty feet high. To this Luke probably has reference.

4. *Jesus leaving Nazareth goes to Capernaum, and teaches the people* (Matt. 12-17; Luke 30-32).

MATTHEW.

Now when Je'sus had heard that John was cast into prison, he departed into Gal'ilee; (13) And leaving Naz'areth, he came and dwelt in Caper'naum, which is upon the sea-coast, in the borders of Zab'ulon and Neph'thalim: (14) That it might be fulfilled which was spoken by Esa'ias the prophet, saying, (15) The land of Zab'ulon, and the land of Neph'thalim, by the way of the sea, beyond Jor'dan, Gal'ilee of the Gen'tiles; (16) The people which sat in darkness saw

great light; and to them which sat in the region and shadow of death light is sprung up. (17) From that time Je'sus began to preach, and to say, Repent: for the kingdom of heaven is at hand.

1. Why leave Nazareth? 13. See Luke iv. 29.

2. Why make his home at Capernaum? 23. Capernaum (*village of consolation*) was a town of Galilee, on the north-west shore of the sea of Tiberias, between the tribes of Zebulun and Naphtali. Being in the most populous and most frequented part of Galilee, it was fitly chosen as the residence of our Lord, and also of Andrew, Peter, James, and John.

3. What prophecy was thus fulfilled? 15. See Isa. ix. 1, 2.

4. How, "beyond the Jordan"? 15. This phrase has commonly reference to the region of country lying east of the Jordan; but in this instance it denotes a district lying west of it.

5. Why is it called "Galilee of the Gentiles"? 15. Many Gentiles were then living in northern Galilee.

6. Why represent the people as sitting in darkness? 16.

7. What is the great light here referred to? 16. See Mal. iv. 2, and John viii. 12.

LUKE.

But he, passing through the midst of them, went his way, (31) And came down to Caper'naum, a city of Gal'ilee, and taught them on the sabbath days. (32) And they were astonished at his doctrine: for his word was with power.

1. How did Jesus escape from the Nazarenes? 30.

2. Why go to Capernaum? 31.

3. Why did he teach on the Sabbath days? 31.

4. What was the effect of his teaching? 32.

‡ IX. JESUS CALLS PETER, ANDREW, JAMES, AND JOHN TO THE WORK OF THE MINISTRY (Matt. iv. 18-22; Mark i. 16-20; Luke v. 1-11).

MATTHEW.

And Je'sus, walking by the sea

of Gal'ilee, saw two brethren, Si'mon called Pe'ter, and An'drew his brother, casting a net into the sea: for they were fishers. (19) And he saith unto them, Follow me, and I will make you fishers of men. (20) And they straightway left their nets, and followed him. (21) And going on from thence, he saw other two brethren, James the son of Zeb'edee, and John his brother, in a ship with Zeb'edee their father, mending their nets; and he called them. (22) And they immediately left the ship and their father, and followed him.

1. Where is the sea of Galilee? 18.

2. What are its dimensions? 18. About twelve miles long and five miles wide.

3. How make them fishers of men? 19.

4. Why were they so ready to follow Jesus? 20, 22. They had previously become his disciples. See John i. 40-44.

5. Why did Jesus call *fishermen* to be ministers of the gospel? See 1 Cor. i. 26-29.

MARK.

Now as he walked by the sea of Gal'ilee, he saw Si'mon and An'drew his brother casting a net into the sea: for they were fishers. (17) And Je'sus said unto them, Come ye after me, and I will make you to become fishers of men. (18) And straightway they forsook their nets, and followed him. (19) And when he had gone a little further thence, he saw James the son of Zeb'edee, and John his brother, who also were in the ship mending their nets. (20) And straightway he called them: and they left their father Zeb'edee in the ship with the hired servants, and went after him.

1. Does Mark add any thing to Matthew's account?

2. What may we infer, from Mark's narrative, as to the *pecuniary* circumstances of Zebedee? 20. See also John xix. 27.

LUKE.

And it came to pass, that, as the people pressed upon him to hear the word of God, he stood by the lake of Gennes'aret, (2) And saw two ships standing by the lake; but the fishermen were gone out of them, and were washing their nets. (3) And he entered into one of the ships, which was Si'mon's, and prayed him that he would thrust out a little from the land. And he sat down, and taught the people out of the ship. (4) Now when he had left speaking, he said unto Si'mon, Launch out into the deep, and let down your nets for a draught. (5) And Si'mon answering said unto him, Master, we have toiled all the night, and have taken nothing: nevertheless at thy word I will let down the net. (6) And when they had this done, they inclosed a great multitude of fishes: and their net brake, (7) And they beckoned unto their partners, which were in the other ship, that they should come and help them. And they came, and filled both the ships, so that they began to sink. (8) When Si'mon Pe'ter saw it, he fell down at Je'sus' knees, saying, Depart from me; for I am a sinful man, O Lord. (9) For he was astonished, and all that were with him, at the draught of the fishes which they had taken: (10) And so was also James, and John, the sons of Zeb'edee, which were partners with Si'mon. And Je'sus said unto Si'mon,

Fear not; from henceforth thou shalt catch men. (11) And when they had brought their ships to land, they forsook all, and followed him.

1. Why did Jesus go into a boat? 3.

2. By what miracle did he prepare these disciples for their work? 6-10.

3. What effect had the miracle on them? 8-11.

4. Are there any apparent discrepancies in the accounts of Matthew, Mark, and Luke?

5. How may these different statements be reconciled? If we knew all the circumstances of the case, there might be no difficulty in reconciling these accounts; though it is not improbable that Luke records what occurred a short time after the call of the four disciples as narrated by Matthew and Mark.

§ X. JESUS HEALS A DEMONIAK IN THE SYNAGOGUE (Mark i. 21-28; Luke iv. 33-37). Capernaum.

MARK.

And they went into Caper'naum; and straightway on the sabbath day he entered into the synagogue, and taught. (22) And they were astonished at his doctrine: for he taught them as one that had authority, and not as the scribes. (23) And there was in their synagogue a man with an unclean spirit; and he cried out, (24) Saying, Let us alone; what have we to do with thee, thou Je'sus of Naz'areth? art thou come to destroy us? I know thee who thou art, the Holy One of God. (25) And Je'sus rebuked him, saying, Hold thy peace, and come out of him. (26) And when the unclean spirit had torn him, and cried with a loud voice, he came out of him. (27) And they were all amazed, insomuch that they

questioned among themselves, saying, What thing is this? what new doctrine is this? for with authority commandeth he even the unclean spirits, and they do obey him. (28) And immediately his fame spread abroad throughout all the region round about Gal'ilee.

1. Why were the people so astonished at his teaching? 22.
2. How did the scribes teach? 22.
3. Why call this an *unclean* spirit? 23.
4. How did this spirit know Jesus? 24.
5. Meaning of the expression, "had torn him"? 26. It convulsed him; but without permanent injury.
6. Why were all amazed at the result? 27.

LUKE.

And in the synagogue there was a man, which had a spirit of an unclean devil, and cried out with a loud voice, (34) Saying, Let us alone; what have we to do with thee, thou Je'sus of Naz'areth? art thou come to destroy us? I know thee who thou art: the Holy One of God. (35) And Je'sus rebuked him, saying, Hold thy peace, and come out of him. And when the devil had thrown him in the midst, he came out of him, and hurt him not. (36) And they were all amazed, and spake among themselves, saying, What a word is this? for with authority and power he commandeth the unclean spirits, and they come out. (37) And the fame of him went out into every place of the country round about.

1. Does Luke add any thing to Mark's account?
2. What may we learn from this section about demons?
3. What may we learn from it about Jesus?

4. Why did not this miracle convince all that Jesus was the Messiah?

§ XI. JESUS HEALS MANY IN CAPERNAUM (Matt. viii. 14-17; Mark i. 29-34; Luke iv. 38-41).

1. *Healing of Peter's mother-in-law* (Matt. 14, 15; Mark 29-31; Luke 38, 39).

MATTHEW.

And when Je'sus was come into Pe'ter's house, he saw his wife's mother laid, and sick of a fever. (15) And he touched her hand, and the fever left her; and she arose, and ministered unto them.

1. Where was Peter's house? 14. Evidently in Capernaum.
2. How reconcile this with John i. 44? Peter had recently changed his residence.
3. Why mention this case of healing? See John xv. 24.
4. What evidence that this was a real miracle?

MARK.

And forthwith, when they were come out of the synagogue, they entered into the house of Si'mon and An'drew, with James and John. (30) But Si'mon's wife's mother lay sick of a fever; and anon they tell him of her. (31) And he came and took her by the hand, and lifted her up; and immediately the fever left her, and she ministered unto them.

1. On what day was this miracle wrought? See ver. 21.
2. If Peter was a married man, why do the Roman Catholics enjoin celibacy on the Popes, Bishops, etc.?
3. Were any of the other apostles married? See 1 Cor. ix. 4-6.

LUKE.

And he arose out of the synagogue, and entered into Si'mon's house. And Si'mon's wife's mother

was taken with a great fever; and they besought him for her. (39) And he stood over her and rebuked the fever; and it left her; and immediately she arose and ministered unto them.

1. Does Luke add any thing to the statements made by Matthew and Mark?
2. What does this miracle prove?

2. *Healing of many others* (Matt. 16, 17; Mark 32-34; Luke 40, 41).

MATTHEW.

When the even was come, they brought unto him many that were possessed with devils: and he cast out the spirits with his word, and healed all that were sick: (17) That it might be fulfilled which was spoken by Esai'as the prophet, saying, Himself took our infirmities, and bare our sicknesses.

1. Why did they not bring their sick before evening? 16. They waited till after the Sabbath, which ended at sunset. See Lev. xxiii. 32.

2. Meaning of the expression, "possessed with demons"? 16. These persons were possessed with evil spirits.

3. What were these spirits? 16. They were either the spirits of wicked men who had died in their sins, or they were some of the rebel angels who had fallen with Satan. The former view is the more probable.

4. How did Jesus cast them out? 16.

5. What prophecy was thus fulfilled? 17. See Isa. liii. 4.

6. Was this the full, or only the partial fulfillment of this prophecy?

MARK.

And at even, when the sun did set, they brought unto him all that were diseased, and them that were possessed with devils. (33) And all the city was gathered together at the door. (34) And he healed many that were sick of divers dis-

eases, and cast out many devils; and suffered not the devils to speak, because they knew him.

1. Does Mark add any thing to Matthew's account?

2. Why would not Jesus allow the demons to speak? 34.

3. How did they know him? 34.

LUKE.

Now when the sun was setting, all they that had any sick with divers diseases brought them unto him; and he laid his hands on every one of them, and healed them. (41) And devils also came out of many, crying out, and saying, Thou art Christ, the Son of God. And he rebuking them suffered them not to speak: for they knew that he was Christ.

1. What variations are given by Luke?

2. Why did Jesus lay hands on the sick? 40.

3. Did he ever lay on hands for any other purpose? See Matt. xix. 13-15.

4. What may we learn from this paragraph?

‡ XII. JESUS MAKES HIS FIRST PREACHING TOUR THROUGH GALILEE (Matt. iv. 23-25; Mark i. 35-39; Luke iv. 42-44).

MATTHEW.

And Je'sus went about all Gal'ilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness and all manner of disease among the people. (24) And his fame went throughout all Syr'ia: and they brought unto him all sick people that were taken with divers diseases and torments, and those which were possessed with devils, and those which were lunatic, and those that had the palsy; and he

healed them. (25) And there followed him great multitudes of people from Gal'ilee, and from Decap'olis, and from Jeru'salem, and from Jude'a, and from beyond Jor'dan.

1. What is the difference between teaching and preaching? 23.

2. What is meant by the gospel of the kingdom? 23.

3. Why did he heal so many? 23.

4. Describe Syria. 24.

5. Where was Decapolis? 25. Pliny says, "It extended from Damascus on the north to Philadelphia on the south; and from Scythopolis on the west to Canatha on the east—embracing a district of one hundred miles in length, by sixty miles in breadth." It was called *Decapolis* because it embraced ten cities, the names of which are commonly given as follows: Betshe'an or Scythopolis, Rab'bah or Philadel'phia, Rapha'na, Gad'ara, Hip'pos, Damas'cus, Seppho'ris, Cana'tha, Ger'esa, and Pel'la. These cities were repaired, and were endowed with peculiar privileges, soon after the Roman conquest in 65 B. C.

MARK.

And in the morning, rising up a great while before day, he went out, and departed into a solitary place, and there prayed. (36) And Si'mon and they that were with him, followed after him. (37) And when they had found him, they said unto him, All men seek for thee. (38) And he said unto them, Let us go into the next towns, that I may preach there also: for therefore came I forth. (39) And he preached in their synagogues throughout all Gal'ilee, and cast out devils.

1. Why did Jesus rise so early? 35.

2. Why go into a solitary place? 35.

3. What may we learn from his example?

4. What evidence is here given of his popularity? 37.

5. What evidence of his benevolence? 39.

LUKE.

And when it was day, he departed and went into a desert place: and the people sought him, and came unto him, and stayed him, that he should not depart from them.

(43) And he said unto them, I must preach the kingdom of God to other cities also: for therefore am I sent.

(44) And he preached in the synagogues of Gal'ilee.

1. Does Luke add any thing to Mark's account?

2. Why did the people seek him? 42.

3. Why did he preach in the synagogues? 44.

‡ XIII. THE SERMON ON THE MOUNT: A SPECIMEN OF CHRIST'S MORAL AND RELIGIOUS TEACHING IN CONTRAST WITH THE FALSE MAXIMS OF THE AGE, AND ESPECIALLY WITH THE ERRONEOUS TEACHINGS OF THE SCRIBES AND PHARISEES (Matt. v-vii). Near Capernaum.

‡ 1. HAPPINESS AND INFLUENCE OF CHRIST'S DISCIPLES (v. 1-16.)

1. *Who are the happy, in contrast with the popular maxims of the world* (1-12).

And seeing the multitudes, he went up into a mountain: and when he was set, his disciples came unto him: (2) And he opened his mouth, and taught them, saying, (3) Blessed are the poor in spirit: for theirs is the kingdom of heaven. (4) Blessed are they that mourn: for they shall be comforted. (5) Blessed are the meek: for they shall inherit the earth. (6) Blessed are they which do hunger and thirst after righteousness: for they shall be filled. (7) Blessed are the merciful: for they shall obtain mercy. (8) Blessed are the pure

in heart: for they shall see God. (9) Blessed are the peacemakers: for they shall be called the children of God. (10) Blessed are they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven. (11) Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. (12) Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you.

1. Seeing what multitudes? 1. See Ch. iv. 25.

2. He went up into what mountain? 1.

3. To whom was the sermon addressed? 2.

4. What is the meaning of each of these nine beatitudes? 3-12.

5. What were the popular errors opposed to them?

6. What practical lessons may we learn from this paragraph?

2. *Worth and influence of the disciples* (13-16).

Ye are the salt of the earth: but if the salt have lost his savor, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men. (14) Ye are the light of the world. A city that is set on a hill can not be hid. (15) Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house. (16) Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.

1. How are Christ's disciples the *salt*

of the earth? 13. As salt preserves food from decay and corruption, so the righteous preserve the world.

2. How are they the *light* of the world? 14.

3. How reconcile this with John viii. 12?

4. Who were then commonly regarded as the great lights and preservers of the world? The philosophers, victorious generals, etc.

5. Why does Jesus refer to a city on a hill, and to a lamp on a lamp-stand? In order to impress on his disciples a deeper sense of their influence and their responsibilities.

6. What may we learn from this paragraph?

§ 2. RELATION OF CHRIST AND HIS DISCIPLES TO THE LAW (17-20).

1. *Jesus came to fulfill, not to break, the law of Moses* (17, 18).

Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill. (18) For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled.

1. How did Jesus fulfill the law? 17. See Heb. x. 3-12.

2. Why does he here speak of his respect for the law? 17, 18. It was no doubt the opinion of many that he had but little regard for it; and hence the necessity of this distinct avowal on his part.

3. Meaning of, "one jot or tittle"? 18. The very least part. The word *jot* denotes the smallest letter of the Hebrew alphabet, and *tittle* means a dot or mark, by which one letter is distinguished from another.

4. What is the main lesson taught by this paragraph? That every particle of God's word is worthy of our highest esteem and reverence. See 2 Tim. iii. 16, 17.

2. *Respect for the law a condition of discipleship* (19, 20).

Whosoever therefore shall break one of these least commandments,

and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven. (20) For I say unto you, That except your righteousness shall exceed the righteousness of the Scribes and Pharisees, ye shall in no case enter into the kingdom of heaven.

1. The least of what commandments? 19. The commandments of the Law of Moses.

2. Why should the transgressor of one of these be called "the least in the kingdom of heaven"? 19. Because no faithful and well informed disciple could speak disparagingly of that which was our schoolmaster to bring us to Christ. See Gal. iii. 24.

3. Why should the faithful observer of these be called great in the kingdom of heaven? 19.

4. Why does Jesus here speak of the righteousness of the Scribes and Pharisees? 20. They were constantly finding fault with him and his disciples for transgressing the law; and now he in turn charges them with being the transgressors.

5. What were some of the main defects in their righteousness? 20. See Ch. xxiii., and also the following sub-section, in which Jesus forcibly exposes their narrow, shallow, and imperfect views of the law.

§ 3. THE DEEP AND COMPREHENSIVE MEANING OF THE LAW, IN CONTRAST WITH THE SHALLOW AND IMPERFECT EXPOSITIONS OF IT, AS GIVEN BY THE SCRIBES AND PHARISEES (21-48). This matter Jesus illustrates by six examples, as follows:

1. *The law of murder* (21-26).

Ye have heard that it was said by them of old time, Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment: (22) But I say unto you, That whosoever is angry with his brother without a cause shall be in danger

of the judgment: and whosoever shall say to his brother, Ra'ca, shall be in danger of the council: but whosoever shall say, Thou fool, shall be in danger of hell fire.

(23) Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath aught against thee; (24) Leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift. (25) Agree with thine adversary quickly, while thou art in the way with him; lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison. (26) Verily I say unto thee, Thou shalt by no means come out thence, till thou hast paid the uttermost farthing.

1. What is the proper rendering of ver. 21? Ye have heard that it was said *to the ancients*; *i. e.*, Ye have heard from your teachers that it was said by Moses to the ancients, "Thou shalt not kill."

2. How did the Scribes interpret this precept? They seem not to have extended it beyond the mere prohibition of murder in its ordinary sense; but Christ gives to it a much deeper and broader significance.

3. Why should unbecoming anger be ranked under this precept? Because it is the same *in kind*, though not *in degree*, as that murderous passion which prompts a man to take the life of his neighbor. See 1 John iii. 15.

4. What is here meant by the judgment? 21. The inferior court among the Jews (Deut. xvi. 18), consisting, according to the Rabbis, of twenty-three judges, but according to Josephus, of only seven. These inferior courts usually put to death by the sword.

5. What is meant by the council? 22. The reference here is to the Sanhedrim, the highest court of the Jews. It consisted of seventy judges, beside the high

priest. This court commonly put to death by stoning.

6. What is meant by hell-fire? 22. The primary reference is to the fire that was kept constantly burning in the Valley of Hinnom, where the bodies of malefactors were often thrown to be devoured by either the worm or the flame. See 2 Kings xxiii. 10.

7. What then is the main lesson that is here taught by Jesus? 22. That God will punish as a violater of the sixth commandment of the Decalogue, the man who is even angry with his brother without a cause; that he will punish with greater severity the man who maliciously calls him a vile, worthless fellow; and still more severely the man who calls him an impious wretch.

8. How does Jesus illustrate the necessity of being speedily reconciled to our offended and alienated brethren? 23-25. He shows this, (1) By intimating that it is a duty of paramount importance; more so than even that of offering sacrifices; and (2) By intimating that there is very great danger in delaying this matter. See Eph. iv. 26. In their civil courts, the parties might settle their difficulties privately, even after the serving of a summons; but not after they had come to trial.

2. *The law of adultery* (27-30).

Ye have heard that it was said by them of old time, Thou shalt not commit adultery: (28) But I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart. (29) And if thy right eye offend thee, pluck it out, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell. (30) And if thy right hand offend thee, cut it off, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell.

1. What is the proper rendering of

ver. 27? Ye have heard that it was said to the ancients, etc.

2. How did the Rabbis interpret this precept? They seem not to have extended it beyond the actual overt commission of the crime.

3. How does Jesus explain it? 28.

4. Why should the *intention* be regarded as sinful? Because *motive* is an essential element of every moral action. If the motive is wrong, it of necessity vitiates the whole act. See Isa. x. 5-11. A perfect, moral action must itself be in harmony with the truth, and proceed also from a proper motive.

5. What practical admonition is given? 29, 30.

6. What is the symbolical meaning of the *right eye*, and the *right hand*? 29, 30. They are used here to denote any habit or possession, however dear, that may become to us an occasion or cause of stumbling.

7. What may we learn from this paragraph?

3. *The law of divorce* (31, 32).

It hath been said, Whosoever shall put away his wife, let him give her a writing of divorcement; (32) But I say unto you, That whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery: and whosoever shall marry her that is divorced committeth adultery.

1. Why did Moses give this permission? 31. See Ch. xix. 8. The object of this civil regulation was to check, as far as possible, the habit of divorcing a wife without any ceremony whatever.

2. How does Christ explain the obligations of the marriage covenant? 32. See also Ch. xix. 3-9; Rom. vii. 1-3; 1 Cor. vii. 10-17.

4. *The law of oaths* (33-37).

Again, ye have heard that it hath been said by them of old time Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths: (34) But I say unto you, Swear not at all; neither by heaven;

for it is God's throne: (35) Nor by the earth; for it is his footstool: neither by Jeru'salem; for it is the city of the great King. (36) Neither shalt thou swear by thy head, because thou canst not make one hair white or black. (37) But let your communication be, Yea, yea; Nay, nay: for whatsoever is more than these cometh of evil.

1. What was the law as given by Moses? (1) That the people should swear by the name of Jehovah (Deut. vi. 13; x. 10); and (2) That they should not swear falsely, but that they should faithfully keep their vows (Lev. xix. 12; Num. xxx. 2.)

2. How had the Jews perverted this law? They swore profanely by the creature. See Matt. xxiii. 16-22.

3. What does Jesus mean by, "*swear not at all*"? 35. This he explains by what follows. Swear not, as the Jews are wont to swear, by heaven, Jerusalem, etc.

4. Does he here forbid all judicial oaths? It seems that he does not, (1) Because God sometimes swears by himself (Gen. xxii. 16, 17; Psa. cx. 4); (2) Because Jesus himself made oath before the Sanhedrim (Matt. xxvi. 63, 64); and (3) Because Paul made oath to the Corinthians (2 Cor. i. 23). It seems, therefore, that it is not improper to swear by God on very solemn and important occasions.

5. What more may we learn from this paragraph?

5. *The law of retaliation* (38-42).

Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth: (39) But I say unto you, That ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also. (40) And if any man will sue thee at the law, and take away thy coat, let him have thy cloak also. (41) And whosoever shall compel thee to go a mile go with

him twain. (42) Give to him that asketh thee, and from him that would borrow of thee turn not thou away.

1. Where is this law recorded? 38. See Ex. xxi. 23-25; Lev. xxiv. 18-20.

2. What was the design of it as given by Moses? To protect the rights of both person and property by a proper *judicial* infliction of punishment by the civil magistrate.

3. How was it perverted by the Jews? They used it to justify the practice of *private* retaliation.

4. Does Jesus forbid the civil and judicial application of this law as given by Moses? He does not. See vers. 17-20. But he forbids the abuse of it as it was then perverted and misapplied by the Jews.

5. What is the duty of Christians when suffering under such wrongs and hardships? 39-42. It is generally better to forego our rights than to excite in others a bitter and revengeful spirit. But, if in any case we deem it necessary to defend our rights, let it always be done if possible by a judicial process.

6. What was the coat or tunic? 40. The inner garment.

7. What was the cloak? The outer garment.

8. Meaning of, "compel thee to go a mile"? 41. The ancients had no post-offices; but the royal mandates were carried by horsemen, stationed on the public highways, at proper intervals. These heralds had a legal right to impress men, horses, wagons, ships, etc. The custom originated with the Persians, and was borrowed from them by the Romans.

9. What was the law respecting the poor? 42. See Deut. xv. 1-11.

10. What practical lessons may we learn from this paragraph?

6. *The law of love* (43-48).

Ye have heard that it hath been said, Thou shalt love thy neighbor, and hate thine enemy. (44) But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; (45) That ye

may be the children of your Father which is in heaven : for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust. (46) For if ye love them which love you, what reward have ye? do not even the publicans the same? (47) And if ye salute your brethren only, what do ye more than others? do not even the publicans so? (48) Be ye therefore perfect, even as your Father which is in heaven is perfect.

1. Whence the precept, "Hate thine enemy"? 43. This was a maxim of the whole heathen world. Even Plato congratulated the Athenians on having hated the Persians more than did any of the other Grecian States. But it is probable that Jesus refers here to a perversion of Deut. xxiii. 6, by the Jews.

2. What is the meaning of the word *neighbor*? 43. It denotes, (1) One who lives near to us; and (2) One who makes himself near to us by acts of kindness. See Luke x. 36.

3. How love our enemies? 44. See John iii. 16.

4. What two reasons are assigned for this? 45, 46. (1) That we may be like God; and (2) That we may be unlike the publicans.

5. Who were the publicans? 46. The collectors of the public revenue under the Roman government. As a class, they were hated and despised by their countrymen for two reasons: (1) Because the tax collected was for the benefit of foreigners; and (2) Because they often practiced extortion, demanding and collecting more than was really due to the government. See Luke iii. 13.

6. Be perfect in what respect? 48. In love and benevolence.

7. What may we learn from this paragraph?

§ 4. RIGHT WAY OF PERFORMING OUR RELIGIOUS DUTIES, IN CONTRAST WITH THE HYPOCRITICAL AND OSTENTATIOUS CUSTOMS OF THE SCRIBES AND PHARISEES (vi. 1-18). This is illustrated by alms-giving, prayer, and fasting.

1. *The proper way of bestowing alms, in contrast with the ostentatious manner of Jewish hypocrites (1-4).*

Take heed that ye do not your alms before men, to be seen of them: otherwise ye have no reward of your Father which is in heaven.

(2) Therefore when thou doest thine alms, do not sound a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may have glory of men.

Verily I say unto you, They have their reward. (3) But when thou

doest alms, let not thy left hand know what thy right hand doeth:

(4) That thine alms may be in secret: and thy Father which seeth in secret himself shall reward thee openly.

1. Meaning of, "Do not sound a trumpet," etc.? 2. This seems to have been a proverbial expression, meaning simply, Do not court attention.

2. What reward have such hypocrites? 2. The praise of men; nothing more. See Ch. xxiii. 5.

3. Meaning of, "Let not thy left hand know," etc.? 3.

4. How reconcile this with ch. v. 16?

2. *Proper manner of prayer (5-8.)*

And when thou prayest, thou shalt not be as the hypocrites are: for they love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men. Verily I say unto you, They have their reward.

(6) But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly. (7) But when ye pray, use not vain repetitions,

as the heathen do: for they think that they shall be heard for their much speaking. (8) Be not ye therefore like unto them: for your Father knoweth what things ye have need of, before ye ask him.

1. What was the custom of the hypocrites? 5.

2. Why is it wrong to pray thus?

3. What is the rule given by Christ? 6.

4. Does this forbid all public prayer?

5. What does it forbid?

6. What custom of the heathen is referred to? 7.

7. Why is it wrong to pray thus?

3. *A model prayer for Jews, under the law of Moses (9-15).*

After this manner therefore pray ye: Our Father which art in heaven, Hallowed be thy name. (10) Thy kingdom come. Thy will be done in earth, as it is in heaven. (11) Give us this day our daily bread. (12) And forgive us our debts, as we forgive our debtors. (13) And lead us not into temptation, but deliver us from evil: For thine is the kingdom, and the power, and the glory, forever. Amen. (14) For if ye forgive men their trespasses, your heavenly Father will also forgive you: (15) But if ye forgive not men their trespasses, neither will your Father forgive your trespasses.

1. What are the chief characteristics of this prayer? Brevity, simplicity, reverence, directness, and comprehensiveness.

2. Of how many petitions does it consist?

3. What is the meaning of each?

4. What have you to say of the doxology? 13. It is most likely spurious. See Reas. and Rev. pp. 279, 280.

5. Is this still a model prayer for us under the gospel? It certainly is, except in two particulars: (1) All prayers

should now be offered in the name of Jesus (John xvi. 23, 24; Eph. ii. 18); and (2) The kingdom of God has come. See Col. i. 13.

6. What is the lessons taught in vers. 14, and 15?

4. *Proper mode of fasting (16-18).*

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

1. What was the custom of the hypocrites? 16.

2. Why is this improper? Because all self-denial in the service of God is intended simply for his glory and our own spiritual benefit; and should therefore be ordinarily concealed from men as far as possible.

3. What then is the proper rule in fasting? 17.

4. How will God reward us openly? 18.

5. Is fasting still a Christian duty? It is. See Sch. of Red. pp. 388-392.

§ 5. *WARNINGS AND ADMONITIONS AGAINST BEING CAREFUL AND ANXIOUS ABOUT WORLDLY MATTERS (19-34).*

1. *Against the folly of laboring to lay up treasures on earth instead of in heaven (19-24).*

Lay not up for yourself treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: (20) But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal: (21) For where your treasure is,

there will your heart be also. (22) The light of the body is the eye: if therefore thine eye be single, thy whole body shall be full of light. (23) But if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great is that darkness! (24) No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye can not serve God and mammon.

1. How does Jesus show the folly of laying up treasures on earth? This he does, (1) From their liability to perish (vers. 19, 20); (2) From their tendencies to lead away our hearts from God (vers. 21, 24); and (3) From their tendency to blind the understanding and darken the conscience (vers. 22, 23).

2. How lay up treasure in heaven? 20.

3. How can the light be darkness? 23. Light is here used figuratively for those higher faculties of our spiritual nature which give light. If the reason and the conscience, which are, as it were, the eye and light of the soul, be darkened, what must be the state of the other faculties, which are in and of themselves naturally dark?

4. What is the meaning of the word *mammon*? 24. It is an Aramæan word, signifying riches; here it means riches personified, as the idol of the soul.

5. Why may we not serve both God and mammon? 24. This is naturally impossible. God requires a single-hearted service.

6. What may we learn from this paragraph?

2. *Folly of being anxious about food, clothing, and other temporal wants (25-34).*

Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment?

(26) Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they?

(27) Which of you by taking thought can add one cubit unto his stature? (28) And why take ye thought for raiment? Consider the lilies of the field, how they grow;

they toil not, neither do they spin: (29) And yet I say unto you, That even Sol'omon in all his glory was not arrayed like one of these.

(30) Wherefore, if God so clothe the grass of the field, which to-day is, and to-morrow is cast into the oven, shall he not much more clothe you, O ye of little faith? (31) Therefore take no thought, saying, What shall we eat? or, What shall we drink?

or, Wherewithal shall we be clothed? (32) (For after all these things do the Gen'tiles seek:) for your heavenly Father knoweth that ye have need of all these things. (33) But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you. (34) Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof.

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1. Why is all anxiety about such matters unreasonable? (1) Because more important considerations demand and require our attention (ver. 25); the life of the soul is paramount. (2) Because our anxiety is unavailing (ver. 27); we can not, with all our anxiety, add even a span to our life. (3) Because God knows all our wants, and will provide for them (vers. 26, 28-30). (4) Because we should not be like the heathen, who are without God and without hope (vers. 31,

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32). And (5) Because if we seek the one thing needful, God will supply all our wants (ver. 33).

2. Meaning of, "Take no thought"? 25. Be not *anxious*. See Phil. iv. 6.

3. How is "the life more than meat"? 25. It is of more value.

4. Why refer to the fowls and lilies? 26, 28.

5. Why is the grass cast into the oven? 30. The reference is to *herbage* generally; which in the East is still used for fuel.

6. Who were the Gentiles? 32. The heathen nations.

7. What kingdom of God? 33.

8. What is meant by "his righteousness"? 83. The righteousness which God requires of all who come into his kingdom. See 2 Pet. 1-11.

9. What is it to *seek* these things? 33.

10. Why seek them *first*? 33.

11. What is the consequence of doing so? 33.

12. What may we learn from this paragraph?

§ 6. CONCERNING OUR CONDUCT TOWARD OTHERS (vii. 1-12).

1. *Against censoriousness and uncharitable judgments* (1, 2).

Judge not, that ye be not judged.

(2) For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again.

1. What is the consequence of judging others severely? 2.

2. Who will judge us as we judge others? 2.

3. What may we learn from this paragraph?

2. *How to correct the faults of others* (3-5).

And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye? (4) Or how wilt thou say to thy brother, Let me pull out the mote out of thine own eye; and, behold a beam is in thine own eye? (5) Thou hypocrite, first

cast out the beam out of thine own eye: and then shalt thou see clearly to cast out the mote out of thy brother's eye.

1. What is meant here by the word *mote*? 3. A very small thing.

2. What is meant by the word *beam*?

3. Something very large.

3. What is the meaning of the allegory? As sin blinds the eye of reason and conscience, we must get rid of it before we are qualified to reform others.

4. What is an allegory? See Reas. and Rev. pp. 411.

5. What may we learn from this paragraph?

3. *A caution against the opposite extreme, showing the necessity of making a proper discrimination between men* (6).

Give not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you.

1. Meaning of, "Give not that which is holy to dogs"?

2. Meaning of, "Cast not your pearls before swine"?

3. What is the consequence of such folly?

4. What, then, is the meaning of the allegory?

4. *Encouragement to ask God for grace to guide us in such matters* (7-11).

Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you: (8) For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened. (9) Or what man is there of you, whom if his son ask bread, will he give him a stone? (10) Or if he ask a fish, will he give him a serpent? (11) If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which

is in heaven give good things to them that ask him?

1. What are the conditions of acceptable prayer? Faith, love, and repentance. See Sch. of Red. pp. 377-380.

2. How, then, must we seek in order to obtain? 8.

3. How does Jesus here illustrate God's willingness to answer prayer? 9-11.

4. What are the good things promised? 11. See also Luke xi. 9-11.

5. What may we learn from this paragraph?

5. *Summary of our moral duties* (12).

Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets.

1. Why is this often called, "The Golden Rule"?

2. What does it require? That we should do to others as we would have them do to us under like circumstances.

3. How is this, "the Law and the Prophets"?

4. Is this rule generally observed?

§7. CONCERNING THE WAY OF LIFE (13-29).

1. *Necessity of striving for salvation* (13, 14).

Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: (14) Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it.

1. What does the "strait gate" represent? 23. The entrance to the way of life.

2. What does the "narrow way" represent? 14. The way of holiness, that leads to everlasting life.

3. Why is this called a "narrow way"? 14.

4. Why is the way of sin leading to destruction called a "broad way"? 13.

5. What is the main lesson taught by

this allegory? That we should begin and persevere in a severe course of discipline and self-denial.

2. *Warning against false prophets* (15-20).

Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves. (16) Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles? (17) Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. (18) A good tree can not bring forth evil fruit, neither can a corrupt tree bring forth good fruit. (19) Every tree that bringeth not forth good fruit is hewn down, and cast into the fire. (20) Wherefore by their fruits ye shall know them.

1. Why are these persons called *false prophets*? 15.

2. How, come in sheep's clothing? 15.

3. How, inwardly as ravening wolves? 15.

4. How may they be known? 16.

5. May we not be deceived by their false garb? Many are in this way deceived: but false teachers can not long conceal their true character, if men will but impartially judge them by the word of God.

6. What is to be the doom of all such? 19.

3. *Condition of entering into God's everlasting kingdom* (21-23).

Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. (22) Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? (23) And then will I profess unto them, I never

knew you: depart from me, ye that work iniquity.

1. What is it to do the will of God? 21. See Eccl. xii. 13; 1 John iii. 23, 24.

2. In what day? 22. The day of judgment.

3. Is the power to work miracles conclusive evidence of a man's piety? 22. It is not; as the case of Judas Iscariot clearly proves.

4. Meaning of, "I never knew you"? 23. I never acknowledged you as my disciples.

5. What may we learn from this paragraph?

4. *Wisdom of obeying, and folly of disobeying, Christ's teachings (24-27).*

Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock: (25) And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock. (26) And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand: (27) And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it.

1. How is the obedient believer like a wise builder? 24.

2. How is the disobedient man like a foolish builder? 26.

3. What, then, may we learn from this paragraph?

5. *Effect of the sermon (28, 29).*

And it came to pass, when Je'sus had ended these sayings, the people were astonished at his doctrine: (29) For he taught them as one

having authority, and not as the Scribes.

1. Why were the people astonished? 28.

2. How did the teaching of Jesus differ from that of the Scribes? 29.

§ XIV. JESUS HEALS A LEPER (Matt. viii. 1-4; Mark i. 40-45; Luke v. 12-16). Galilee.

MATTHEW.

When he was come down from the mountains, great multitudes followed him. (2) And, behold, there came a leper and worshiped him, saying, Lord, if thou wilt, thou canst make me clean. (3) And Je'sus put forth his hand, and touched him, saying, I will; be thou clean. And immediately his leprosy was cleansed. (4) And Je'sus saith unto him, See thou tell no man; but go thy way, shew thyself to the priest, and offer the gift that Mo'ses commanded, for a testimony unto them.

1. What is leprosy? 2. See Lev. xiii. and xiv.

2. Was it curable by natural means? It was not.

3. Was it contagious? It was not, as we may learn from such facts as the following: (1) The priests were frequently in contact with lepers (Lev. xiii. 1-17); and (2) Naaman, though a leper, commanded the armies of Syria.

4. Why, then, were lepers separated from the congregation of Israel? For symbolical reasons. Leprosy and other kinds of physical impurity were made symbolical of spiritual impurity. And hence the necessity that all persons so affected should be separated from the camp of Israel. See Lev. xiii. 46; Num. v. 2, and Rev. xxi. 27.

5. What, then, is the meaning of the words *clean* and *unclean* as applied to the leper?

6. Why did Jesus touch him? 2. See Lev. v. 2, 3.

7. Why charge him to tell no man? 4. This charge may have been given for the

following reasons: (1) Because it was proper that the man should without delay show himself to the priest (Lev. xiii. 2, and xiv. 2); and (2) Because Jesus wished to avoid the worldly publicity, which through the indiscretion of his friends his miracles were now giving him. See Matt. xii. 14, 21.

8. What sacrifices was the leper required to offer. See Lev. xiv. 1-31.

9. For a testimony to whom? 4. To both the priest and the people.

10. What evidence that this cure was miraculous?

11. What does it prove? See John iii. 2.

MARK.

And there came a leper to him, beseeching him, and kneeling down to him, and saying unto him, If thou wilt, thou canst make me clean. (41) And Je'sus, moved with compassion, put forth his hand, and touched him, and saith unto him, I will; be thou clean. (42) And as soon as he had spoken, immediately the leprosy departed from him, and he was cleansed. (43) And he straitly charged him, and forthwith sent him away; (44) And saith unto him, See thou say nothing to any man: but go thy way, shew thyself to the priest, and offer for thy cleansing those things which Mo'ses commanded, for a testimony unto them. (45) But he went out, and began to publish it much, and to blaze abroad the matter, insomuch that Je'sus could no more openly enter into the city, but was without in desert places: and they came to him from every quarter.

1. What additions are given by Mark?

2. How did the leper know that Jesus could cleanse him? 40.

3. Why was Jesus moved with compassion? 41.

4. Did the man do as Jesus required? 45.

5. What was the effect of making the cure so public? 45.

LUKE.

And it came to pass, when he was in a certain city, behold a man full of leprosy; who seeing Je'sus fell on his face, and besought him, saying, Lord, if thou wilt, thou canst make me clean. (13) And he put forth his hand, and touched him, saying, I will; be thou clean. And immediately the leprosy departed from him. (14) And he charged him to tell no man: but go, and shew thyself to the priest, and offer for thy cleansing, according as Mo'ses commanded, for a testimony unto them. (15) But so much the more went there a fame abroad of him: and great multitudes came together to hear, and to be healed of their infirmities. (16) And he withdrew himself into the wilderness, and prayed.

1. Does Luke add any thing to the statements made by Matthew and Mark?

2. What may we learn from this section?

§ XV. JESUS HEALS A PARALYTIC IN CAPERNAUM (Matt. ix. 2-8; Mark ii. 1-12; Luke v. 17-26).

MATTHEW.

And, behold, they brought to him a man sick of the palsy, lying on a bed; and Jesus seeing their faith said unto the sick of the palsy: Son, be of good cheer; thy sins be forgiven thee. (3) And, behold, certain of the scribes said within themselves, This man blasphemeth. (4) And Je'sus knowing their thoughts said, Wherefore think ye

evil in your hearts? (5) For whether is easier to say, Thy sins be forgiven thee; or to say, Arise and walk? (6) But that ye may know that the Son of man hath power on earth to forgive sins, (then saith he to the sick of the palsy,) Arise, take up thy bed, and go unto thine house. (7) And he arose, and departed to his house. (8) But when the multitudes saw it they marveled, and glorified God, which had given such power unto men.

1. What is the palsy? 2. A suspension or destruction of some of the nervous functions.

2. How could Jesus see their faith? 2. See Luke v. 19.

3. Why say, "Thy sins be forgiven thee"? 2. The sick man was probably very much depressed from a sense of his guilt.

4. What is blasphemy? 3. Any utterance which reflects dishonor upon God, or which in any way interferes with his prerogatives.

5. Why did the Scribes charge Jesus with blasphemy? 3.

6. How did he know their thoughts? 4. See John ii. 25.

7. How did Jesus prove that he had authority to forgive sins? 7.

8. What was the effect of the miracle on the multitude? 8.

MARK.

And again he entered into Capernaum after some days; and it was noised that he was in the house. (2) And straightway many were gathered together, insomuch that there was no room to receive them, no, not so much as about the door: and he preached the word unto them. (3) And they come unto him, bringing one sick of the palsy, which was borne of four. (4) And when they could not come nigh

unto him for the press, they uncovered the roof where he was: and when they had broken it up, they let down the bed wherein the sick of the palsy lay. (5) When Jesus saw their faith, he said unto the sick of the palsy, Son, thy sins be forgiven thee. (6) But there were certain of the scribes sitting there, and reasoning in their hearts, (7) Why doth this man thus speak blasphemies? who can forgive sins but God only? (8) And immediately, when Jesus perceived in his spirit that they so reasoned within themselves, he said unto them, Why reason ye these things in your hearts? (9) Whether is it easier to say to the sick of the palsy, Thy sins be forgiven thee; or to say, Arise, and take up thy bed, and walk? (10) But that ye may know that the Son of man hath power on earth to forgive sins, (he saith to the sick of the palsy,) (11) I say unto thee, Arise, and take up thy bed, and go thy way into thine house. (12) And immediately he arose, took up the bed, and went forth before them all; insomuch that they were all amazed, and glorified God, saying, We never saw it on this fashion.

1. What additions are given by Mark?

2. Whence did Jesus come to Capernaum? 1. See Ch. i. 45.

3. Why did so many come together? 2.

4. How was the sick man borne by four? 3.

5. How did they uncover the roof? 4. Houses in the East were commonly built in the form of a square, having a court in the center. This court was sometimes left open, and sometimes it was covered with tiles or other materials that could be more easily removed than the main

roof. Jesus was probably in one of these courts, or in one of the piazzas surrounding it.

LUKE.

And it came to pass on a certain day, as he was teaching, that there were Pharisees and doctors of the law sitting by, which were come out of every town of Gal'ilee, and Ju'dea, and Jeru'salem: and the power of the Lord was present to heal them. (18) And, behold, men brought in a bed a man which was taken with a palsy: and they sought means to bring him in, and to lay him before him. (19) And when they could not find by what way they might bring him in because of the multitude, they went upon the housetop, and let him down through the tiling with his couch into the midst before Je'sus. (20) And when he saw their faith, he said unto him, Man, thy sins are forgiven thee. (21) And the scribes and the Pharisees began to reason, saying, Who is this which speaketh blasphemies? Who can forgive sins, but God alone? (22) But when Je'sus perceived their thoughts, he answering said unto them, What reason ye in your hearts? (23) Whether is easier, to say, Thy sins be forgiven thee; or to say, Rise up and walk? (24) But that ye may know that the Son of man hath power upon earth to forgive sins, (he said unto the sick of the palsy,) I say unto thee, Arise, and take up thy couch, and go into thine house. (25) And immediately he rose up before them, and took up that whereon he lay, and departed to

his own house, glorifying God. (26) And they were all amazed, and they glorified God, and were filled with fear, saying, We have seen strange things to-day.

1. Does Luke add any thing to the narratives of Matthew and Mark?
2. Why were so many Pharisees and doctors present?
3. "The power of the Lord was present to heal" whom? 17. Such as were brought to be healed.
4. How did these men reach the housetop with the sick man? 19. Either by a stairway from the street, or by passing from the roof of an adjacent building.
5. What evidence that this cure was miraculous? 25.
6. What does it prove?

‡ XVI. CALL OF MATTHEW (Matt. ix. 9; Mark ii. 13, 14; Luke v. 27, 28). Capernaum.

MATTHEW.

And as Je'sus passed forth from thence, he saw a man, named Mat'thew, sitting at the receipt of custom: and he saith unto him, Follow me. And he arose, and followed him.

1. As he passed from what place? From the house where he had cured the paralytic.
2. What can you say of Matthew?
3. Meaning of, "the receipt of custom"? The custom-house where the tribute money was received.
4. Why was he so ready to follow Jesus?

MARK.

And he went forth again by the seaside; and all the multitude resorted unto him, and he taught them. (14) And as he passed by, he saw Le'vi the son of Alphe'us sitting at the receipt of custom, and said unto him, Follow me. And he arose and followed him.

1. What seaside? 13.
2. What evidence have we that Matthew and Levi are different names of the *same* person? 14.
3. Was this Alpheus the same as the father of James (Matt. x. 3)? 14. Most likely he was not. The Evangelists give us no intimation that James and Matthew were brothers.
4. What was Levi's occupation? 14.

LUKE.

And after these things he went

forth, and saw a publican, named Le'vi, sitting at the receipt of custom: and he said unto him, Follow me. (28) And he left all, rose up, and followed him.

1. Does Luke add any thing to the accounts given by Matthew and Mark?
2. Why do they all record the same thing? Deut. xvii. 6, and xix. 15.

PART IV.

OUR LORD'S SECOND PASSOVER, AND SUBSEQUENT TRANSACTIONS UNTIL THE THIRD.

Time: about one year, from April A. D. 32 to April A. D. 33.

§ I. JESUS HEALS A MAN ON THE SABBATH, AND SO BRINGS ON HIS FIRST OPEN CONTROVERSY WITH THE JEWISH RULERS (John v. 1-47). Jerusalem.

1. *The Pool of Bethesda* (1-4).

After this there was a feast of the Jews; and Je'sus went up to Jerusalem. (2) Now there is at Jerusalem by the sheep market a pool, which is called in the Hebrew tongue Bethes'da, having five porches. (3) In these lay a great multitude of impotent folk, of blind, halt, withered, waiting for the moving of the water. (4) For an angel went down at a certain season into the pool, and troubled the water: whosoever then first after the troubling of the water stepped in was made whole of whatsoever disease he had.

1. What "feast of the Jews"? 1. Most likely the Passover, for the following reasons: (1) Because it was in the spring of the year (Luke vi. 1); and (2) Because on this hypothesis only can we make out the three and one-half years of Dan. ix. 27.

2. What is the meaning of the word *Bethesda*? 2. House of mercy.

3. Were these cures natural or miraculous? 4. They were no doubt miraculous.

2. *Jesus cures a cripple at the pool* (5-9).

And a certain man was there, which had an infirmity thirty and eight years. (6) When Je'sus saw him lie, and knew that he had been now a long time in that case, he saith unto him, Wilt thou be made whole? (7) The impotent man answered him, Sir, I have no man, when the water is troubled, to put me into the pool: but while I am coming, another steppeth down be-

fore me. (8) Je'sus saith unto him, Rise, take up thy bed, and walk. (9) And immediately the man was made whole, and took up his bed, and walked: and on the same day was the sabbath.

1. How long had his infirmity continued? 5.

2. Why does John give the time?

3. What evidence is given of his great helplessness? 7.

4. What evidence, that he was perfectly cured? 9.

5. On what day was the cure effected? 9.

3. *The man being reprov'd for carrying his bed on the Sabbath, pleads the authority of his healer. (10-13).*

The Jews therefore said unto him that was cured, It is the sabbath day: it is not lawful for thee to carry thy bed. (11) He answered them, He that made me whole, the same said unto me, Take up thy bed, and walk. (12) Then asked they him, What man is that which said unto thee, Take up thy bed, and walk? (13) And he that was healed wist not who it was: for Je'sus had conveyed himself away, a multitude being in that place.

1. Why were the Jews so very particular about the Sabbath? 10.

2. What can you say of the man's defense? 11.

4. *The Jews persecute Jesus, first as a Sabbath-breaker, and then as a blasphemer (14-18).*

Afterward Je'sus findeth him in the temple, and said unto him, Behold, thou art made whole: sin no more, lest a worse thing come unto thee. (15) The man departed, and told the Jews that it was Je'sus, which had made him whole. (16) And therefore did the Jews

persecute Je'sus, and sought to slay him, because he had done these things on the sabbath day. (17) But Je'sus answered them, My Father worketh hitherto, and I work. (18) Therefore the Jews sought the more to kill him, because he not only had broken the sabbath, but said also that God was his Father, making himself equal with God.

1. Why did Jesus say to the man, "Sin no more"? 14.

2. Why did the man go and tell the Jews that it was Jesus who had healed him? 15.

3. Why did they seek to kill Jesus for healing on the Sabbath? 16.

4. What defense does Jesus make? 17.

5. How reconcile this with Gen. ii. 3?

6. How did Jesus make himself equal with God by calling God his Father? 18. See Ch. viii. 39.

5. *Jesus explains and vindicates his intimate relations with the Father (19-30).*

Then answered e'sus and said unto them, Verily, verily, I say unto you, The Son can do nothing of himself, but what he seeth the Father do: for what things soever he doeth, these also doeth the Son likewise. (20) For the Father loveth the Son, and showeth him all things that himself doeth; and he will show him greater works than these, that ye may marvel. (21) For as the Father raiseth up the dead, and quickeneth them; even so the Son quickeneth whom he will. (22) For the Father judgeth no man, but hath committed all judgment unto the Son: (23) That all men should honor the Son, even as they honor the Father. He that honoreth not the Son honoreth not the Father which hath sent him.

(24) Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life. (25) Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live. (26) For as the Father hath life in himself; so hath he given to the Son to have life in himself; (27) And hath given him authority to execute judgment also, because he is the Son of man. (28) Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, (29) And shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation. (30) I can of mine own self do nothing: as I hear, I judge: and my judgment is just; because I seek not mine own will, but the will of the Father which hath sent me.

1. Meaning of, "The Son can do nothing of himself"? 19. By this expression, Jesus designs to further indicate his very close and intimate relations with the Father.

2. How does the Father show his love to the Son? 20.

3. What are the "greater works" referred to? 20. Quickening and judging.

4. What does Christ's power to quicken and judge prove? 23.

5. How can any one now *have* eternal life? 24. See 1 John v. 11.

6. What dead shall hear the voice of the Son of God and live? 25. The dead in trespasses and sins. See Eph. ii. 1, 5.

7. What dead shall come from their graves? 28. See Acts xxiv. 15; 1 Cor. xv. 42-54; Rev. xx. 11-15.

8. What is life, and what is death? See Sch. of Red. pp. 52-57.

6. *He adduces, in support of his claims, the testimony of John the Baptist (31-35).*

If I bear witness of myself, my witness is not true. (32) There is another that beareth witness of me; and I know that the witness which he witnesseth of me is true. (33) Ye sent unto John, and he bare witness unto the truth. (34) But I receive not testimony from man: but these things I say, that ye might be saved. (35) He was a burning and a shining light: and ye were willing for a season to rejoice in his light.

1. What does he mean by saying, "If I bear witness of myself, my witness is not true"? 31. If my testimony were unsupported by other evidence, you might reject it as untrue. But as it is sustained by the testimony of my own works, and also by the testimony of the Father and John the Baptist, you are guilty in not receiving it. See Ch. viii. 14, and xv. 22-25.

2. What was John's testimony? 33. See Ch. i. 19-34.

3. Why call John "The burning and shining lamp"? 35. He was the great luminary of his day; and yet he was not the true light. See Ch. i. 8, 9.

7. *Further evidence from his own works and from the testimony of his Father (36-39).*

But I have greater witness than that of John: for the works which the Father hath given me to finish, the same works that I do, bear witness of me, that the Father hath sent me. (37) And the Father himself, which hath sent me, hath borne witness of me. Ye have neither heard his voice at any time, nor seen his shape. (38) And ye have not his word abiding in you: for whom he hath sent, him ye believe not. (39) Search the Script-

ures : for in them ye think ye have eternal life : and they are they which testify of me.

1. To what works does Jesus here refer? 36. The many miracles which he had wrought.

2. How did they prove that he was the Messiah? 36. *Indirectly*, by showing that he was a teacher sent from God (Ch. iii. 2); and consequently that he spoke the truth when he claimed to be the Messiah, the Son of God.

3. How did the Father bear witness of him? 37. *Directly*, at his baptism (Matt. iii. 17), and also in the Holy Scriptures.

4. Why, then, did not the Jews believe Christ? 37, 38. Because they did not properly comprehend the testimony of the Father; nor did they rightly perceive the manifestations which he had given of himself in the person of his own Son. See Ch. xiv. 9; Col. i. 15; Heb. i. 3.

5. Why does he command and exhort them to search the Scriptures? 39.

8. *He charges his enemies with willful and unreasonable unbelief* (40-47).

And ye will not come to me, that ye might have life. (41) I receive not honor from men. (42) But I know you, that ye have not the love of God in you. (43) I am come in my Father's name, and ye receive me not: if another shall come in his own name, him ye will receive. (44) How can ye believe, which receive honor one of another, and seek not the honor that cometh from God only? (45) Do not think that I will accuse you to the Father: there is one that accuseth you, even Mo'ses, in whom ye trust. (46) For had ye believed Mo'ses, ye would have believed me: for he wrote of me. (47) But if ye believe not his writings, how shall ye believe my words?

1. What is the force of the expression, "Ye will not come to me"? 40.

2. Why were they so unwilling to believe in Jesus? 42, 44.

3. Why so ready to believe in impostors? 43.

4. How did Moses accuse and condemn them? 45.

5. Where does Moses bear witness of Jesus? 46. See Deut. xviii. 15-18, etc.

§ II. THE DISCIPLES PLUCK EARS OF CORN ON THE SABBATH (Matt. xii. 1-8; Mark ii. 23-28; Luke vi. 1-5). On the way from Jerusalem to Galilee.

MATTHEW.

At that time Je'sus went on the sabbath day through the corn; and his disciples were a hungered, and began to pluck the ears of corn, and to eat. (2) But when the Phar'isees saw it, they said unto him, Behold, thy disciples do that which is not lawful to do upon the sabbath day. (3) But he said unto them, Have ye not read what Da'vid did, when he was a hungered, and they that were with him; (4) How he entered into the house of God, and did eat the shew-bread, which was not lawful for him to eat, neither for them which were with him, but only for the priests? (5) Or have ye not read in the law, how that on the sabbath days the priests in the temple profane the sabbath, and are blameless? (6) But I say unto you, That in this place is one greater than the temple. (7) But if ye had known what this meaneth, I will have mercy, and not sacrifice, ye would not have condemned the guiltless. (8) For the Son of man is Lord even of the sabbath day.

1. At what time did this occur? 1. The time is more definitely given by Luke. Matthew uses this phrase merely as a sign of intimate connection; not to denote an order of sequence.

2. Why was this day called the Sabbath? 1. See Gen. ii. 3.

3. What kind of corn did the disciples pluck? 1. Most likely it was barley, as it was then the time of barley harvest. See Luke vi. 1.

4. Was it lawful at any time to pluck ears of corn belonging to another? It was. See Deut. xxiii. 25.

5. Why, then, did the Pharisees bring this charge against the disciples? 2. They thought it unlawful to do so on the Sabbath.

6. How does Jesus justify his disciples? 3-8. By showing (1) That, like David, they acted on the ground of necessity; (2) That, like the priests, they were engaged in God's service; (3) That they acted in harmony with the requirements of the moral law, whose obligations are paramount; and (4) That they acted with his own sanction and approval.

7. What did David do? 3. See 1 Sam. xxi. 5, 6.

8. What was the show-bread? 4. See Ex. xxv. 30, and Lev. xxiv. 5-9.

9. How did the priests profane the Sabbath? 5. The duties of the priests were quite onerous on the Sabbath (Num. xxviii. 9, 10). But they were blameless, because they labored in the temple-service. And hence the disciples were also blameless, because they were engaged in a still more important service.

10. Why does Jesus here cite Hos. vi. 6? 7. To show the paramount obligation of the moral law. With this, the law of the Sabbath was never designed to interfere.

11. How is the Son of man Lord of the Sabbath? 8.

MARK.

And it came to pass, that he went through the corn fields on the sabbath day; and his disciples began, as they went, to pluck the ears of corn, (24) And the Pharisees said unto him, Behold, why do they on the sabbath day that which is not lawful? (25) And he said unto them, Have ye never read what Da'vid did, when he had need, and was a hungered, he, and they that were with him? (26) How he

went into the house of God in the days of Abi'athar the high priest, and did eat the shew-bread which is not lawful to eat but for the priests, and gave also to them which were with him? (27) And he said unto them, The sabbath was made for man, and not man for the sabbath; (28) Therefore the Son of man is Lord also of the sabbath.

1. What additions and variations are given by Mark?

2. How may the statement about Abiathar be reconciled with 1 Sam. xxi. 1-6? 26. This may be done in two ways: (1) On the hypothesis that Ahimelech was called also Abiathar; and (2) The meaning may be, "in the days of Abiathar," who afterward became the high priest. See 1 Sam. xxii. 22. The first is most likely correct, as it was quite common for the same person to have two names.

3. Meaning of the expression, "The Sabbath was made for man"? 28. The Sabbath was designed to be a means of promoting man's happiness. See Sch. of Red. pp. 165-167.

LUKE.

And it came to pass on the second sabbath after the first, that he went through the corn fields; and his disciples plucked the ears of corn, and did eat, rubbing them in their hands. (2) And certain of the Pharisees said unto them, Why do ye that which is not lawful to do on the sabbath days? (3) And Je'sus answering them said, Have ye not read so much as this, what Da'vid did, when himself was a hungered, and they which were with him; (4) How he went into the house of God, and did take and eat the shew-bread, and gave also to them that were with him; which it is not lawful to eat but for the

priests alone? (5) And he said unto them, That the Son of man is Lord also of the sabbath.

1. Does Luke add any thing to the statements made by Matthew and Mark?

2. What is meant by, "the second Sabbath after the first"? 1. This was most likely the second Sabbath after the *first day* of the seven weeks that occurred between the paschal Sabbath and the day of Pentecost. See Lev. xxiii. 15-21.

3. Why rub the grain in their hands? 1.

4. Why does Jesus call himself the Son of man? 5. To indicate his perfect humanity. See Heb. ii. 14.

5. What may we learn from this paragraph?

‡ III. JESUS HEALS A WITHERED HAND ON THE SABBATH (Matt. xii. 9-14; Mark iii. 1-6; Luke vi. 6-11). Galilee.

MATTHEW.

And when he was departed thence, he went into their synagogue: (10) And, behold, there was a man which had his hand withered. And they asked him, saying, Is it lawful to heal on the sabbath days? that they might accuse him. (11) And he said unto them, What man shall there be among you, that shall have one sheep, and if it fall into a pit on the sabbath day, will he not lay hold on it, and lift it out? (12) How much then is a man better than a sheep? Wherefore is it lawful to do well on the sabbath days. (13) Then saith he to the man, Stretch forth thine hand. And he stretched it forth; and it was restored whole, like as the other. (14) Then the Pharisees went out, and held a council against him, how they might destroy him.

1. What question did the Pharisees ask Jesus? 10.

2. Why did they ask it? 10.
3. How did he reply? 11, 12.
4. Why did he tell the man to stretch forth his hand? 13.
5. How was the cure effected? 13.
6. What does this miracle prove?
7. Why did they take counsel against Jesus? 14.

MARK.

And he entered again into the synagogue; and there was a man there which had a withered hand, (2) And they watched him, whether he would heal him on the sabbath day; that they might accuse him. (3) And he saith unto the man which had the withered hand, Stand forth, (4) And he saith unto them, Is it lawful to do good on the sabbath days, or to do evil? to save life, or to kill? But they held their peace. (5) And when he had looked round about on them with anger, being grieved for the hardness of their hearts, he saith unto the man, Stretch forth thine hand. And he stretched it out; and his hand was restored whole as the other. (6) And the Pharisees went forth, and straightway took counsel with the Hero'dians against him, how they might destroy him.

1. What additions and variations are given by Mark?
2. Who watched Jesus? 2.
3. Why did he ask these questions? 4.
4. Why did he look on them with anger? 5.
5. Who were the Herodians? 6. They were the political friends and partisans of Herod; and in their feelings and sentiments, were violently opposed to the Pharisees.

Why then did the Pharisees take counsel with them? 6. They hoped in this way to place Jesus in a dilemma from which he would be unable to escape. Like Pilate and Herod, these two parties lay aside for a time their mutual jealousies,

and agree to make common cause against Jesus. See Luke xxiii. 12.

LUKE.

And it came to pass also on another sabbath, that he entered into the synagogue and taught: and there was a man whose right hand was withered. (7) And the scribes and Phar'isees watched him, whether he would heal on the sabbath day; that they might find an accusation against him. (8) But he knew their thoughts, and said to the man, which had the withered hand, Rise up, and stand forth in the midst. And he arose and stood forth. (9) Then said Je'sus unto them, I will ask you one thing: Is it lawful on the sabbath days to do good, or to do evil? to save life, or to destroy it? (10) And looking round about upon them all, he said unto the man, Stretch forth thy hand. And he did so: and his hand was restored whole as the other. (11) And they were filled with madness; and communed one with another what they might do to Je'sus.

1. Does Luke add any thing to the accounts given by Matthew and Mark.

2. Why did Jesus require the man to stand up in the midst of the assembly? 8.

3. Why were the Pharisees filled with madness? 11.

4. What may we learn from this section?

§ IV. JESUS WITHDRAWS TO THE SEA OF GALILEE AND HEALS MANY (Matt. xii. 15-21; Mark iii. 7-12).

MATTHEW.

But when Je'sus knew it, he withdrew himself from thence: and great multitudes followed him, and

he healed them all: (16) And charged them that they should not make him known; (17) That it might be fulfilled which was spoken by Esa'ias the prophet, saying, (18) Behold my servant, whom I have chosen; my beloved, in whom my soul is well pleased: I will put my Spirit upon him, and he shall show judgment to the Gen'tiles. (19) He shall not strive, nor cry; neither shall any man hear his voice in the streets. (20) A bruised reed shall he not break, and smoking flax shall he not quench, till he send forth judgment unto victory. (21) And in his name shall the Gen'tiles trust.

1. Why did Jesus thus quietly avoid the opposition of these hostile parties? 15.

2. What prophecy was fulfilled and illustrated by his doing so? 18. See Isa. xlii. 1-4.

3. What is the meaning of this prophecy? It is designed to illustrate the gentle and noiseless extension of the Messiah's dominion, in contrast with the confused noise, violence, and sufferings which usually attend the progress of the earthly conqueror.

MARK.

But Je'sus withdrew himself with his disciples to the sea: and a great multitude from Gal'ilee followed him, and from Jude'a, (8) And from Jeru'salem, and from Idume'a, and from beyond Jor'dan; and they about Tyre and Si'don, a great multitude, when they had heard what great things he did, came unto him. (9) And he spake to his disciples, that a small ship should wait on him because of the multitude, lest they should throng him. (10) For he had healed many; inso-

much that they pressed upon him for to touch him, as many as had plagues. (11) And unclean spirits, when they saw him, fell down before him, and cried, saying, Thou art the Son of God. (12) And he straitly charged them that they should not make him known.

1. To what sea did Jesus retire? 7.
2. Whence the great multitudes that followed him? 8.
3. What evidence is here given of his popularity? 8, 9.
4. How did the *spirits* fall down before him? 11.
5. How did these unclean spirits know Jesus? 11.
6. Why call him, "The Son of God"? 11.
7. Why did he charge them that they should not make him known? 12. (1) Because the time had not yet come for the full revelation of this great truth. (Matt. xvi. 20); and (2) Because the testimony of these demons was not of that kind in which Jesus delights.
8. What may we learn from this section about demons?

§ V. JESUS RETIRES TO A MOUNTAIN, AND CHOOSES THE TWELVE APOSTLES (Mark iii. 13-19; Luke vi. 12-16). Near Capernaum.

MARK.

And he goeth up into a mountain, and calleth unto him whom he would; and they came unto him. (14) And he ordained twelve, that they should be with him, and that he might send them forth to preach, (15) And to have power to heal sicknesses, and to cast out devils: (16) And Si'mon he surnamed Peter; (17) And James the son of Zeb'edee, and John the brother of James; and he surnamed them Boaner'ges, which is, The sons of thunder: (18) And An'drew, and Philip, and Barthol'omew, and Mat-

thew, and Thom'as, and James the son of Alphe'us, and Thadde'us, and Si'mon the Ca'naanite, (19) And Ju'das Iscar'iot, which also betrayed him: and they went into a house.

1. Into what mountain? 13. Uncertain.
2. Meaning of the expression, "He ordained twelve"? 14. He made them his special attendants and messengers.
3. What were their names? 17-19.
4. What is the meaning of each? Si-mon means hearkening; Peter, a stone; James, a supplanter; John, a gift of Jehovah; Andrew, a great man; Philip, a lover of horses: Bartholomew, son of Tal-mai; Matthew, a gift; Thomas, a twin; Thaddeus, the same as Jude or Judas, praise.
5. Why did Jesus call Simon, *Peter*? 17. Perhaps with reference both to his character, and to the great rock-like truth which he was about to confess. See Matt. xvi. 15-20.
6. Why call James and John, *Boanerges*? 17. Probably on account of their great zeal and power in proclaiming the gospel.
7. Why call Simon *the Canaanite*? 19. This is imperfectly rendered. It should be Simon, *the Kananæan*; which means the same as *Zelotes*, used in a good sense. He is supposed to have belonged to a sect of pious assassins, who professed to imitate Phinehas. See Num. xxv. 7, 8.
8. Why was Judas called *Iscariot*? 19. This surname is a compound, and means *man of Kerioth*. He was probably a native of Kerioth, a town in the south of Judah. See Josh. xv. 25.

LUKE.

And it came to pass in those days, that he went out into a mountain to pray, and continued all night in prayer to God. (13) And when it was day, he called unto him his disciples: and of them he chose twelve, whom also he named apostles: (14) Si'mon, (whom he also named Peter,) and An'drew his brother, James and John, Philip and Barthol'omew, (15) Mat'thew and Thom'as,

James the son of Alphe'us, and Simon called Zelo'tes, (16) And Judas the brother of James, and Judas Iscar'iot, which also was the traitor.

1. In what days did he go out into a mountain? 12.

2. Why did he pray so long on this occasion? 12.

3. What may we learn from his example? 12.

4. Why did he call these twelve disciples *apostles*? 13.

5. What were their names according to Luke? 14-16.

6. Are these the same that are given by Mark?

§ VI. SERMON ON THE PLAIN (Luke vi. 17-49). Near Capernaum.

1. *Jesus heals many of the multitude, assembled on the plain, of their diseases (17-19).*

And he came down with them, and stood in the plain, and the company of his disciples, and a great multitude of people out of all Jude'a and Jeru'salem, and from the sea-coast of Tyre and Sidon, which came to hear him, and to be healed of their diseases: (18) And they that were vexed with unclean spirits: and they were healed. (19) And the whole multitude sought to touch him: for there went virtue out of him, and healed them all.

1. Why did so many follow Jesus? 17.

2. Where were Tyre and Sidon? 17.

3. Describe these cities.

4. What were these "unclean spirits"? 18.

5. Meaning of, "virtue went out of him"? 19.

2. *He shows who are the happy and who are the miserable, in contrast with the false maxims of the world (20-26).*

And he lifted up his eyes on his disciples, and said, Blessed be ye

poor: for yours is the kingdom of God. (21) Blessed are ye that hunger now: for ye shall be filled. Blessed are ye that weep now: for ye shall laugh. (22) Blessed are ye, when men shall hate you, and when they shall separate you from their company, and shall reproach you, and cast out your name as evil, for the Son of man's sake. (23) Rejoice ye in that day, and leap for joy; for, behold, your reward is great in heaven: for in the like manner did their fathers unto the prophets. (24) But woe unto you that are rich! for ye have received your consolation. (25) Woe unto you that are full! for ye shall hunger. Woe unto you that laugh now! for ye shall mourn and weep. (26) Woe unto you, when all men shall speak well of you! for so did their fathers to the false prophets.

1. What is the meaning of each of the four beatitudes? 20-22.

2. What is the meaning of each of the four woes which he here pronounces? 24-26.

3. How does this paragraph differ from Matt. v. 3-12?

3. *The duty of love to others, and especially to our enemies (27-36).*

But I say unto you which hear, Love your enemies, do good to them which hate you, (28) Bless them that curse you, and pray for them which despitefully use you. (29) And unto him that smiteth thee on the one cheek offer also the other; and him that taketh away thy cloak forbid not to take thy coat also. (30) Give to every man that asketh of thee; and of him that taketh away thy goods ask them not again.

(31) And as ye would that men should do to you, do ye also to them likewise. (32) For if ye love them which love you, what thank have ye? for sinners also love those that love them. (33) And if ye do good to them which do good to you, what thank have ye? for sinners also do even the same. (34) And if ye lend to them of whom ye hope to receive, what thank have ye? for sinners also lend to sinners, to receive as much again. (35) But love ye your enemies, and do good, and lend, hoping for nothing again: and your reward shall be great, and ye shall be the children of the Highest; for he is kind unto the unthankful and to the evil. (36) Be ye therefore merciful, as your Father also is merciful.

1. How must we love our enemies? 27. Not with the love of approbation, but with the love of compassion. See John iii. 16.

2. How does the law of love differ from the law of justice?

3. Is it enough, then, that we be just to all?

4. *Benefits resulting from our kind treatment of others* (37, 38).

Judge not, and ye shall not be judged: condemn not, and ye shall not be condemned: forgive, and ye shall be forgiven: (38) Give, and it shall be given unto you: good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withal it shall be measured to you again.

1. Meaning of, "judge not"? 37.
2. How, "into your bosom"? 38. See Psa. lxxix. 12.

3. Who will so recompense you? 38. God and men.

5. *Leaders should be models of perfection* (39, 40).

And he spake a parable unto them: Can the blind lead the blind? shall they not both fall into the ditch? (40) The disciple is not above his master: but every one that is perfect shall be as his master.

1. What is a parable. 39. See Reas. and Rev. p. 411.

2. Explain this parable. ver. 39.

3. What is the meaning of ver. 40? A scholar is not above his teacher; but every scholar when perfected will be as his teacher. As is the teacher so will be the perfected scholar.

6. *Against censoriousness* (41, 42).

And why beholdest thou the mote that is in thy brother's eye, but perceivest not the beam that is in thine own eye? (42) Either how canst thou say to thy brother, Brother, let me pull out the mote that is in thine eye, when thou thyself beholdest not the beam that is in thine own eye? Thou hypocrite, cast out first the beam out of thine own eye, and then shalt thou see clearly to pull out the mote that is in thy brother's eye.

1. What is here denoted by the words *mote* and *beam*? 41.

2. What is the meaning of this allegory?

7. *Men are known by their works* (43-45).

For a good tree bringeth not forth corrupt fruit; neither doth a corrupt tree bring forth good fruit. (44) For every tree is known by his own fruit. For of thorns men do not gather figs, nor of a bramble bush gather they grapes. (45)

A good man out of the good treasure of his heart bringeth forth that which is good; and an evil man out of the evil treasure of his heart bringeth forth that which is evil: for of the abundance of the heart his mouth speaketh.

1. What is the lesson taught by the allegory about the good and bad trees? 43, 44.

2. How do the good and the evil come from the heart? 45.

3. Can an act be perfect which proceeds from a wrong motive? See Rom. xiv. 23; Titus i. 15; Heb. xi. 6.

4. Does the quality of the action depend wholly on the motive? It does in matters which are in and of themselves neither right nor wrong, and which are not positively commanded. See Rom. xiv. 1-12. But in other matters, the quality of the action depends always on two factors, viz.: the motive, and the conformity or nonconformity of the act to the will of God.

8. *Necessity of obedience* (46-49).

And why call ye me, Lord, Lord, and do not the things which I say? (47) Whosoever cometh to me, and heareth my sayings, and doeth them, I will shew you to whom he is like: (48) He is like a man which built a house, and digged deep, and laid the foundation on a rock: and when the flood arose, the stream beat vehemently upon that house, and could not shake it; for it was founded upon a rock. (49) But he that heareth, and doeth not, is like a man that without a foundation built a house upon the earth; against which the stream did beat vehemently, and immediately it fell; and the ruin of that house was great.

1. What inconsistency is noticed? 46.

2. The obedient man is like whom? 48.

3. What are the points of resemblance?

4. The disobedient man is like whom? 49.

5. What are the points of resemblance?

6. Is this discourse identical with that which is recorded in Matt. v-vii.? Most likely it is not for the following reasons: (1) The two discourses were delivered in different places; the one on a mountain and the other on a plain; (2) They were delivered at different times; the one before the call of Matthew and the choice of the twelve, the other afterward; (3) The antecedents and consequents of each are different; and (4) The discourses themselves, though each one seemingly complete in itself, differ from each other in many particulars.

§ VII. JESUS HEALS A CENTURION'S SERVANT (Matt. viii. 5-13; Luke vii. 1-10). Capernaum.

MATTHEW.

And when Je'sus was entered into Caper'naum, there came unto him a centurion, beseeching him, (6) And saying, Lord, my servant lieth at home sick of the palsy, grievously tormented. (7) And Je'sus saith unto him, I will come and heal him. (8) The centurion answered and said, Lord, I am not worthy that thou shouldest come under my roof: but speak the word only, and my servant shall be healed. (9) For I am a man under authority, having soldiers under me: and I say to this man, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth it. (10) When Jesus heard it, he marveled, and said to them that followed, Verily I say unto you, I have not found so great faith, no, not in Is'rael. (11) And I say unto you, That many shall come from the east and west, and shall sit down with A'braham, and I'saac,

and Ja'cob, in the kingdom of heaven: (12) But the children of the kingdom shall be cast out into outer darkness: there shall be weeping and gnashing of teeth. (13) And Je'sus said unto the centurion, Go thy way; and as thou hast believed, so be it done unto thee. And his servant was healed in the selfsame hour.

1. Why is this man called a *centurion*?
5. He was the commander of 100 men.
2. Was he a Jew or a Gentile? A Gentile.
3. What is the palsy? 6.
4. Under what authority was this centurion? 9 The Roman government.
5. What evidence is here given of his faith? 9.
6. Who will come from the East and from the West? 11. Gentiles, who, like this centurion, believe in the true God.
7. In what kingdom of heaven? 11. See 2 Pet. i. 11.
8. Who were the children of the kingdom? 12. The Jews.
9. Why are they so called? 12. Because they were the children of Abraham, to whom the promises were made, and were then in covenant relations with God. See Ch. xxi. 43.
10. How, "cast into outer darkness"?
13. There is an allusion here to the custom of casting persons, by night, out of a brilliantly lighted festive hall into outer darkness, on account of their rude and lawless demeanor. In like manner, the Jews, on account of their infidelity, were about to be cast off from their covenant relations with God, and exposed to the shame and contempt of the world.

LUKE.

Now when he had ended all his sayings in the audience of the people, he entered into Caper'naum. (2) And a certain centurion's servant, who was dear unto him, was sick, and ready to die. (3) And when he heard of Je'sus, he sent unto him the elders of the Jews,

beseeching him that he would come and heal his servant. (4) And when they came to Je'sus, they besought him instantly, saying, That he was worthy for whom he should do this: (5) For he loveth our nation, and he hath built us a synagogue. (6) Then Je'sus went with them. And when he was now not far from the house, the centurion sent friends to him, saying unto him, Lord, trouble not thyself; for I am not worthy that thou shouldst enter under my roof: (7) Wherefore neither thought I myself worthy to come unto thee: but say in a word, and my servant shall be healed. (8) For I also am a man set under authority, having under me soldiers, and I say unto one, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth it. (9) When Je'sus heard these things, he marvelled at him, and turned him about, and said unto the people that followed him, I say unto you, I have not found so great faith, no, not in Is'rael. (10) And they that were sent, returning to the house, found the servant whole that had been sick.

1. What additions and variations are given by Luke?
2. Why did the centurion send to Jesus the elders of the Jews? 3.
3. How reconcile this with Matthew's account? This is easily done according to the old adage: "What a man does by another, he does by himself."
4. What evidence is here given of the centurion's piety and benevolence? 5.
5. What evidence of his faith and humility? 6-8.
6. What is faith? 9. See Heb. xi. 1.
7. How was the servant healed? 10.

8. What may we learn from this section?

‡ VIII. JESUS RAISES A WIDOW'S SON (Luke vii. 11-17). Nain.

And it came to pass the day after, that he went into a city called Na'in; and many of his disciples went with him, and much people. (12) Now when he came nigh to the gate of the city, behold, there was a dead man carried out, the only son of his mother, and she was a widow: and much people of the city was with her. (13) And when the Lord saw her, he had compassion on her, and said unto her, Weep not. (14) And he came and touched the bier: and they that bare him stood still. And he said, Young man, I say unto thee, Arise. (15) And he that was dead sat up, and began to speak. And he delivered him to his mother. (16) And there came a fear on all: and they glorified God, saying, That a great prophet is risen up among us; and, That God hath visited his people. (17) And this rumor of him went forth throughout all Jude'a, and throughout all the region round about.

1. Where was Nain? 11.

2. Why was the body of this man "carried out"? 12. All, except very distinguished persons (1 Sam. xxviii. 3, and 2 Kings xxi. 18), were buried outside of the cities.

3. What is a bier? 14. A carriage or frame on which to carry the dead. The body was not in a coffin, but wrapped in folds of linen, and carried on an open bier.

4. What evidence is here given of Christ's compassion and divinity?

5. What was the effect of this miracle? 16, 17.

6. What does it prove?

‡ IX. CONCERNING JOHN THE BAPTIST (Matt. xi. 2-19; Luke vii. 18-35). At or near Nain.

1. *John's message to Jesus* (Matt. 2, 3; Luke 18-20).

MATTHEW.

Now when John had heard in the prison the works of Christ, he sent two of his disciples, (3) And said unto him, Art thou he that should come, or do we look for another?

1. In what prison was John? 2. See Jos. Ant. xviii. 6, 2.

2. Why did John send to Jesus *two* of his disciples? 2. See Deut. xvii. 6.

3. What is the meaning of John's question? 3. See Psa. cxviii. 26.

4. Why did he send this message to Jesus? 3. Probably to comfort his own disciples, who were no doubt much disheartened on account of his imprisonment; and to obtain also, at the same time, for himself, that additional assurance and consolation which any man would have needed under the circumstances.

LUKE.

And the disciples of John showed him of all these things, (19) And John calling unto him two of his disciples sent them to Je'sus, saying, Art thou he that should come? or look we for another? (20) When the men were come unto him, they said, John Baptist hath sent us unto thee, saying, Art thou he that should come? or look we for another?

1. What variations and additions are given by Luke?

2. How far was John then separated from Jesus? About eighty miles.

2. *Jesus' reply to John* (Matt. 4-6; Luke 21-23).

MATTHEW.

Je'sus answered and said unto them, Go and show John again

those things which ye do hear and see: (5) The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them. (6) And blessed is he, whosoever shall not be offended in me.

1. What did the two disciples hear and see? 4. See Luke vii. 21.

2. Why does Jesus instruct the two disciples simply to report to John what they had seen and heard? 4.

3. Were these facts sufficient to prove that Jesus was the Messiah? 5. See John xv. 24.

4. Meaning of the expression, "shall not be offended in me"? 6. Happy is he to whom I shall not prove a stumbling-block.

LUKE.

And in that same hour he cured many of their infirmities and plagues, and of evil spirits; and unto many that were blind he gave sight. (22) Then Je'sus answering said unto them, Go your way, and tell John what things ye have seen and heard; how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor the gospel is preached. (23) And blessed is he, whosoever shall not be offended in me.

1. Does Luke add any thing to the statements made by Matthew?

2. What may we learn from this brief narrative?

3. *Jesus' commendation of John* (Matt. 7-15: Luke 24-28).

MATTHEW.

And as they departed, Je'sus began to say unto the multitudes concerning John, What went ye out into the wilderness to see? A reed shaken with the wind? (8) But what went ye out for to see? A

man clothed in soft raiment? behold, they that wear soft clothing are in kings' houses. (9) But what went ye out for to see? A prophet? yea, I say unto you, and more than a prophet. (10) For this is he, of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee. (11) Verily I say unto you, Among them that are born of women there hath not risen a greater than John the Baptist: notwithstanding, he that is least in the kingdom of heaven is greater than he. (12) And from the days of John the Baptist until now the kingdom of heaven suffereth violence, and the violent take it by force. (13) For all the prophets and the law prophesied until John. (14) And if ye will receive it, this is Eli'as, which was for to come. (15) He that has ears to hear, let him hear.

1. "Why does Jesus propose these questions to the multitude"? 7-9. He does this with the view of calling the attention of the people very particularly to John.

2. What is meant by the expression, "A reed shaken with the wind"? 7. This may denote any thing that is common and frivolous, such as attracts the attention of children: or it may have reference to John's character. Did you go out to see a man that is feeble, flexible, and inconstant? or did you go out to see an effeminate courtier? Ye did neither; but you went out to see an *inflexible prophet*.

3. Why call John a *prophet*? 9.

4. In what respect was he the greatest of the prophets? 9. He lived nearest to the Messiah, and knew more of him than any of his predecessors.

5. How is the least in the kingdom of heaven greater than John? 11. (1) Because being born of water and of the Spirit, he stands in a nearer relation to

God than did any before the coronation of the Messiah (Gal. iv. 4-7); (2) Because he is made a partaker of the Holy Spirit in a sense that is altogether peculiar to the Christian dispensation (John vii. 37-39); and (3) He knows more of the grace of God in some respects, than did any of the apostles and prophets before the death and resurrection of Christ (John xx. 9; Heb. ix. 8).

6. Was John then in the kingdom of heaven? 11.

7. How did the kingdom suffer violence? 12. The design of Jesus here is to illustrate the great power and influence of John as a preacher. He did not himself enter into the kingdom, for it was then only "at hand"; but by his preaching he roused multitudes of others to press *toward it*, as a besieging army presses toward a city into which they are resolved to enter. And hence Jesus adds, "The violent take it by force."

8. What is meant here by the Law and the Prophets? 13. The Old Testament Scriptures. See Ch. xxii. 40.

9. How did they prophesy till John? 13. Till the coming of John, they and they only were the instructors of the people in reference to the coming Messiah; but John's message was fuller and clearer than any that had preceded.

10. How was John the promised Elijah? 14. See Mal. iv. 5, 6, and Luke i. 17.

11. How reconcile this with John i. 21?

12. Why does Jesus add, "He that hath ears to hear," etc.? 19. His object was to impress the words just spoken on the hearts and consciences of all present.

13. Why was it so important to consider them? Because if John was the promised Elijah, then it followed that Jesus was the promised Messiah. See Mal. iii. 1; iv. 5.

LUKE.

And when the messengers of John were departed, he began to speak unto the people concerning John, What went ye out into the wilderness for to see? A reed shaken with the wind? (25) But what went ye out for to see? A man clothed in soft raiment? Be-

hold, they which are gorgeously apparelled, and live delicately, are in king's courts. (26) But what went ye out for to see? A prophet? Yea, I say unto you, and much more than a prophet. (27) This is he, of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee. (28) For I say unto you, Among those that are born of women there is not a greater prophet than John the Baptist: but he that is least in the kingdom of God is greater than he.

1. Does Luke add any thing to Matthew's account?

2. What may we learn from this important paragraph?

4. *Effect of this commendation of John on different classes* (Luke 29, 30).

And all the people that heard him, and the publicans, justified God, being baptized with the baptism of John. (30) But the Pharisees and lawyers rejected the counsel of God against themselves, being not baptized of him.

1. What was Luke's object in writing this paragraph? To indicate that the success of John's ministry, though very great, was confined chiefly to the lower classes of the people; and so to account for the different effects of the discourse which Jesus had just delivered in commendation of John.

2. How did the common people justify God? 29. By cordially believing and receiving all that Jesus had just said to them concerning John.

3. How did the Pharisees reject the counsel of God? 30. By rejecting what Jesus had said to them concerning John; and, consequently, also the whole counsel of God as revealed in his ministry.

5. *Fickleness and childish inconsistency of that generation* (Matt. 16-19; Luke 31-35).

MATTHEW.

But whereunto shall I liken this generation? It is like unto children sitting in the markets, and calling unto their fellows, (17) And saying, We have piped unto you, and ye have not danced; we have mourned unto you, and ye have not lamented. (18) For John came neither eating nor drinking, and they say, He hath a devil. (19) The Son of man came eating and drinking, and they say, Behold a man gluttonous, and a winebibber, a friend of publicans and sinners. But wisdom is justified of her children.

1. How were the men of that generation like capricious children? 16.
2. Why did they find fault with John? 18. On account of his ascetic and abstemious life.
3. Why did they say of him, "He has a demon"? 18. See Mark v. 5.
4. Why did they find fault with Jesus? 19.
5. Meaning of, "Wisdom is justified of her children"? 19. Those who are instructed in wisdom's ways, receive both John and myself, and acknowledge the propriety of our different modes and habits of life.
6. Why were the habits of John and Jesus so different? John was sent as a special messenger to call the people to repentance; and hence his habits of life were properly abnormal. But the life of Jesus was intended to be an example for that and every subsequent generation.

LUKE.

And the Lord said, Whereunto then shall I liken the men of this generation? and to what are they like? (32) They are like unto children sitting in the marketplace, and calling one to another, and saying,

We have piped unto you, and ye have not danced; we have mourned to you, and ye have not wept. (33) For John the Baptist came neither eating bread nor drinking wine; and ye say, He hath a devil. (34) The Son of man is come eating and drinking; and ye say, Behold a gluttonous man and a winebibber, a friend of publicans and sinners! (35) But wisdom is justified of all her children.

1. Does Luke add any thing to Matthew's statements?
2. What practical lessons may we learn from this paragraph?

‡ X. REFLECTIONS OF JESUS ON THE EFFECTS OF HIS MIGHTY WORKS (Matt. xi. 20-30). Nain.

1. *Woes on certain unbelieving cities* (20-24).

Then began he to upbraid the cities wherein most of his mighty works were done because they repented not: (21) Woe unto thee, Chora'zin! woe unto thee, Bethsa'ida! for if the mighty works, which were done in you, had been done in Tyre and Si'don, they would have repented long ago in sackcloth and ashes. (22) But I say unto you, It shall be more tolerable for Tyre and Si'don at the day of judgment, than for you. (23) And thou, Capernaum, which art exalted unto heaven, shalt be brought down to hell; for if the mighty works, which have been done in thee, had been done in Sod'om, it would have remained until this day. (24) But I say unto you, That it shall be more tolerable for the land of Sod'om in the day of judgment, than for thee.

1. What can you say of Chorazin and Bethsaida? 21.

2. What of Tyre and Sidon?

3. How will it be more tolerable for Tyre and Sidon, than for Chorazin and Bethsaida? 22.

4. Will there be different grades of future punishment?

5. Why is so great a woe pronounced on Capernaum? 23.

6. What can you say of Hades? 23. See Ch. xvi. 18; Luke x. 15; xvi. 23; Acts ii. 27, 31; 1 Cor. xv. 55; Rev. i. 18; vi. 8; xx. 13, 14.

7. What does it denote here? 23. It is used in contrast with heaven, to denote the deepest grade of human woe.

2. *God's revelations not made for the proud and self-reliant, but for the humble (25-27).*

At that time Je'sus answered and said, I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes. (26) Even so, Father; for so it seemed good in thy sight. (27) All things are delivered unto me of my Father: and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him.

1. For what does Jesus here thank God? 25.

2. Why did not the learned of this world understand the teachings of Christ?

3. Why can no man know the Son without a revelation from the Father? 27.

4. Why can no man know the Father until he is revealed by the Son? 27. See 1 Cor. i. 21.

5. What may we learn from this paragraph?

3. *Invitation to the weary and heavy-laden (28-30).*

Come unto me, all ye that labor and are heavy laden, and I will

give you rest. (29) Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. (30) For my yoke is easy, and my burden is light.

1. How, "weary and heavy laden"? 28.

2. How may we come to Christ? 28. See John vi. 43-46.

3. How can we take his yoke upon us? 29. By becoming subject to his government. As the ox becomes subject to his master by coming under his yoke, so we become subject to Christ by voluntarily taking upon us the obligations of discipleship. Yoke is here made an emblem of government. See Acts xv. 10; 1 Tim. vi. 1.

4. How may we learn of Jesus? 29.

5. What blessings are promised to those who do so?

6. What is meant by the expression, "Rest to your souls"? 29.

7. What more may we learn from this paragraph?

§ XI. THE CASE OF A PENITENT WOMAN (Luke vii. 36-50). Capernaum.

1. *She anoints the feet of Jesus in the house of a Pharisee (36-38).*

And one of the Phar'isees desired him that he would eat with him. And he went into the Phar'isee's house, and sat down to meat. (37) And, behold, a woman in the city, which was a sinner, when she knew that Je'sus sat at meat in the Phar'isee's house, brought an alabaster box of ointment, (38) And stood at his feet behind him, weeping, and began to wash his feet with tears, and did wipe them with the hairs of her head, and kissed his feet, and anointed them with the ointment.

1. What was the character of this woman? 37.

2. Why had she formed so great an attachment for Jesus? See Isa. lxi. 1-3.

3. How could she wash and anoint his feet while he was reclining at the table? 38. The Jews reclined on couches, with their feet unshod and projecting from the table. See John xiii. 4-11.

2. *The Pharisee's reflection and soliloquy* (39).

Now when the Phar'isee which had bidden him saw it, he spake within himself, saying, This man, if he were a prophet, would have known who and what manner of woman this is that toucheth him; for she is a sinner.

1. What does he mean by "a prophet"?

2. How could a prophet know her character? See 1 Cor. xii. 10, and 1 John iv. 1-3.

3. Why did the Pharisee object to her touching Jesus? See Mark vii. 1-5.

3. *Parable of the two debtors* (40-43).

And Je'sus answering said unto him, Si'mon, I have somewhat to say unto thee. And he saith, Master, say on. (41) There was a certain creditor which had two debtors: the one owed five hundred pence, and the other fifty. (42) And when they had nothing to pay, he frankly forgave them both. Tell me therefore, which of them will love him most? (43) Si'mon answered and said, I suppose that he, to whom he gave most. And he said unto him, Thou hast rightly judged.

1. Why did Jesus make use of this parable? See an analogous case in 2 Sam. xii. 1-15.

2. Why call this a parable? See Reas. and Rev. p. 411.

3. Might it be called also an allegory? Why?

4. *Application of the parable* (44-50).

And he turned to the woman, and

said unto Si'mon, Seest thou this woman? I entered into thine house, thou gavest me no water for my feet: but she hath washed my feet with tears, and wiped them with the hairs of her head. (45) Thou gavest me no kiss: but this woman, since the time that I came in, hath not ceased to kiss my feet. (46) My head with oil thou didst not anoint: but this woman hath anointed my feet with ointment. (47) Wherefore I say unto thee, Her sins, which are many, are forgiven; for she loved much: but to whom little is forgiven, the same loveth little. (48) And he said unto her, Thy sins are forgiven. (49) And they that sat at meat with him began to say within themselves, Who is this that forgiveth sins also? (50) And he said to the woman, Thy faith hath saved thee; go in peace.

1. Why does Jesus draw such a contrast between this woman and the Pharisee? 44-46.

2. What may we learn from this parable about Jesus?

3. How did the woman's faith save her?

‡ XII. JESUS MAKES A SECOND TOUR THROUGH GALILEE (Luke viii. 1-3).

And it came to pass afterward, that he went throughout every city and village, preaching and shewing the glad tidings of the kingdom of God: and the twelve were with him. (2) And certain women, which had been healed of evil spirits and infirmities, Ma'ry called Mag'dalene, out of whom went seven devils, (3) And Joan'na the wife of Chu'za Her'od's steward, and Susan'na, and many others,

which ministered unto him of their substance.

1. What was the object of this tour?
2. What is meant by the glad tidings of the kingdom? 1.
3. Who accompanied Jesus on this tour? 1, 2.
4. Who was Mary Magdalene? 2.
5. Why is she called *Magdalene*? 2. Probably because she was a native of Magdala, a village on the west coast of the sea of Galilee, about three miles north of Tiberias.
6. Who was Joanna? 3.
7. What evidence is given of their great devotion to Jesus? 2, 3.
8. What may we learn from this section?

§ XIII. THE HEALING OF A DEMONIAIC, WITH OTHER ACCOMPANYING INCIDENTS (Matt xii. 22-45; Mark iii. 20-30). Capernaum.

1. *The demon cast out* (Matt. 22).

Then was brought unto him one possessed with a devil, blind, and dumb: and he healed him, insomuch that the blind and dumb both spake and saw.

1. What was the cause of this man's blindness and dumbness? Demoniacal possession: for when the demon was cast out, the man "both spake and saw."

2. Why did God permit demons so to possess men? He may have done so for several reasons: one, of which, no doubt was in order that Jesus might have an opportunity of showing his power over Satan and his emissaries. See John ix. 1-5.

3. What does this miracle prove?

4. Is it identical with that recorded in Luke xi. 14? Probably not: they seem to have been wrought at different times and places.

2. *Impression made on different persons by this miracle* (Matt. 23, 24; Mark 20-22).

MATTHEW.

And all the people were amazed, and said, Is not this the Son of Da'vid? (24) But when the Pharisees heard it, They said, This fel-

low doth not cast out devils, but by Beel'zebub the prince of the devils.

1. Why did the people and the Pharisees judge so differently? 23, 24.

2. What may we learn from this fact?

3. Who was Beelzebub? 24. The word means literally, *lord of flies*; but here it is used as a title of Satan, who is of course the prince of the demons. See ver. 26. In some MSS. it is Beelzebul, which means *lord of the house*. This meaning harmonizes well with the context.

MARK.

And the multitude cometh together again, so that they could not so much as eat bread. (21) And when his friends heard of it, they went out to lay hold on him: for they said, He is beside himself. (22) And the scribes which came down from Jeru'salem said, He hath Beel'zebub, and by the prince of devils casteth he out devils.

1. Does Mark add any thing to what is given by Matthew?

2. Why were the relations of Jesus so much alarmed? 21. See 2 Cor. v. 13.

3. What may we learn from this paragraph about the power of prejudice?

3. *Reply of Jesus to the charges made by the Pharisees* (Matt. 25-30; Mark 22-27).

MATTHEW.

And Je'sus knew their thoughts, and said unto them, Every kingdom divided against itself is brought to desolation: and every city or house divided against itself shall not stand: (26) And if Sa'tan cast out Sa'tan, he is divided against himself; how shall then his kingdom stand? (27) And if I by Beel'zebub cast out devils, by whom do your children cast them out? therefore they shall be your judges. (28) But if I cast out devils by the

Spirit of God, then the kingdom of God is come unto you. (29) Or else, how can one enter into a strong man's house, and spoil his goods, except he first bind the strong man? and then he will spoil his house. (30) He that is not with me is against me; and he that gathereth not with me scattereth abroad.

1. How did Jesus know their thoughts? 25. See John ii. 24, 25.
2. How does he first expose their sophistry? 25, 26.
3. What is his second refutation of their reasoning? 27.
4. Who are here meant by their children? 27. Their disciples. This is an *argumentum ad hominem*: it does not of necessity imply that these Jewish exorcists really cast out demons, but only that they pretended to do so.
5. What is his third mode of exposing their calumny? 29.
6. Who is here meant by the "strong man"? 29. Satan.
7. What is the main lesson taught in ver. 30?

MARK.

And he called them unto him, and said unto them in parables, How can Sa'tan east out Sa'tan? (24) And if a kingdom be divided against itself, that kingdom can not stand. (25) And if a house be divided against itself, that house can not stand. (26) And if Sa'tan rise up against himself and be divided, he can not stand, but hath an end. (27) No man can enter into a strong man's house, and spoil his goods, except he will first bind the strong man; and then he will spoil his house.

1. Does Mark add any thing to what is said by Matthew?
2. What may be learned from this paragraph?

4. *Blasphemy against the Holy Spirit* (Matt. 31, 32; Mark 28-30).

MATTHEW.

Wherefore I say unto you, All manner of sin and blasphemy shall be forgiven unto men; but the blasphemy against the Holy Ghost shall not be forgiven unto men. (32) And whosoever speaketh a word against the Son of man, it shall be forgiven him: but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come.

1. In what does the sin of blasphemy against the Holy Spirit consist? 31. The sin itself consists in such a depraved state of heart as is wholly unrenovable. This inward sinfulness may be manifested in many different ways: when, as in this instance, it is manifested in words that are reproachful to the Holy Spirit, it is called blasphemy against the Holy Spirit; when it leads to outward, practical apostasy from Christ, it is called apostasy (Heb. vi. 4-6; x. 26-29); but in all cases, however indicated, it is the one unpardonable, presumptuous sin for which there is no forgiveness. See Num. xv. 30, 31; Psa. xix. 13; 1 John v. 16.

2. How were these reproachful words a sin against the Holy Spirit? See ver. 28.

3. Why is it a greater sin to speak against the Holy Spirit than against the Son of man? 32. Because a word may be spoken against the Son of man merely *as a man*; but whatever is said reproachfully against the Holy Spirit, is blasphemy against God. Acts v. 4.

4. Why say, "it shall be forgiven him"? 32. This is a Hebraism which in our idiom would be more correctly rendered, "it may be forgiven him."

5. What is meant by "this world" and also by "the world to come"? 32. The former denotes the Jewish age; and the latter the Christian age.

MARK.

Verily I say unto you, All sins shall be forgiven unto the sons

of men, and blasphemies wherewith soever they shall blaspheme: (29) But he that shall blaspheme against the Holy Ghost hath never forgiveness, but is in danger of eternal damnation: (30) Because they said, He hath an unclean spirit.

1. See queries on Matthew.
2. What variations are given by Mark?
3. What may we learn from this paragraph?

5. *The fruit of the lips indicate the state of the heart* (Matt. 33-37).

Either make the tree good, and his fruit good; or else make the tree corrupt, and his fruit corrupt: for the tree is known by his fruit. (34) O generation of vipers, how can ye, being evil, speak good things? for out of the abundance of the heart the mouth speaketh. (35) A good man out of the good treasure of the heart bringeth forth good things: and an evil man out of the evil treasure bringeth forth evil things. (36) But I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment. (37) For by thy words thou shalt be justified, and by thy words thou shalt be condemned.

1. How is the tree known by its fruit? 33. Every species of tree produces fruit that is peculiar to itself.

2. What is the main lesson taught by this allegory? 34, 35.

3. What does this rule prove with respect to Jesus and the Pharisees?

4. Why does Jesus call the Pharisees a generation of vipers? 34. Because "the poison of asps was under their lips." Rom. iii. 13.

5. What kind of a word is an "idle word"? 36. It means simply a careless and inconsiderate word; a word which is unproductive of good. Such a word always indicates a wrong state of heart.

6. *The unreasonable demands of the Pharisees rejected* (Matt. 38-42).

Then certain of the scribes and of Pharisees answered, saying, Master, we would see a sign from thee. (39) But he answered and said unto them, An evil and adulterous generation seeketh after a sign; and there shall no sign be given to it, but the sign of the prophet Jo'nas: (40) For as Jo'nas was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth. (41) The men of Nin'veh shall rise in judgment with this generation, and shall condemn it; because they repented at the preaching of Jo'nas; and, behold, a greater than Jo'nas is here. (42) The queen of the south shall rise up in the judgment with this generation, and shall condemn it: for she came from the uttermost parts of the earth to hear the wisdom of Sol'omon; and, behold, a greater than Sol'omon is here.

1. What kind of a sign is here demanded by the Pharisees? 38. A sign from heaven. They maintained that nothing short of this could distinguish a messenger of God from an emissary of Satan. See Ch. xvi. 1, and Luke xi. 16.

2. Why does Jesus call them an adulterous generation? 39. Because of their unfaithfulness to God. See Ex. xxxiv. 15.

3. How was the case of Jonah a sign to that generation? 40.

4. How long was Jesus in the grave? 40. About 36 hours.

5. Why call this "three days and three nights"? 40. The Jews used the words *day* and *night* as a unit to designate a day; but with them a day meant any part of 24 hours. See Ch. xvi. 21; Mark viii. 31; and compare 2 Chron. x. 5 with x. 12.

6. How will the Ninevites condemn the Jews of that generation? 41.

7. Who is meant here by "the queen

of the south"? 42. See 1 Kings x. 1-13. She is claimed by both Arabia Felix and Abyssinia. The Arabians call her *Bulkis*, and the Abyssinians, *Magneda*. The claims of both countries may perhaps be reconciled by remembering that Abyssinia was an Arabian colony.

7. *The deteriorating tendencies of the Jews illustrated (Matt. 43-45).*

When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest, and findeth none. (44) Then he saith, I will return into my house from whence I came out; and when he is come, he findeth it empty, swept, and garnished. (45) Then goeth he, and taketh with himself seven other spirits more wicked than himself, and they enter in and dwell there; and the last state of that man is worse than the first. Even so shall it be also unto this wicked generation.

1. What does the man of this allegory represent? 43. The Jewish people.

2. What are the main points of resemblance?

3. What is the lesson taught by this allegory? 45.

‡ XIV. ABOUT THE MOTHER AND THE BRETHREN OF JESUS (Matt. xii. 46-50; Mark iii. 31-35; Luke viii. 19-21). Capernaum.

MATTHEW.

While he yet talked to the people, behold, his mother and his brethren stood without, desiring to speak with him. (47) Then one said unto him, Behold, thy mother and thy brethren stand without, desiring to speak with thee. (48) But he answered and said unto him that told him, Who is my mother? and who are my brethren? (49) And he

stretched forth his hand toward his disciples, and said, Behold my mother and my brethren? (50) For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother.

1. Why did his mother and his brethren come to him? 46. See Mark iii. 21.

2. Why did they stand without? 46. See Luke viii. 19.

3. Why does he call his disciples his mother and his brethren? 49.

4. Who, then, are nearest and dearest to Jesus? 50.

5. What Papal absurdity is exposed and refuted by this declaration of Jesus? That of making Mary, the mother of Jesus, a goddess, and worshiping her as such.

6. Who were these brethren of Jesus? 46, 47. See John ii. 12.

MARK.

There came then his brethren and his mother, and, standing without, sent unto him, calling him. (32) And the multitude sat about him, and they said unto him, Behold, thy mother and thy brethren without seek for thee. (33) And he answered them, saying, Who is my mother, or my brethren? (34) And he looked around about on them which sat about him, and said, Behold my mother and my brethren! (35) For whosoever shall do the will of God, the same is my brother, and my sister, and mother.

1. What variations are given by Mark?
2. Does he add any thing to Matthew's statements?

LUKE.

Then came to him his mother and his brethren, and could not come at him for the press. (20) And it was told him by certain which said, Thy mother and thy brethren stand

without, desiring to see thee. (11) And he answered and said unto them, My mother and my brethren are these which hear the word of God, and do it.

1. See queries on Matthew.

2. Does Luke add any thing to the account given by Matthew and Mark?

3. What may we learn from this section?

§ XV. A SERIES OF PARABLES ILLUSTRATING THE NATURE, LAWS, AND PRINCIPLES OF THE KINGDOM OF HEAVEN (Matt. xiii. 1-52; Mark iv. 1-34; Luke viii. 4-18). Near Capernaum.

1. *Parable of the Sower* (Matt. 1-9; Mark 1-9; Luke 4-8).

MATTHEW.

The same day went Jesus out of the house, and sat by the sea side. (2) And great multitudes were gathered unto him, so that he went into a ship, and sat; and the whole multitude stood on the shore. (3) And he spake many things unto them in parables, saying, Behold, a sower went forth to sow; (4) And when he sowed, some seeds fell by the way side, and the fowls came and devoured them up: (5) Some fell upon stony places, where they had not much earth: and forthwith they sprung up, because they had no deepness of earth: (6) And when the sun was up, they were scorched; and because they had no root, they withered away. (7) And some fell among thorns; and the thorns sprung up, and choked them: (8) But other fell into good ground, and brought forth fruit, some a hundred-fold, some sixtyfold, some thirtyfold. (9) Who hath ears to hear, let him hear.

1. What is a parable? See Reas. and Rev. p. 411.

2. What four things are to be considered in explaining a parable? See Reas. and Rev. p. 411.

3. Where was this parable delivered? 2.

4. Does the protasis, or illustrating example of this parable require any explanation? Perhaps not; every thing in it is plain, simple, and natural.

5. Is it historical, or fictitious? It may be either; though it is most likely fictitious. Jesus may have seen just at that time a sower casting seed into the ground, and from this circumstance he probably draws the imagery of the parable.

6. Why add, "He that hath ears to hear let him hear"? 9. This is a call to candid and thoughtful attention.

MARK.

And he began again to teach by the sea side: and there was gathered unto him a great multitude, so that he entered into a ship, and sat in the sea; and the whole multitude was by the sea on the land. (2) And he taught them many things by parables, and said unto them in his doctrine, (3) Hearken; Behold, there went out a sower to sow: (4) And it came to pass, as he sowed, some fell by the way side, and the fowls of the air came and devoured it up. (5) And some fell on stony ground, where it had not much earth; and immediately it sprang up, because it had no depth of earth: (6) But when the sun was up, it was scorched; and because it had no root, it withered away. (7) And some fell among thorns, and the thorns grew up, and choked it, and it yielded no fruit. (8) And other fell on good ground, and did yield fruit that sprang up and increased, and brought forth, some thirty, and some sixty, and some a hundred.

(9) And he said unto them, He that hath ears to hear, let him hear.

1. See queries on Matthew.
2. What additions and variations are given by Mark?

LUKE.

And when much people were gathered together, and were come to him out of every city, he spake by a parable: (5) A sower went out to sow his seed: and as he sowed, some fell by the way side; and it was trodden down, and the fowls of the air devoured it. (6) And some fell upon a rock; and as soon as it was sprung up, it withered away, because it lacked moisture. (7) And some fell among thorns; and the thorns sprang up with it, and choked it. (8) And other fell on good ground, and sprang up, and bare fruit a hundredfold. And when he had said these things, he cried, He that hath ears to hear, let him hear.

1. Does Luke add any thing to the narratives of Matthew and Mark?
 2. Is it probable that Mark and Luke copied from Matthew?
2. *Christ's reason for teaching in parables* (Matt. 10-17; Mark 10-12; Luke 9, 10).

MATTHEW.

And the disciples came, and said unto him, Why speakest thou unto them in parables? (11) He answered and said unto them, Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given. (12) For whosoever hath, to him shall be given, and he shall have more abundance: but whosoever hath not,

from him shall be taken away even that he hath. (13) Therefore speak I to them in parables: because they seeing see not; and hearing they hear not, neither do they understand. (14) And in them is fulfilled the prophecy of Esa'ias, which saith, By hearing ye shall hear, and shall not understand; and seeing ye shall see, and shall not perceive: (15) For this people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed; lest at any time they should see with their eyes, and hear with their ears, and should understand with their heart, and should be converted, and I should heal them. (16) But blessed are your eyes, for they see: and your ears, for they hear. (17) For verily I say unto you, That many prophets and righteous men have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them.

1. What question did the disciples ask Jesus? 10.
2. Why did they ask it? 10.
3. What is his reply? 11.
4. What does Jesus mean by "the mysteries of the kingdom of heaven"? 11. He means those truths which had hitherto been concealed but which were then being revealed by the Holy Spirit. See 1 Cor. ii. 6-11.
5. What does he mean by the words *hath* and *hath not*? 12. They mean to have and not to have *in proper use*. He who properly uses what God has committed to him will be counted worthy of higher trusts; but he, who, like the unjust steward (Luke xvi. 1-8), deals unfaithfully, will be deprived of even that which has been intrusted to him.
6. What prophecy is here quoted? 14, 15. See Isa. vi. 9, 10.
7. Is it quoted elsewhere in the New

Testament? See John xii. 40, and Acts xxviii. 26.

8. How may these passages be reconciled? The language is so varied, as at one time to give prominence to the crime of *willful blindness*; and, at another, to that *judicial blindness* which follows the other as a punishment. Thus Pharaoh first hardened his own heart, and afterward God hardened it. See Ex. iv. 21; vii. 3, 13; viii. 15, 19, etc.

9. How were the disciples blessed above others? 17.

10. Why was the coming of Christ so long delayed? See Sch. of Red. pp. 72-74.

MARK.

And when he was alone, they that were about him with the twelve asked of him the parable. (11) And he said unto them, Unto you it is given to know the mystery of the kingdom of God: but unto them that are without, all these things are done in parables: (12) That seeing they may see, and not perceive; and hearing they may hear, and not understand; lest at any time they should be converted, and their sins should be forgiven them.

1. See queries on Matthew.

2. Does Mark add any thing to Matthew's account?

LUKE.

And his disciples asked him, saying, What might this parable be? (10) And he said, Unto you it is given to know the mysteries of the kingdom of God: but to others in parables; that seeing they might not see, and hearing they might not understand.

1. Does Luke add any thing to the statement of Matthew?

2. What may we learn from this parable?

3. *Explanation of the parable of the sower* (Matt. 18-23; Mark 13-20; Luke 11-15).

MATTHEW.

Hear ye therefore the parable of the sower. (19) When any one heareth the word of the kingdom, and understandeth it not, then cometh the wicked one, and catcheth away that which was sown in his heart. This is he which received seed by the way side. (20) But he that received the seed into stony places, the same is he that heareth the word, and anon with joy receiveth it; (21) Yet hath he not root in himself, but dureth for a while: for when tribulation or persecution ariseth because of the word, by and by he is offended. (22) He also that received seed among the thorns is he that heareth the word; and the care of this world, and the deceitfulness of riches, choke the word, and he becometh unfruitful. (23) But he that received seed into the good ground is he that heareth the word, and understandeth it; which also beareth fruit, and bringeth forth, some a hundredfold, some sixty, some thirty.

1. What is the object to be illustrated by this parable? The preaching of the word, and its various effects on the minds of different persons.

2. What is the first point of comparison? 19.

3. Who is the Wicked One? 19. See John viii. 44, and 1 John v. 18.

4. How does he take away the seed sown? 19. See Acts xiii. 7, 8; 2 Cor. iv. 4; Jas. i. 23, 24.

5. What is the second point of comparison? 20.

6. How is he *offended*? 21.

7. What is the third point of comparison? 22.

8. What is the fourth point? 23.

9. What is the main lesson taught by this parable? That the preparation and

culture of the heart are both necessary, in order that the word which is the good seed of the kingdom, may grow and bring forth fruits of holiness.

10. Has a man any agency in preparing his heart for the truth? See Prov. iv. 23, etc.

MARK.

And he said unto them, Know ye not this parable? and how then will ye know all parables? (14) The sower soweth the word. (15) And these are they by the way side, where the word is sown; but when they have heard, Sa'tan cometh immediately, and taketh away the word that was sown in their hearts. (16) And these are they likewise which are sown on stony ground; who, when they have heard the word, immediately receive it with gladness; (17) And have no root in themselves, and so endure but for a time: afterward, when affliction or persecution ariseth for the word's sake, immediately they are offended. (18) And these are they which are sown among thorns; such as hear the word, (19) And the cares of this world, and the deceitfulness of riches, and the lusts of other things entering in, choke the word, and it becometh unfruitful. (20) And these are they which are sown on good ground; such as hear the word, and receive it, and bring forth fruit, some thirtyfold, some sixty, and some a hundred.

1. What variations are given by Mark?
2. How may we account for these?

LUKE.

Now the parable is this: The seed is the word of God. (12) Those by the way side are they that hear; then cometh the devil, and taketh

away the word out of their hearts, lest they should believe and be saved. (13) They on the rock are they, which, when they hear, receive the word with joy; and these have no root, which for a while believe, and in time of temptation fall away. (14) And that which fell among thorns are they, which, when they have heard, go forth, and are choked with cares and riches and pleasures of this life, and bring no fruit to perfection. (15) But that on the good ground are they, which in an honest and good heart, having heard the word, keep it, and bring forth fruit with patience.

1. Does Luke add any thing to the explanations given by Matthew and Mark?
2. What practical lessons may we learn from this paragraph?

4. *Parable of the lamp* (Mark 21-25; Luke 16-18).

MARK.

And he said unto them, Is a candle brought to be put under a bushel, or under a bed? and not to be set on a candlestick? (22) For there is nothing hid, which shall not be manifested; neither was any thing kept secret, but that it should come abroad. (23) If any man have ears to hear, let him hear. (24) And he said unto them, Take heed what ye hear. With what measure ye mete, it shall be measured to you; and unto you that hear shall more be given. (25) For he that hath, to him shall be given; and he that hath not, from him shall be taken even that which he hath.

1. What is the design of this parable?

To impress on the minds and hearts of the disciples, that the object of Jesus in giving the previous explanations was to fit and prepare them for the great work of enlightening the world. They should therefore let their light shine before men.

2. What are the main points of comparison in this parable?

3. Why so solemnly charge the disciples to give heed to the things spoken? 24, 25.

LUKE.

No man, when he hath lighted a candle, covereth it with a vessel, or putteth it under a bed; but setteth it on a candlestick, that they which enter in may see the light. (17) For nothing is secret, that shall not be made manifest; neither any thing hid, that shall not be known and come abroad. (18) Take heed therefore how ye hear: for whosoever hath, to him shall be given; and whosoever hath not, from him shall be taken even that which he seemeth to have.

1. Does Luke add any thing to Mark's account?

2. Does he make any significant variations?

3. What may we learn from this parable?

5. *Parable of the seed* (Mark 26–29).

And he said, So is the kingdom of God, as if a man should cast seed into the ground; (27) And should sleep, and rise night and day, and the seed should spring and grow up, he knoweth not how. (28) For the earth bringeth forth fruit of herself; first the blade, then the ear, after that the full corn in the ear. (29) But when the fruit is brought forth, immediately he putteth in the sickle, because the harvest is come.

1. What is the design of this parable? To guard the disciples against impatience and despondency. The husbandman sows, but God gives the increase. See 1 Cor. iii. 6.

2. What are the points of analogy?

3. What may we learn from this parable?

6. *Parable of the tares* (Matt. 24–30).

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

1. What are tares? 26. Tares are supposed to be the same as darnel. They very much resemble wheat; and, like our chess, can not be distinguished from it, until the fruit begins to appear.

2. What was the enemy's object in sowing the tares? 26.

3. Why did the servants propose to pull them up? 28.

4. Why were they not allowed to do so? 29.

5. Is this narrative historical, or fictitious? It may be either. It is a well-known historical fact that, in the East, darnel is sometimes sown in wheat fields by malicious persons. But this only proves that the narrative is natural and appropriate; and it is most likely that Jesus himself framed it for the purpose of illustrating a particular phase in the kingdom of heaven.

7. *Parable of the mustard seed* (Matt. 31, 32; Mark 30-32).

MATTHEW.

Another parable put he forth unto them, saying, The kingdom of heaven is like to a grain of mustard seed, which a man took, and sowed in his field: (32) Which is indeed the least of all seeds: but when it is grown, it is the greatest among herbs, and becometh a tree, so that the birds of the air come and lodge in the branches thereof.

1. Why is mustard seed called "the least of all seeds"? 31. It was not so actually, but *proverbially*. The Jews used the mustard seed as a symbol of any thing that was very small and insignificant.

2. What is the thing to be illustrated? 31.

3. What are the points of comparison?

4. What is the scope or main lesson of the parable?

MARK.

And he said, Whereunto shall we liken the kingdom of God? or with what comparison shall we compare it? (31) It is like a grain of mustard seed, which, when it is sown in the earth, is less than all the seeds that be in the earth: (32) But when it is sown, it groweth up, and becometh greater than all herbs, and shooteth out great branches; so that the fowls of the air may lodge under the shadow of it.

1. What variations are given by Mark?
2. How may these be explained on the hypothesis that Matthew and Mark both spoke by inspiration? See Reas. and Rev. pp. 335-337.

3. Will the kingdom of Christ ever become universal? See Dan. vii. 14, 27; Rev. xi. 15.

8. *Parable of the leaven* (Matt. 33).

Another parable spake he unto them; The kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal, till the whole was leavened.

1. What was the capacity of this measure? It was called by the Jews a *saton*, and held nearly a peck and a half.

2. Why say, "in three measures of meal"? Three sata were equal to one ephah, which was the standard of dry measure among the Israelites. It is probable that they often used this quantity of flour (thirty-five quarts) at one baking. See Gen xviii. 6; Judges vi. 19; 1 Sam. i. 24.

3. What is the object to be illustrated?

4. What are the points of comparison?

5. What is the main lesson taught by the parable?

9. *Christ's manner of teaching by parables* (Matt. 34, 35; Mark 33, 34).

MATTHEW.

All these things spake Je'sus unto the multitude in parables: and without a parable spake he not unto them: (35) That it might be fulfilled which was spoken by the prophet, saying, I will open my mouth in parables; I will utter things which have been kept secret from the foundation of the world.

1. What prophecy was fulfilled in Christ's teaching by parables? 35. See Psa. lxxviii. 2.

2. Why should this prophecy be applied to Christ? 35. Because it was he that revealed to mankind the mysteries of the kingdom.

MARK.

And with many such parables spake he the word unto them, as they were able to hear it. (34) But without a parable spake he not unto them: and when they were alone, he expounded all things to his disciples.

1. What differences exist in the statements made by Matthew and Mark?

2. Are there any discrepancies in their statements?

3. How reconcile these variations with the theory of verbal inspiration? See 1 Cor. ii. 13.

4. How, "able to hear it"? 33. He adapted his instructions to the capacity and circumstances of the people.

5. Did the apostles follow the same rule? See 1 Cor. iii. 1, and Heb. v. 11-14.

10. *Explanation of the parable of the tares* (Matt. 36-43).

Then Je'sus sent the multitude away, and went into the house: and his disciples came unto him, saying, Declare unto us the parable of the tares of the field. (37) He answered and said unto them, He that soweth the good seed is the Son of man; (38) The field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked one; (39) The enemy that sowed them is the devil; the harvest is the end of the world; and the reapers are the angels. (40) As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world. (41) The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity; (42) And shall cast them into a furnace of

fire: there shall be wailing and gnashing of teeth. (43) Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear, let him hear.

1. What is the object to be illustrated? See ver. 24.

2. What kingdom of heaven is this? It is the kingdom which Christ came to establish on earth, and which began to exist as a distinct organization on Pentecost, A. D. 34. This is obvious for the following reasons: (1) This is manifestly the meaning of the phrase, "*kingdom of heaven*," in all the other parables of this section; (2) This view is further sustained by the 41st verse; it is the kingdom of the Son of man, the church of which he is the founder and the builder; (3) This is the only view which is at all consistent with the context: for (a) The tares must denote persons who are *very much like Christians*; (b) They were sown *after* the wheat; (c) The world can in no proper sense be called the kingdom of the Son of man, as the ancient Donatists alleged; and (d) The parable as thus understood describes the exact status and condition of even our best regulated churches.

3. What are the points of comparison?

4. What is the main lesson taught by the parable? That the overseers of the church should not now attempt to make so complete and perfect a separation between nominal and real Christians as Christ will himself make at the end of the age.

5. Does this parable forbid the excommunication of the wicked and disorderly? Certainly not. These are not like tares. They are the thorns and thistles which may at any time be distinguished from the wheat, and which should be promptly separated from it. See 1 Cor. v. 1-13; 2 Thess. iii. 6.

11. *Parable of the hid treasure* (Matt. 44).

Again, the kingdom of heaven is like unto treasure hid in a field; the which when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field.

1. Why was the treasure hid in a field? In the despotic governments of the East, gold, silver, and other precious things were often buried in the earth; and not unfrequently these remained lost, through the death or captivity of the owner, until they were accidentally discovered by the husbandman.

2. What is the thing to be illustrated? The kingdom of heaven, with respect to its great intrinsic value, and the joyful effects produced by its discovery.

3. What are the points of resemblance? Care must be taken here, so as not to press the analogy too far. In the kingdom of heaven there is enough for all and to spare (Luke xv. 17); so that no Christian ever thinks of concealing from others what he himself so richly enjoys. While, therefore, the hiding of the treasure serves to give point and energy to the *protasis*, it has no place in the *apodosis*.

4. What is the scope of the parable? It is designed to illustrate the joyful effects of the kingdom of heaven.

12. *Parable of the merchant* (Matt. 45, 46).

Again, the kingdom of heaven is like unto a merchantman, seeking goodly pearls: (46) Who, when he had found one pearl of great price, went and sold all that he had, and bought it.

1. How is the kingdom of heaven like a merchant? 45.

2. What is the main lesson of the parable? It is designed to illustrate the conduct of all those who properly appreciate the immense value of the kingdom of heaven, and the many sacrifices which men are required to make in order to secure it.

3. What else may we learn from this parable?

13. *Parable of the draw-net* (Matt. 47-50).

Again, the kingdom of heaven is like unto a net, that was cast into the sea, and gathered of every kind: (48) Which, when it was full, they drew to shore, and sat down, and gathered the good into vessels, but

cast the bad away. (49) So shall it be at the end of the world: the angels shall come forth, and sever the wicked from among the just, (50) And shall cast them into the furnace of fire: there shall be wailing and gnashing of teeth.

1. In what respect is the kingdom like a net? 47.

2. What is the main lesson or scope of the parable? It is designed to show that the wicked and unholy in the church will all be finely separated from the righteous.

3. What other lessons may we learn from it?

14. *The Christian Teacher compared to a householder* (Matt. 51, 52).

Je'sus saith unto them, Have ye understood all these things? They say unto him, Yea, Lord. (52) Then said he unto them, Therefore every scribe which is instructed unto the kingdom of heaven, is like unto a man that is a householder, which bringeth forth out of his treasure things new and old.

1. How is he like a householder? 52.

2. What is the force of the expression, "things new and old"? 52. The scribe who is properly instructed in the truths of the kingdom, will be able to furnish to all their proper portion of spiritual food in due season.

3. What may we learn from this paragraph?

§ XVI. INCIDENTS CONNECTED WITH THE CROSSING OF THE SEA OF GALILEE (Matt. viii. 18-27; Mark iv. 35-41; Luke viii. 22-25).

1. *Incidents previous to crossing, illustrative of the conditions and requirements of discipleship* (Matt. 18-22).

Now when Je'sus saw great multitudes about him, he gave commandment to depart unto the other side. (19) And a certain scribe

came, and said unto him, Master, I will follow thee withsoever thou goest. (20) And Je'sus saith unto him, The foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay his head. (21) And another of his disciples said unto him, Lord, suffer me first to go and bury my father. (22) But Je'sus said unto him, Follow me; and let the dead bury their dead.

1. Jesus commanded to depart to the other side of what? 18.

2. What was the fault of this scribe that came to him? 19. He was too rash and precipitate.

3. What is the meaning of Christ's reply? 20. If you would be my disciple you must renounce your expectation of an earthly kingdom, and even the ordinary comforts of life.

4. What was the fault of the other disciple? 21. An inclination to procrastinate, and to entangle himself in the affairs of the world. Tradition says that this was Philip the Apostle who had just heard of the death of his father; but this is doubtful.

5. Meaning of Christ's reply? 22.

6. Let what *dead* bury what *dead*? 22.

7. What is death?

8. What may we learn from this paragraph?

2. *Stilling of the tempest* (Matt. 23-27; Mark 35-41; Luke 22-25).

MATTHEW.

And when he was entered into a ship, his disciples followed him. (24) And, behold, there arose a great tempest in the sea, insomuch that the ship was covered with the waves; but he was asleep. (25) And his disciples came to him, and awoke him, saying, Lord, save us: we perish. (26) And he saith unto them, Why are ye fearful, O ye of little faith? Then he arose, and rebuked the winds and the sea; and

there was a great calm. (27) But the men marveled, saying, What manner of man is this, that even the winds and the sea obey him!

1. How was the ship covered with waves? 24.

2. What does this indicate? 24. That the tempest was extremely violent.

3. Why did the disciples come to Jesus? 25.

4. What evidence is given of their little faith? 26.

5. Why did the men so greatly wonder at the result of Christ's command? 27.

MARK.

And the same day, when the even was come, he saith unto them, Let us pass over unto the other side. (36) And when they had sent away the multitude, they took him even as he was in the ship, And there were also with him other little ships. (37) And there arose a great storm of wind, and the waves beat into the ship, so that it was now full. (38) And he was in the hinder part of the ship, asleep on a pillow: and they awake him, and say unto him, Master, carest thou not that we perish? (39) And he arose, and rebuked the wind, and said unto the sea, Peace, be still. And the winds ceased, and there was a great calm. (40) And he said unto them, Why are ye fearful? how is it that ye have no faith? (41) And they feared exceedingly, and said one to another, What manner of man is this, that even the wind and the sea obey him?

1. See queries on Matthew.

2. What additions and variations are given by Mark?

LUKE.

Now it came to pass on a cer-

tain day, that he went into a ship with his disciples: and he said unto them, Let us go over unto the other side of the lake. And they launched forth. (23) But as they sailed, he fell asleep: and there came down a storm of wind on the lake; and they were filled with water, and they were in jeopardy, (24) And they came to him, and awoke him, saying, Master, Master, we perish. Then he arose and rebuked the wind and the raging of the water: and they ceased, and there was a calm, (25) And he said unto them, Where is your faith? And they being afraid wondered, saying one to another, What manner of man is this? for he commandeth even the winds and water, and they obey him.

1. Does Luke add any thing to the narrative as given by Matthew and Mark?

2. What may we learn from this paragraph about Jesus?

§ XVII. THE TWO DEMONIACS OF GADARA (Matt. viii. 28-ix, 1; Mark v. 1-20; Luke viii. 26-39).

MATTHEW.

And when he was come to the other side into the country of the Gergesenes', there met him two possessed with devils, coming out of the tombs, exceeding fierce, so that no man might pass by that way. (29) And, behold, they cried out, saying, What have we to do with thee, Je'sus, thou Son of God? art thou come hither to torment us before the time? (30) And there was a good way off from them a herd of many swine feeding. (31) So the devils besought him, saying,

If thou cast us out, suffer us to go away into the herd of swine. (32) And he said unto them, Go. And when they were come out, they went into the herd of swine: and, behold, the whole herd of swine ran violently down a steep place into the sea, and perished in the waters. (33) And they that kept them fled, and went their ways into the city, and told every thing, and what was befallen to the possessed of the devils. (34) And, behold, the whole city came out to meet Je'sus: and when they saw him, they besought him that he would depart out of their coasts, (1) And he entered into a ship, and passed over, and came into his own city.

1. Where was the country of the Gergesenes? 28. Origen says that Gergesa was a town on the eastern shore of the sea of Galilee. It was probably one of the suburban villages of Gadara, a large and important city of Decapolis.

2. How were these two men possessed with demons? 28.

3. What was the character of these demons? 28.

4. How did they know Jesus? 29.

5. Why suppose that he had come to torment them? 29.

6. Before what time? 29. Before the day of judgment. See Ch. xxv. 46.

7. Why did they ask permission to go into the swine? 31. They seem to prefer any kind of investment to their present state of nakedness. See 2 Cor. v. 3, 4.

8. Why did Jesus allow them to do so? 32. If these swine were kept by Jews, they were acting in violation of the spirit of the law (Lev. xi. 7. 8); and, if by Gentiles, they were at least tempting the Jews to eat flesh in violation of the law: so that in either case there were good, moral reasons for permitting this destruction of property.

9. Why had these demons such an effect on the swine? 32.

10. What report was made by the swineherds? 33.

11. What request was made by the Gergesenes? 34.

12. For what reason did they want Jesus to depart? 34.

MARK.

And they came over unto the other side of the sea, into the country of the Gadarenes'. (2) And when he was come out of the ship, immediately there met him out of the tombs a man with an unclean spirit, (3) Who hath his dwelling among the tombs; and no man could bind him, no, not with chains: (4) Because that he had been often bound with fetters and chains, and the chains had been plucked asunder by him, and the fetters broken in pieces: neither could any man tame him. (5) And always, night and day, he was in the mountains, and in the tombs, crying, and cutting himself with stones. (6) But when he saw Je'sus afar off, he ran and worshiped him, (7) And cried with a loud voice, and said, What have I to do with thee, Je'sus, thou Son of the most high God? I adjure thee by God, that thou torment me not. (8) (For he said unto him, Come out of the man, thou unclean spirit.) (9) And he asked him, What is thy name? And he answered, saying, My name is Le'gion: for we are many. (10) And he besought him much that he would not send them away out of the country. (11) Now there was there nigh unto the mountains a great herd of swine feeding. (12) And all the devils besought him, saying, Send us into the swine, that we may enter into them. (13) And forthwith Je'sus

gave them leave. And the unclean spirits went out, and entered into the swine; and the herd ran violently down a steep place into the sea, (they were about two thousand,) and were choked in the sea.

(14) And they that fed the swine fled, and told it in the city, and in the country. And they went out to see what it was that was done.

(15) And they come to Je'sus, and see him that was possessed with the devil, and had the legion, sitting, and clothed, and in his right mind; and they were afraid. (16)

And they that saw it told them how it befell to him that was possessed with the devil, and also concerning the swine. (17) And they began to pray him to depart out of their coasts. (18) And when he was come into the ship, he that had been possessed with the devil prayed him that he might be with him.

(19) Howbeit Je'sus suffered him not, but saith unto him, Go home to thy friends, and tell them how great things the Lord hath done for thee, and hath had compassion on thee. (20) And he departed, and he began to publish in Decap'olis how great things Je'sus had done for him: and all men did marvel.

1. What additions are given by Mark?
2. What *variations* are given by him?
3. How can you reconcile the statements of Matthew and Mark with regard to the *place* where this miracle was wrought? 1. Two ways have been proposed: (1) That the name *Gergesenes* should be Gadarenes, as in some MSS.; and (2) That Gergesa was a small suburban town, belonging to the district of Gadara. The latter view is probably correct.

4. How reconcile their statements with regard to the *number* of demoniacs? 2.

Both statements are correct. But Mark, with characteristic brevity and precision, speaks only of the one demoniac who was most prominent.

5. Why call his name *Legion*? 9. A Roman legion at that time consisted of about 6,000 infantry, and 600 cavalry; it probably means simply a large number. See Luke viii. 30.

LUKE.

And they arrived at the country of the Gadarenes', which is over against Gal'ilee. (27) And when he went forth to land, there met him out of the city a certain man, which had devils long time, and ware no clothes, neither abode in any house, but in the tombs. (28) When he saw Je'sus, he cried out, and fell down before him, and with a loud voice said, What have I to do with thee, Je'sus, thou Son of God most high? I beseech thee, torment me not. (29) (For he had commanded the unclean spirit to come out of the man. For oftentimes it had caught him: and he was kept bound with chains and in fetters; and he brake the bands, and was driven of the devil into the wilderness.) (30) And Je'sus asked him, saying, What is thy name? And he said, Legion: because many devils were entered into him. (31) And they besought him that he would not command them to go out into the deep. (32) And there was there a herd of many swine feeding on the mountain: and they besought him that he would suffer them to enter into them. And he suffered them. (33) Then went the devils out of the man, and entered into the swine: and the herd ran violently

down a steep place into the lake, and were choked. (34) When they that fed them saw what was done, they fled, and went and told it in the city and in the country. (35) Then they went out to see what was done; and came to Je'sus, and found the man, out of whom the devils were departed, sitting at the feet of Je'sus, clothed, and in his right mind: and they were afraid. (36) They also which saw it told them by what means he that was possessed of the devils was healed. (37) Then the whole multitude of the country of the Gadarenes' round about besought him to depart from them; for they were taken with great fear: and he went up into the ship, and returned back again. (38) Now the man, out of whom the devils were departed, besought him that he might be with him: but Je'sus sent him away, saying, (39) Return to thine own house, and shew how great things God hath done unto thee. And he went his way, and published throughout the whole city how great things Je'sus had done unto him.

1. See queries on Matthew.
2. What additions and variations are given by Luke?
3. Why say, "over against Galilee"? 26.
4. What is here meant by "*the deep*"? 31. It should be rendered *the Abyss*; i. e., the bottomless pit; the same as Hades or Tartarus. This was said by the Greek poets to be as far below the earth as heaven is above it.
5. How can we reconcile these various statements of Matthew, Mark, and Luke with the theory of plenary inspiration? See Reas. and Rev. pp. 335-337.

6. What may we learn from this section about Jesus?

7. What about demons?

‡ XVIII. JESUS, AT THE HOUSE OF MATTHEW, JUSTIFIES HIMSELF AND HIS DISCIPLES AGAINST THE CHARGES OF THE SCRIBES AND PHARISEES (Matt. ix. 10-17; Mark ii. 15-22; Luke v. 29-39). Capernaum.

1. *About eating with publicans and sinners* (Matt. 10-13; Mark 15-17; Luke 29-32).

MATTHEW.

And it came to pass, as Je'sus sat at meat in the house, behold, many publicans and sinners came and sat down with him and his disciples. (11) And when the Phar'isees saw it, they said unto his disciples, Why eateth your master with publicans and sinners? (12) But when Je'sus heard that, he said unto them, They that be whole need not a physician, but they that are sick. (13) But go ye and learn what that meaneth, I will have mercy, and not sacrifice: for I am not come to call the righteous, but sinners to repentance.

1. As Jesus sat at meat in whose house? 10. See Luke v. 29.

2. What other guests sat down with Jesus and his disciples? 10.

3. What was the character of most publicans? See Ch. v. 46.

4. Why were they invited to eat with Jesus? 10.

5. Why did the Pharisees find fault? 11.

6. On what ground does Jesus justify himself for eating with publicans and sinners? 12.

7. What bearing has the quotation from Hos. vi. 6 on the case? 13.

8. Why did he not come to call the righteous to repentance? 13. If any were really righteous they would not need his help. They that are well do not need a physician.

MARK.

And it came to pass, that, as Je'sus sat at meat in his house, many

publicans and sinners sat also together with Je'sus and his disciples; for there were many, and they followed him. (16) And when the scribes and Phar'isees saw him eat with publicans and sinners, they said unto his disciples, How is it that he eateth and drinketh with publicans and sinners? (17) When Je'sus heard it, he saith unto them, They that are whole have no need of the physician, but they that are sick: I came not to call the righteous, but sinners to repentance.

1. See queries on Matthew.

2. Does Mark add any thing to Matthew's account?

LUKE.

And Le'vi made him a great feast in his own house: and there was a great company of publicans and of others that sat down with them. (30) But their scribes and Phar'isees murmured against his disciples, saying, Why do ye eat and drink with publicans and sinners? (31) And Je'sus answering said unto them, They that are whole need not a physician; but they that are sick. (32) I came not to call the righteous, but sinners to repentance.

1. What variations are given by Luke?

2. What evidence have we that Levi is the same as Matthew?

3. What may we learn from this paragraph?

2. *About fasting* (Matt. 14-17; Mark 18-22; Luke 33-39).

MATTHEW.

Then came to him the disciples of John, saying, Why do we and the Phar'isees fast oft, but thy disciples fast not? (15) And Je'sus said unto them, Can the children of the

bride-chamber mourn, as long as the bridegroom is with them? but the days will come, when the bridegroom shall be taken from them, and then shall they fast. (16) No man putteth a piece of new cloth unto an old garment; for that which is put in to fill it up taketh from the garment, and the rent is made worse. (17) Neither do men put new wine into old bottles: else the bottles break, and the wine runneth out, and the bottles perish: but they put new wine into new bottles, and both are preserved.

1. What inquiry is made by John's disciples? 14.

2. Why make this inquiry? 14. It would seem that some of John's disciples fell into the ascetic habits of the Pharisees, and failed to comprehend the nature and character of Christ's mission.

3. What was Christ's reply? 25.

4. Who is here called the bridegroom? 15.

5. Who are the children of the bride-chamber? 15. See Judges xiv. 11.

6. What is the lesson taught by the reference to the cloth and the wine? 16, 17. As men are wont to observe the rules of propriety in the ordinary affairs of life, so also it should be in religion.

7. Why did John and Jesus differ so much in their habits?

MARK.

And the disciples of John and of the Pharisees used to fast: and they come and say unto him, Why do the disciples of John and of the Pharisees fast, but thy disciples fast not? (19) And Jesus said unto them, Can the children of the bride-chamber fast, while the bridegroom is with them? as long as they have the bridegroom with them, they can not fast. (20) But the days will come, when the bridegroom shall be taken away from them, and then

shall they fast in those days. (21) No man also seweth a piece of new cloth on an old garment; else the new piece that filled it up taketh away from the old, and the rent is made worse. (22) And no man putteth new wine into old bottles; else the new wine doth burst the bottles, and the wine is spilled, and the bottles will be marred: but new wine must be put into new bottles.

1. Does Mark add any thing to Matthew's account?

2. What kind of cloth is meant by the "new cloth"? 21. It means raw and unfulled cloth.

3. How is the rent made worse by the new cloth? 21.

4. What kind of bottles are meant? 22. Skin bottles. When these became old and dry, they were unsuitable for new fermenting wine.

LUKE.

And they said unto him, Why do the disciples of John fast often, and make prayers, and likewise the disciples of the Pharisees? but thine eat and drink? (34) And he said unto them, Can ye make the children of the bride-chamber fast, while the bridegroom is with them? (35) But the days will come, when the bridegroom shall be taken away from them, and then shall they fast in those days. (36) And he spake also a parable unto them; No man putteth a piece of a new garment upon an old; if otherwise, then both the new maketh a rent, and the piece that was taken out of the new agreeth not with the old. (37) And no man putteth new wine into old bottles; else the new wine will burst the bottles, and be spilled, and the

bottles shall perish. (38) But new wine must be put into new bottles; and both are preserved. (39) No man also having drunk old wine straightway desireth new; for he saith, The old is better.

1. Does Luke add any thing to what is said by Matthew and Mark?

2. What is the lesson taught in ver. 39? The contrast seems to be between the ascetic and abstemious habits of John, which were new and extraordinary, and the normal habits of Jesus, which were designed to be a model for men of all ages; and which had in fact been generally observed by the pious from the beginning.

3. What practical lessons may we learn from this paragraph?

§ XIX. MIRACLES WROUGHT IN CAPERNAUM (Matt. ix. 18-34; Mark v. 21-43; Luke viii. 40-56).

1. *Request of Jairus, followed by the healing of a woman having a bloody issue* (Matt. 18-22; Mark 21-34; Luke 40-48).

MATTHEW.

While he spake these things unto them, behold, there came a certain ruler, and worshiped him, saying, My daughter is even now dead: but come and lay thy hand upon her, and she shall live. (19) And Je'sus arose, and followed him, and so did his disciples. (20) And, behold, a woman, which was diseased with an issue of blood twelve years, came behind him, and touched the hem of his garment: (21) For she said within herself, If I may but touch his garment, I shall be whole. (22) But Je'sus turned him about, and when he saw her, he said, Daughter, be of good comfort; thy faith hath made thee whole. And the woman was made whole from that hour.

1. This man was a ruler of what? 18. See Mark v. 22.

2. What was his name? See Mark v. 22.

3. What indication is given of his strong faith in Jesus? 18.

4. How did the woman show her faith? 20, 21.

5. How did her faith save her?

6. What evidence that the cure was miraculous?

MARK.

And when Je'sus was passed over again by ship unto the other side, much people gathered unto him; and he was nigh unto the sea. (22) And, behold, there cometh one of the rulers of the synagogue, Ja'irus — (Ja-i'-rus) — by name; and when he saw him, he fell at his feet, (23) And besought him greatly, saying, My little daughter lieth at the point of death: I pray thee, come and lay thy hands on her, that she may be healed; and she shall live. (24) And Je'sus went with him; and much people followed him, and thronged him. (25) And a certain woman, which had an issue of blood twelve years, (26) And had suffered many things of many physicians, and had spent all that she had, and was nothing bettered, but rather grew worse, (27) When she had heard of Je'sus, came in the press behind, and touched his garment. (28) For she said, If I may touch but his clothes, I shall be whole. (29) And straightway the fountain of her blood was dried up; and she felt in her body that she was healed of that plague. (30) And Je'sus, immediately knowing in himself that virtue had gone out of him, turned him about in the

press, and said, Who touched my clothes? (31) And his disciples said unto him, Thou seest the multitude thronging thee, and sayest thou, Who touched me? (32) And he looked round about to see her that had done this thing. (33) But the woman fearing and trembling, knowing what was done in her, came and fell down before him, and told him all the truth. (34) And he said unto her, Daughter, thy faith hath made thee whole; go in peace, and be whole of thy plague.

1. Why say, "One of the rulers of the synagogue? 22. There were several ruling elders in each synagogue. See Acts xiii. 15.

2. Meaning of, "at the point of death"? 23.

3. How may this be reconciled with Matthew's statement? They both mean the same thing; but Matthew speaks figuratively, and Mark more literally.

4. How had "virtue gone out of Jesus"? 30. The meaning is that *power* had gone out of him. He was conscious of having exercised his power in the healing of the woman.

LUKE.

And it came to pass, that, when Je'sus was returned, the people gladly received him: for they were all waiting for him. (41) And, behold, there came a man named Jai'rus, and he was a ruler of the synagogue; and he fell down at Je'sus' feet, and besought him that he would come into his house: (42) For he had one only daughter, about twelve years of age, and she lay a dying. But as he went the people thronged him. (43) And a woman having an issue of blood twelve years, which had spent all her living upon physicians, neither could be healed of any, (44) Came be-

hind him, and touched the border of his garment: and immediately her issue of blood stanch'd. (45) And Je'sus said, Who touched me? When all denied, Pe'ter and they that were with him said, Master, the multitude throng thee and press thee, and sayest thou, Who touched me? (46) And Je'sus said, Somebody hath touched me: for I perceive that virtue is gone out of me. (47) And when the woman saw that she was not hid, she came trembling, and falling down before him, she declared unto him before all the people for what cause she had touched him, and how she was healed immediately. (48) And he said unto her, Daughter, be of good comfort: thy faith hath made thee whole; go in peace.

1. What additions and variations are given by Luke?

2. Whence did Jesus return? 40.

3. How was he received by the people? 40.

4. Why did Jairus fall down at the feet of Jesus? 41.

5. How did the people throng Jesus? 42.

6. What *characteristic* of Peter is here illustrated? 45.

7. What may we learn from this paragraph? Several such lessons as the following: (1) Jesus' willingness to save; (2) His power to save; and (3) The great importance of faith.

2. *The healing of Jairus' daughter* (Matt. 23-26; Mark 35-43; Luke 49-56).

MATTHEW.

And when Je'sus came into the ruler's house, and saw the minstrels and the people making a noise, (24) He said unto them, Give place: for the maid is not dead, but sleepeth. And they laugh'd him to

scorn. (25) But when the people were put forth, he went in, and took her by the hand, and the maid arose. (26) And the fame hereof went abroad into all that land.

1. Who were these minstrels? 23. See Jer. ix. 17, 18; Ezek. xxiv. 17; Hos. v. 16.

2. What does Jesus mean when he says, "The maid is not dead, but sleepeth"? 24. See John xi. 11.

3. Meaning of, "They laughed him to scorn"? 24.

4. What was the effect of the miracle?

MARK.

While he yet spake, there came from the ruler of the synagogue's house certain which said, Thy daughter is dead; why troublest thou the Master any further? (36) As soon as Je'sus heard the word that was spoken, he saith unto the ruler of the synagogue, Be not afraid, only believe. (37) And he suffered no man to follow him, save Pe'ter, and James, and John the brother of James. (38) And he cometh to the house of the ruler of the synagogue, and seeth the tumult, and them that wept and wailed greatly. (39) And when he was come in, he saith unto them, Why make ye this ado, and weep? the damsel is not dead, but sleepeth. (40) And they laughed him to scorn. But when he had put them all out, he taketh the father and the mother of the damsel, and them that were with him, and entereth in where the damsel was lying. (41) And he took the damsel by the hand, and said unto her, Talitha cumi; which is, being interpreted, Damsel, (I say unto thee,) arise. (42) And straightway the damsel

arose, and walked; for she was of the age of twelve years. And they were astonished with a great astonishment. (43) And he charged them straitly that no man should know it; and commanded that something should be given her to eat.

1. What additions are given by Mark?

2. Why do they call Jesus "The Master"? 35. These words would be more correctly rendered, *The Teacher*. Jesus was then generally recognized throughout Galilee, and perhaps throughout Palestine, as the great Teacher of the age.

3. Why did Jesus take with him Peter, James, and John? 37. See also Ch. ix. 2, and xiv. 33.

4. Why did he charge those who witnessed this miracle not to make it known? 43. The meaning seems to be that they should not make it known *immediately*. He probably wished to retire before any excitement would spring up among the people.

LUKE.

While he yet spake, there cometh one from the ruler of the synagogue's house, saying to him, Thy daughter is dead; trouble not the Master. (50) But when Je'sus heard it, he answered him, saying, Fear not: believe only, and she shall be made whole. (51) And when he came into the house, he suffered no man to go in, save Pe'ter, and James, and John, and the father and the mother of the maiden. (52) And all wept, and bewailed her: but he said, Weep not; she is not dead, but sleepeth. (53) And they laughed him to scorn, knowing that she was dead. (54) And he put them all out, and took her by the hand, and called, saying, Maid, arise. (55) And her spirit came again, and she arose straightway: and he

commanded to give her meat. (56) And her parents were astonished: but he charged them that they should tell no man what was done.

1. What variations are given by Luke?
2. Meaning of, "her spirit came again"? 55.
3. What does this miracle prove? See John iii. 2; xv. 24.

3. *Healing of two blind men* (Matt. 27-31).

And when Je'sus departed thence, two blind men followed him, crying, and saying, Thou Son of Da'vid, have mercy on us. (28) And when he was come into the house, the blind men came to him: and Je'sus saith unto them, Believe ye that I am able to do this? They said unto him, Yea, Lord. (29) Then touched he their eyes, saying, According to your faith be it unto you. (30) And their eyes were opened; and Je'sus straitly charged them, saying, See that no man know it. (31) But they, when they were departed, spread abroad his fame in all that country.

1. Why did they call Jesus the Son of David? 27. By this, they probably designed to acknowledge him as the Messiah. See Isa. ix. 7; Luke i. 32.
2. Whence their faith in Jesus? 28. They had doubtless heard much of his teachings and miracles.
3. Why did he *touch* their eyes?
4. What evidence that this cure was miraculous?
5. What does it prove?
6. Why did he charge the men not to publish it? 30.

4. *Healing of a dumb demoniac* (Matt. 32-34).

As they went out, behold, they brought to him a dumb man possessed with a devil. (33) And when the devil was cast out, the dumb spake: and the multitudes mar-

veled, saying, It was never so seen in Israel. (34) But the Phar'isees said, He casteth out devils through the prince of the devils.

1. Was this man a *natural* mute? It seems that he was not; for as soon as the demon was cast out he spoke.
2. What effect had this miracle on the multitudes? 33.
3. What was its effect on the Pharisees? 34.
4. How account for this difference?

§ XX. JESUS IS AGAIN REJECTED AT NAZARETH (Matt. xiii. 53-58; Mark vi. 1-6).

MATTHEW.

And it came to pass, that when Je'sus had finished these parables, he departed thence. (54) And when he was come into his own country, he taught them in their synagogue, insomuch that they were astonished, and said, Whence hath this man this wisdom, and these mighty works? (55) Is not this the carpenter's son? is not his mother called Ma'ry? and his brethren, James, and Jo'ses, and Si'mon, and Ju'das? (56) And his sisters, are they not all with us? Whence then hath this man all these things? (57) And they were offended in him. But Je'sus said unto them, A prophet is not without honor, save in his own country, and in his own house. (58) And he did not many mighty works there, because of their unbelief.

1. Why is Nazareth called "his own country"? 54. See Ch. ii. 23.
2. Why did they call Jesus "the carpenter's son"? 55. This was true, but said in derision.
3. Who were his brethren? 55. See John ii. 12.
4. How, "offended in him"? 57. Hav-

ing been accustomed to look upon him in his earthly relations as one of themselves, they were now wholly unable to properly appreciate his teachings and his works.

5. Why should their unbelief prevent his working miracles? 58.

MARK.

And he went out from thence, and came into his own country; and his disciples follow him. (2) And when the sabbath day was come, he began to teach in the synagogue: and many hearing him were astonished, saying, From whence hath this man these things? and what wisdom is this which is given unto him, that even such mighty works are wrought by his hands? (3) Is not this the carpenter, the son of Ma'ry, the brother of James, and Jo'ses, and of Ju'da, and Si'mon? and are not his sisters here with us? And they were offended at him. (4) But Je'sus said unto them, A prophet is not without honor, but in his own country, and among his own kin, and in his own house. (5) And he could there do no mighty work, save that he laid his hands upon a few sick folk, and healed them. (6) And he marveled because of their unbelief.

1. What additions and variations are given by Mark?

2. If the people were astonished, why did they not also believe in Jesus? 2.

3. Why did they ask, "Is not this the carpenter"? 3.

4. How reconcile this with what Matthew says?

5. What miracles did he work at Nazareth? 5.

6. What may we learn from this section?

§ XXI. JESUS, WHILE ON HIS THIRD TOUR THROUGH GALILEE, INSTRUCTS AND SENDS OUT HIS TWELVE APOSTLES (Matt. ix. 35-xi. 1; Mark vi. 6-13; Luke ix. 1-6). Galilee.

1. *His compassion for the ignorant and erring multitudes* (Matt ix. 35-38).

And Je'sus went about all the cities and villages, teaching in their synagogues, and preaching the gospel of the kingdom, and healing every sickness and every disease among the people. (36) But when he saw the multitudes, he was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd. (37) Then saith he unto his disciples, The harvest truly is plenteous, but the laborers are few; (38) Pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest.

1. Why was Jesus moved with compassion? 36.

2. How were the people as sheep without a shepherd? 36.

3. What is meant by "the harvest"? 37.

4. Who were the laborers? 37.

5. Who is the Lord of the harvest?

6. What practical lessons may we learn from this paragraph?

2. *The twelve apostles qualified and designated by name* (Matt. x. 1-4. See also Mark vi. 8, and Luke ix. 1).

And when he had called unto him his twelve disciples, he gave them power against unclean spirits, to cast them out, and to heal all manner of sickness and all manner of disease. (2) Now, the names of the twelve apostles are these: The first, Si'mon, who is called Pe'ter, and An'drew, his brother; James the son of Zeb'edee, and John his

brother; (3) Phil'ip, and Barthol'omew; Thom'as, and Mat'thew the publican; James the son of Alphe'us, and Lebbe'us, whose surname was Thadde'us; (4) Si'mon the Ca'naanite, and Ju'das Iscar'iot, who also betrayed him.

1. Had these disciples been previously chosen? See Luke vi. 12-16.

2. Why did Jesus bestow on them these gifts? 1.

3. Why are they called *apostles*? 2.

4. What were their names? 2-4.

5. What is the meaning of each? See Mark iii. 12-19.

3. *Instructions with regard to their labors, outfit, and general demeanor* (Matt. 5-15; Mark 6-11; Luke 1-5).

MATTHEW.

These twelve Je'sus sent forth, and commanded them, saying, Go not into the way of the Gen'tiles, and into any city of the Samar'itans enter ye not: (6) But go rather to the lost sheep of the house of Is'rael. (7) And as ye go, preach, saying, The kingdom of heaven is at hand. (8) Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give. (9) Provide neither gold, nor silver, nor brass in your purses; (10) Nor scrip for your journey, neither two coats, neither shoes, nor yet staves; for the workman is worthy of his meat. (11) And into whatsoever city or town ye shall enter, inquire who in it is worthy; and there abide till ye go thence. (12) And when ye come into a house, salute it. (13) And if the house be worthy, let your peace come upon it: but if it be not worthy, let your

peace return to you. (14) And whosoever shall not receive you, nor hear your words, when ye depart out of that house or city, shake off the dust of your feet. (15) Verily I say unto you, It shall be more tolerable for the land of Sod'om and Gomor'rah in the day of judgment, than for that city.

1. Who were the Gentiles? 5.

2. Who were the Samaritans? 5.

3. Why call the Israelites *lost sheep*? 6.

4. What were they commanded to preach? 7.

5. What was the object of working these miracles? 8.

6. Why not take a reward for them? 8.

7. What is the meaning of *scrip*? 10.

Scrip was a bag or wallet used for carrying provisions.

8. Why not take two coats? 10. The meaning is, take no more of any thing than you actually need at present. Make no provision for the future. See 1 Cor. ix. 14.

9. Who is *worthy* in what respect? 11. Who is worthy of your confidence: who has a reputation for honesty and piety.

10. How salute the house? 12. Courteously address to the inmates the usual salutations. See Luke x. 5.

11. Why abide in the same house? 11. Compare Luke x. 7.

12. Why shake off the dust of your feet? 14.

13. What is said of the responsibility and punishment of those who would reject the apostles? 15.

MARK.

And he went round about the villages, teaching. (7) And he called unto him the twelve, and began to send them forth by two and two; and gave them power over unclean spirits: (8) And commanded them that they should take nothing for their journey, save a staff only; no scrip, no bread, no money in their purse: (9) But be shod with sandals; and not put on two coats.

(10) And he said unto them, In what place soever ye enter into a house, there abide till ye depart from that place. (11) And whosoever shall not receive you, nor hear you, when ye depart thence, shake off the dust under your feet for a testimony against them. Verily I say unto you, It shall be more tolerable for Sod'om and Gomor'rah in the day of judgment, than for that city.

1. Does Mark add any thing to Matthew's account?

2. Why send them out "two and two"?

3. What power did he bestow on them? 7.

4. What instructions did he give them? 8-11.

LUKE.

Then he called his twelve disciples together, and gave them power and authority over all devils, and to cure diseases. (2) And he sent them to preach the kingdom of God, and to heal the sick. (3) And he said unto them, Take nothing for your journey, neither staves, nor scrip, neither bread, neither money; neither have two coats apiece. (4) And whatsoever house ye enter into, there abide, and thence depart. (5) And whosoever will not receive you, when ye go out of that city, shake off the very dust from your feet for a testimony against them.

1. Does Luke add any thing to what is said by Matthew and Mark?

2. What practical lessons may we learn from this paragraph?

4. *How to behave when persecuted* (Matt. 16-23).

Behold, I send you forth as sheep in the midst of wolves: be ye there-

fore wise as serpents, and harmless as doves. (17) But beware of men: for they will deliver you up to the councils, and they will scourge you in their synagogues: (18) And ye shall be brought before governors and kings for my sake, for a testimony against them and the Gen'tiles. (19) But when they deliver you up, take no thought how or what ye shall speak: for it shall be given you in that same hour what ye shall speak. (20) For it is not ye that speak, but the Spirit of your Father which speaketh in you. (21) And the brother shall deliver up the brother to death, and the father the child: and the children shall rise up against their parents, and cause them to be put to death, (22) And ye shall be hated of all men for my name's sake: but he that endureth to the end shall be saved. (23) But when they persecute you in this city, flee ye into another: for verily I say unto you, Ye shall not have gone over the cities of Is'rael, till the Son of man be come.

1. Why compare them to sheep among wolves? 16.

2. Why charge them to be wise as serpents? 16.

3. Why harmless as doves? 16. The serpent was proverbial for its cunning, and the dove for its innocence.

4. Why does he caution them to beware of *men*? 17.

5. How, "for a testimony against them and the Gentiles"? 18. The testimony may be either *for* (Acts xiii. 7) or *against* (Acts xxiv. 25) them. The former seems to be the meaning in this instance. For a testimony to them and the Gentiles.

6. Why should they not be anxious about either the matter or the manner of their defense? 19, 20.

7. What may we learn from this about

the inspiration of the addresses and writings of the apostles? See 1 Cor. i. 13.

8. How account for these violent and unnatural persecutions? 21.

9. He that endures *to the end of what* shall be saved? 22.

10. Shall be saved from what? 22.

11. What coming of the Son of man is here referred to? 23. Most likely his coming in power to set upon his kingdom. See Ch. xvi. 28.

5. *Encouragement to endure trials* (Matt. 24-33).

The disciple is not above his master, nor the servant above his lord. (25) It is enough for the disciple that he be as his master, and the servant as his lord. If they have called the master of the house Beel'zebub, how much more shall they call them of his household? (26) Fear them not therefore: for there is nothing covered, that shall not be revealed; and hid, that shall not be known. (27) What I tell you in darkness, that speak ye in light: and what ye hear in the ear, that preach ye upon the housetops. (28) And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell. (29) Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father. (30) But the very hairs of your head are all numbered. (31) Fear ye not therefore, ye are of more value than many sparrows. (32) Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven. (33) But whosoever shall deny me before men, him will I also deny before my Father which is in heaven.

1. What grounds of encouragement are here given? They are such as the following: (1) That the master sympathizes with his servants in all their trials and reproaches (verses 24, 25); (2) That all secrets will, in due time, be revealed (verses 26, 27); (3) That we should fear God rather than men (verse 28); (4) That God cares for his children (verses 29-31); and (5) That the final reward of God's faithful children will be very great (verses 32, 33).

2. What is the meaning of *Beelzebub*? 25.

3. What is the force and bearing of the expression, "There is nothing covered, etc.,"? 26. Your enemies will work against you secretly, and they will accuse you of secret plans and purposes; but God will vindicate you publicly.

4. How, "destroy both soul and body in hell"? 28. God has power over the soul, as well as over the body (Heb. xii. 9); and he can, therefore, torment both soul and body in hell forever and ever. See Ch. xxv. 46; 2 Thess. i. 9.

5. What was the value of a farthing (assarius)? 29. The assarius was a Roman coin = $\frac{1}{10}$ of a denarius, or about $1\frac{1}{2}$ cents; the denarius being = about 15 cents.

6. What may we learn from this paragraph?

6. *The claims of Jesus to be an occasion of strife and persecution* (Matt. 34-39.)

Think not that I am come to send peace on earth: I came not to send peace, but a sword. (35) For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law. (36) And a man's foes shall be they of his own household. (37) He that loveth father or mother more than me is not worthy of me: and he that loveth son or daughter more than me is not worthy of me. (38) And he that taketh not his cross, and followeth after me, is not worthy of me. (39) He that findeth his life

shall lose it: and he that loseth his life for my sake shall find it.

1. How does Jesus send a sword on earth? 34. By proclaiming the truth he would excite all the evil passions of the human heart, and so bring on war and bloodshed.

2. How, "set a man at variance against his father," etc.? 35. In the same way that he sends a sword into the world; by stirring up the deep depravity of the human heart. See Micah vii. 6.

3. Why does Jesus require so much of his disciples? 37, 38. Simply because it would be inconsistent with God's nature and government to offer salvation to the world on any other conditions. See Luke xiv. 26, 27.

4. What is meant by taking up the cross? 38. This expression is symbolical of the deepest suffering and disgrace for the sake of Christ. The victim of this severest and most disgraceful mode of punishment was often compelled to bear his own cross to the place of his execution. See Luke xxiii. 26.

5. What is the meaning of the expression, "He that findeth his life, shall lose it," etc.? 39. He who selfishly seeks to promote his own interests, shall lose what he so earnestly seeks. The word *life* is used here, by a common Hebrew idiom, for *self*. Compare ch. xvi. 25, 26, with Luke ix. 25.

6. What practical lessons may we learn from this paragraph?

7. *Reward of those who would receive the apostles* (Matt. 40-42).

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

1. Why should receiving the apostles be considered the same as receiving Jesus? 40.

2. Meaning of, "in the name of a prophet"? 41. The phrase would be more literally rendered, *for the name of a prophet; i. e., because he is a prophet; or, for my sake, whose prophet he is.*

3. What is meant by "a prophet's reward"? 41. He will be made a partaker of the rewards bestowed on the prophets.

4. What is signified by giving a cup of cold water to a disciple of Jesus? 42. It means simply doing the smallest favor to him, because he is a disciple.

5. What may we learn from this paragraph?

8. *Labors of the apostles during their first mission* (Mark vi. 12, 13; Luke ix. 6).

MARK.

And they went out, and preached that men should repent. (13) And they cast out many devils, and anointed with oil many that were sick, and healed them.

1. Whither did the apostles go out? 12.

2. What was the main scope of their preaching? 12.

3. What is it to repent? 12. See Sch. of Red., pp. 456-460.

4. Why did they anoint the sick with oil? 13. This was a visible sign of the invisible energy of the Holy Spirit. See Acts x. 38, and 1 John ii. 26, 27.

LUKE.

And they departed, and went through the towns, preaching the gospel, and healing every-where.

1. See queries on Mark.

2. What is meant here by the gospel?

3. Why did the apostles heal so many? This was a clear indication that he who sent them out to perform these wonders had power also to heal the soul.

9. *Jesus co-operates with the apostles in their work* (Matt. xi. 1).

And it came to pass, when Jesus had made an end of commanding his twelve disciples, he departed

thence to teach and to preach in their cities.

1. What is the difference between teaching and preaching?
2. In what cities did Jesus teach and preach?

‡ XXII. CONCERNING HEROD, JESUS, AND JOHN THE BAPTIST (Matt. xiv. 1-12; Mark vi. 14-29; Luke ix. 7-9).

1. *Herod's opinion of Jesus* (Matt. 1, 2; Mark 14-16; Luke 7-9).

MATTHEW.

At that time Her'od the tetrarch heard of the fame of Jes'us. (2) And said unto his servants, This is John the Bap'tist; he is risen from the dead; and therefore mighty works do shew forth themselves in him.

1. Who was this Herod? 1. Herod Antipas, the tetrarch of Galilee and Perea. See Jos. Ant. xvii. 8, 1, and Luke iii. 1.

2. Why is he called a tetrarch? 1. The word *tetrarch* means, properly, the governor of a fourth part of a country; and it was so used for a time in Galatia and Thessaly; but afterward it was used to denote the governor of any part of a province.

3. Why did he think that Jesus was John the Baptist? 2. This indicates the workings of a guilty conscience.

MARK.

And king Her'od heard of him; (for his name was spread abroad;) and he said, That John the Bap'tist was risen from the dead, and therefore mighty works do shew forth themselves in him. (15) Others said, That it is Eli'as. And others said, That it is a prophet, or as one of the prophets. (16) But when Her'od heard thereof, he said, It is John, whom I beheaded: he is risen from the dead.

1. Why is Herod called *king*? 14. This title is used here in a popular sense.

2. How was the name of Jesus spread abroad? 14.

3. Why did some think that he was Elijah? 15.

LUKE.

Now Her'od the tetrarch heard of all that was done by him: and he was perplexed, because that it was said of some, that John was risen from the dead; (8) And of some, that Eli'as had appeared; and of others, that one of the old prophets was risen again. (9) And Her'od said, John have I beheaded; but who is this, of whom I hear such things? And he desired to see him.

1. What additions and variations are given by Luke?

2. Why was Herod perplexed? 7.

3. By whom was it said that John was risen? 7.

4. How may this be reconciled with the testimony of Matthew and Mark?

2. *Death and burial of John* (Matt. 3-12; Mark 17-29).

MATTHEW.

For Her'od had laid hold on John, and bound him, and put him in prison for Hero'dias' sake, his brother Philip's wife. (4) For John said unto him, It is not lawful for thee to have her. (5) And when he would have put him to death, he feared the multitude, because they counted him as a prophet. (6) But when Her'od's birthday was kept, the daughter of Hero'dias danced before them, and pleased Her'od. (7) Whereupon he promised with an oath to give her whatsoever she would ask. (8) And she, being before instructed of

her mother, said, Give me here John Bap'tist's head in a charger. (9) And the king was sorry: nevertheless for the oath's sake, and them which sat with him at meat, he commanded it to be given her. (10) And he sent, and beheaded John in the prison, (11) And his head was brought in a charger, and given to the damsel: and she brought it to her mother. (12) And his disciples came, and took up the body, and buried it, and went and told Jesus.

1. Who was this Philip? 3. He was the son of Herod the Great and Mariamne, daughter of Simon the high priest. He was also half-brother to Philip the tetrarch, who was a son of Herod and Cleopatra.

2. Who was Herodias? 3. The daughter of Aristobulus, son of Herod the Great and Mariamne. She was first married to her full uncle Philip, and then to her step-uncle Herod Antipas.

3. Why was this marriage unlawful? 4. See Lev. xviii. 16, and xx. 21.

4. What evidence is here given of John's courage and fidelity? 4.

5. Why did Herod fear the multitude? 5.

6. What was the name of this daughter of Herodias? 6. Salome.

7. Was this oath of Herod binding or not? 7.

8. Why, then, did he behead John? 10.

9. Why did John's disciples go and tell Jesus? 12.

MARK.

For Her'od himself had sent forth and laid hold upon John, and bound him in prison for Hero'dias' sake, his brother Phil'ip's wife; for he had married her. (18) For John had said unto Her'od, It is not lawful for thee to have thy brother's wife. (19) Therefore Hero'dias had a quarrel against him, and would have killed him; but she

could not: (20) For Her'od feared John, knowing that he was a just man and a holy, and observed him; and when he heard him, he did many things, and heard him gladly.

(21) And when a convenient day was come, that Her'od on his birthday made a supper to his lords, high captains, and chief estates of Gal'ilee; (22) And when the daughter of the said Hero'dias came in, and danced, and pleased Her'od and them that sat with him, the king said unto the damsel, Ask of me whatsoever thou wilt, and I will give it thee. (23) And he sware unto her, Whatsoever thou shalt ask of me, I will give it thee, unto the half of my kingdom. (24) And she went forth, and said unto her mother, What shall I ask? And she said, The head of John the Bap'tist.

(25) And she came in straightway with haste unto the king, and asked, saying, I will that thou give me by and by in a charger the head of John the Bap'tist. (26) And the king was exceeding sorry: yet for his oath's sake, and for their sakes which sat with him, he would not reject her. (27) And immediately the king sent an executioner, and commanded his head to be brought: and he went and beheaded him in the prison. (28) And brought his head in a charger, and gave it to the damsel; and the damsel gave it to her mother. (29) And when his disciples heard of it, they came and took up his corpse, and laid it in a tomb.

(25) And she came in straightway with haste unto the king, and asked, saying, I will that thou give me by and by in a charger the head of John the Bap'tist. (26) And the king was exceeding sorry: yet for his oath's sake, and for their sakes which sat with him, he would not reject her. (27) And immediately the king sent an executioner, and commanded his head to be brought: and he went and beheaded him in the prison. (28) And brought his head in a charger, and gave it to the damsel; and the damsel gave it to her mother. (29) And when his disciples heard of it, they came and took up his corpse, and laid it in a tomb.

1. What additions and variations are given by Mark?

2. Why did Herod imprison John? 17.

3. What was the character of Herodias? 19.

4. Why did Herod fear John? 20.

5. Meaning of, "Chief estates of Galilee"? 21. The most distinguished men of Galilee.

6. How long was John in prison? Probably about a year and a half. He commenced his ministry about four years before the death of Jesus, in the spring of A. D. 30; was put into prison some time after the Passover of A. D. 31, probably about the following October or November (Luke iii. 19, 20); and was beheaded a short time before the Passover of A. D. 33. See John vi. 4.

7. What may we learn from this narrative?

§ XXIII. JESUS RETIRES FOR A WHILE WITH HIS DISCIPLES TO THE VICINITY OF BETHSAIDA IN GAULONITIS; AND THENCE RETURNS AGAIN TO CAPERNAUM (Matt. xiv. 13-36; Mark vi. 30-56; Luke ix. 10-17; John vi. 1-21).

1. *Jesus and his Apostles, followed by a great multitude, retire to a desert place where he heals many* (Matt. 13, 14; Mark 30-34; Luke 10, 11; John 1-4).

MATTHEW.

When Je'sus heard of it, he departed thence by ship into a desert place apart: and when the people had heard thereof, they followed him on foot out of the cities. (14) And Je'sus went forth, and saw a great multitude, and was moved with compassion toward them, and he healed their sick.

1. Where was Jesus at this time? 13. Most likely at Capernaum.

2. Whither did he go? 13.

3. Why did he go into a desert place? 13. (1) To obtain a little rest; and (2) To avoid any popular excitement that might arise in Galilee in consequence of the murder of John the Baptist.

4. Why did the people follow him? 13.

5. How could they follow him on foot? 13. They went round the northern shore of the lake.

6. Why was Jesus moved with compassion for them? 14.

MARK.

And the apostles gathered themselves together unto Je'sus, and told him all things, both what they had done, and what they had taught. (31) And he said unto them, Come ye yourselves apart into a desert place, and rest a while: for there were many coming and going, and they had no leisure so much as to eat. (32) And they departed into a desert place by ship privately. (33) And the people saw them departing, and many knew him, and ran afoot thither out of all cities, and outwent them, and came together unto him. (34) And Je'sus, when he came out, saw much people, and was moved with compassion toward them, because they were as sheep not having a shepherd: and he began to teach them many things.

1. Where did the apostles meet Jesus on their return? 30. Most likely at his own home in Capernaum.

2. Why make their report to him? 30.

3. Why was it necessary to rest a while? 81.

4. How were the people like sheep, not having a shepherd? 34.

LUKE.

And the apostles, when they were returned, told him all that they had done. And he took them, and went aside privately into a desert place belonging to the city called Bethsa'ida. (11) And the people, when they knew it, followed him: and he received them, and spake unto them of the kingdom of God, and healed them that had need of healing.

1. Does Luke add any thing to what is said by Matthew and Mark?

2. Where was this Bethsaida? 10. In the province of Gaulonitis, on the N. E. shore of the lake.

3. Who was the governor of that region? Philip, the brother of Herod. See Ch. iii. 1.

JOHN.

After these things Je'sus went over the sea of Gal'ilee, which is the sea of Tibe'rias. (2) And a great multitude followed him, because they saw his miracles which he did on them that were diseased. (3) And Je'sus went up into a mountain, and there he sat with his disciples. (4) And the pass-over, a feast of the Jews, was nigh.

1. After what things did Jesus go over the sea of Galilee? 1. After the things recorded in the fifth chapter.

2. How long after? 1. Nearly one year. Compare Ch. v. 1, and vi. 4.

3. Why did the multitudes follow Jesus? 2.

4. Into what mountain did he go? 3. Into the high table lands on the N. E. of the lake.

5. At what season of the year did this occur? 4.

6. Did Jesus go up to this Passover? 4. See Ch. vii. 1.

7. What may we learn from this paragraph?

2. *Jesus miraculously feeds five thousand men* (Matt. 15-21; Mark 35-44; Luke 12-17; John 5-13).

MATTHEW.

And when it was evening, his disciples came to him saying, 'This is a desert place, and the time is now past; send the multitude away, that they may go into the villages, and buy themselves victuals. (16) But Je'sus said unto them, They need not depart; give ye them to eat. (17) And they say unto him, We have here but five loaves, and two fishes. (18) He said, Bring them hither to me. (19) And he

commanded the multitude to sit down on the grass, and took the five loaves, and the two fishes, and looking up to heaven, he blessed, and brake, and gave the loaves to his disciples, and the disciples to the multitude. (20) And they did all eat, and were filled: and they took up of the fragments that remained twelve baskets full. (21) And they that had eaten were about five thousand men, besides women and children.

1. What is the meaning of *evening* in ver. 15? The latter part of the afternoon. This was the first evening commencing with the decline of the day, about 3 o'clock P. M.; the second evening (ver. 23) commenced at sunset.

2. What time is now past? 18. The proper time for dispersing in search of food. It was now after 3 o'clock in the afternoon. See Mark vi. 35.

3. To what villages do the disciples here refer? 15.

4. How did Jesus know that he could satisfy this vast multitude with the five loaves and the two fishes? 16.

5. Did he ever fail in his attempts to work a miracle?

6. What did Jesus bless? 19. He gave thanks to God for the provisions. See John vi. 11.

7. Why did he require his disciples to serve the multitude? 19.

8. Why did they gather up the fragments? 20. See John vi. 12.

9. What kind of baskets were these? 20. They were Jewish traveling baskets; different from the fish baskets mentioned in Ch. xv. 37.

10. How many persons were fed on this occasion? 21. Probably about 10,000 in all; as the number of women and children would most likely be about equal to the number of men.

MARK.

And when the day was now far spent, his disciples came unto him, and said, This is a desert place, and now the time is far passed. (36) Send them away, that they may go

into the country round about, and into the villages, and buy themselves bread: for they have nothing to eat. (37) He answered and said unto them, Give ye them to eat. And they say unto him, Shall we go and buy two hundred pennyworth of bread, and give them to eat? (38) He saith unto them, How many loaves have ye? go and see. And when they knew, they say, Five, and two fishes. (39) And he commanded them to make all sit down by companies upon the green grass. (40) And they sat down in ranks, by hundreds, and by fifties. (41) And when he had taken the five loaves and the two fishes, he looked up to heaven, and blessed, and brake the loaves, and gave them to his disciples to set before them; and the two fishes divided he among them all. (42) And they did all eat, and were filled. (43) And they took up twelve baskets full of the fragments, and of the fishes. (44) And they that did eat of the loaves were about five thousand men.

1. Does Mark add any thing to the account given by Matthew?

2. What is the estimated cost of the necessary provisions? 37. Reckoning the denarius at 15 cents, the whole would amount to \$30; which at that time was a very considerable sum, as the value of gold and silver was then about ten times as great as it is at present.

3. Why make the people sit down in ranks, by hundreds, etc.?

4. What evidence that this was a miracle? See John vi. 14.

LUKE.

And when the day began to wear away, then came the twelve, and said unto him, Send the multitude away, that they may go into the

towns and country round about, and lodge, and get victuals: for we are here in a desert place. (13) But he said unto them, Give ye them to eat. And they said, We have no more but five loaves and two fishes; except we should go and buy meat for all this people. (14) For they were about five thousand men. And he said to his disciples, Make them sit down by fifties in a company. (15) And they did so, and made them all sit down. (16) Then he took the five loaves and the two fishes, and looking up to heaven, he blessed them, and brake, and gave to the disciples to set before the multitude. (17) And they did eat, and were all filled: and there was taken up of fragments that remained to them twelve baskets.

1. Does Luke add any thing to the statements made by Matthew and Mark?

2. How account for the verbal differences in their statements? See Reas. and Rev. pp. 335-337.

JOHN.

When Je'sus then lifted up his eyes, and saw a great company come unto him, he saith unto Phil'ip, Whence shall we buy bread, that these may eat? (6) And this he said to prove him: for he himself knew what he would do. (7) Phil'ip answered him, Two hundred pennyworth of bread is not sufficient for them, that every one of them may take a little. (8) One of his disciples, An'drew, Si'mon Pe'ter's brother, saith unto him, (9) There is a lad here, which hath five barley loaves, and two small fishes: but what are they among so many? (10) And Je'sus said, Make

the men sit down. Now there was much grass in the place. So the men sat down, in number about five thousand. (11) And Je'sus took the loaves; and when he had given thanks, he distributed to the disciples, and the disciples to them that were set down; and likewise of the fishes as much as they would. (12) When they were filled, he said unto his disciples, Gather up the fragments that remain, that nothing be lost. (13) Therefore they gathered them together, and filled twelve baskets with the fragments of the five barley loaves, which remained over and above unto them that had eaten.

1. Does John add any thing to the narratives of Matthew, Mark, and Luke?

2. What may we learn from this paragraph?

3. *Jesus having sent away his disciples, retires from the multitude to pray* (Matt. 22 23; Mark 45, 46; John 14, 15).

MATTHEW.

And straightway Je'sus constrained his disciples to get into a ship, and to go before him unto the other side, while he sent the multitudes away. (23) And when he had sent the multitudes away, he went up into a mountain apart to pray: and when the evening was come, he was there alone.

1. Why did Jesus send away the disciples? 22.

2. Why did he himself go up into a mountain? 23.

3. Why did Jesus pray? 23. This was necessary, (1) on his own account as a man; and (2) as an example for us.

4. How long did he pray at this time? See ver. 25.

MARK.

And straightway he constrained his disciples to get into the ship,

and to go to the other side before unto Bethsa'ida, while he sent away the people. (46) And when he had sent them away, he departed into a mountain to pray.

1. What additional specifications are given by Mark?

2. Where was this Bethsaida? 45. This was Bethsaida of Galilee, supposed by some to be a little north, and by others a little south, of Capernaum, in the district of Gennesaret.

JOHN.

Then those men, when they had seen the miracle that Je'sus did, said, This is of a truth that Prophet that should come into the world. (15) When Je'sus therefore perceived that they would come and take him by force, to make him a king, he departed again into a mountain himself alone.

1. Why is the feeding of the 5,000 men called a miracle? 14.

2. To what prophet do the people here refer? 14. See Deut. xviii. 15-18.

3. Why were they so intent on making him a king? 15. Many were now convinced that Jesus was the Messiah, and they were, therefore, anxious that he should at once enter upon his reign.

4. *Jesus walks upon the water* (Matt. 24-33; Mark 47-52; John 16-21).

MATTHEW.

But the ship was now in the midst of the sea, tossed with waves: for the wind was contrary. (25) And in the fourth watch of the night Je'sus went unto them, walking on the sea. (26) And when the disciples saw him walking on the sea, they were troubled, saying, It is a spirit; and they cried out for fear. (27) But straightway Je'sus spake unto them, saying, Be of good cheer; it is I; be not afraid. (28) And

Pe'ter answered him and said, Lord, if it be thou, bid me come unto thee on the water. (29) And he said, Come. And when Pe'ter was come down out of the ship, he walked on the water, to go to Je'sus. (30) But when he saw the wind boisterous, he was afraid; and beginning to sink, he cried, saying, Lord, save me. (31) And immediately Je'sus stretched forth his hand, and caught him, and said unto him, O thou of little faith, wherefore didst thou doubt? (32) And when they were come into the ship the wind ceased. (33) Then they that were in the ship came and worshiped him, saying, Of a truth thou art the Son of God.

1. When did the fourth watch of the night begin? 25. At 3 o'clock in the morning. The Jews anciently divided the night into three watches of four hours each; but in the time of Christ they followed the Roman custom.

2. How far had the disciples then progressed? 24. The sea is about 40 furlongs in breadth; but as the course of the disciples was not directly across, 25 or 30 furlongs (John vi. 19) would bring them to about the middle of the sea (Matt. xiv. 24).

3. Why did they think that Jesus was a ghost? 26.

4. What did Jesus say to them for their encouragement? 27.

5. What characteristic of Peter is here again illustrated? 28.

6. What lesson does Jesus teach him? 31. The necessity of trusting more in God.

7. What convinced the people that Jesus was the Son of God? 33.

MARK.

And when even was come, the ship was in the midst of the sea, and he alone on the land. (48) And he saw them toiling in rowing; for the wind was contrary unto

them: and about the fourth watch of the night he cometh unto them, walking upon the sea, and would have passed by them. (49) But when they saw him walking upon the sea, they supposed it had been a spirit, and cried out: (50) For they all saw him, and were troubled. And immediately he talked with them, and saith unto them, Be of good cheer; it is I; be not afraid. (51) And he went up unto them into the ship; and the wind ceased; and they were sore amazed in themselves beyond measure, and wondered. (52) For they considered not the miracle of the loaves; for their heart was hardened.

1. Does Mark add any thing to Matthew's account?

2. Why did Jesus seem to be passing by them? 48. See a like instance of apparent disregard in Matt. xv. 21-28.

3. Who were "sore amazed"? 51. The disciples, as well perhaps as the crew of the ship. See Matt. xiv. 33.

4. Why was their heart hardened? 52.

JOHN.

And when the even was now come, his disciples went down unto the sea. (17) And entered into a ship, and went over the sea toward Caper'naum. And it was now dark, and Je'sus was not come to them. (18) And the sea arose by reason of a great wind that blew. (19) So when they had rowed about five and twenty or thirty furlongs, they see Je'sus walking on the sea, and drawing nigh unto the ship: and they were afraid. (20) But he saith unto them, It is I; be not afraid. (21) Then they willingly received him into the ship: and immedi-

ately the ship was at the land whither they went.

1. What additions are given by John?
2. Why did the disciples willingly receive Jesus? 21. Their fears had then been removed.

3. How did they reach the land *immediately*? 21. Perhaps by a miracle: or the meaning may be, "in a comparatively short time."

4. Where did they land? On the coast of Gennesaret (Matt. xiv. 34), and went thence to Capernaum (John vi. 24).

5. What may we learn from this paragraph?

5. *Jesus heals many in Gennesaret* (Matt. 34-36; Mark 53-56).

MATTHEW.

And when they were gone over, they came into the land of Gennesaret. (35) And when the men of that place had knowledge of him, they sent out into all that country round about, and brought unto him all that were diseased; (36) And besought him that they might only touch the hem of his garment; and as many as touched were made perfectly whole.

1. Where was Gennesaret? 34. This name was probably a corruption of *Cinnereth*, a name given to one of the cities of Naphtali (Josh xix. 35). The name *Cinnereth* means a harp, and was most likely first given to the sea of Galilee on account of its supposed resemblance to a harp. Afterward it was given to a town on its shore, and then to the surrounding district.

2. How did the men of the place get a knowledge of him? 45. His fame had already been spread abroad.

3. Why did he heal so many sick people? 36.

4. What do these miracles prove?

MARK.

And when they had passed over, they came into the land of Gennesaret, and drew to the shore. (54)

And when they were come out of the ship, straightway they knew him, (55) And ran through that whole region round about, and began to carry about in beds those that were sick, where they heard he was. (56) And whithersoever he entered, into villages, or cities, or country, they laid the sick in the streets, and besought him that they might touch if it were but the border of his garment; and as many as touched him were made whole.

1. Does Mark add any thing to Matthew's account?

2. What may we learn from this paragraph?

§ XXIV. DISCOURSE OF JESUS IN THE SYNAGOGUE OF CAPERNAUM (John vi. 22-vii. 1).

1. *The people cross the lake, and find Jesus at Capernaum* (22-25).

The day following, when the people, which stood on the other side of the sea, saw that there was none other boat there, save that one whereinto the disciples were entered, and that Je'sus went not with his disciples into the boat, but that his disciples were gone away alone; (23) Howbeit there came other boats from Tibe'rias nigh unto the place where they did eat bread, after that the Lord had given thanks: (24) When the people therefore saw that Je'sus was not there, neither his disciples, they also took shipping, and came to Caper'naum, seeking for Je'sus. (25) And when they had found him on the other side of the sea, they said unto him, Rab'bi, when camest thou hither?

1. When did the people see that there

was no other boat there, etc.? 22. On the preceding evening, when the disciples left for the western shore.

2. How did the people take shipping if there were no other boats on the eastern shore? 24. This is explained in ver. 23d. In the meantime ships had come from Tiberias near to the place where Jesus had fed the five thousand men. On these many embarked, and came across the lake to Capernaum.

3. Why did they seek for Jesus at Capernaum? 24. This was his place of residence (Matt. iv. 13); and the people seem to have thought that it was his purpose to return thither on foot, by going round the northern end of the lake. Hence they were surprised to find him in Capernaum when they arrived there.

2. *Jesus rebukes them for their worldly motives, and urges them to work for imperishable food by believing on himself (26-29).*

Je'sus answered them and said, Verily, verily I say unto you, Ye seek me, not because ye saw the miracles, but because ye did eat of the loaves, and were filled. (27) Labor not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you: for him hath God the Father sealed. (28) Then said they unto him, What shall we do, that we might work the works of God? (29) Je'sus answered and said unto them, This is the work of God, that ye believe on him whom he hath sent.

1. Why did not Jesus answer this question? See ver. 25.

2. How did he know their motives? 26. See Ch. ii. 24, 25.

3. How had the Father sealed the Son? 27. By giving him all necessary credentials.

4. Why should belief be called *a work*? 29. See Heb. xi. 4-38.

3. *He corrects their mistakes with regard to both Moses and the manna, and presents himself to them as the bread of life (30-40).*

They said therefore unto him, What sign shewest thou then, that we may see, and believe thee? what dost thou work? (31) Our fathers did eat manna in the desert; as it is written, He gave them bread from heaven to eat. (32) Then Je'sus said unto them, Verily, verily, I say unto you, Mo'ses gave you not that bread from heaven; but my Father giveth you the true bread from heaven. (33) For the bread of God is he which cometh down from heaven, and giveth life unto the world. (34) Then said they unto him, Lord, evermore give us this bread. (35) And Je'sus said unto them, I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst. (36) But I said unto you, That ye also have seen me, and believe not. (37) All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out. (38) For I came down from heaven, not to do mine own will, but the will of him that sent me. (39) And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day. (40) And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day.

1. Why do they ask a sign? 30. The Jews had a tradition, founded on a false interpretation of Psa. lxxii. 16, that when the Messiah would come he would repeat the miracle of the manna.

2. Why does Jesus say, "Moses gave you not that bread"? 32. He here, as in many other instances, addresses himself to *their thoughts*. And first, he corrects their false notion that Moses was the giver of the manna.

3. Why does he call himself "the true bread"? 32. The true is used here, not in contrast with the false, but in contrast with the symbolical and perishable. See Heb. viii. 2.

4. How, never hunger or thirst? 35. Jesus has reference here to the wants of the soul.

5. How does the Father give persons to Jesus? 37. See ver. 45.

6. What is the will of God with respect to man's salvation? 40.

4. *He ascribes their murmurings and unbelief to the fact that they had not yet properly learned of the Father, and further presents himself to them as the bread of life (41-51).*

The Jews then murmured at him, because he said, I am the bread which came down from heaven. (42) And they said, Is not this Jesus, the son of Jo'seph, whose father and mother we know? how is it then that he saith, I came down from heaven? (43) Je'sus therefore answered and said unto them, Murmur not among yourselves. (44) No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day. (45) It is written in the prophets, And they shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me. (46) Not that any man hath seen the Father, save he which is of God, he hath seen the Father. (47) Verily, verily I say unto you, He

that believeth on me hath everlasting life. (48) I am that bread of life. (49) Your fathers did eat manna in the wilderness, and are dead. (50) This is the bread which cometh down from heaven, that a man may eat thereof, and not die. (51) I am the living bread which came down from heaven: if any man eat of this bread, he shall live forever; and the bread that I will give is my flesh, which I will give for the life of the world.

1. Why did they murmur at him? 41.

2. What is it to come to Jesus? 44.

3. Why can no man come to him, unless he is drawn by the Father? 44. See Matt. xi. 27.

4. How does the Father draw men to Jesus? 45. See also Hos. xi. 1.

5. How has the believer everlasting life? 47. See 1 John v. 11.

6. "Not die" in what sense? 50. See Ch. xi. 26.

7. How is Jesus "the living bread"? 51. He possesses life in himself (Ch. v. 26), and he imparts it to others.

8. How does Jesus give his flesh for the life of the world? 51. He did this primarily by submitting to the death of the cross, and now the benefits of that death are still extended to all believers. See Matt. xxvi. 26-28.

5. *In reply to their further cavils, he affirms that a participation of his flesh and blood is indispensable to eternal life (52-59).*

The Jews therefore strove among themselves, saying, How can this man give us his flesh to eat? (53) Then Je'sus said unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you. (54) Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day. (55) For my flesh is meat indeed, and my blood is

drink indeed. (56) He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him. (57) As the living Father hath sent me, and I live by the Father; so he that eateth me, even he shall live by me. (58) This is that bread which came down from heaven: not as your fathers did eat manna, and are dead: he that eateth of this bread shall live forever. (59) These things said he in the synagogue, as he taught in Caper'naum.

1. How, "no life in you"? 53. Jesus does not here mean mere animal life, but spiritual life: life in its highest sense. See Eph. ii. 1.

2. How this mutual indwelling? 56.

3. What may we learn from this paragraph?

6. *In answer to his own murmuring and skeptical disciples, he simply refers to his ascension as a demonstration and higher manifestation of the sublime truth which he had uttered (60-65).*

Many therefore of his disciples, when they had heard this, said, This is a hard saying; who can hear it? (61) When Je'sus knew in himself that his disciples murmured at it, he said unto them, Doth this offend you? (62) What and if ye shall see the Son of man ascend up where he was before? (63) It is the Spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life. (64) But there are some of you that believe not. For Je'sus knew from the beginning who they were that believed not, and who should betray him. (65) And he said, Therefore said I unto you, that no man can come unto

me, except it were given unto him of my Father.

1. What did they call a hard saying? 60. The whole discourse about himself as the bread of life which came down from heaven, and of which he says all must partake who would live forever.

2. Why call this a *hard* saying? 60. The meaning is a harsh and absurd saying.

3. Meaning of, "Who can hear it"? 60. Who can remain and listen to such absurdities.

4. What is the meaning of Christ's reply? 62, 63. You stumble because I say unto you, I am the bread which came down from heaven, of which you must all eat or perish forever. But what if my ascent to the Father should be made manifest to the world? Would not this be still more incongruous with your carnal conceptions of me and of my mission? And would it not at the same time be a demonstration and a higher manifestation of the truths which I have now uttered, but which your own carnality will not allow you to appreciate?

5. Jesus knew from *what* beginning? 64. From the time that he first called them.

6. Why, then, did he select Judas as one of the twelve? 70. See Acts iv. 28.

7. *Relapse of some of the disciples and steadfastness of others (66-71).*

From that time many of his disciples went back, and walked no more with him. (67) Then said Jesus unto the twelve, Will ye also go away? (68) Then Simon Peter answered him, Lord, to whom shall we go? thou hast the words of eternal life. (69) And we believe and are sure that thou art that Christ, the Son of the living God. (70) Jesus answered them, Have not I chosen you twelve, and one of you is a devil? (71) He spake of Ju'das Is'cariot the son of Si'mon: for he it was that should betray him, being one of the twelve.

1. Why did many of the disciples now leave Jesus? 66.

2. Who were the twelve? 67.

3. Why did Jesus so address them? 67. To draw out from them the confession which is here made by Peter; and to impress on them still further the necessity of being firm and decided.

4. Why does Jesus call Judas a *devil*? 70. He was Satan's chosen instrument.

8. *Jesus remains in Galilee* (vii. 1).

After these things Je'sus walked in Gal'ilee: for he would not walk in Jew'ry, because the Jews sought to kill him.

1. After what things?

2. What Jews sought to kill him? The rulers living in Jerusalem. See Ch. i. 19.

3. Why did they seek to kill him? See Ch. v. 16, 18.

PART V.

FROM OUR LORD'S THIRD PASSOVER TO THE ENSUING FEAST OF TABERNACLES.

Time: six months, from April A. D. 33 to October A. D. 33.

‡ I. JESUS JUSTIFIES HIS DISCIPLES FOR EATING WITH UNWASHEN HANDS (Matt. xv. 1-20; Mark vii. 1-33). Capernaum.

1. *Charge of the Pharisees against the disciples* (Matt. 1, 2; Mark 1-5).

MATTHEW.

Then came to Je'sus scribes and Phar'isees, which were of Jeru'salem, saying, (2) Why do thy disciples transgress the tradition of the elders? for they wash not their hands when they eat bread.

1. Who were the scribes and Pharisees? 1.

2. Why did they come from Jerusalem to Capernaum? 1. Most likely for the purpose of opposing Jesus, and trying to find some ground of accusation against him.

3. Who are here meant by the elders? 2. The ancient Jewish fathers.

4. What do they mean by the "tradition of the elders"? 2. The *oral law* of the Jews, as now given in the Talmud. See Reas. and Rev., pp. 258, 259.

MARK.

Then came together unto him the Phar'isees, and certain of the scribes, which came from Jeru'salem. (2) And when they saw some of his disciples eat bread with defiled, that is to say, with unwashen hands, they found fault. (3) For the Phar'isees, and all the Jews, except they wash their hands oft, eat not, holding the tradition of the elders. (4) And when they come from the market, except they wash, they eat not. And many other things there be, which they have received to hold, as the washing of cups, and pots, brazen vessels, and of tables. (5) Then the Phar'isees and scribes asked him, Why walk not thy disciples according to the tradition of the elders, but eat bread with unwashen hands?

1. What additions are given by Mark?
 2. Had these Jewish customs any foundation in the written law? The law required ablution in case a person touched any thing that was unclean (Lev. xv. 11); but the later Jews carried their formalism beyond all the requirements of Moses.

3. What may we learn from this paragraph?

2. *Charge of Jesus against the Pharisees* (Matt. 3-9; Mark 6-13).

MATTHEW.

But he answered and said unto them, Why do ye also transgress the commandment of God by your tradition? (4) For God commanded, saying, Honor thy father and mother: and, He that curseth father or mother, let him die the death. (5) But ye say, Whosoever shall say to his father or his mother, it is a gift, by whatsoever thou mightest be profited by me; (6) And honor not his father or his mother, he shall be free. Thus have ye made the commandment of God of none effect by your tradition. (7) Ye hypocrites, well did Esa'ias prophesy of you, saying, (8) This people draweth nigh unto me with their mouth, and honoreth me with their lips; but their heart is far from me. (9) But in vain they do worship me, teaching for doctrines the commandments of men.

1. How did they transgress the commandments of God by their traditions?
 3.

2. What example is given to illustrate?
 4.

3. Let him die what death? 4. See Ex. xx. 12, and xxi. 17.

4. Meaning of the expression, "It is a gift"? 5.

5. He shall be free from what? 6.

6. Why does Jesus call the Pharisees hypocrites? 8, 9. See Isa. xxix. 13.

MARK.

He answered and said unto them, Well hath Esa'ias prophesied of you hypocrites, as it is written, This people honoreth me with their lips, but their heart is far from me. (7) Howbeit in vain do they worship me, teaching for doctrines the commandments of men. (8) For laying aside the commandment of God, ye hold the tradition of men, as the washing of pots and cups: and many other such like things ye do. (9) And he said unto them, Full well ye reject the commandment of God, that ye may keep your own tradition. (10) For Mo'ses said, Honor thy father and thy mother; and, Whoso curseth father or mother, let him die the death: (11) But ye say, If a man shall say to his father or mother, It is Corban, that is to say, a gift, by whatsoever thou mightest be profited by me; he shall be free. (12) And ye suffer him no more to do aught for his father or his mother: (13) Making the word of God of none effect through your tradition, which ye have delivered: and many such like things do ye.

1. Does Mark make any important additions or variations?

2. What is the meaning of *Corban*? 11.

3. What may we learn from this paragraph?

3. *Source of all moral defilement* (Matt. 10, 11; Mark 14-16).

MATTHEW.

And he called the multitude, and said unto them, Hear, and understand: (11) Not that which goeth into the mouth defileth a man; but that which cometh out of the mouth, this defileth a man.

1. Why does Jesus so address the multitude? 10. He wishes to warn them against the formalism of the Pharisees.

2. What does he mean by that which goeth into the mouth? 11. The food that we eat, etc.

3. What cometh out of the mouth? 11. See verses 18, 19.

4. How do these defile a man? 11. They defile his moral nature.

MARK.

And when he had called all the people unto him, he said unto them, Hearken unto me every one of you, and understand: (15) There is nothing from without a man, that entering into him can defile him: but the things which come out of him, those are they that defile the man. (16) If any man have ears to hear, let him hear.

1. What additions and variations are given by Mark?

2. What may we learn from this paragraph?

4. *End of all error and errorists* (Matt. 12-14).

Then came his disciples, and said unto him, Knowest thou that the Pharisees were offended, after they heard this saying? (13) But he answered and said, Every plant, which my heavenly Father hath not planted, shall be rooted up. (14) Let them alone: they be blind leaders of the blind. And if the blind lead the blind, both shall fall into the ditch.

1. Why were the Pharisees offended? 12. They could not bear to have their absurdities exposed.

2. What is meant here by the word *plant*? 13. It is used metaphorically to denote doctrine.

3. How are doctrines like plants?

4. What is the meaning of the allegory about "the blind leading the blind"? 14.

5. *Explanation of the lesson about moral defilement* (Matt. 15-20; Mark 17-23).

MATTHEW.

Then answered Peter and said unto him, Declare unto us this parable. (16) And Jesus said, Are ye also yet without understanding. (17) Do not ye yet understand, that whatsoever entereth in at the mouth goeth into the belly, and is cast out into the draught? (18) But those things which proceed out of the mouth come forth from the heart; and they defile the man. (19) For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies: (20) These are the things which defile a man: but to eat with unwashen hands defileth not a man.

1. Declare unto us what parable? 15. The figurative expression in verse 11.

2. Why did not the apostles understand it? Owing to their deep-rooted Jewish prejudices. They had been taught to have more respect to the shadow than to the substance.

3. Why can not food defile the soul? 17. Because between it and the soul there is no proper connection; no moral affinity.

4. What comes from the heart? 19.

5. What is the heart? 19. The seat of our moral emotions, affections, and desires.

MARK.

And when he was entered into the house from the people, his disciples asked him concerning the parable. (18) And he saith unto them, Are ye so without understanding also? Do ye not perceive, that whatsoever thing from without entereth into the man, it can not defile him; (19) Because it entereth not into his heart, but into the belly, and goeth

out into the draught, purging all meats? (20) And he said, That which cometh out of the man, that defileth the man. (21) For from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders, (22) Thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness: (23) All these evil things come from within, and defile the man.

1. What variations are given by Mark?
2. How can adulteries, murders, etc., proceed from the heart? 21.
3. What may we learn from this paragraph about human depravity?

§ II. JESUS HEALS THE DAUGHTER OF A SYROPHENICIAN WOMAN (Matt. xv. 21-28; Mark vii. 24-30). Phœnicia.

MATTHEW.

Then Je'sus went thence, and departed into the coasts of Tyre and Si'don. (22) And, behold, a woman of Ca'naan came out of the same coasts, and cried unto him, saying, Have mercy on me, O Lord, thou Son of David; my daughter is grievously vexed with a devil. (23) But he answered her not a word. And his disciples came and besought him, saying, Send her away; for she crieth after us. (24) But he answered and said, I am not sent but unto the lost sheep of the house of Israel. (25) Then came she and worshiped him, saying, Lord, help me. (26) But he answered and said, It is not meet to take the children's bread, and to cast it to dogs. (27) And she said, Truth, Lord: yet the dogs eat of the crumbs which fall from their masters' table. (28) Then Jesus an-

swered and said unto her, O woman, great is thy faith: be it unto thee even as thou wilt. And her daughter was made whole from that very hour.

1. Where were Tyre and Sidon? 21.
2. Why call this woman "a woman of Canaan"? 22. The Phœnicians were Canaanites. See Gen. x. 15, 19.
3. What was her request? 22.
4. Why did not Jesus answer her? 23. He wished to draw out from the woman still further evidences and demonstrations of her faith.
5. Why did the disciples urge Jesus to send her away? They, like their Jewish brethren, were filled with prejudices against all Gentiles.
6. Why was Christ's mission confined to the Jews? 24.
7. Explain the allegory about the children's bread, ver. 26. The Gentiles were contemptuously called *dogs* by the Jews.
8. What does the woman's reply indicate? 27.
9. What is faith? 28. See Sch. of Red. pp. 449-455.
10. Why is faith so very important? See Rom. xiv. 23; Heb. xi. 6.

MARK.

And from thence he arose, and went into the borders of Tyre and Si'don, and entered into a house, and would have no man know it: but he could not be hid. (25) For a certain woman, whose young daughter had an unclean spirit, heard of him, and came and fell at his feet: (26) The woman was a Greek, a Syropheni'cian by nation; and she besought him that he would cast forth the devil out of her daughter. (27) But Je'sus said unto her, Let the children first be filled: for it is not meet to take the children's bread, and to cast it unto the dogs. (28) And she answered and said unto him, Yes, Lord: yet the dogs under the table eat of the

children's crumbs. (29) And he said unto her, For this saying go thy way; the devil is gone out of thy daughter. (30) And when she was come to her house, she found the devil gone out, and her daughter laid upon the bed.

1. What additions are given by Mark?

2. How could the woman be a Greek, a Syrophenican, and also a Canaanite? 26. Many Greeks had settled in Phœnicia, and were hence called Phœnicians or Canaanites; but Phœnicia was then included in the Roman province of Syria; and hence this woman is called also a Syrophenician.

3. What may we learn from this paragraph?

‡ III. MIRACLES WROUGHT DURING AN EXCURSION TO THE SOUTH-EASTERN COAST OF THE SEA OF GALILEE (Matt. xv. 29-39; Mark vii. 31-viii. 9). Decapolis.

1. *Healing of many, and particularly of a deaf and dumb stammerer* (Matt. 29-31; Mark 31-37).

MATTHEW.

And Je'sus departed from thence, and came nigh unto the sea of Gal'ilee; and went up into a mountain, and sat down there. (30) And great multitudes came unto him, having with them those that were lame, blind, dumb, maimed, and many others, and cast them down at Je'sus' feet; and he healed them: (31) Inasmuch that the multitude wondered, when they saw the dumb to speak, the maimed to be whole, the lame to walk, and the blind to see: and they glorified the God of Is'rael.

1. Near to what part of the sea of Galilee did Jesus now come? 29. To the south-eastern coast, on the borders of Decapolis. See Mark vii. 31.

2. Why did he cure so many of their diseases? 30.

3. What was the effect on the multitude? 31.

4. How did they glorify God? 31.

MARK.

And again, departing from the coasts of Tyre and Si'don, he came unto the sea of Gal'ilee, through the midst of the coasts of Decap'olis. (32) And they bring unto him one that was deaf, and had an impediment in his speech; and they beseech him to put his hand upon him. (33) And he took him aside from the multitude, and put his fingers into his ears, and he spit, and touched his tongue; (34) And looking up to heaven, he sighed, and said unto him, Eph'phatha, that is, Be opened. (35) And straightway his ears were opened, and the string of his tongue was loosed, and he spake plain. (36) And he charged them that they should tell no man: but the more he charged them, so much the more a great deal they published it; (37) And were beyond measure astonished, saying, He hath done all things well: he maketh both the deaf to hear, and the dumb to speak.

1. Where was Decapolis? 31. See Matt. iv. 25.

2. Why does Mark select one cure out of the many that are spoken of by Matthew? This is one of the characteristics of Mark's narrative. For other like instances, see Ch. v. 1-20; x. 46-52, etc.

3. Why did Jesus put his fingers into his ears, touch his tongue, etc.? 33. This he may have done (1) To prepare the man himself for the miracle; and (2) To enable the people to perceive more directly the connection between the cause and the effect. See Ch. viii. 23-26, and John ix. 1-7.

4. Why did Jesus sigh on this occasion? 34. These physical diseases no doubt suggested to him the still deeper

maladies of the soul; for the healing of which his own blood was necessary.

5. Why did he charge the people not to publish this miracle? 36.

6. Why did they not do as he requested? 36.

7. What do these miracles prove?

8. What evidence have we that they were real miracles?

2. *Jesus miraculously feeds four thousand men* Matt. 32-39; Mark viii. 1-9.

MATTHEW.

Then Je'sus called his disciples unto him, and said, I have compassion on the multitude, because they continue with me now three days, and have nothing to eat: and I will not send them away fasting, lest they faint in the way. (33) And his disciples say unto him, Whence should we have so much bread in the wilderness, as to fill so great a multitude? (34) And Je'sus saith unto them, How many loaves have ye? And they said, Seven, and a few little fishes. (35) And he commanded the multitude to sit down on the ground. (36) And he took the seven loaves and the fishes, and gave thanks, and break them, and gave to his disciples, and the disciples to the multitude. (37) And they did all eat, and were filled: and they took up of the broken meat that was left seven baskets full. (38) And they that did eat were four thousand men, beside women and children. (39) And he sent away the multitude, and took ship, and came into the coasts of Mag'dala.

1. What evidence is given of the people's attachment to Jesus? 32, 33.

2. What evidence of his sympathy and compassion for them? 33.

3. What evidence of the forgetfulness of his disciples? 33. See Ch. xiv. 15-21.

4. Where was this miracle wrought? 33.

5. Why did Jesus give thanks? 36.

6. What may we learn from this?

7. What kind of baskets were these?

37. They were large fish-baskets. See Acts ix. 25.

8. How many persons were fed on this occasion? 38. Four thousand men, and probably about as many more women and children.

9. Whither did Jesus go after working this miracle? 39.

10. Where was Magdala? 39. On the western shore of the lake.

MARK.

In those days the multitude being very great, and having nothing to eat, Je'sus called his disciples unto him, and saith unto them, (2) I have compassion on the multitude, because they have now been with me three days, and have nothing to eat: (3) And if I send them away fasting to their own houses, they will faint by the way: for divers of them came from far. (4) And his disciples answered him, From whence can a man satisfy these men with bread here in the wilderness? (5) And he asked them, How many loaves have ye? And they said, Seven. (6) And he commanded the people to sit down on the ground: and he took the seven loaves, and gave thanks, and brake, and gave to his disciples to set before them; and they did set them before the people. (7) And they had a few small fishes: and he blessed, and commanded to set them also before them. (8) So they did eat, and were filled: and they took up of the broken meat that was left seven baskets. (9) And they that had eaten were about

four thousand: and he sent them away.

1. Does Mark add any thing to the statements made by Matthew?
2. What does this miracle prove?
3. What practical lessons may we draw from it?

§ IV. THE PHARISEES AND SADDUCEES AGAIN REQUIRE A SIGN (Matt. xvi. 1-4; Mark viii. 10-13). Near Magdala.

MATTHEW.

The Phar'isees also with the Sad'ducees came, and tempting desired him that he would shew them a sign from heaven. (2) He answered and said unto them, when it is evening, ye say, It will be fair weather: for the sky is red. (3) And in the morning, It will be foul weather to day: for the sky is red and lowering. O ye hypocrites, ye can discern the face of the sky; but can ye not discern the signs of the times? (4) A wicked and adulterous generation seeketh after a sign; and there shall no sign be given unto it, but the sign of the prophet Jo'nas. And he left them, and departed.

1. Who were the Pharisees and Sadducees? 1. See Matt. iii. 7.
2. Why did these two hostile parties not come together? 1.
3. How tempting him? 1.
4. Why did they demand a sign from heaven? 1. They claimed that this only could distinguish a true prophet from a messenger of Satan.
5. Why did not Jesus grant their request? Because his whole life was a sign from heaven. See particularly Matt. ii. 2; iii. 16, 17; and John xii. 28.
6. What does Jesus mean, by the signs of the times? 3. Evidences that they were even then living in the times of the Messiah.
7. Why were they unable to discern these? 3. On account of their very unreasonable and deep-rooted prejudice.

8. Why does Jesus call them "an adulterous generation"? 4. On account of their unfaithfulness to God. See Isa. lvii. 3; Jas. iv. 4.

9. What does Jesus mean by "the sign of Jonas the prophet"? 4. See Ch. xii. 40.

MARK.

And straightway he entered into a ship with his disciples, and came into the parts of Dalmanu'tha. (11) And the Phar'isees came forth, and began to question with him, seeking of him a sign from heaven, tempting him. (12) And he sighed deeply in his spirit, and saith, Why doth this generation seek after a sign? verily I say unto you, There shall be no sign given unto this generation. (13) And he left them, and entering into the ship again departed to the other side.

1. What variations are given by Mark?
2. Where was Dalmanutha? 10.
3. How could he come "into the coasts of Magdala," and also into the parts of Dalmanutha? 10. These were adjacent villages, on the S. W. shore of the lake.
4. Why did Jesus sigh deeply? 12. He was deeply grieved on account of their perverseness.
5. What may we learn from this paragraph?

§ V. INCIDENTS CONNECTED WITH AN EXCURSION TO THE REGIONS OF CÆSAREA PHILIPPI (Matt. xvi. 5-xvii. 23; Mark viii. 14-ix. 32. Luke ix. 48-45). Gaulonitis and Galilee.

1. *Jesus warns his disciples against the doctrine of the Pharisees and Sadducees* (Matt. 5-12; Mark 14-21).

MATTHEW.

And when his disciples were come to the other side, they had forgotten to take bread. (6) Then Je'sus said unto them, Take heed and beware of the leaven of the

Phar'isees and of the Sad'ducees. (7) And they reasoned among themselves, saying, It is because we have taken no bread. (8) Which when Je'sus perceived, he said unto them, O ye of little faith, why reason ye among yourselves, because ye have brought no bread? (9) Do ye not yet understand, neither remember the five loaves of the five thousand, and how many baskets ye took up? (10) Neither the seven loaves of the four thousand, and how many baskets ye took up? (11) How is it that ye do not understand that I spake it not to you, concerning bread, that ye should beware of the leaven of the Phar'isees and of the Sad'ducees? (12) Then understood they how that he bade them not beware of the leaven of bread, but of the doctrine of the Phar'isees and of the Sad'ducees.

1. Where was this warning given? 5. In Gaulonitis, on the N. E. coast of the sea of Galilee.

2. What were the leading doctrines of the Pharisees and Sadducees? See Matt. iii. 7.

3. Why does Jesus compare these doctrines to leaven? 6.

4. What further evidence is given here of the disciples' dullness and want of faith? 8.

MARK.

Now the disciples had forgotten to take bread, neither had they in the ship with them more than one loaf. (15) And he charged them, saying, Take heed, beware of the leaven of the Phar'isees, and of the leaven of Her'od. (16) And they reasoned among themselves, saying, It is because we have no bread. (17) And when Je'sus knew it, he

saith unto them, Why reason ye, because ye have no bread? perceive ye not yet, neither understand? have ye your heart yet hardened? (18) Having eyes, see ye not? and having ears, hear ye not? and do ye not remember? (19) When I brake the five loaves among five thousand, how many baskets full of fragments took ye up? They say unto him, Twelve. (20) And when the seven among four thousand, how many baskets full of fragments took ye up? And they said, Seven. (21) And he said unto them, How is it that ye do not understand?

1. What variations are given by Mark?
2. What was the character of Herod?
15. He was a crafty and unscrupulous, political partizan. See Luke xiii. 32.

3. Was he a Sadducee? Probably not, as he seems to have believed in the resurrection of the dead. Matt. xiv. 2.

4. How, then, may Mark's statement be reconciled with that of Matthew? Jesus warned his disciples against the religious teachings of the Pharisees and Sadducees, and also against the political and time-serving policy of Herod.

5. What may we learn from this paragraph? That we should be ever on our guard against the danger of imbibing false principles.

2. *He heals a blind man at Bethsaida* (Mark 22-26).

And he cometh to Bethsa'ida; and they bring a blind man unto him, and besought him to touch him. (23) And he took the blind man by the hand, and led him out of the town; and when he had spit on his eyes, and put his hands upon him, he asked him if he saw aught. (24) And he looked up, and said, I see men as trees, walking. (25) After that he put his hands again

upon his eyes, and made him look up; and he was restored, and saw every man clearly. (26) And he sent him away to his house, saying, Neither go into the town, nor tell it to any in the town.

1. Where was this Bethsaida? 22.

2. Why did Jesus lead the blind man out of the town? 23.

3. Meaning of, "I see men as trees walking"? 24. I can distinguish men from trees only by their walking.

4. Why make the cure gradual? Probably in order to make the miracle have a better moral effect on the man himself.

5. What does this miracle prove?

3. *The good Confession* (Matt. 13-20; Mark 27-30; Luke 18-22).

MATTHEW.

When Je'sus came into the coasts of Cesare'a Philip'pi, he asked his disciples, saying, Whom do men say that I, the Son of man, am? (14) And they said, Some say that thou art John the Baptist; some, Eli'as; and others, Jeremi'as, or one of the prophets. (15) He saith unto them, But whom say ye that I am? (16) And Si'mon Pe'ter answered and said, Thou art the Christ, the Son of the living God. (17) And Je'sus answered and said unto him, Blessed art thou, Si'mon Barjo'na: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. (18) And I say also unto thee, That thou art Pe'ter, and upon this rock I will build my church; and the gates of hell shall not prevail against it. (19) And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou

shalt loose on earth shall be loosed in heaven. (20) Then charged he his disciples that they should tell no man that he was Je'sus the Christ.

1. What can you say of Cæsarea Philippi? 13.

2. Why did Jesus so interrogate the disciples? 13. Probably with the view of turning their attention more directly to himself and to his approaching death.

3. Why does he call himself "The Son of man"? 13. To keep his humanity distinctly before the minds of his disciples.

4. Why were so many opinions entertained concerning him? 14.

5. What is meant by, "*The Christ*"? 16. The Anointed. Acts x. 38.

6. Meaning of, "*the Son of the living God*"? 16. This has reference to his divine nature. See John v. 17, 18, and Rom. i. 4.

7. Meaning of, "flesh and blood"? 17. See Gal. i. 11, 12, 16; Eph. vi. 12.

8. Meaning of, "*this rock*"? 18. The great truth which Peter had just confessed. On this the Church of Christ is built. See Sch. of Red. pp. 463-465.

9. What does Jesus mean here by, "*my church*"? 18. Acts xx. 28.

10. What does he mean by, "*the gates of Hades*"? 18. This expression denotes both the judicial and the executive powers of the kingdom of Satan. The gates of the eastern cities were the place in which the judges sat and held their deliberations, and from which also the armies proceeded to execute their counsels. See Deut. xvi. 18.

11. What is meant by "the keys"? 19. A key is a badge and emblem of authority. See Isa. xxii. 22. The use of the plural here denotes plenary power and authority.

12. What is meant by *binding* and *loosing*? 19. The terms *bind* and *loose* in such cases mean simply to enjoin and prohibit with all authority.

13. Why did he charge his disciples to tell no man that he was the Christ? 20. The proper time for publicly revealing this great truth had not yet come.

MARK.

And Je'sus went out, and his

disciples, into the towns of Cesare's Philip'pi: and by the way he asked his disciples, saying unto them, Whom do men say that I am? (28) And they answered, John the Baptist: but some say, Eli'as; and others, One of the prophets. (29) And he saith unto them, But whom say ye that I am? And Pe'ter answereth and saith unto him, Thou art the Christ. (30) And he charged them that they should tell no man of him.

1. Does Mark add any thing to Matthew's account?

2. Why say *towns* of Cesarea Philippi?
27. The reference is to the villages of the surrounding district.

LUKE.

And it came to pass, as he was alone praying, his disciples were with him; and he asked them, saying, Whom say the people that I am? (19) They answering said, John the Baptist; but some say, Eli'as; and others say, that one of the old prophets is risen again. (20) He said unto them, But whom say ye that I am? Pe'ter answering said, The Christ of God. (21) And he straitly charged them, and commanded them to tell no man that thing; (22) Saying, The Son of man must suffer many things, and be rejected of the elders and chief priests and scribes, and be slain, and be raised the third day.

1. How was Jesus *alone*, if the disciples were with him? 18.

2. What are the variations in Peter's confession as recorded by Matthew, Mark, and Luke?

3. How may these variations be reconciled with the theory of plenary inspiration? See 2 Tim. iii. 16, 17.

4. What is meant by plenary inspiration? It means that the Holy Spirit had such a controlling influence over both the words and the thoughts of the Evangelists, as to prevent their falling into any error whatever. See Reas. and Rev. pp. 335-337.

5. What may we learn from this paragraph?

4. *Jesus first predicts his own death and resurrection* (Matt. 21-23; Mark 31 33. See also Luke ix. 22).

MATTHEW.

From that time forth began Je'sus to show unto his his disciples how that he must go unto Jeru'salem, and suffer many things of the elders and chief priests and scribes, and be killed, and be raised again the third day. (22) Then Pe'ter took him, and began to rebuke him, saying, Be it far from thee, Lord: this shall not be unto thee. (23) But he turned, and said unto Pe'ter, Get thee behind me, Sa'tan: thou art an offense unto me: for thou savorest not the things that be of God, but those that be of men.

1. Why did he not reveal this matter to them sooner? 21.

2. What evidence is here given that his death was voluntary? 21.

3. Why did Peter begin to rebuke Jesus? 22.

4. What is the meaning of Christ's severe reprimand? 23.

5. What is the meaning of the word *Satan*? 23. It means an adversary, an enemy.

6. Why does Jesus apply it to Peter in this instance? 23. There seems to be in this word a double reference: (1) To Peter as the instrument; and (2) To the Devil himself as the principal agent. See Gen. iii. 14, 15; and Reas. and Rev. p. 410.

MARK.

And he began to teach them, that the Son of man must suffer many

things, and be rejected of the elders, and of the chief priests, and scribes, and be killed, and after three days rise again. (32) And he spake that saying openly. And Pe'ter took him, and began to rebuke him. (33) But when he had turned about and looked on his disciples, he rebuked Pe'ter, saying, Get thee behind me, Sa'tan: for thou savorest not the things that be of God, but the things that be of men.

1. Does Mark add any thing to the statement of Matthew?

2. Why does Mark say "after three days"; and Matthew, "on the third day"? 31. See also Luke ix. 22.

3. Meaning of, "Thou savorest not"? etc. 23. Thy views and sentiments do not accord with those of God, but with those of men.

4. What may we learn from this paragraph?

5. *The necessity of self-denial taught and illustrated* (Matt. 24-28; Mark viii. 34-ix. 1; Luke 23-27).

MATTHEW.

Then said Je'sus unto his disciples, If any man will come after me, let him deny himself, and take up his cross, and follow me. (25) For whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it. (26) For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul? (27) For the Son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works. (28) Verily I say unto you, There be some standing here, which shall not taste of death, till

they see the Son of man coming in his kingdom.

1. How "deny himself"? 24.

2. How, take up his cross? 24. See Ch. x. 38.

3. How can a man lose his life, and yet save it? 25. See Ch. x. 39.

4. What is the meaning of *soul* in ver. 26? It means the man himself. See Luke ix. 25; xvi. 25.

5. What coming of the Son of man is meant in ver. 27? His second personal coming. See Acts i. 11.

6. What coming is meant in ver. 28? His coming in the Spirit to set up his kingdom on Pentecost, A. D. 34 (Matt. x. 23); though there may be a reference also to his transfiguration as a symbol of his pentecostal advent. See Reas. and Rev. p. 410.

MARK.

And when he had called the people unto him with his disciples also, he said unto them, Whosoever will come after me, let him deny himself, and take up his cross, and follow me. (35) For whosoever will save his life shall lose it; but whosoever shall lose his life for my sake and the gospel's, the same shall save it. (36) For what shall it profit a man, if he shall gain the whole world, and lose his own soul? (37) Or what shall a man give in exchange for his soul? (38) Whosoever therefore shall be ashamed of me and of my words, in this adulterous and sinful generation, of him also shall the Son of man be ashamed, when he cometh in the glory of his Father with the holy angels. (1) And he said unto them, Verily I say unto you, That there be some of them that stand here, which shall not taste of death, till they have seen the kingdom of God come with power.

1. Does Mark add any thing to Matthew's account?

2. Why call that, "an adulterous and sinful generation"? 38.

3. Did any live to see the kingdom come with power? ix. 1. See Acts ii.

LUKE.

And he said to them all, If any man will come after me, let him deny himself, and take up his cross daily, and follow me. (24) For whosoever will save his life shall lose it: but whosoever will lose his life for my sake, the same shall save it. (25) For what is a man advantaged, if he gain the whole world, and lose himself, or be cast away? (26) For whosoever shall be ashamed of me and of my words, of him shall the Son of man be ashamed, when he shall come in his own glory, and in his Father's, and of the holy angels. (27) But I tell you of a truth, there be some standing here, which shall not taste of death, till they see the kingdom of God.

1. Does Luke add any thing to what is given by Matthew and Mark?

2. Why "take up his cross *daily*"? 23.

3. What practical lessons may we learn from this paragraph?

6. *The transfiguration* (Matt. xvii. 1-8; Mark 2-8; Luke 28-36).

MATTHEW.

And after six days Je'sus taketh Pe'ter, James, and John his brother, and bringeth them up into a high mountain apart, (2) And was transfigured before them: and his face did shine as the sun, and his raiment was white as the light. (3) And, behold, there appeared unto them Mo'ses and Eli'as talking with him.

(4) Then answered Pe'ter, and said unto Je'sus, Lord, it is good for us to be here: if thou wilt, let us make here three tabernacles; one for thee, and one for Mo'ses, and one for Eli'as. (5) While he yet spake, behold, a bright cloud overshadowed them: and behold a voice out of the cloud, which said, This is my beloved Son, in whom I am well pleased; hear ye him. (6) And when the disciples heard it, they fell on their face, and were sore afraid. (7) And Je'sus came and touched them, and said, Arise, and be not afraid. (8) And when they had lifted up their eyes, they saw no man, save Je'sus only.

1. Six days after what? 1.

2. Why did Jesus select Peter, James, and John as witnesses of his transfiguration? 1.

3. Into what mountain did they go up? 1. Most likely into Mount Hermon, which stands at the southern extremity of the Anti-Libanus range, near to Cæsaræa Philippi. The word *Hermon* means *lofty, prominent*. It is said to be the most beautiful mountain in all Syria.

4. How was Jesus transfigured? 2.

5. Why did Moses and Elijah appear with Jesus? 3. To lay down their commission at his feet; as the great Prophet to whom all should now hearken. See Deut. xviii. 15-19.

6. How did the apostles know Moses and Elijah? 3.

7. Why did Peter propose to make three tents? 4.

8. What did this cloud indicate? 5. It was a symbol of God's presence. See Ex. xxiv. 16, 17; 1 Kings viii. 10, 11.

9. Whose voice was heard from the cloud? 5.

10. What was the force and meaning of this voice? 5. This may be understood from Deut. xviii. 15-19, and Acts iii. 22-23.

11. Why did the apostles fall on their faces? 6.

12. What became of Moses and Elijah? 8.

MARK.

And after six days Je'sus taketh with him Peter, and James, and John, and leadeth them up into a high mountain apart by themselves: and he was transfigured before them. (3) And his raiment became shining, exceeding white as snow; so as no fuller on earth can white them. (4) And there appeared unto them Eli'as with Mo'ses: and they were talking with Je'sus. (5) And Peter answered and said to Je'sus, Master, it is good for us to be here: and let us make three tabernacles; one for thee, and one for Mo'ses, and one for Eli'as. (6) For he wist not what to say; for they were sore afraid. (7) And there was a cloud that overshadowed them: and a voice came out of the cloud, saying, This is my beloved Son: hear him. (8) And suddenly, when they had looked round about, they saw no man any more, save Je'sus only with themselves.

1. Does Mark add any thing to Matthew's account?

2. Why were the apostles afraid? 6.

3. Why is Jesus called God's beloved son? 7.

4. What is implied in the command, "hear him"? 7.

LUKE.

And it came to pass about an eight days after these sayings, he took Pe'ter and John, and James, and went up into a mountain to pray. (29) And as he prayed, the fashion of his countenance was altered, and his raiment was white and glistening. (30) And, behold, there talked with him two men, which were Mo'ses and Eli'as:

(31) Who appeared in glory, and spake of his decease which he should accomplish at Jeru'salem. (32) But Pe'ter and they that were with him were heavy with sleep: and when they were awake, they saw his glory, and the two men that stood with him. (33) And it came to pass, as they departed from him, Pe'ter said unto Je'sus, Master, it is good for us to be here: and let us make three tabernacles; one for thee, and one for Mo'ses, and one for Eli'as: not knowing what he said. (34) While he thus spake, there came a cloud, and overshadowed them: and they feared as they entered into the cloud. (35) And there came a voice out of the cloud, saying, This is my beloved Son: hear him. (36) And when the voice was past, Je'sus was found alone. And they kept it close, and told no man in those days any of those things which they had seen.

1. What variations are given by Luke?

2. About eight days after what? 28.

3. How reconcile this with the statement made by Matthew and Mark? The time intervening embraced six whole days and part of two others.

4. How often did God thus publicly and audibly acknowledge Jesus? 35. See Ch. iii. 21, 22, and John xii. 27, 28.

5. What may we learn from this paragraph?

7. Charge given to Peter, James, and John, with some remarks about the promised Elijah (Matt. 9-13; Mark 9-13).

MATTHEW.

And as they came down from the mountain, Je'sus charged them, saying, Tell the vision to no man, until the Son of man be risen again from the dead. (10) And his dis-

ciples asked him, saying, Why then say the scribes that Eli'as must first come? (11) And Je'sus answered and said unto them, Eli'as truly shall first come, and restore all things. (12) But I say unto you, That Eli'as is come already, and they knew him not, but have done unto him whatsoever they listed. Likewise shall also the Son of man suffer of them. (13) Then the disciples understood that he spake unto them of John the Baptist.

1. Why did Jesus so charge these disciples? 9.
2. What was their view about the promised Elijah? 10.
3. To whom had God reference when he spoke of sending Elijah the prophet? See verse 13, and Mal. iv. 5, 6.
4. How reconcile this view with John i. 21?
5. Why was John called Elijah? He was like Elijah; and came in the spirit and power of Elijah as a restorer of the law.

MARK.

And as they came down from the mountain, he charged them that they should tell no man what things they had seen, till the Son of man were risen from the dead. (10) And they kept that saying with themselves, questioning one with another what the rising from the dead should mean. (11) And they asked him, saying, Why say the scribes that Eli'as must first come? (12) And he answered and told them, Eli'as verily cometh first, and restoreth all things; and how it is written of the Son of man, that he must suffer many things, and be set at nought. (13) But I say unto you, That Eli'as is indeed

come, and they have done unto him whatsoever they listed, as it is written of him.

1. Does Mark add any thing to the account given by Matthew?
2. Did the disciples yet understand that Jesus must die for the sins of the world? 10.
3. What may we learn from this paragraph?
8. *Jesus heals a demoniac* (Matt. 14-18; Mark 14-27; Luke 37-43).

MATTHEW.

And when they were come to the multitude, there came to him a certain man, kneeling down to him, and saying, (15) Lord, have mercy on my son; for he is lunatic, and sore vexed: for oftentimes he falleth into the fire, and oft into the water, (16) And I brought him to thy disciples, and they could not cure him. (17) Then Je'sus answered and said, O faithless and perverse generation, how long shall I be with you? how long shall I suffer you? bring him hither to me. (18) And Je'sus rebuked the devil; and he departed out of him: and the child was cured from that very hour.

1. Where were the multitude? 14.
2. Why did this man come *kneeling* to Jesus? 14.
3. What was the character of this demon? 15.
4. Why does Jesus call that, "a faithless and perverse generation"? 17.
5. How did Jesus expel the demon? 18.

MARK.

And when he came to his disciples, he saw a great multitude about them, and the scribes questioning with them. (15) And straightway all the people, when they beheld him, were greatly amazed, and

running to him saluted him. (16) And he asked the scribes, What question ye with them? (17) And one of the multitude answered and said, Master, I have brought unto thee my son, which hath a dumb spirit; (18) And wheresoever he taketh him, he teareth him; and he foameth, and gnasheth with his teeth, and pineth away: and I spake to thy disciples that they should cast him out; and they could not. (19) He answereth him, and saith, O faithless generation, how long shall I be with you? how long shall I suffer you? bring him unto me. (20) And they brought him unto him: and when he saw him, straightway the spirit tare him; and he fell on the ground, and wallowed foaming. (21) And he asked his father, How long is it ago since this came unto him? And he said, Of a child. (22) And oft-times it hath cast him into the fire, and into the waters, to destroy him: but if thou canst do any thing, have compassion on us, and help us. (23) Je'sus said unto him, If thou canst believe, all things are possible to him that believeth. (24) And straightway the father of the child cried out, and said with tears, Lord, I believe; help thou mine unbelief. (25) When Je'sus saw that the people came running together, he rebuked the foul spirit, saying unto him, Thou dumb and deaf spirit, I charge thee, come out of him, and enter no more into him. (26) And the spirit cried, and rent him sore, and came out of him: and he was as one dead; insomuch

that many said, He is dead. (27) But Je'sus took him by the hand, and lifted him up; and he arose.

1. About what were the scribes questioning with the disciples? 14. They were, probably, triumphing over the disciples on account of their failure to cast out the demon; and inferring from this, that their master was not the promised Messiah.

2. Why were all amazed on seeing Jesus? 15. Perhaps on account of his dignified calmness, in contrast with the exciting scenes that were before him.

3. What more does Mark say of this demon than Matthew?

4. Why does the father say to Jesus, "if thou canst do any thing," etc.? 22.

5. What is the force of Jesus' reply? 23.

6. What is the meaning of the father's answer? 24.

7. Can you explain how the command of Jesus should have such an effect? 25, 26. We can not explain any miracle on natural principles; because from its very nature it rises above all second causes. It is enough for us to know that God's power always accompanies his word. "He spake, and it was done."

8. How did the spirit rend the child? 26.

LUKE.

And it came to pass, that on the next day, when they were come down from the hill, much people met him. (38) And, behold, a man of the company cried out, saying, Master, I beseech thee, look upon my son; for he is mine only child. (39) And, lo, a spirit taketh him, and he suddenly crieth out; and it teareth him that he foameth again, and bruising him, hardly departeth from him. (40) And I besought thy disciples to cast him out; and they could not. (41) And Je'sus answering said, O faithless and perverse generation, how long shall I

be with you, and suffer you? Bring thy son hither. (42) And as he was yet a coming, the devil threw him down, and tare him. And Je'sus rebuked the unclean spirit, and healed the child, and delivered him again to his father. (43) And they were all amazed at the mighty power of God.

1. What additions and variations are given by Luke?

2. When and where was this miracle wrought? 37.

3. Why does the father say, "he is my only child"? 38.

4. What was the effect of the miracle on the multitude? 43.

5. What may we learn from this paragraph about Jesus?

6. What, about demons?

9. *About the power and efficacy of faith, with prayer and fasting* (Matt. 19-21; Mark 28, 29).

Then came the disciples to Je'sus apart, and said, Why could not we cast him out? (20) And Jesus said unto them, Because of your unbelief: for verily I say unto you, If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove: and nothing shall be impossible unto you. (21) Howbeit this kind goeth not out but by prayer and fasting.

1. Why did the disciples ask this question? 19.

2. Why should their unbelief prevent their working a miracle? 20. Without faith it is impossible to lay hold on the promises and power of God.

3. Meaning of, "faith as a grain of mustard seed"? 20. Even the smallest particle of true and genuine faith, would enable you to work out such and such results. But it must be a faith, which, resting on the promises of God, wavers not. See Jas. i. 6-8.

4. Why should prayer and fasting have

any influence? 21. They both serve to promote our spiritual strength.

MARK.

And when he was come into the house, his disciples ased him privately, Why could not we cast him out? (29) And he said unto them, This kind can come forth by nothing, but by prayer and fasting.

1. Does Mark add any thing to Matthew's account?

2. What practical lessons can we learn from this paragraph?

10. *Jesus again, on his return through Galilee, foretells his death and resurrection* (Matt. 22, 23; Mark 30-32; Luke 43-45).

MATTHEW.

And while they abode in Gal'ilee, Je'sus said unto them, The Son of man shall be betrayed into the hands of men: (23) And they shall kill him, and the third day he shall be raised again. And they were exceeding sorry.

1. By what route did Jesus return to Capernaum? 22.

2. Why does he call himself the Son of man? 22.

3. Had he before spoken of his being betrayed? 22.

4. Why does he speak again of his death and resurrection? 23.

MARK.

And they departed thence, and passed through Gal'ilee; and he would not that any man should know it. (31) For he taught his disciples, and said unto them, The Son of man is delivered into the hands of men, and they shall kill him; and after that he is killed, he shall rise the third day. (32) But they understood not that saying, and were afraid to ask him.

1. Why did Jesus return through Galilee? 30.

2. Why did he wish to be alone with his disciples? 30. He probably wanted to give them some private instruction, and to rest awhile with them.

3. Why did not the disciples understand his remarks concerning his death? 32.

4. Why were they afraid to ask of him a further explanation? 32. They probably remembered the reprimand given to Peter (Ch. viii. 33).

LUKE.

But while they wondered every one at all things which Je'sus did, he said unto his disciples, (44) Let these sayings sink down into your ears: for the Son of man shall be delivered into the hands of men. (45) But they understood not this saying, and it was hid from them, that they perceived it not: and they feared to ask him of that saying.

1. Does Luke add any thing to what is said by Matthew and Mark?

2. Why say to them, "Let these things sink down into your ears"? 44.

3. What may we learn from this paragraph?

§ VI. THE TRIBUTE MONEY MIRACULOUSLY PROVIDED (Matt. xvii. 24-27). Capernaum.

And when they were come to Caper'naum, they that received tribute money came to Pe'ter, and said, Doth not your master pay tribute? (25) He saith, Yes. And when he was come into the house, Je'sus prevented him, saying, What thinkest thou, Si'mon? of whom do the kings of the earth take custom or tribute? of their own children, or of strangers? (26) Pe'ter saith unto him, Of strangers. Je'sus saith unto him, Then are the

children free. (27) Notwithstanding, lest we should offend them, go thou to the sea, and cast a hook, and take up the fish that first cometh up; and when thou hast opened his mouth, thou shalt find a piece of money: that take, and give unto them for me and thee.

1. What tribute money? 24. See Ex. xxx. 12-16.

2. Why did they propose this question to Peter? 24. Perhaps they were afraid to ask Jesus himself. His influence in and around Capernaum was at that time very great.

3. How did Jesus prevent Peter? 25. The meaning is, he anticipated him by asking another question.

4. Why did Jesus do this? 25. Probably for Peter's own benefit.

5. What was the force and bearing of his question? 25. He wishes to show simply that as the Son of God he was under no obligation to contribute money for the service of the temple, it being his own Father's house.

6. Why, then, did he pay the tribute? 27. So that he might not cause others to stumble by his example. See Ch. iii. 15.

7. How large a piece of money? 27. The Roman stater was equal to two Attic didrachmas, or one Hebrew shekel; which by our best authorities is reckoned at about sixty cents.

8. What may we learn from this section?

§ VII. LESSONS ON HUMILITY, FORBEARANCE, AND FORGIVENESS (Matt. xviii. 1-35; Mark ix. 33-50; Luke ix. 46-50). Capernaum.

1. *Jesus teaches his disciples to be humble* (Matt. 1-6; Mark 33-37; Luke 46-48).

MATTHEW.

At the same time came the disciples unto Je'sus, saying, Who is the greatest in the kingdom of heaven? (2) And Je'sus called a little child unto him, and set him in the midst of them, (3) And said, Verily I

say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. (4) Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven. (5) And whoso shall receive one such little child in my name receiveth me. (6) But whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea.

1. What question did the disciples propose to Jesus? 1.

2. Why did they ask this question? See Mark ix. 34.

3. Why did Jesus call the little child, and place him in the midst of them? 2.

4. Meaning of, "unless ye be converted" etc.? 3. Unless ye turn away from such ambitious desires, ye can not enter into my kingdom.

5. Why is the humblest the greatest? 4.

6. How, "offend one of these little ones"? 6. Cause him to stumble and fall.

7. What is the punishment of those who do so? 6.

MARK.

And he came to Caper'naum: and being in the house he asked them, What was it that ye disputed among yourselves by the way? (34) But they held their peace: for by the way they had disputed among themselves, who should be the greatest. (35) And he sat down, and called the twelve, and saith unto them, If any man desire to be first, the same shall be last of all, and servant of all. (36) And he took a child, and set him in the midst of them: and when he had

taken him in his arms, he said unto them, (37) Whosoever shall receive one of such children in my name, receiveth me: and whosoever shall receive me, receiveth not me, but him that sent me.

1. What variations are given by Mark?

2. How may Matt. xviii. 1 be reconciled with Mark ix. 33, 34? The disciples first asked the question given in Matthew, and afterward Jesus asked the question given in Mark.

3. How does Jesus show his very intimate relations to his disciples, and also to his Father? 37.

LUKE.

Then there arose a reasoning among them, which of them should be greatest. (47) And Je'sus, perceiving the thought of their heart, took a child, and set him by him, (48) And said unto them, Whosoever shall receive this child in my name receiveth me; and whosoever shall receive me, receiveth him that sent me; for he that is least among you all, the same shall be great.

1. Does Luke add any thing to what is said by Matthew and Mark?

2. What important practical lessons may we learn from this paragraph?

2. *He admonishes them to be more liberal in their views and sentiments (Mark 38-41; Luke 49, 50).*

MARK.

And John answered him, saying, Master, we saw one casting out devils in thy name, and he followeth not us; and we forbade him, because he followeth not us. (39) But Je'sus said, Forbid him not: for there is no man which shall do a miracle in my name, that can lightly speak evil of me. (40) For he that is not against us is on our

part. (41) For whosoever shall give you a cup of water to drink in my name, because ye belong to Christ, verily I say unto you, he shall not lose his reward.

1. What connection has this with the preceding paragraph? "If the receiving of any one, even a little child, *in thy name*, be receiving thee, then were we right when we forbade one who used *thy name*, but did not follow us"? The *name* of Jesus is the link of connection.

2. Who was this that cast out demons in the name of Jesus? 38. Uncertain; but he must have been a believer in Jesus.

3. Why were the apostles wrong in forbidding him? 39, 40. See Num. xi. 26-29.

4. How reconcile ver. 40 with Matt. xii. 30? Outward conformity in every particular is not essential to unity of faith and practice. See Rom. xiv.

LUKE.

And John answered and said, Master, we saw one casting out devils in thy name; and we forbade him, because he followeth not with us. (50) And Je'sus said unto him, Forbid him not; for he that is not against us is for us.

1. Does Luke add any thing to Mark's account?

2. What may we learn from this paragraph?

3. *He warns them against offenses* (Matt. 7-9; Mark 42-50).

MATTHEW.

Woe unto the world because of offenses! for it must needs be that offenses come; but woe to that man by whom the offense cometh! (8) Wherefore if thy hand or thy foot offend thee, cut them off, and cast them from thee: it is better for thee to enter into life halt or maimed, rather than having two hands or

two feet to be cast into everlasting fire. (9) And if thine eye offend thee, pluck it out, and cast it from thee: it is better for thee to enter into life with one eye, rather than having two eyes to be cast into hell fire.

1. Why must offenses come? 7. This is owing to the depravity of our nature.

2. Why, then, does Jesus pronounce a woe upon those through whom they come? 7. Human depravity does not do away with human responsibility.

3. What is the main lesson taught by the two allegories about the hand and the foot? 8, 9. That we should cut off our evil habits, and cease from sin at any sacrifice.

MARK.

And whosoever shall offend one of these little ones that believe in me, it is better for him that a millstone were hanged about his neck, and he were cast into the sea. (43) And if thy hand offend thee, cut it off: it is better for thee to enter into life maimed, than having two hands to go into hell, into the fire that never shall be quenched: (44) Where their worm dieth not, and the fire is not quenched. (45) And if thy foot offend thee, cut it off: it is better for thee to enter halt into life, than having two feet to be cast into hell, into the fire that never shall be quenched: (46) Where their worm dieth not, and the fire is not quenched. (47) And if thine eye offend thee, pluck it out: it is better for thee to enter into the kingdom of God with one eye, than having two eyes to be cast into hell fire: (48) Where their worm dieth not, and the fire is not quenched. (49) For every one shall

be salted with fire, and every sacrifice shall be salted with salt. (50) Salt is good: but if the salt have lost his saltness, wherewith will ye season it? Have salt in yourselves, and have peace one with another.

1. What additions are given by Mark?
2. How, "offend one of these little ones" 42. Cause him to stumble and fall.

3. Meaning of, "every one shall be salted with fire"? 45. As every sacrifice was seasoned with salt (Lev. ii. 13), the emblem of purity, so also must every one be purified, though the process may be as painful as passing through the fire.

4. How, "have salt in yourselves"? 50. Have within yourselves that purity of heart which alone can save you from your ambitious strife and contentions.

5. What practical lessons may we learn from this paragraph?

4. *God's care for his believing children* (Matt. 10-14).

Take heed that ye despise not one of these little ones: for I say unto you, That in heaven their angels do always behold the face of my Father which is in heaven. (11) For the Son of man is come to save that which was lost. (12) How think ye? if a man have a hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and goeth into the mountains, and seeketh that which is gone astray? (13) And if it so be that he find it, verily I say unto you, he rejoiceth more of that sheep, than of the ninety and nine which went not astray. (14) Even so it is not the will of your Father which is in heaven, that one of these little ones should perish.

1. Who are "their angels"? 10. See Heb. i. 14.

2. How, "behold the face of my Fa-

ther"? 10. The meaning seems to be this: that as in earthly governments, favorite courtiers and pedagogues have always access to their monarchs (Esther iv. 11, and v. 2); so also these guardian angels have always access to God, and will be sure to obtain favor against every one who gives offense to his children.

3. What is the main lesson taught by the parable of the lost sheep? 11-14.

4. What other lessons may we learn from this paragraph?

5. *How to settle private offenses* (Matt. 15-17).

Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother. (16) But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. (17) And if he shall neglect to hear them, tell it unto the church: but if he neglect to hear the church, let him be unto thee as a heathen man and a publican.

1. Who is here meant by "thy brother"? 15.

2. Why go to him *privately*? 15. In this way his pride and enmity would be most readily overcome by personal kindness.

3. Meaning of, "thou hast gained thy brother"? 15.

4. Why, in case of failure, "take one or two more"? 16.

5. Why, "tell it to the church"? 17.

6. What is here meant by the church? 16. The congregation of believers, with which the two parties are associated; or which has at least proper jurisdiction in the case. See vers. 19, 20.

7. How, "tell it to the church"? 17. Through her overseers. See Acts xx. 28, and Heb. xiii. 17.

8. Meaning of, "let him be to you as a heathen man and a publican"? 17.

9. What may we learn from this paragraph?

5. *Authority of the Church, as the judicial and executive body of Christ* (18–20).

Verily I say unto you, Whatsoever ye shall bind on earth shall be bound in heaven; and whatsoever ye shall loose on earth shall be loosed in heaven. (19) Again I say unto you, That if two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven. (20) For where two or three are gathered together in my name, there am I in the midst of them.

1. What is the meaning of the words *bind* and *loose*? 18. They are equivalent to *enjoin* and *prohibit*.

2. What, then, is the lesson taught in ver. 18. That whatever the church does, according to the laws and ordinances of Christ, is ratified in heaven. See Matt. xix. 28, and Gt. Com. pp. 21–26.

3. What is the lesson taught in ver. 19? See 1 John v. 14.

4. What is the force of the expression, "*in my name*"? 20.

5. Is an erroneous and illegal decision of the church binding on any one? No longer than proper steps can be taken to correct it: but let all things be done decently and in order. See 1 Cor. xiv. 40.

6. What steps are necessary in such cases? The points of controversy should always be referred to a sufficient number of pious, intelligent, and disinterested brethren. See Acts xv. 1, 2; 1 Cor. vi. 1–7; and Sch. of Red. pp. 508–512.

7. *The duty of forgiveness* (Matt. 21, 22).

Then came Pe'ter to him, and said, Lord, how oft shall my brother sin against me, and I forgive him? till seven times? (22) Je'sus saith unto him, I say not unto thee, Until seven times: but, Until seventy times seven.

1. Who is here meant by "my brother"? 21. A fellow-Christian.

2. What is it to *forgive* a brother? 21. To treat him as if he had given no offense.

3. Why does Peter ask, "till seven times"? 21. His object was to ascertain the precise limit in the case.

4. What is the meaning of Christ's reply? 22.

5. Should we forgive an offender who does not ask forgiveness? See Luke xvii. 3, 4.

6. What may we learn from this paragraph?

8. *Parable of the Unforgiving Servant* (Matt. 23–35).

Therefore is the kingdom of heaven likened unto a certain king, which would take account of his servants. (24) And when he had begun to reckon, one was brought unto him, which owed him ten thousand talents. (25) But forasmuch as he had not to pay, his lord commanded him to be sold, and his wife, and children, and all that he had, and payment to be made. (26) The servant therefore fell down, and worshiped him, saying, Lord, have patience with me, and I will pay thee all. (27) Then the lord of that servant was moved with compassion, and loosed him, and forgave him the debt. (28) But the same servant went out, and found one of his fellow servants, which owed him a hundred pence: and he laid hands on him, and took him by the throat, saying, Pay me that thou owest. (29) And his fellow-servant fell down at his feet, and besought him, saying, Have patience with me, and I will pay thee all. (30) And he would not: but went and cast him into prison, till he should pay the debt.

(31) So when his fellow-servants saw what was done, they were very sorry, and came and told unto their lord all that was done. (32) Then his lord, after that he had called him, said unto him, O thou wicked servant, I forgave thee all that debt, because thou desirest me: (33) Shouldest not thou also have had compassion on thy fellow-servant, even as I had pity on thee? (34) And his lord was wroth, and delivered him to the tormentors, till he should pay all that was due unto him. (35) So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses.

1. What is the value of a talent? 24 Reckoning it, as does Dr. Arbuthnot, at 93½ lbs. avoirdupois, a talent of silver was equal to about \$1,500; and a talent of gold, to about \$24,000. Hence 10,000 talents of silver would be equal to about \$15,000,000. This may be regarded as the lowest estimate. Our best authorities now generally reckon the talent at something more than 93½ lbs.

2. What is the value of a penny or denarius? 28. About fifteen cents. Hence one hundred denarii are equal to about fifteen dollars.

3. Who were "the tormentors"? 34. Those who kept the prisons, and who were often required to torture their prisoners.

4. What is the object to be illustrated by this parable? The divine administration, which is here compared with the administration of this absolute sovereign.

5. What are the points of analogy?

6. What is the main lesson taught? The duty of forgiveness.

7. What else may we learn from this parable?

‡ VIII. JESUS FINALLY LEAVES GALILEE, AND GOES UP TO JERUSALEM TO THE FEAST OF TABERNACLES: INCIDENTS CONNECTED WITH THE JOURNEY (Luke ix. 51-x. 16; xvii. 11-19;

John vii. 2-10. See also Matt. xix. 1, 2, and Mark x. 1).

1. *Advice of his brethren* (John 2-5).

Now the Jews' feast of tabernacles was at hand. (3) His brethren therefore said unto him, Depart hence, and go into Jude'a, that thy disciples also may see the works that thou doest. (4) For there is no man that doeth any thing in secret, and he himself seeketh to be known openly. If thou do these things, shew thyself to the world. (5) For neither did his brethren believe in him.

1. Who were his brethren? 3. See Ch. ii. 12.

2. Why did they urge him to manifest himself to the world? 3, 4. They were dissatisfied with his quiet and retiring habits.

3. How, not believe on him? 5. They doubtless believed in his miracles, and probably looked on him as the Messiah; but as yet they had no just conception of his reign and kingdom.

2. *His reply to their advice* (John 6-8).

Then Je'sus said unto them, My time is not yet come; but your time is always ready. (7) The world can not hate you; but me it hateth, because I testify of it, that the works thereof are evil. (8) Go ye up unto this feast: I go not up yet unto this feast; for my time is not yet full come.

1. In what sense had his time not yet come? 6. The time for asserting his claims as the Messiah.

2. Why was their time always ready? 6. They had no such work to perform as he had before him; and they might therefore go up to the feast at any time.

3. What may we learn from this paragraph? See Eccl. iii. 1-8.

3. *His final departure from Galilee* (Luke ix. 51; John vii. 9, 10. See also Matt. xix. 1, 2, and Mark x. 1).

LUKE.

And it came to pass, when the time was come that he should be received up, he steadfastly set his face to go to Jeru'salem.

1. What is meant by his being received up? The time was then approaching when he would return to the Father. See John xvii. 5.

2. Meaning of, "He steadfastly set his face to go to Jerusalem"? This simply indicates his *fixed purpose* to go through all the sufferings that were before him.

JOHN.

When he had said these words unto them, he abode still in Gal'ilee. (10) But when his brethren were gone up, then went he also up unto the feast, not openly, but as it were in secret.

1. How long after this conversation with his brethren did he remain in Galilee? 9.

2. Why did he wait till after his brethren had gone up? 10.

3. Why did he go up in secret? 10. He wanted to avoid the crowds that were then thronging the roads to Jerusalem. See Luke ii. 44.

4. *He heals ten lepers on his way to Jerusalem* (Luke xvii. 11-19).

And it came to pass, as he went to Jeru'salem, that he passed through the midst of Sama'ria and Gal'ilee. (12) And as he entered into a certain village, there met him ten men that were lepers, which stood afar off: (13) And they lifted up their voices, and said, Je'sus, Master, have mercy on us. (14) And when he saw them, he said unto them, 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. (16) And he fell down on his face at his feet, giving him thanks: and he was a Samar'itan. (17) And Je'sus 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) And he said unto him, Arise, go thy way: thy faith hath made thee whole.

1. How go "through the midst of Samaria and Galilee"? 11. The meaning is *between* Samaria and Galilee: *i. e.*, on the borders of each.

2. Why did these lepers stand afar off? 12. See Lev. xiii. 45, 46.

3. Why tell them to show themselves to the priests? 14. See Lev. xiv. 1-32. This command of Jesus implied that they should be healed by the way.

4. Why did Jesus call the Samaritan *a stranger*? 18. See John iv. 9 and notes.

5. How had his faith made him whole? 19.

6. What may we learn from this paragraph?

5. *He is rejected by the Samaritans* (Luke ix. 52-56).

And sent messengers before his face: and they went, and entered into a village of the Samar'itans, to make ready for him. (53) And they did not receive him, because his face was as though he would go to Jeru'salem. (54) And when his disciples James and John saw this, they said, Lord, wilt thou that we command fire to come down from heaven, and consume them, even as Eli'as did? (55) But he turned, and rebuked them, and said, Ye know not what manner of spirit ye are of. (56) For the Son of man is not come to destroy men's lives, but

to save them. And they went to another village.

1. Who were the Samaritans? 52. See note on John iv. 9.

2. Why did they not receive him? 53.

3. What did Elijah do? 54. See 2 Kings i. 10-12.

4. Why does not Jesus allow his disciples to do as Elijah did? 55, 56.

5. What may we learn from this paragraph?

6. *The requirements and conditions of discipleship illustrated* (Luke ix. 57-62).

And it came to pass, that, as they went in the way, a certain man said unto him, Lord, I will follow thee whithersoever thou goest. (58) And Je'sus said unto him, Foxes have holes, and birds of the air have nests; but the Son of man hath not where to lay his head. (59) And he said unto another, Follow me. But he said, Lord, suffer me first to go and bury my father. (60) Je'sus said unto him, Let the dead bury their dead; but go thou and preach the kingdom of God. (61) And another also said, Lord, I will follow thee; but let me first go bid them farewell, which are at home at my house. (62) And Je'sus said unto him, No man, having put his hand to the plow and looking back, is fit for the kingdom of God.

1. What was the error of the first disciple? 57. Too great rashness.

2. What was the error of the second? 59. A disposition to procrastinate and entangle himself with the affairs of this world.

3. What was the error of the third? 61. He was too undecided.

4. What practical lessons may we learn from this paragraph.

7. *Mission of the seventy disciples* (Luke x. 1-16).

(1) *Their field of labor* (1).

After these things the Lord appointed other seventy also, and sent them two and two before his face, into every city and place, whither he himself would come.

1. After what things did the Lord appoint seventy?

2. Why did he appoint so many? See Ex. xxiv. 1, 9, and Num. xi. 16.

3. Why send them out "two and two"?

(2) *They are to rely on God's care* (2-7).

Therefore said he unto them, The harvest truly is great, but the laborers are few: pray ye therefore the Lord of the harvest, that he would send forth laborers into his harvest. (3) Go your ways: behold, I send you forth as lambs among wolves. (4) Carry neither purse, nor scrip, nor shoes: and salute no man by the way. (5) And into whatsoever house ye enter, first say, Peace be to this house. (6) And if the son of peace be there, your peace shall rest upon it; if not, it shall turn to you again. (7) And in the same house remain, eating and drinking such things as they give: for the laborer is worthy of his hire. Go not from house to house.

1. How, "as lambs among wolves"? 3.

2. What is the meaning of *scrip*? 4. A wallet for carrying provisions.

3. Meaning of, "the (a) son of peace"? 6.

6. A lover and promoter of peace.

4. Why not allow them to go from house to house? 7.

(3) *How to demean themselves in any city* (8-12)

And into whatsoever city ye en-

ter, and they receive you, eat such things as are set before you: (9) And heal the sick that are therein, and say unto them, The kingdom of God is come nigh unto you. (10) But into whatsoever city ye enter, and they receive you not, go your ways out into the streets of the same, and say, (11) Even the very dust of your city, which cleaveth on us, we do wipe off against you: notwithstanding, be you sure of this, that the kingdom of God is come nigh unto you. (12) But I say unto you, that it shall be more tolerable in that day for Sod'om, than for that city.

1. Why did Jesus give them any instructions about eating? 8.

2. Why heal the sick? 9.

3. What was to be the scope and burden of their preaching? 9.

4. In case they were not received in any city, what should they do? 10, 11.

5. Why shake off the dust of their feet? 11. The Jews were wont to do this on leaving a Gentile city.

6. Why would it be more tolerable for Sodom than for that city? 12.

(4.) *Woes pronounced on the most favored cities of Galilee (13-15).*

Woe unto thee, Chora'zin! woe

unto thee, Bethsa'ida! for if the mighty works had been done in Tyre and Si'don, which have been done in you, they had a great while ago repented, sitting in sackcloth and ashes. (14) But it shall be more tolerable for Tyre and Si'don at the judgment, than for you. (15) And thou, Caper'naum, which art exalted to heaven, shall be thrust down to hell.

1. Where was Jesus at this time? Most likely in Judea, not far from Jerusalem.

2. What, then, moved him to make this apostrophe to these cities? He was prompted to do so by the train of thought suggested in ver. 12.

3. What is the main lesson taught in this paragraph?

(5.) *Encouragement given to these disciples (16).*

He that heareth you heareth me; and he that despiseth you despiseth me; and he that despiseth me despiseth him that sent me.

1. What is made the ground of their encouragement? Their intimate relations with Christ, and also with the Father, as divinely authorized heralds of the truth.

2. Should this still be a ground of encouragement to those who preach the Gospel? Why so?

PART VI.

THE FEAST OF TABERNACLES, AND SUBSEQUENT TRANSACTIONS
UNTIL OUR LORD'S ARRIVAL AT BETHANY, SIX DAYS
BEFORE THE PASSOVER.

Time: six months less six days, from October, A. D. 33, to April, A. D. 34.

§ I. JESUS, AT THE FEAST OF TABERNACLES, TEACHES IN THE TEMPLE, AND IS OPPOSED BY THE RULERS (John vii. 11–viii. 1). Jerusalem.

1. *Different opinions about Jesus* (11–13).

Then the Jews sought him at the feast, and said, Where is he? (12) And there was much murmuring among the people concerning him: for some said, He is a good man: others said, Nay; but he deceiveth the people. (13) Howbeit no man spake openly of him for fear of the Jews.

1. Why did the Jews seek for him? 11. These were the Rulers, as in ver. 13. Their purpose was evidently hostile. See ver. 25.

2. Why much murmuring among the people? 12. The meaning is, there was much secret and cautious whispering among the masses of the people.

3. Why did they not speak out boldly and openly in his favor? 13.

2. *He teaches publicly in the temple* (14).

Now about the midst of the feast Jesus went up into the temple, and taught.

1. About the midst of what feast? The feast of Tabernacles. See Sch. of Red. pp. 178–183.

2. How long did it continue? In all, eight days; though the eighth was not strictly a part of the festival. See Lev. xxiii. 33–43.

3. In what part of the temple did Jesus teach? Most likely in the court of

the Gentiles, where the masses of the people were assembled.

4. Whom did he teach?

3. *Origin and character of his teaching* (15–19).

And the Jews marveled, saying, How knoweth this man letters, having never learned? (16) Jesus answered them, and said, My doctrine is not mine, but his that sent me. (17) If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself. (18) He that speaketh of himself seeketh his own glory: but he that seeketh his glory that sent him, the same is true, and no unrighteousness is in him. (19) Did not Moses give you the law, and yet none of you keepeth the law? Why go ye about to kill me?

1. Why were the Jews surprised at his teaching? 15.

2. Meaning of, "My doctrine is not mine" etc.? 16. See Ch. v. 19, 20.

3. How could doing the will of God prove to any one that Christ's teaching is of Divine origin? 17. Just as our eating and drinking prove that bread and water are God's provisions to supply the wants of the body. See Rom. xii. 1, 2.

4. Why does Jesus refer to Moses? 19. See Ch. v. 46, 47.

4. *Response of the people* (20).

The people answered and said,

Thou hast a devil: who goeth about to kill thee?

1. What people? Those who had come up from the provinces, and who were not aware of the Rulers' hostile intentions: these were understood by those who lived in Jerusalem. See ver. 25.

2. Meaning of, "Thou hast a demon"? You talk like a madman.

5. *Jesus, by a reference to the law of circumcision, justifies himself in healing on the Sabbath (21-24).*

Je'sus answered and said unto them, I have done one work, and ye all marvel. (22) Mo'ses therefore gave unto you circumcision; (not because it is of Mo'ses, but of the fathers;) and ye on the sabbath day circumcise a man. (23) If a man on the sabbath day receive circumcision, that the law of Mo'ses should not be broken; are ye angry at me, because I have made a man every whit whole on the sabbath day? (24) Judge not according to the appearance, but judge righteous judgment.

1. What one work had so much astonished and exasperated the Jews? 21. See Ch. v. 8-10.

2. What is the force of the word *therefore* in ver. 22? It may stand connected with ver. 21, as follows: I did one work on the Sabbath, and ye all marvel *on this account*. Moses has given you circumcision, etc. Or it may be connected with the 22d verse, thus: Moses *on this very account* has given you circumcision, viz., because it is of the fathers—a condition of the Abrahamic covenant.

3. What is the force and bearing of Christ's argument? 23.

4. Why not judge according to the appearance? 24. The meaning is, Do not judge superficially, but according to the truth. See Rom. ii. 2.

6. *Some express doubts as to his Messiahship (25-27).*

Then said some of them of Jeru-

salem, Is not this he, whom they seek to kill? (26) But, lo, he speaketh boldly, and they say nothing unto him. Do the rulers know indeed that this is the very Christ? (27) Howbeit we know this man whence he is: but when Christ cometh, no man knoweth whence he is.

1. Force of the question, "Do the Rulers know indeed that this is the very Christ"? 26. Is it really so that the Rulers believe him to be the Christ? Have they changed their views and purposes concerning him; or what does their silence mean? Why do they allow him to teach thus publicly without opposition?

2. On what ground do these people reject him? 27.

3. How reconcile this with ver. 42? Their views were evidently confused. They conceded that the Messiah would be of the seed of David and of the town of Bethlehem; but they seem to have thought that he would appear in some mysterious way, and that for a time he would be unknown.

7. *Jesus again more distinctly asserts his divine origin (28, 29).*

Then cried Je'sus in the temple as he taught, saying, Ye both know me, and ye know whence I am: and I am not come of myself, but he that sent me is true, whom ye know not. (29) But I know him; for I am from him, and he hath sent me.

1. How did he cry? 28. He spoke out boldly, and with a loud voice.

2. Meaning of, "Ye both know me, etc."? 28. Ye know *something* of me and of my origin; but ye know not the Father who sent me. See Ch. viii. 55.

8. *Some seek to take Jesus, but many believe on him (30-32).*

Then they sought to take him: but no man laid hands on him, because his hour was not yet come.

(31) And many of the people believed on him, and said, When Christ cometh, will he do more miracles than these which this man hath done? (32) The Phar'isees heard that the people murmured such things concerning him; and the Phar'isees and the chief priests sent officers to take him.

1. Why did they seek to take him? 30.
2. Why did many believe on him? 31.
3. Why did the Rulers send officers to apprehend him? 32.

4. Who were these officers? 32. They were the subordinate ministers of the Sanhedrim, like our sheriffs and constables.

9. *Jesus speaks of his speedy removal in language which the Jews can not understand (33-36).*

Then said Je'sus unto them, Yet a little while am I with you, and then I go unto him that sent me.

(34) Ye shall seek me, and shall not find me: and where I am, thither ye can not come. (35)

Then said the Jews among themselves, Whither will he go, that we shall not find him? will he go unto the dispersed among the Gen'tiles, and teach the Gen'tiles? (36)

What manner of saying is this that he said, Ye shall seek me, and shall not find me: and where I am, thither ye can not come?

1. What led Jesus to this train of reflection? 33. The purpose of the Sanhedrim to apprehend him. From this he was led to think of his betrayal and crucifixion.

2. Who were "the dispersed"? 35. The Jews who were scattered abroad among the Gentiles.

3. Who were the Gentiles? 35. Literally, the Greeks.

10. *On the last day of the festival, Jesus invites the people to come to him as the fountain of living waters (37-39).*

In the last day, that great day of the feast, Je'sus stood and cried, saying, If any man thirst let him come unto me, and drink. (38) He that believeth on me, as the Scripture hath said, out of his belly shall flow rivers of living water. (39) (But this spake he of the Spirit, which they that believe on him should receive: for the Holy Ghost was not yet given; because that Je'sus was not yet glorified.)

1. Why was this called "the great day of the feast"? 37. See Lev. xxiii. 33-43.

2. What do the words *thirst* and *drink* here denote? 37.

3. What does the word *Scripture* denote in this instance? 38. It includes the whole of the Old Testament, as in 2 Tim. iii. 16, 17.

4. Where is this promise made in the Old Testament? 38. See Isa. lviii. 11; Ezek. xlvi. 1-12; Joel iii. 18; Zech. xiv. 8.

5. Why say, "the Holy Spirit was not yet given"? 39. See Ch. xiv. 16, 26; Acts ii. 38; v. 22, etc.

6. What may we learn from this paragraph.

11. *Another dispute concerning Jesus. (40-44).*

Many of the people therefore, when they heard this saying, said, Of a truth this is the Prophet.

(41) Others said this is the Christ. But some said, shall Christ come out of Gal'ilee? (42) Hath not the

Scripture said, That Christ cometh of the seed of Da'vid, and out of the town of Beth'lehem, where David was? (43) So there was a

division among the people because of him. (44) And some of them would have taken him; but no man laid hands on him.

1. To what prophet do they refer? 40. See Deut. xviii. 15-18.

2. What did they mean by "*the Christ*"? 41.

3. Why did they have different views about him?

12. *Report of the officers, and trouble of the Rulers* (vii. 45–viii. 1).

Then came the officers to the chief priests and Pharisees; and they said unto them, Why have ye not brought him? (46) The officers answered, Never man spake like this man. (47) Then answered them the Pharisees, Are ye also deceived? (48) Have any of the rulers or of the Pharisees believed on him? (49) But this people who knoweth not the law are cursed. (50) Nicodemus saith unto them, (he that came to Je'sus by night, being one of them,) (51) Doth our law judge any man, before it hear him, and know what he doeth? (52) They answered and said unto him, Art thou also of Galilee? Search, and look: for out of Galilee ariseth no prophet. (53) And every man went unto his own house. (1) Je'sus went unto the mount of Olives.

1. Why did not the officers apprehend Jesus? 46.

2. What people are meant in ver. 49? The common people: for these the Rabbis had great contempt.

3. On what article of the law does Nicodemus rest his plea? 50. See Deut. i. 16, 17.

4. Why do the other Rulers so taunt Nicodemus? 52.

5. Had any prophet ever risen in Galilee? Jonah was a native of Gath-hepher, a town of Zebulun in lower Galilee (2 Kings xiv. 25); and it is thought by many that Elijah the Tishbite was a native of Tishbeh or Thisbe in Naphtali (Tobit i. 2).

§ II. CASE OF THE WOMAN TAKEN IN ADULTERY (John viii. 2–11).

And early in the morning he came again into the temple, and all the people came unto him; and he sat down, and taught them. (3) And the scribes and Pharisees brought unto him a woman taken in adultery; and when they had set her in the midst, (4) They say unto him, Master, this woman was taken in adultery, in the very act. (5) Now Mo'ses in the law commanded us, that such should be stoned: but what sayest thou? (6) This they said, tempting him, that they might have to accuse him. But Je'sus stooped down, and with his finger wrote on the ground, as though he heard them not. (7) So when they continued asking him, he lifted up himself, and said unto them, He that is without sin among you, let him first cast a stone at her. (8) And again he stooped down, and wrote on the ground. (9) And they which heard it, being convicted by their own conscience, went out one by one, beginning at the eldest, even unto the last: and Je'sus was left alone, and the woman standing in the midst. (10) When Je'sus had lifted up himself, and saw none but the woman, he said unto her, Woman, where are those thine accusers? hath no man condemned thee? (11) She said, No man, Lord. And Je'sus said unto her, Neither do I condemn thee: go, and sin no more.

1. What was the object of the scribes and Pharisees in bringing this woman to Jesus? 3. See ver. 6.

2. What was the law in the case? 5. See Lev. xx. 10, and Deut. xxii. 22

Custom seems to have regulated the mode of punishment.

3. What can you say of the wisdom of Christ's reply? 7.

4. What was its effect? 9.

5. Meaning of, "Neither do I condemn thee"? 11. Neither do I pass sentence upon you. Compare Luke xii. 13, 14.

6. What may we learn from this section?

§ III. JESUS CONTINUES HIS INSTRUCTIONS IN THE TEMPLE (John viii. 12-59).

1. *He proclaims himself the light of the world* (12).

Then spake Je'sus again unto them, saying, I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life.

1. How is Jesus the light of the world? Without him, all would be in moral and religious darkness; but through his own death and mediation he has brought life and immortality to light. See 2 Tim. i. 10.

2. What induced him to use this figure on that occasion? He was then standing in the court of the women (verse 20), which was brilliantly illuminated by large chandeliers. This circumstance no doubt suggested to him this beautiful metaphor. See, however, Ch. i. 7-9, and Mal. iv. 2.

3. What other examples go to show that Jesus was wont to draw his figures from surrounding circumstances? See Ch. iii. 19; iv. 10; x. 18, etc.

4. What does Jesus here mean by following him?

2. *His own testimony supported by that of the Father* (13-20).

The Phar'isees therefore said unto him, Thou bearest record of thyself; thy record is not true. (14) Je'sus

NOTE.—The passage extending from Ch. vii. 53, to viii. 11, is wanting in some MSS.; and in those that contain it, the readings are quite various. It is therefore rejected as spurious by many critics. Augustine says, "This passage was omitted by some of the early writers, lest it should seem to give a license to sin."

answered and said unto them, Though I bear record of myself, yet my record is true: for I know whence I came, and whither I go; but ye can not tell whence I come, and whither I go. (15) Ye judge after the flesh; I judge no man. (16) And yet if I judge, my judgment is true: for I am not alone, but I and the Father that sent me. (17) It is also written in your law, that the testimony of two men is true. (18) I am one that bear witness of myself, and the Father that sent me beareth witness of me. (19) Then said they unto him, Where is thy Father? Je'sus answered, Ye neither know me, nor my Father: if ye had known me, ye should have known my Father also. (20) These words spake Je'sus in the treasury, as he taught in the temple: and no man laid hands on him; for his hour was not yet come.

1. What is the force of the Pharisees' objection? 13. That, as his testimony concerning himself was unsupported by other evidence, it amounted to nothing; and should be disregarded. See Ch. v. 31.

2. What is the force of Jesus' reply? 14. My character and mission as the Son of God should place my testimony above suspicion. The circumstances of my life and ministry are all witnesses in my behalf.

3. What does he mean by judging after the flesh? 15. See Ch. iii. 6, and vii. 24.

4. Why say, "I judge no man"? 15. The meaning is that judgment is not the object of my present mission. I have come to save, not to condemn. See Ch. iii. 17, and xii. 47, 48.

5. How can this be reconciled with Ch. v. 22. Though the object of his first mission was not to judge any one, he will, nevertheless, finally judge all. See Acts xvii. 31.

6. How does the Father bear witness? 18. See Ch. v. 37.

7. What is the meaning of their scorn-

ful question in verse 19? Where is your Father? Let us see this other witness on whom you rely.

8. What is the force of his reply? 19. The same perversity which causes you to reject me, makes you blind also with respect to my Father and to his testimony.

9. Where was the treasury? 20. In the court of the women. The offerings of the temple were there deposited in thirteen chests.

10. Meaning of, "His hour was not yet come"? 20.

3. *Jesus again warns the Jews of his own speedy departure, and of their inability to follow him (21-24).*

Then said Je'sus again unto them, I go my way, and ye shall seek me, and shall die in your sins: whither I go, ye can not come. (22) Then said the Jews, Will he kill himself? because he saith, Whither I go, ye can not come. (23) And he said unto them, Ye are from beneath; I am from above: ye are of this world; I am not of this world. (24) I said therefore unto you, that ye shall die in your sins: for if ye believe not that I am he, ye shall die in your sins.

1. Meaning of, "I go my way"? 21. This has reference to his voluntary death.

2. Meaning of, "Ye shall seek me"? 21. Ye shall seek the Messiah, whom you are about to crucify in my person.

3. Why do they ask, "Will he kill himself"? 22. This is another scornful remark.

4. What is the meaning of his reply? 23, 24. You can not follow me, because we must both go to our own proper place; I to the Father, and you to the devil, the prince of the world, unless you believe and repent.

5. Why is it impossible to be saved without faith? 24. See Rom. xiv. 23; Heb. xi. 6; and Sch. of Red. pp. 449-455.

4. *He again intimates to them who he is (25-27).*

Then said they unto him, Who

art thou? And Je'sus saith unto them, Even the same that I said unto you from the beginning. (26)

I have many things to say and to judge of you: but he that sent me is true; and I speak to the world those things which I have heard of him. (27) They understood not that he spake to them of the Father.

1. Why do they ask him, "Who art thou"? 25. Their object is to induce him to commit himself to them still further, hoping to find against him some ground of accusation.

2. What is the meaning of his reply? 25. The same that my discourses necessarily indicate.

3. What is the meaning and bearing of his remark in verse 26? I could expose your many sins, were I disposed to do so; but my present mission is to proclaim the truth which I have received from him who is himself the fountain of truth.

5. *He predicts that the facts of his death, burial, and resurrection would yet convince many (28-29).*

Then said Je'sus unto them, When ye have lifted up the Son of man, then shall ye know that I am he, and that I do nothing of myself; but as my Father has taught me, I speak these things. (29) And he that sent me is with me: the Father hath not left me alone; for I do always those things that please him.

1. What does Jesus mean by lifting up the Son of man? 28. This has reference to his crucifixion. The world will first crucify me, and after that it will know me.

2. How would the people then know that he was the Christ? 28. By his resurrection from the dead (Rom. i. 4), and the many miracles which would follow. See Acts, *passim*.

3. How was the Father with Jesus? 29.

6. *Promise of freedom to obedient believers (30-32).*

As he spake these words, many

believed on him. (31) Then said Je'sus to those Jews which believed on him, If ye continue in my word, then are ye my disciples indeed; (32) And ye shall know the truth, and the truth shall make you free.

1. What, then, led many to believe on him? 30. Not perhaps so much the words spoken, as the *manner* in which they were spoken.

2. What does Jesus mean by continuing in his word? 31.

3. How would they know the truth? 32. See Ch. vii. 17.

4. How can the truth make free? 32. By delivering all who receive it from the slavery of sin.

7. *The Jews, though of Abraham's seed, needed nevertheless to be made free from sin (33-38).*

They answered him, We be A'braham's seed, and were never in bondage to any man: how sayest thou, Ye shall be made free? (34) Je'sus answered them, Verily, verily, I say unto you, Whosoever committeth sin is the servant of sin. (35) And the servant abideth not in the house forever: but the Son abideth ever. (36) If the Son therefore shall make you free, ye shall be free indeed. (37) I know that ye are A'braham's seed; but ye seek to kill me, because my word hath no place in you. (38) I speak that which I have seen with my Father: and ye do that which ye have seen with your father.

1. What do they mean by having never been in bondage? 33. They probably mean *religious* bondage; for it was notorious that they had long been under *political* bondage. See Ch. xviii. 31, and xix. 15.

2. How is every sinner a slave? 34. See Rom. vi. 16; vii. 14-24.

3. How may he be made free? 36. See Rom. vii. 25.

8. *Jesus shows that they were not in the highest sense the children of Abraham (39-41).*

They answered and said unto him, A'braham is our father. Je'sus saith unto them, If ye were A'braham's children, ye would do the works of A'braham. (40) But now ye seek to kill me, a man that hath told you the truth, which I have heard of God: this did not A'braham. (41) Ye do the deeds of your father.

1. How reconcile ver. 39 with ver. 37? In ver. 39, Jesus speaks of those who are of the faith of Abraham, and in ver. 37 of those who are his natural descendants. See Rom. ix. 6-9.

2. How were they unlike Abraham? 39, 40.

3. Who was their father in a moral and religious sense? 41. This is explained in the following paragraph.

9. *He declares that they are not the children of God, but of the devil (41-47).*

Then said they to him, We be not born of fornication; we have one Father, even God. (42) Je'sus said unto them, If God were your Father, ye would love me: for I proceeded forth, and came from God; neither came I of myself, but he sent me. (43) Why do ye not understand my speech? even because ye can not hear my word, (44) Ye are of your father the devil, and the lusts of your father ye will do: he was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it. (45) And because I tell you the truth, ye believe me not. (46) Which of you convinceth

me of sin? And if I say the truth, why do ye not believe me? (47) He that is of God heareth God's words: ye therefore hear them not, because ye are not of God.

1. What do they mean by not having been born in fornication? 41. We were not born in *idolatry*. They now perceived that Jesus was speaking of their religious paternity, and in this sense they claimed that God was their father.

2. What is the force of Christ's reply? 42. Your conduct toward me clearly proves that God is not your father.

3. Why were they unable to hear his words? 43. Because their hearts were full of perversity, and their understanding was darkness.

4. How were they the children of the devil? 44. In character and principle.

5. How was the devil a murderer from the beginning? 44. See Gen iii. 1-7.

6. What is meant by his not abiding in the truth? 44. See 1 Pet. iii. 4, and Jude 6.

7. How is he the father of lying? 44. As God is the truth, so also is Satan the source of all falsehood.

10. *He further asserts his own intimate relations with the Father, and the saving power of his teaching (48-51).*

Then answered the Jews, and said unto him, Say we not well that thou art a Samaritan, and hast a devil? (49) Je'sus answered, I have not a devil; but I honor my Father, and ye do dishonor me. (50) And I seek not mine own glory; there is one that seeketh and judgeth. (51) Verily, verily, I say unto you, If a man keep my saying, he shall never see death.

1. Why do the Jews call him a *Samaritan*? This name is used here in the sense of heathen, heretic. See Ch. iv. 9, and notes.

2. What is the force of his reply? 49, 50. My efforts to honor God, even to my own present dishonor among you, prove that I have not a demon. But in due time God will vindicate my claims.

3. How will the keeper of Christ's sayings never see death? 51. He will never experience or suffer death in its highest sense. See Ch. xi. 26.

11. *Though reviled by men, he is honored by God (52-56).*

Then said the Jews unto him, Now we know that thou hast a devil. A'braham is dead, and the prophets: and thou sayest, If a man keep my saying, he shall never taste of death. (53) Art thou greater than our father A'braham, which is dead? and the prophets are dead: whom makest thou thyself? (54) Je'sus answered, If I honor myself, my honor is nothing: it is my Father that honoreth me; of whom ye say, that he is your God: (55) Yet ye have not known him: but I know him; and if I should say, I know him not, I shall be a liar like unto you; but I know him, and keep his saying. (56) Your father A'braham rejoiced to see my day; and he saw it, and was glad.

1. What do the Jews here mean by death? 52, 53.

2. What does Jesus mean by it?

3. How did the Father honor Jesus? 54. By making him the Savior of the world.

4. Why does he speak of them as *liars*? 55. See 1 John ii. 2, 22.

5. How did Abraham see the day of Jesus? 56. By faith. See Gen. xxii. 13, 14, 18.

12. *He declares his own pre-existence (57, 58).*

Then said the Jews unto him, Thou art not yet fifty years old, and hast thou seen A'braham? (58) And Je'sus said unto them, Verily, I say unto you, Before A'braham was, I am.

1. What was then his age, as a man?

57. He had, probably, just entered on his 34th year. See Luke ii. 8-14, and notes.

2. What is the meaning and force of the expression, "I am"? 58. The present tense denotes all time, past, present, and future; and is therefore expressive of Christ's eternity, See Ch. i. 1-3, and Ex. iii. 14.

13. *He escapes being stoned* (59).

Then took they up stones to cast at him: but Je'sus hid himself, and went out of the temple, going through the midst of them, and so passed by.

1. Why did they attempt to stone him? See Ch. x. 33.

2. How can we account for his escape? See Luke iv. 30.

3. What important lessons may we learn from this third section?

‡ IV. RETURN OF THE SEVENTY DISCIPLES (Luke x. 17-24). Judea.

1. *Their report, and the response of Jesus* (17-20).

And the seventy returned again with joy, saying, Lord, even the devils are subject unto us through thy name. (18) And he said unto them, I beheld Satan as lightning fall from heaven. (19) Behold, I give unto you power to tread on serpents and scorpions, and over all the power of the enemy; and nothing shall by any means hurt you. (20) Notwithstanding, in this rejoice not, that the spirits are subject unto you; but rather rejoice, because your names are written in heaven.

1. Why did they return *with joy*? 17. Because they found that all the promises of Jesus was to them yea and amen. Even the demons were subject to them through his name.

2. How did Jesus behold Satan fall as lightning from heaven? 18. He here speaks *proleptically* of the overthrow of Satan which he was about to effect. This

was suggested by the report of the seventy.

3. What are scorpions? 19.

4. How were the names of these disciples written in heaven? 20. See Rev. xxi. 27.

2. *The Gospel revealed for the humble* (21, 22).

In that hour Je'sus rejoiced in spirit, and said, I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes: even so, Father, for so it seemed good in thy sight. (22) All things are delivered to me of my Father: and no man knoweth who the Son is, but the Father; and who the Father is, but the Son, and he to whom the Son will reveal him.

1. On what account did Jesus rejoice? 21.

2. Why did he rejoice at this? 21.

3. How are all things delivered to Jesus? 22. See 1 Cor. xv. 24-28.

4. Does the light of nature reveal to us either the Father or the Son? 22. See also Matt. xi. 25-27.

3. *The disciples are truly happy* (23, 24).

And he turned him unto his disciples, and said privately, Blessed are the eyes which see the things that ye see: (24) For I tell you, that many prophets and kings have desired to see those things which ye see, and have not seen them and to hear those things which ye hear, and have not heard them.

1. Why are the disciples of Jesus so happy? 23.

2. Why had these things been concealed from prophets and kings? 24. See Sch. of Red. pp. 72-74.

3. What may we learn from this fourth section?

§ V. THE LAW OF LOVE AND NEIGHBORLY CONDUCT DEFINED AND ILLUSTRATED (Luke x. 25-37). Judea.

1. *Conditions of eternal life (25-28).*

And, behold, a certain lawyer stood up, and tempted him, saying, Master, what shall I do to inherit eternal life? (26) He said unto him, What is written in the law? how readest thou? (27) And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself. (28) And he said unto him, Thou hast answered right: this do, and thou shalt live.

1. Why does Luke call this man a lawyer? 25. He was a teacher and expounder of the law of Moses.

2. How did he tempt Jesus? 25. The meaning is, he tried or proved him.

3. What question does the lawyer propose? 25.

4. Why does Jesus refer him to the law? 26. As he was an expounder of the law, he should, of course, have understood its teachings and provisions.

5. What was his reply? 27. See Deut. vi. 5, and Lev. xix. 18.

6. Was it correct? 28.

7. What is it to love God with all the heart, and soul, and strength, and mind? 27. It is simply to have these powers so completely under the influence of our love to God that they will all be supremely consecrated to his service.

8. What is it to love our neighbors as ourselves? It is to have such love as will incline and move us to do for them as we would have them do for us under like circumstances. See Matt. vii. 12.

2. *Parable of the good Samaritan (29-37).*

But he, willing to justify himself, said unto Je'sus. And who is my neighbor? (30) And Je'sus answering said, A certain man went down from Jeru'salem to Jer'icho, and

fell among thieves, which stripped him of his raiment, and wounded him, and departed, leaving him half dead. (31) And by chance there came down a certain priest that way; and when he saw him, he passed by on the other side. (32) And likewise a Levite, when he was at the place, came and looked on him, and passed by on the other side. (33) But a certain Samaritan, as he journeyed, came where he was; and when he saw him, he had compassion on him. (34) And went to him, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him. (35) And on the morrow when he departed, he took out two pence, and gave them to the host, and said unto him, Take care of him: and whatsoever thou spendest more, when I come again, I will repay thee. (36) Which now of these three, thinkest thou, was neighbor unto him that fell among the thieves? (37) And he said, He that shewed mercy on him. Then said Je'sus unto him, Go, and do thou likewise.

1. Wishing to justify himself, how? 29. By showing, if possible, that he had kept the law. But in order to do this it was necessary so settle, in the first place, the question, "Who is my neighbor"?

2. Why does Jesus, in this instance, select the road leading from Jerusalem to Jericho? 30. This road had long been infested with thieves and robbers.

3. Why does he place the priest first; the Levite, second; and the Samaritan, third in order? 31-33. Because this was the order of their relative responsibilities. See John iv. 9.

4. Why "pour in oil and wine"? 34.

These were then the usual remedies for wounds and bruises.

5. What kind of an inn? 34. An eastern Khan.

6. What was the value of two denarii? 35. About thirty cents. But this was equal to about three dollars of our present currency, owing to the great change that has since taken place in the relative value of the precious metals.

7. What is the object to be illustrated by this parable? How to fulfill our duties and obligations to our neighbors.

8. What is the main lesson taught by the parable? That we should love and treat all men, even our greatest enemies, as our neighbors; by doing to them as we would have them do to us under similar circumstances.

9. What other lessons may we learn from it?

‡ VI. JESUS VISITS AND INSTRUCTS MARTHA AND MARY (Luke x. 38-42). Bethany.

Now it came to pass, as they went, that he entered into a certain village; and a certain woman named Mar'tha received him into her house. (39) And she had a sister called Ma'ry, which also sat at Je'sus' feet, and heard his word. (40) But Mar'tha was cumbered about much serving, and came to him, and said, Lord, dost thou not care that my sister hath left me to serve alone? bid her therefore that she help me. (41) And Je'sus answered and said unto her, Mar'tha, Mar'tha, thou art careful and troubled about many things: (42) But one thing is needful; and Ma'ry hath chosen that good part, which shall not be taken away from her.

1. Why is it said that Martha received him into *her* house? 38. She was no doubt the eldest member of the family, and as such had the chief care of the house.

2. Why did Mary sit at his feet? 39.

This was the usual position of pupils. See Acts xxii. 3.

3. What so much attracted and engaged the attention of Mary? 39.

4. Why was Martha so much concerned about other matters? 40. Being the elder sister, she felt deeply her responsibility as hostess.

5. What is the one thing needful? 42. To give heed to the words of Jesus. See Ch. ix. 35.

6. What may we learn from this section?

‡ VII. JESUS AGAIN TEACHES HIS DISCIPLES HOW TO PRAY (Luke xi. 1-13). Judea.

1. *Request of the disciples* (1).

And it came to pass that, as he was praying in a certain place, when he ceased, one of his disciples said unto him, Lord, teach us to pray, as John also taught his disciples.

1. Why did Jesus pray?

2. Why did the disciples ask him to teach them to pray? They were no doubt deeply impressed with both the matter and the manner of his prayer.

2. *Jesus gives them a model prayer* (2-4).

And he said unto them, When ye pray, say, Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done, as in heaven, so in earth. (3) Give us day by day our daily bread. (4) And forgive us our sins; for we also forgive every one that is indebted to us. And lead us not into temptation; but deliver us from evil.

1. How does this prayer differ from that which is given in Matt. vi. 9-15?

2. What evidence have we that this is not Luke's report of the same prayer that is recorded by Matthew?

3. What may we learn from this paragraph?

3. *He encourages perseverance and importunity in prayer (5-10).*

And he said unto them, Which of you shall have a friend, and shall go unto him at midnight, and say unto him, Friend, lend me three loaves; (6) For a friend of mine in his journey is come to me, and I have nothing to set before him? (7) And he from within shall answer and say, Trouble me not: the door is now shut, and my children are with me in bed; I can not rise and give thee. (8) I say unto you, Though he will not rise and give him, because he is his friend, yet because of his importunity he will rise and give him as many as he needeth. (9) And I say unto you, Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you. (10) For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened.

1. Why does Jesus fix the time of entreaty "*at midnight*"? Probably because at that hour the inconvenience of granting the request would be greatest. He wishes to show that importunity may overcome all obstacles. It is proper to say, however, that in the East much of the traveling is done at night, especially in the hot season.

2. Why should a man's importunity have so much influence? 8.

3. What is the main lesson taught by the parable?

4. What more may we learn from it?

4. *God's willingness to grant our reasonable requests (11-13).*

If a son shall ask bread of any of you that is a father, will he give him a stone? or if he ask a fish, will he for a fish give him a ser-

pent? (12) Or if he shall ask an egg, will he offer him a scorpion? (13) If ye then, being evil, know how to give good gifts unto your children; how much more shall your heavenly Father give the Holy Spirit to them that ask him?

1. Why does Jesus ask these questions in verses 11, 12?

2. What does he mean by the expression, "*being evil*"? All men are sinful, and therefore more or less selfish.

3. What does he mean by the gift of the Holy Spirit? 13. See John vii. 37-39; Acts ii. 38; v. 32.

4. Why does God give the Holy Spirit? 13. See Rom. viii. 26, and Eph. iii. 16.

5. Is it right, then, to pray for the Holy Spirit? 13.

§ VIII. THE HEALING OF A DEMONIAK, WITH SUNDRY OTHER INCIDENTS CONNECTED THEREWITH (Luke xi. 14-36).
Judea.

1. *The miracle (14).*

And he was casting out a devil, and it was dumb. And it came to pass, when the devil was gone out, the dumb spake; and the people wondered.

1. Who was dumb, the man or the demon?

2. What was the cause of this dumbness? See Matt. xii. 22.

3. What does this miracle prove?

2. *Charge of some, and demand of others (15, 16).*

But some of them said, He casteth out devils through Beel'zebub the chief of the devils. (16) And others, tempting him, sought of him a sign from heaven.

1. Who was Beelzebub? 15. See Matt. xii. 23, 24.

2. Why is he called the chief of the demons? 15.

3. Why did some demand a sign from heaven? 16. See Matt. xvi. 1-4.

4. What evidence is given here of the great power of prejudice?

3. *Jesus replies to the charge of casting out demons by Beelzebub (17-23).*

But he, knowing their thoughts, said unto them, Every kingdom divided against itself is brought to desolation; and a house divided against a house falleth. (18) If Sa'tan also be divided against himself, how shall his kingdom stand? because ye say that I cast out devils through Beel'zebub. (19) And if I by Beel'zebub cast out devils, by whom do your sons cast them out? therefore shall they be your judges. (20) But if I with the finger of God cast out devils, no doubt the kingdom of God is come upon you. (21) When a strong man armed keepeth his palace, his goods are in peace: (22) But when a stronger than he shall come upon him, and overcome him, he taketh from him all his armor wherein he trusted, and divideth his spoils. (23) He that is not with me is against me; and he that gathereth not with me scattereth.

1. What is his first ground of refutation? 17, 18.

2. What is the second? 19.

3. What is the third? 21-23.

4. Do these arguments differ in any respect from those that are recorded in Matt. xii. 25-30.

5. Can any man be neutral in the conflict between Christ and Satan? 23.

6. What is it to be with Christ? 23.

7. What may we learn from this paragraph?

4. *Parable of the unclean spirit (24-26).*

When the unclean spirit is gone out of a man, he walketh through

dry places, seeking rest; and finding none, he saith, I will return unto my house whence I came out. (25) And when he cometh, he findeth it swept and garnished. (26) Then goeth he, and taketh to him seven other spirits more wicked than himself; and they enter in, and dwell there: and the last state of that man is worse than the first.

1. Who "wandereth through dry places"? 24. The demon.

2. What does the demon mean here by "my house"? 25. The body of the man from which it was expelled.

3. What may we learn from this paragraph about demons?

4. What is the scope of the parable? It is designed to illustrate the fortunes, and especially the deteriorating tendencies of the Jews as a people.

5. *Congratulations of a certain woman, with the reply of Jesus (27, 28).*

And it came to pass, as he spake these things, a certain woman of the company lifted up her voice, and said unto him, Blessed is the womb that bare thee, and the paps which thou hast sucked. (28) But he said, Yea, rather, blessed are they that hear the word of God, and keep it.

1. What does she intend to express by these words? 27. The very highest possible admiration.

2. What is the meaning of Christ's reply? 28.

3. How does this harmonize with the views of the Papists?

6. *Rebuke to that evil generation (29-32).*

And when the people were gathered thick together, he began to say, This is an evil generation: they seek a sign; and there shall no sign be given it, but the sign of Jo'nas the prophet. (30) For as Jo'nas

was a sign unto the Nin'evites, so shall also the Son of man be to this generation. (31) The queen of the south shall rise up in the judgment with the men of this generation, and condemn them: for she came from the utmost parts of the earth to hear the wisdom of Sol'omon; and, behold, a greater than Sol'omon is here. (32) The men of Nin'evah shall rise up in the judgment with this generation, and shall condemn it: for they repented at the preaching of Jo'nas; and, behold, a greater than Jo'nas is here.

1. How was Jonah a sign to the Ninevites? 30.

2. How was Jesus a sign to that generation?

3. How will the queen of the South condemn the men of that generation? 31.

4. Who was she? See Matt. xii. 38-42, and notes.

5. How will the men of Nineveh condemn that generation? 32.

7. *Parable of the lamp and the eye* (33-36).

No man, when he hath lighted a candle, putteth it in a secret place, neither under a bushel, but on a candlestick, that they which come in may see the light. (34) The light of the body is the eye: therefore when thine eye is single, thy whole body also is full of light; but when thine eye is evil, thy body also is full of darkness. (35) Take heed therefore, that the light which is in thee be not darkness. (36) If thy whole body therefore be full of light, having no part dark, the whole shall be full of light, as when the bright shining of a candle doth give thee light.

1. What does the candle or lamp of this

parable represent? 33. See John iii. 19; viii. 12.

2. What does the eye of the body represent? 34. The eye of the soul.

3. How may the eye of the soul be darkened? 35.

4. What connection has this paragraph with the preceding? As God made Solomon a light to the queen of Sheba, and Jonah a light to the Ninevites, so also he was then making the Son of man a light to that generation.

5. What, then, is the lesson of the parable? 36. It is a warning and admonition to so keep the eye of the soul, that it may at all times, without prejudice, receive the light of the Gospel.

§ IX. DISCOURSE AT THE TABLE OF A PHARISEE (Luke xi. 37-54). Judea.

1. *Jesus rebukes the Pharisees for their outward formality, and their inward impurity* (37-44).

And as he spake, a certain Phar'isee besought him to dine with him: and he went in, and sat down to meat. (38) And when the Phar'isee saw it, he marvelled that he had not first washed before dinner. (39) And the Lord said unto him, Now do ye Phar'isees make clean the outside of the cup and the platter; but your inward part is full of ravening and wickedness. (40) Ye fools, did not he, that made that which is without, make that which is within also? (41) But rather give alms of such things as ye have, and, behold, all things are clean unto you. (42) But woe unto you, Phar'isees! for ye tithe mint and rue and all manner of herbs, and pass over judgment and the love of God: these ought ye to have done, and not to leave the other undone. (43) Woe unto you, Phar'isees! for ye love the uppermost seats in the synagogues, and greetings in the

markets. (44) Woe unto you, scribes and Pharisees, hypocrites! for ye are as graves which appear not, and the men that walk over them are not aware of them.

1. Why did this Pharisee invite Jesus to dine with him? 37. See ver. 54.

2. Why did he wonder that Jesus did not wash before eating? 38. See Mark vii. 1-5.

3. What is the lesson taught by the allegory about the cup and platter? 39.

4. Why does Jesus call the Pharisees *fools*? 40.

5. What does he mean by the expression, "Give alms of such things as ye have"? 41. This may denote (1) That we should give according to our ability; or (2) That we should give our hearts—the contents of the vessel; which vessel is ourselves.

6. Why does he so earnestly enjoin almsgiving? 41. See Ch. xvi. 14.

7. How, "all things clean unto you"? 41. Nothing can really defile the hands of the pure in heart. See Titus i. 15. Jesus was never defiled by contact with any thing.

8. Why does he pronounce these three woes on the Pharisees? 42-44.

9. How did the Pharisees resemble graves? 44.

10. What may we learn from this paragraph?

2. *He rebukes the lawyers, and exposes their sins (45-53).*

Then answered one of the lawyers, and said unto him, Master, thus saying thou reproachest us also. (46) And he said, Woe unto you also, ye lawyers! for ye lade men with burdens grievous to be borne, and ye yourselves touch not the burdens with one of your fingers. (47) Woe unto you! for ye build the sepulchers of the prophets, and your fathers killed them. (48) Truly ye bear witness that ye allow the deeds of your fathers: for they indeed killed them, and ye

build their sepulchers. (49) Therefore also said the wisdom of God, I will send them prophets and apostles, and some of them they shall slay and persecute: (50) That the blood of all the prophets, which was shed from the foundation of the world, may be required of this generation; (51) From the blood of A'bel unto the blood of Zachari'as, which perished between the altar and the temple: verily I say unto you, It shall be required of this generation. (52) Woe unto you, lawyers! for ye have taken away the key of knowledge: ye entered not in yourselves, and them that were entering in ye hindered.

1. Who were the lawyers? 45. The teachers and expounders of the law.

2. Why did the lawyers feel that they were rebuked by his discourse to the Pharisees? 45. The reference is perhaps to the law of tithes, which the lawyers were wont to enforce with great exactness. See ver. 42.

3. How did the lawyers oppress men?

4. How approve the deeds of their fathers? 48. By their own wicked works.

5. What is meant here by "the wisdom of God"? 49. The term *wisdom* seems to be used here as in 1 Cor. i. 24, 30, to designate Christ himself. See ver. 51, and Matt. xxiii. 34.

4. Why should all innocent blood, from the beginning, be required of that generation? 50, 51. Because, by rejecting Jesus, the nations, and especially the Jews, were about to fill up the cup of their iniquity. See Matt. xxiii. 34-39.

5. Who was Zacharias? 51. He is generally supposed to have been the same that is mentioned in 2 Chron. xxiv. 20-22; but it is probable that Jesus refers to some one of the same name who had suffered martyrdom at a much later period.

6. How did the lawyers take away the key of knowledge? 52. By their false teaching. See Matt. xxiii. 13.

7. What may we learn from this paragraph?

3. *The Pharisees and Scribes still further try to ensnare him (53, 54).*

And as he said these things unto them, the scribes and the Pharisees began to urge him vehemently, and to provoke him to speak of many things: (54) Laying wait for him, and seeking to catch something out of his mouth, that they might accuse him.

1. How did they urge and provoke him? 53. By their captious questions and objections.

2. Why were they so anxious to find some ground of accusation against him? 54.

3. Why were they so blinded?

§ X. JESUS DISCOURSES TO THE DISCIPLES AND TO THE MULTITUDE (Luke xii. 1-xiii. 9). Judea.

1. *Warning against hypocrisy (xii. 1-3).*

In the mean time, when there were gathered together an innumerable multitude of people, inasmuch that they trode one upon another, he began to say unto his disciples first of all, Beware ye of the leaven of the Pharisees which is hypocrisy. (2) For there is nothing covered, that shall not be revealed; neither hid, that shall not be known. (3) Therefore, whatsoever ye have spoken in darkness shall be heard in the light; and that which ye have spoken in the ear in closets shall be proclaimed upon the housetops.

1. How is hypocrisy like leaven? 1.

2. How does Jesus show the folly of all hypocrisy?

3. When will all secrets be revealed? 3.

2. *We should fear God rather than men (4-7).*

And I say unto you my friends,

Be not afraid of them that kill the body, and after that have no more that they can do. (5) But I will forewarn you whom ye shall fear: Fear him, which after he hath killed hath power to cast into hell; yea, I say unto you, Fear him. (6) Are not five sparrows sold for two farthings, and not one of them is forgotten before God? (7) But even the very hairs of your head are all numbered. Fear not therefore: ye are of more value than many sparrows.

1. How far can men affect and torment us? 4.

2. What more can God do? 5.

3. What may we learn from this paragraph about the nature of man, and about future punishment? 4, 5.

4. What may we learn from it about God's care for his children? 6, 7.

3. *Jesus will reward all men who confess him, and punish all who dishonor the Holy Spirit by denying him (8-10).*

Also I say unto you, Whosoever shall confess me, before men, him shall the Son of man also confess before the angels of God: (9) But he that denieth me before men shall be denied before the angels of God. (10) And whosoever shall speak a word against the Son of man, it shall be forgiven him: but unto him that blasphemeth against the Holy Ghost it shall not be forgiven.

1. What is it to confess Jesus before men? 8. See Sch. of Red. pp. 463-465.

2. What is it to speak a word against the Son of man? 10.

3. What is it to blaspheme against the Holy Spirit? 10. See Matt. xii. 31, 32.

4. *He encourages his disciples to rely on the Holy Spirit for their defense in times of persecution (11, 12).*

And when they bring you unto the synagogues, and unto magistrates, and powers, take ye no thought how or what thing ye shall answer, or what ye shall say: (12) For the Holy Ghost shall teach you in the same hour what ye ought to say.

1. Why did Jesus foretell these persecutions? 11. See John xvi. 4.

2. What does he mean by taking no thought? 11. See Phil. iv. 6.

3. What may we learn from this paragraph about the inspiration of the Scriptures?

5. *A caution against covetousness* (13-15).

And one of the company said unto him, Master, speak to my brother, that he divide the inheritance with me. (14) And he said unto him, Man, who made me a judge or a divider over you? (15) And he said unto them, Take heed, and beware of covetousness; for a man's life consisteth not in the abundance of the things which he possesseth.

1. Why did this man appeal to Jesus? 13.

2. Why would not Jesus interfere in the case? 14.

3. What is covetousness? 15. See Col. iii. 5.

4. In what does a man's life consist, if not in his possessions? 15. See Eccl. xii. 13, 14.

6. *Parable of the rich fool* (16-21).

And he spake a parable unto them, saying, The ground of a certain rich man brought forth plentifully: (17) And he thought within himself, saying, What shall I do, because I have no room where to bestow my fruits? (18) And he said, This will I do: I will pull down my barns, and build greater; and there

will I bestow all my fruits and my goods. (19) And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry. (20) But God said unto him, Thou fool, this night thy soul shall be required of thee: then whose shall those things be, which thou hast provided? (21) So is he that layeth up treasures for himself, and is not rich toward God.

1. What is the design of this parable? 21. To show the folly of laying up treasures on earth, and not in heaven.

2. Why was this man a fool? 20.

3. What is it to lay up treasures *for ourselves*? 21.

4. What is it to be rich toward God? 21.

5. What may we learn from this parable?

7. *Jesus admonishes his disciples not to be anxious about such matters as food and clothing; but to put their trust in God* (22-34).

And he said unto his disciples, Therefore I say unto you, Take no thought for your life, what ye shall eat; neither for the body, what ye shall put on. (23) The life is more than meat, and the body is more than raiment. (24) Consider the ravens: for they neither sow nor reap; which neither have storehouse nor barn; and God feedeth them: how much more are ye better than the fowls? (25) And which of you with taking thought can add to his stature one cubit? (26) If ye then be not able to do that thing which is least, why take ye thought for the rest? (27) Consider the lilies how they grow: they toil not, they spin not; and yet I say unto you that Sol'omon

in all his glory was not arrayed like one of these. (28) If then God so clothe the grass, which is to-day in the field, and to-morrow is cast into the oven; how much more will he clothe you, O ye of little faith? (29) And seek not ye what ye shall eat, or what ye shall drink, neither be ye of doubtful mind. (30) For all these things do the nations of the world seek after: and your Father knoweth that ye have need of these things. (31) But rather seek ye the kingdom of God; and all these things shall be added unto you. (32) Fear not, little flock; for it is your Father's good pleasure to give you the kingdom. (33) Sell that ye have, and give alms: provide yourselves bags which wax not old, a treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth. (34) For where your treasure is, there will your heart be also.

1. See queries on Matthew vi. 25-33.
2. Meaning of, "take no thought"? 22. See Phil. iv. 6.
3. How does Jesus illustrate the folly and absurdity of all anxiety about food, clothing, etc.? 23-34.
4. What is meant here by the kingdom of God? 31.
5. How was it given to the disciples? 32. See Dan. ii. 44, and vii. 27.
6. What may we learn from this paragraph?
8. *He admonishes them to be ever watchful and ready for the coming of their Lord (35-40).*

Let your loins be girded about, and your lights burning; (36) And ye yourselves like unto men that wait for their lord, when he will return from the wedding; that, when

he cometh and knocketh, they may open unto him immediately. (37) Blessed are those servants, whom the lord when he cometh shall find watching: verily I say unto you, that he shall gird himself, and make them sit down to meat, and will come forth and serve them. (38) And if he shall come in the second watch, or come in the third watch, and find them so, blessed are those servants. (39) And this know, that if the goodman of the house had known what hour the thief would come, he would have watched, and not have suffered his house to be broken through. (40) Be ye therefore ready also: for the Son of man cometh at an hour when ye think not.

1. What does the girding of the loins denote? 35. That they should be ever ready for their Master's work. "The expression is derived from the Eastern custom of binding up the long robes with a girdle, before engaging in any laborious employment." See Jer. i. 17.

2. What does the burning of the lamps denote? 35. That they should be ever watchful, as well as ready for service.

3. Meaning of, "he will gird himself," etc.? 37. He will then take the place of a servant himself, and so honor those who honor him. See John xiii. 4, 5.

4. What coming of the Son of man is here referred to? 40. See Matt. xxiv. 42-51, and notes.

9. *Parable of the faithful and unfaithful servants (41-48).*

Then Pe'ter said unto him, Lord, speakest thou this parable unto us, or even to all? (42) And the Lord said, Who then is that faithful and wise steward, whom his lord shall make ruler over his household, to give them their portion of meat in due season? (43) Blessed is that

servant, whom his lord when he cometh shall find so doing. (44) Of a truth I say unto you, that he will make him ruler over all that he hath. (45) But and if that servant say in his heart, My lord delayeth his coming; and shall begin to beat the menservants and maidens, and to eat and drink, and to be drunken; (46) The lord of that servant will come in a day when he looketh not for him, and at an hour when he is not aware, and will cut him in sunder, and will appoint him his portion with the unbelievers. (47) And that servant, which knew his lord's will, and prepared not himself, neither did according to his will, shall be beaten with many stripes. (48) But he that knew not, and did commit things worthy of stripes, shall be beaten with few stripes. For unto whomsoever much is given, of him shall be much required; and to whom men have committed much, of him they will ask the more.

1. What is the design of this parable? To illustrate the responsibility of all the servants of Jesus, from the highest to the lowest.

2. How is it an answer to Peter's question? 41. The answer is given *indirectly*; implying that while the apostles stand first in honor, duty, and responsibility, all others are included, according to their rank and circumstances.

3. Will there be different grades of future punishment? 47, 48.

4. On what principle will punishment be inflicted? 48.

5. What may we learn from this paragraph?

10. *He forewarns them of persecutions and divisions (49-53).*

I am come to send fire on the earth; and what will I, if it be al-

ready kindled? (50) But I have a baptism to be baptized with: and how am I straitened till it be accomplished! (51) Suppose ye that I am come to give peace on earth? I tell you, Nay; but rather division: (52) For from henceforth there shall be five in one house divided, three against two, and two against three. (53) The father shall be divided against the son, and the son against the father; the mother against the daughter, and the daughter against the mother; the mother-in-law against her daughter-in-law, and the daughter-in-law against her mother-in-law.

1. How did Jesus send a fire on the earth? 49. He has reference to the divisions and persecutions which would be occasioned by the spread of the gospel.

2. Meaning of, "And what will I," etc.? 49. Would that it were already kindled.

3. To what baptism does he refer? 50. To his baptism in sufferings.

4. How was he straitened until its accomplishment? 50. The commission to preach the gospel to every creature could not be given until after his death and resurrection, and the Holy Spirit could not be given until he was glorified. See John vii. 37-39.

5. How did Jesus cause these divisions? 52, 53.

6. What may we learn from this paragraph?

11. *He rebukes the people on account of their want of moral discernment (54-57).*

And he said also to the people, When ye see a cloud rise out of the west, straightway ye say, There cometh a shower; and so it is. (55) And when ye see the south wind blow, ye say, There will be heat; and it cometh to pass. (56) Ye hypocrites, ye can discern the face of the sky and of the earth; but

how is it that ye do not discern this time? (57) Yea, and why even of yourselves judge ye not what is right?

1. Why refer to these natural phenomena? 54. To show that they were sagacious enough about ordinary matters.

2. Meaning of, "Ye do not discern this time"? 56. You have my miracles and teachings, as well as the ancient prophecies, before you; why, then, do you not from all these conclude that this is the time of the Messiah?

3. How, "judge of yourselves what is right"? 57. Your own natural sense of right should lead you to repentance.

4. What was the cause of their great spiritual blindness?

5. What may we learn from this paragraph?

12. *Necessity of being speedily reconciled to God (58, 59).*

When thou goest with thine adversary to the magistrate, as thou art in the way, give diligence that thou mayest be delivered from him; lest he hale thee to the judge, and the judge deliver thee to the officer, and the officer cast thee into prison. (59) I tell thee, thou shalt not depart thence, till thou hast paid the very last mite.

1. How is this illustrated? 58, 59. See Matt. v. 25, 26.

2. What was the value of a mite (*lepton*)? About one-fifth of a cent.

3. What may we learn from this parable?

13. *About providential calamities (xiii. 1-5).*

There were present at that season some that told him of the Galileans, whose blood Pilate had mingled with their sacrifices. (2) And Jesus answering said unto them, Suppose ye that these Galileans were sinners above all the Galile-

ans, because they suffered such things? (3) I tell you, Nay: but, except ye repent, ye shall all likewise perish. (4) Or those eighteen, upon whom the tower in Sil'oam fell, and slew them, think ye that they were sinners above all men that dwelt in Jerusalem? (5) I tell you, Nay; but, except ye repent, ye shall all likewise perish.

1. Why did they tell Jesus about these Galileans? 1. Probably with the view of inducing him to express a judgment adverse to Pilate's administration. They themselves evidently thought that these men were treated as they deserved.

2. What popular error does Jesus aim to correct? 2. The error of supposing that men are always punished in this life according to their guilt. See Job, *passim*.

3. What duty does he enjoin? 3, 5.

4. Did any of the Jews so perish? Many of them were slain by the Romans, while in the very act of offering their sacrifices, in A. D. 70.

5. What may we learn from this paragraph?

14. *Parable of the fig-tree (6-9).*

He spake also this parable: A certain man had a fig-tree planted in his vineyard; and he came and sought fruit thereon, and found none. (7) Then said he unto the dresser of his vineyard, Behold, these three years I come seeking fruit on this fig-tree, and find none: cut it down; why cumbereth it the ground? (8) And he answering said unto him, Lord, let it alone this year also, till I shall dig about it, and dung it; (9) And if it bear fruit, well; and if not, then after that thou shalt cut it down.

1. What is the design of this parable? To teach the Jews that their existence as a nation was prolonged for a time through

the forbearance of God, with the view, if possible, of bringing them to repentance.

2. What connection has this parable with the preceding paragraph? It is designed to further amplify and illustrate the important practical lesson which is therein taught.

3. What else may we learn from it?

§ XI. THE CASE OF A MAN WHO WAS BORN BLIND (John ix. 1-41). Jerusalem.

1. *About the cause of his blindness (1-5).*

And as Je'sus passed by, he saw a man which was blind from his birth. (2) And his disciples asked him, saying, Master, who did sin, this man, or his parents, that he was born blind? (3) Je'sus answered, Neither hath this man sinned, nor his parents: but that the works of God should be made manifest in him. (4) I must work the works of him that sent me, while it is day: the night cometh, when no man can work. (5) As long as I am in the world, I am the light of the world.

1. Why did the disciples ascribe his blindness to sin on the part of any one?

2. It was then a prevalent opinion that every special affliction was a judgment inflicted for some special sin.

2. How could this man sin before he was born? 2. We see from this question of the disciples, that the doctrine of the preëxistence and transmigration of souls was then somewhat prevalent in Palestine.

3. What is the meaning of Christ's reply? 3.

4. How is Jesus the light of the world?

5. See Ch. i. 9.

2. *Jesus gives sight to the blind man (6, 7).*

When he had thus spoken, he spat on the ground, and made clay of the spittle, and he anointed the eyes of the blind man with the clay.

(7) And said unto him, Go, wash in the pool of Sil'oam, (which is by interpretation, Sent.) He went his way therefore, and washed, and came seeing.

1. Why did Jesus use means in working this miracle? 6.

2. Where was the pool of Siloam? 7. S. E. of Jerusalem. In Neh. iii. 15, it is called Siloah, which means *Sent*.

3. Why does John give the meaning of the name *Siloam*? 7. Perhaps with the view of suggesting that the name of the water was appropriate to the purpose; or there may be in this an allusion to the fact that Jesus himself was the *Sent* of God. See Heb. iii. 1.

3. *Effect of this miracle on the neighbors of the blind man (8-12).*

The neighbors therefore, and they which before had seen him that he was blind, said, Is not this he that sat and begged? (9) Some said, This is he: others said, He is like him: but he said, I am he. (10) Therefore said they unto him, How were thine eyes opened? (11) He answered and said, A man that is called Je'sus made clay, and anointed mine eyes, and said unto me, Go to the pool of Sil'oam, and wash: and I went and washed, and I received sight. (12) Then said they unto him, Where is he? He said, I know not.

1. Why were they so much surprised? 8, 9.

2. What does the man's own explanation indicate? 11, 12. That he was a man of good practical common sense.

3. Why does he not attempt to explain the matter on philosophical principles? Because no miracle can be so explained by man. Miracles are not contrary to human reason, but they are above it.

4. *He is interrogated by the Pharisees (13-17).*

They brought to the Phar'isees

him that aforetime was blind. (14) And it was the sabbath day when Je'sus made the clay, and opened his eyes. (15) Then again the Phar'isees also asked him how he had received his sight. He said unto them, He put clay upon mine eyes, and I washed, and do see. (16) Therefore said some of the Phar'isees, This man is not of God, because he keepeth not the sabbath day. Others said, How can a man that is a sinner do such miracles? And there was a division among them. (17) They say unto the blind man again, What sayest thou of him, that he hath opened thine eyes? He said, He is a prophet.

1. Why did they bring him to the Pharisees? 13. Most of the Rulers were of this sect. The interview was no doubt held before the Sanhedrim, or some one of the inferior courts.

2. Why say, "It was the Sabbath day" when the miracle was wrought? 14. This was to the Jews the main ground of offense. See Ch. v. 16.

3. Why was there a division among the rulers? 16. See Ch. vii. 50-52.

4. Why does the man himself say, "He is a prophet"? 17.

5. *The guarded and cautious testimony of his parents (18-23).*

But the Jews did not believe concerning him, that he had been blind, and received his sight, until they called the parents of him that had received his sight. (19) And they asked them, saying, Is this your son, who ye say was born blind? how then doth he now see? (20) His parents answered them and said, We know that this is our son, and that he was born blind: (21) But by what means he now seeth, we know not; or who hath

opened his eyes, we know not: he is of age; ask him: he shall speak for himself. (22) These words spake his parents, because they feared the Jews: for the Jews had agreed already, that if any man did confess that he was Christ, he should be put out of the synagogue. (23) Therefore said his parents, He is of age; ask him.

1. Why were they so very guarded in giving their testimony? 22.

2. What is meant by being put out of the synagogue? 22. It means to be excommunicated. There were two grades of excommunication among the Jews. The first involved a separation from the synagogue, and also from one's own family for thirty days. The second was familiarly called "*the curse*." It consisted in a solemn exclusion from all religious privileges and intercourse with the people, accompanied with awful anathemas.

6. *Discussion between the healed man and the Pharisees (24-34).*

Then again called they the man that was blind, and said unto him, Give God the praise: we know that this man is a sinner. (25) He answered and said, Whether he be a sinner or no, I know not: one thing I know, that, whereas I was blind, now I see. (26) Then said they to him again, What did he to thee? how opened he thine eyes? (27) He answered them, I have told you already, and ye did not hear: wherefore would ye hear it again? will ye also be his disciples? (28) Then they reviled him, and said, Thou art his disciple; but we are Mo'ses' disciples. (29) We know that God spake unto Mo'ses: as for this fellow, we know not from whence he is. (30) The man an-

swered and said unto them, Why herein is a marvelous thing, that ye know not from whence he is, and yet he hath opened mine eyes. (31) Now we know that God heareth not sinners: but if any man be a worshiper of God, and doeth his will, him he heareth. (32) Since the world began was it not heard that any man opened the eyes of one that was born blind. (33) If this man were not of God, he could do nothing. (34) They answered and said unto him, Thou wast altogether born in sins, and doest thou teach us? And they cast him out.

1. "Give God the praise" for what? 24.

2. Why does he answer them in this taunting and ironical way? 27. He saw that truth was not their object.

3. How did they know that God spoke by Moses? 29.

4. Had they any stronger evidence of this, than they had that God had also spoken to them by Jesus? See Ch. xv. 24.

5. Why, then, did they not believe him?

6. What can you say of the force of the man's reasoning, as given in vers. 30-33?

7. They cast him out of what? 34. See ver. 22.

7. *His second interview with Jesus* (35-38).

Je'sus heard that they had cast him out; and when he had found him, he said unto him, Dost thou believe on the Son of God? (36) He answered and said, Who is he, Lord, that I might believe on him? (37) And Je'sus said unto him, Thou hast both seen him, and it is he that talketh with thee. (38) And he said, Lord, I believe. And he worshiped him.

1. Why did Jesus seek for him? 35.

2. Why ask if he believed on the Son of God? 35.

3. Why say, "Thou hast *seen* him"? 37. This would suggest to his mind the miraculous cure.

8. *Reflections of Jesus on the results of his coming into the world.* (39-41).

And Je'sus said, For judgment I am come into this world, that they which see not might see; and that they which see might be made blind. (40) And some of the Phar'isees which were with him heard these words, and said unto him, Are we blind also? (41) Jesus said unto them, If ye were blind, ye should have no sin: but now ye say, We see; therefore your sin remaineth.

1. Why say "For judgment I am come into the world"? 39. The effect of his coming was to make men either better or worse, and so to fix their destiny accordingly. See 2 Cor. ii. 16.

2. "That they who see not might see" in what sense? 39.

3. "Might be made blind" in what sense? 39.

4. Why would they have no sin, if blind? 41. See Rom. iv. 15.

‡ XII. ALLEGORY OF THE GOOD SHEPHERD (John x. 1-21). Jerusalem.

1. *The true shepherd contrasted with the false* (1-6).

Verily, verily, I say unto you, He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber. (2) But he that entereth in by the door is the shepherd of the sheep. (3) To him the porter openeth; and the sheep hear his voice: and he calleth his own sheep by name, and leadeth them out. (4) And when he putteth forth his own sheep, he goeth before them, and the sheep follow

him: for they know his voice, (5) And a stranger will they not follow, but will flee from him; for they know not the voice of strangers. This parable spake Jesus unto them; but they understood not what things they were which he spake unto them.

1. What connection has this discourse with the preceding narrative? Sundry remarks in the preceding conversations rendered it necessary that Jesus should further indicate his true relations to the people of God, and at the same time expose the false pretensions of the scribes and Pharisees. This he does in the following allegory.

2. Who is meant by the one who enters not in at the door? 1. Any and every false teacher, such as the Pharisees.

3. Describe the sheepfolds of Palestine. 1.

4. Has sheepfold any symbolical meaning? 1. It is generally regarded as a symbol of the church. Is this right? See ver. 9.

5. Who is he that enters in at the door? 2. Every faithful minister of Christ; such as the apostles and prophets. He is *a*, not *the*, shepherd of the flock. See Jer. xxiii. 1-4; Ezek. xxxiv. 1-31; Zech. xi. 4-17.

6. Has *porter* any symbolical meaning in this allegory? 3. Probably not: though some think that in the use of this word there is reference to John the Baptist; and others, to the Holy Spirit.

7. Who are the sheep? 3. The true people of God. See Matt. xxv. 33.

8. How call his sheep *by name*? 3. Eastern shepherds often give names to their sheep, as they do to their cattle.

9. Why will they not follow a stranger? 5.

10. What may we learn from this paragraph?

2. *Jesus is the door of the sheep* (7-9).

Then said Jesus unto them again, Verily, verily, I say unto you, I am the door of the sheep. (8) All that ever came before me are thieves and robbers; but the sheep did not

hear them. (9) I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture.

1. How is he the door? 7.

2. Meaning of, "before me"? 8. Before me in point of time.

3. Who were these usurpers? 3. Such men as the scribes and Pharisees. See Matt. xxiii. 7, 8.

4. He shall be saved from what? 9.

5. How "go in and out"? 9. Under the protection of the Good Shepherd, we may safely enjoy all the rights and privileges of his kingdom.

6. What may we learn from this paragraph?

3. *Jesus as the Good Shepherd, contrasted with thieves and hirelings* (10-18).

The thief cometh not, but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have it more abundantly. (11) I am the good shepherd: the good shepherd giveth his life for the sheep. (12) But he that is a hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth; and the wolf catcheth them, and scattereth the sheep. (13) The hireling fleeth, because he is a hireling, and careth not for the sheep. (14) I am the good shepherd, and know my sheep, and am known of mine. (15) As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep. (16) And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice: and there shall be one fold and one shepherd. (17) Therefore doth my Father love me, because I lay down my

life, that I might take it again. (18) No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father.

1. Why is Jesus called a shepherd? 11. See Psalm xxiii. 1.

2. How does he differ from a hireling? 11-15.

3. Who are the "other sheep"? 16. Those who were to be taken from among the Gentiles. See Rom. xv. 9-12.

4. What commandment had he received from his Father? 18. The laying down of his life was not only voluntary on his part; but it was also according to the command and purpose of God.

4. *Further discussions about Jesus (19-21).*

There was a division therefore again among the Jews for these sayings. (20) And many of them said, He hath a devil, and is mad; why hear ye him? (21) Others said, These are not the words of him that hath a devil. Can a devil open the eyes of the blind?

1. Why this division among the Jews? 19.

2. What may we learn from this?

§ XIII. DISCOURSE AT THE FEAST OF DEDICATION (John x. 22-42). Jerusalem.

1. *The Jews encounter Jesus in Solomon's portico (22-24).*

And it was at Jeru'salem the feast of the dedication, and it was winter. (23) And Jesus walked in the temple in Solomon's porch. (24) Then came the Jews round about him, and said unto him, How long dost thou make us to doubt? If thou be the Christ, tell us plainly.

1. Why was this called the feast of dedication? 22. Because it was observed in commemoration of the purifi-

cation of the temple. It was first instituted by Judas Maccabæus on the twenty-fifth of the ninth month, 164 B. C. It usually continued about eight days. See 1 Macc. iv. 52-59; 2 Macc. x. 1-8; Jos. Ant. xii. 7, 7.

2. Why was this called "Solomon's porch"? 23. It was the great eastern colonade of the temple, and occupied the same site on which formerly stood the portico of Solomon.

3. Why did the Jews again gather around Jesus? 24.

4. What did they request of him? 24.

5. Were they sincere in making this request? 24.

2. *His reply to their request (25-30).*

Je'sus answered them, I told you, and ye believed not: the works that I do in my Father's name, they bear witness of me. (26) But ye believed not, because ye are not of my sheep, as I said unto you. (27) My sheep hear my voice, and I know them, and they follow me: (28) And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. (29) My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand. (30) I and my Father are one.

1. Why did he not give them a direct and explicit answer? 25. He knew that it was not their object to ascertain the truth.

2. Why were they not of his sheep? 26. Because they would not hear his voice. See verses 16, 27.

3. Why can they never perish? 28. Because of God's decrees and gracious protection. See Rom. viii. 28-39. The meaning is they can never perish *as sheep*; but if they, of their own free will, become goats, then they may and will perish *as such*. See Heb. vi. 4-6.

4. In what sense are the Father and Son one? 30. See Sch. of Red. pp. 216-225.

5. What is the force and bearing of

this remark in verse 30? It is equivalent to saying, no man is able to pluck them out of my hand, since my Father and I are one. We are essentially united in all that pertains to their eternal salvation.

6. What may we learn from this paragraph?

3. *About stoning Jesus (31-33).*

Then the Jews took up stones again to stone him. (32) Je'sus answered them, Many good works have I shewed you from my Father; for which of those works do ye stone me? (33) The Jews answered him, saying, For a good work we stone thee not; but for blasphemy; and because that thou, being a man, makest thyself God.

1. Why did the Jews attempt to stone him? 31.

2. Why did they charge him with blasphemy? 33.

3. What was the law in case of blasphemy? See Lev. xxiv. 16.

4. *Jesus vindicates himself against the charge of blasphemy (34-38).*

Je'sus answered them, Is it not written in your law, I said, Ye are gods? (35) If he called them gods, unto whom the word of God came, and the Scripture can not be broken; (36) Say ye of him, whom the Father hath sanctified, and sent into the world, Thou blasphemest; because I said, I am the Son of God? (37) If I do not the works of my Father, believe me not. (38) But if I do, though ye believe not me, believe the works; that ye may know, and believe, that the Father is in me, and I in him.

1. Where is it written, "Ye are gods"? 34. See Psalms lxxxii. 6.

2. Why should the Psalms be reckoned as a part of the Jewish law? 34. The

word *law* is used here in its ordinary religious sense to designate a rule of faith and practice; and in this sense the whole of the Old Testament was a law to the Jews, as well as to us. See Rom. iii. 19; 2 Tim. iii. 16, 17.

3. Why should the judges of Israel be called *gods*? 34. Because, as the rulers of God's people, they exercised the functions of both God and man, and were, therefore, types of him who is himself "God manifest in the flesh."

4. Who were they "to whom the word of God came"? 35. Those who, like David, received their commission from God. See Jer. i. 2; ii. 1; Ezek. i. 3, etc.

5. Meaning of, "the Scripture can not be broken"? 25. It can not be nullified and set aside as faulty.

6. How had the Father sanctified his Son? 36. He had set him apart to his holy office.

7. What is implied in Jesus' calling himself the Son of God? 36. That he possesses the same character and attributes as the Father. So the Jews all understood him.

8. Why does he again appeal to his works? 37. See Ch. xv. 24.

9. What may we learn from this paragraph?

5. *Jesus retires to Bethabara, where many believe on him (39-42).*

Therefore they sought again to take him; but he escaped out of their hand. (40) And went away again beyond Jor'dan into the place where John at first baptized; and there he abode. (41) And many resorted unto him, and said, John did no miracle: but all things that John spake of this man were true. (42) And many believed on him there.

1. Why did they again seek to take him? 39.

2. How did "he escape out of their hands"? 39.

3. Why did he go to Bethabara? 40.

4. Why did many believe on him there? 42.

§ XIV. THE RAISING OF LAZARUS AND ITS RESULTS (John xi. 1-54). Bethany.

1. *Message from Bethany to Jesus (1-4).*

Now a certain man was sick, named Lazarus, of Bethany, the town of Mary and her sister Martha. (2) (It was that Mary which anointed the Lord with ointment, and wiped his feet with her hair, whose brother Laz'arus was sick.) (3) Therefore his sister sent unto him, saying, Lord, behold, he whom thou lovest is sick. (4) When Je'sus heard that, he said, This sickness is not unto death, but for the glory of God, that the Son of God might be glorified thereby.

1. Where was Bethany? 1. It is now called El-Azeriyeh, from El-Azir, which is the Arabic for Eleazar or Lazarus.

2. When did Mary anoint Jesus? 2. See Ch. xii. 2.

3. How far was Jesus from Bethany? About twenty-five miles

4. Why say, "This sickness is not unto death"? 4. Death is not to be its final result; not its proper object.

2. *He returns to Bethany (5-16).*

Now Je'sus loved Mar'tha, and her sister, and Laz'arus. (6) When he had heard therefore that he was sick, he abode two days still in the same place where he was. (7) Then after that saith he to his disciples, Let us go into Ju'dea again. (8) His disciples say unto him, Master, the Jews of late sought to stone thee; and goest thou thither again? (9) Je'sus answered, Are there not twelve hours in the day? If any man walk in the day, he stumbleth not, because he seeth the light of this world. (10) But if a man walk in the night, he stumbleth, because there is no light in him. (11) These things said he: and after that he saith unto them, Our friend Laz'a-

rus sleepeth; but I go, that I may awake him out of sleep. (12) Then said his disciples, Lord, if he sleep, he shall do well. (13) Howbeit Je'sus spake of his death: but they thought that he had spoken of taking of rest in sleep. (14) Then said Je'sus unto them plainly, Laz'arus is dead. (15) And I am glad for your sakes that I was not there, to the intent ye may believe; nevertheless let us go unto him. (16) Then said Thom'as, which is called Did'yimus, unto his fellow disciples, Let us also go, that we may die with him.

1. Why did he remain two days where he was? 6. See verse 4.

2. What does he mean by the remark, "Are there not twelve hours in the day," etc.? 9 This is equivalent to saying, I can be in no danger while my day of labor lasts.

3. Why does he say, "Our friend"? 11.

4. Why speak of his death as a sleep? 11. This is a common figure in the Scriptures. See Acts vii. 60.

5. "That we may die with" whom? 16. With Jesus. They expected that the Jews would apprehend him, and put him to death.

3. *His interview with Martha (17-27).*

Then when Je'sus came, he found that he had lain in the grave four days already. (18) Now Beth'any was nigh unto Jeru'salem, about fifteen furlongs off: (19) And many of the Jews came to Mar'tha and Ma'ry, to comfort them concerning their brother. (20) Then Mar'tha, as soon as she heard that Je'sus was coming, went and met him: but Mary sat still in the house. (21) Then said Mar'tha unto Je'sus, Lord, if thou hadst been here, my brother had not died. (22) But I

know, that even now, whatsoever thou wilt ask of God, God will give it thee. (23) Je'sus saith unto her, Thy brother shall rise again. (24) Mar'tha saith unto him, I know that he shall rise again in the resurrection at the last day. (25) Je'sus said unto her, I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live: (26) And whosoever liveth and believeth in me shall never die. Believest thou this? (27) She saith unto him, Yea, Lord: I believe that thou art the Christ, the Son of God, which should come into the world.

1. Why is it said that Lazarus had lain in the grave four days? 17. The object is to show that there could be no deception in the case. He was certainly dead.

2. How far was Bethany from Jerusalem? 18.

3. Why did Martha go, and Mary remain? 20. It seems that Mary was not yet aware of the fact that Jesus had arrived. See vers. 28, 29.

4. What does Jesus mean by saying, "I am the resurrection and the life"? 25. He is the cause and source of both. Without him there is no life in its highest and proper sense, and there is no resurrection. See Acts iv. 2; 1 Cor. i. 30; Col. iii. 4.

5. Why say the believer "shall never die"? 26. See Ch. viii. 51.

4. *Mary called to meet Jesus* (28-31).

And when she had so said, she went her way, and called Ma'ry her sister secretly, saying, The Master is come, and calleth for thee. (29) As soon as she heard that, she arose quickly, and came unto him. (30) Now Jesus was not yet come into the town, but was in that place where Mar'tha met him. (31) The Jews then which were with her in

the house, and comforted her, when they saw Ma'ry, that she rose up hastily and went out, followed her, saying, She goeth unto the grave to weep there.

1. Why call her sister *secretly*? 28. Neither Jesus nor the sisters wished to have their interview interrupted by a crowd. Hence Martha was first called secretly, and Mary afterward.

2. Why does Martha call Jesus "*The Master*"? 28. More properly, *The Teacher*.

3. Why did Mary leave her sympathizing friends so abruptly? 29. See Luke x. 38-42.

5. *His interview with Mary and her weeping companions* (32-37).

Then when Ma'ry was come where Je'sus was, and saw him, she fell down at his feet, saying unto him, Lord, if thou hadst been here, my brother had not died. (33) When Je'sus therefore saw her weeping, and the Jews also weeping which came with her, he groaned in the spirit, and was troubled. (34) And said, Where have ye laid him? They say unto him, Lord, come and see. (35) Je'sus wept. (36) Then said the Jews, Behold how he loved him! (37) And some of them said, Could not this man, which opened the eyes of the blind, have caused that even this man should not have died?

1. How did Mary salute Jesus? 32.

2. How did the two sisters happen to address him in the same words? See ver. 21.

3. Why did he groan in his spirit? 33. This indicates the great depth of his sympathy for the mourners.

4. Why did he weep? 36.

5. What may we learn from this paragraph?

6. *Resurrection of Lazarus* (38-44).

Je'sus therefore again groaning

in himself cometh to the grave. It was a cave, and a stone lay upon it. (39) Je'sus said, Take ye away the stone. Mar'tha, the sister of him that was dead, saith unto him, Lord, by this time he stinketh: for he hath been dead four days. (40) Je'sus saith unto her, Said I not unto thee, that, if thou wouldst believe, thou shouldst see the glory of God? (41) Then they took away the stone from the place where the dead was laid. And Je'sus lifted up his eyes, and said, Father, I thank thee that thou hast heard me. (42) And I knew that thou hearest me always: but because of the people which stand by I said it, that they may believe that thou hast sent me. (43) And when he thus had spoken, he cried with a loud voice, Laz'arus, come forth. (44) And he that was dead came forth, bound hand and foot with grave clothes; and his face was bound about with a napkin. Je'sus saith unto them, Loose him, and let him go.

1. What was the form of the grave? 38.

2. Why did Jesus command those present to take away the stone? 39. He designed to make them witnesses in the case.

3. Why did he offer this prayer? 42.

4. Why did he speak to Lazarus? 43.

5. What may we learn from this paragraph?

7. *Effects of the miracle* (45, 46).

Then many of the Jews which came to Ma'ry, and had seen the things which Je'sus did, believed on him. (46) But some of them went their ways to the Phar'isees, and told them what things Je'sus had done.

1. Why did this miracle affect persons so differently? 45, 46.

2. Why did some report the facts to the Pharisees? 46. They evidently did this with a hostile and malicious intention.

3. What may we learn from this?

8. *The counsel of Caiaphas* (47-53).

Then gathered the chief priests and the Phar'isees a council, and said, What do we? for this man doeth many miracles. (48) If we let him thus alone, all men will believe on him; and the Romans shall come and take away both our place and nation. (49) And one of them, named Ca'iaphas, being the high priest that same year, said unto them, Ye know nothing at all, (50) Nor consider that it is expedient for us, that one man should die for the people, and that the whole nation perish not. (51) And this spake he not of himself: but being high priest that year, he prophesied that Je'sus should die for that nation; (52) And not for that nation only, but that also he should gather together in one the children of God that were scattered abroad. (53) Then from that day forth they took counsel together for to put him to death.

1. Meaning of, "What do we"? 47. What are we doing to restrain his growing popularity and influence.

2. Why did they fear the Romans? 48.

3. What did Caiaphas prophesy? 50-52.

4. Did he understand his own predictions? Compare 1 Pet. i. 10-12.

5. On what did the Pharisees resolve? 53.

6. What may we learn from this paragraph?

9. *Jesus retires to Ephraim* (54).

Je'sus therefore walked no more

openly among the Jews; but went thence unto a country near to the wilderness, into a city called E'phraim, and there continued with his disciples.

1. Why did he not defend himself miraculously? Because this was not in harmony with the object and character of his mission. See Matt. xii. 14-21.

2. Where was Ephraim? It is supposed to have been about sixteen miles N. E. of Jerusalem; probably the same as Ephraim in 2 Chron. xiii. 19.

§ XV. JESUS, FOLLOWED BY GREAT MULTITUDES, GOES INTO PEREA, WHERE HE INSTRUCTS AND HEALS MANY (Matt. xix. 1, 2; Mark x. 1; Luke xiii. 10-21).

1. *Time and circumstances of this change in Christ's field of labor* (Matt. 1, 2; Mark 1).

MATTHEW.

And it came to pass, that when Je'sus had finished these sayings, he departed from Gali'lee, and came into the coasts of Ju'dea beyond Jor'dan; (2) And great multitudes followed him; and he healed them there.

1. When he had finished what sayings?
1. Those that are recorded in the preceding chapters. He then left Galilee; but the following events did not occur until about four or five months afterward. See Part v, § viii.

2. Meaning of, "coasts of Judea beyond the Jordan"? 1. The reference is to the *exterior* borders of Judea, on the east side of the Jordan.

3. Why was this district of country called *Perea*? Because the people of Jerusalem and Judea were wont to speak of it as the region *beyond* (*peran*) the Jordan.

4. Who was then the governor of Perea? Herod Antipas, the same that ruled over Galilee.

5. Why did the multitudes follow Jesus into Perea? 2.

MARK.

And he arose from thence, and cometh into the coasts of Ju'dea by the farther side of Jor'dan: and the people resort unto him again; and, as he was wont, he taught them again.

1. What town of Galilee did Jesus now leave? Capernaum, where he had just delivered to his disciples a discourse on humility, forbearance, and forgiveness.

2. Did he go immediately into Perea? See queries on Matthew.

3. Why did the people resort to him?

4. What did he teach them?

2. *Jesus heals an infirm woman on the Sabbath* (Luke 10-13).

And he was teaching in one of the synagogues on the sabbath. (11) And, behold, there was a woman which had a spirit of infirmity eighteen years, and was bowed together, and could in no wise lift up herself. (12) And when Je'sus saw her, he called her to him, and said unto her, Woman, thou art loosed from thine infirmity. (13) And he laid his hands on her: and immediately she was made straight, and glorified God.

1. What connection has this part of Luke's narrative with that portion of Matthew and Mark given in this section? It seems probable that Luke gives in Ch. xiii. 10-xviii. 14, what Matthew and Mark sum up in one passing remark (Matt. xix. 1, 2; Mark x. 1). But for practical convenience we will divide this part of Luke's narrative into sections xv.-xxiii.

2. What is meant by "a spirit of infirmity"? 11. An infirmity caused by an evil spirit. See ver. 16.

3. How long had this infirmity continued? 11.

4. Why does Luke give the time of its duration? 11. To show that the infirmity was notorious, and that the mir-

acle wrought could not be gainsayed. See Acts iv. 16, 22.

5. What does this miracle prove?

3. *He rebukes the ruler of the synagogue, and exposes his hypocrisy* (Luke 14-17).

And the ruler of the synagogue answered with indignation, because that Je'sus had healed on the sabbath day, and said unto the people, There are six days in which men ought to work; in them therefore come and be healed, and not on the sabbath day. (15) The Lord then answered him, and said, Thou hypocrite, doth not each one of you on the sabbath loose his ox or his ass from the stalk, and lead him away to watering? (16) And ought not this woman, being a daughter of A'braham, whom Sa'tan hath bound, lo, these eighteen years, be loosed from this bond on the sabbath day? (17) And when he had said these things, all his adversaries were ashamed: and all the people rejoiced for all the glorious things that were done by him.

1. Why is this man called "the ruler of the synagogue"? 14. Because he was the *presiding* elder of the synagogue. There was a plurality of elders in each Jewish synagogue (Acts xiii. 15), but one of these always acted as president or chief director.

2. Why did he not reprove Jesus *directly*, instead of doing it in this cowardly way through the people? 14.

3. Why does Jesus call him a hypocrite? 15.

4. Why call this woman, "a daughter of Abraham"? 16. The word *daughter*, as used here, means simply a *descendant*.

5. How had Satan bound her? 16.

6. What was the effect of Christ's argument? 17.

7. What may we learn from this paragraph?

4. *Parable of the mustard seed* (Luke 18, 19).

Then said he, Unto what is the kingdom of God like? and whereunto shall I resemble it? (19) It is like a grain of mustard seed, which a man took, and cast into his garden; and it grew, and waxed a great tree; and the fowls of the air lodged in the branches of it.

1. To what kingdom does Jesus here refer? 18. See Dan. ii. 44.

2. Why compare it to a mustard seed? 19.

3. What is the main lesson of the parable? That the kingdom of heaven, though small and feeble at first, will finally become great, and fill the whole earth.

4. Was this parable delivered on any other occasion? See Part iv. § xv. 7.

5. May not this be Luke's report of what was previously recorded by Matthew and Mark? It seems not, as the times and places are both different.

6. Why did Jesus so often repeat the same things? Because the instructions that were most needed in Galilee, were also needed in Judea and Perea.

5. *Parable of the leaven* (Luke 20, 21).

And again he said, Whereunto shall I liken the kingdom of God? (21) It is like leaven, which a woman took and hid in three measures of meal, till the whole was leavened.

1. Why does Jesus compare the kingdom to leaven? 20.

2. What is the main lesson taught by the parable?

3. Is this parable given elsewhere in the gospels? See Part iv. § xv. 8.

§ XVI. JESUS GOES THROUGH PEREA TEACHING ON HIS WAY TO JERUSALEM (Luke xiii. 22-35).

1. *Duty of being prompt and earnest in religion* (22-30).

And he went through the cities

and villages, teaching, and journeying toward Jeru'salem. (23) Then said one unto him, Lord, are there few that be saved? And he said unto them, (24) Strive to enter in at the strait gate: for many, I say unto you, will seek to enter in, and shall not be able. (25) When once the master of the house is risen up, and hath shut to the door, and ye begin to stand without, and to knock at the door, saying, Lord, Lord, open unto us; and he shall answer and say unto you, I know you not whence ye are: (26) Then shall ye begin to say, We have eaten and drunk in thy presence, and thou hast taught in our streets. (27) But he shall say, I tell you, I know you not whence ye are; depart from me, all ye workers of iniquity. (28) There shall be weeping and gnashing of teeth, when ye shall see A'braham, and I'saac, and Ja'cob, and all the prophets, in the kingdom of God, and you yourselves thrust out. (29) And they shall come from the east, and from the west, and from the north, and from the south, and shall sit down in the kingdom of God. (30) And, behold, there are last which shall be first; and there are first which shall be last.

1. Through what cities and villages did he go? 22. Through those in the northern portion of Perea. The exact northern limit of this tour, on the east of the Jordan, is not known; he is now, however, on his way southward.

2. Why go up again to Jerusalem? 22. See Ch. xviii. 31-34.

3. Why does this man ask Jesus, "If the saved are few"? 23.

4. Meaning of, "Strive to enter in at the strait gate"? 24. Strive with all

possible energy, and according to God's own appointed plan.

5. Why will many not be able to enter? 24. Because they will not strive *lawfully*. See 2 Tim. ii. 5.

6. What is meant by the master of the house shutting the door? 25. There is an allusion here to the custom of receiving guests at a royal banquet. After the appointed hour the door is shut, and then it is vain to seek for admission. And just so it is in the economy of grace. The door is now open; but after a while it will be shut. See Prov. i. 24-31; Isa. lvi. 6; Luke xvi. 26; and Rev. xxii. 11.

7. What kingdom is referred to in verses 28 and 29? The everlasting kingdom. See 2 Pet. i. 11.

8. How will the first be last and the last first? 30. See Matt. xix. 30-xx. 16.

9. What may we learn from this paragraph?

2. *Reply of Jesus to the warning of the Pharisees about Herod (31-33).*

The same day there came certain of the Phar'isees, saying unto him, Get thee out, and depart hence; for Her'od will kill thee. (32) And he said unto them, Go ye, and tell that fox, Behold, I cast out devils, and I do cures to-day and to-morrow, and the third day I shall be perfected. (33) Nevertheless I must walk to-day, and to-morrow, and the day following: for it can not be that a prophet perish out of Jeru'salem.

1. Why did the Pharisees so warn Jesus? 31. It is probable that they were sent to Jesus by Herod with the view of frightening him. Herod was afraid of Jesus, and wanted to get rid of him without a tumult.

2. "Get thee out" of what? 31. Out of Herod's dominions.

3. Why does Jesus call him *a fox*? 32. He was a cunning, artful, and unprincipled man.

4. Meaning of, "to-day, and to-morrow," etc.? 32, 33. This is a proverbial phrase, and means simply *a short time*. See Hos. vi. 2.

5. How would he then be perfected?

33. He would then have fulfilled his earthly mission.

6. Had no prophet ever perished out of Jerusalem? 30. John the Baptist was beheaded in the castle of Machærus, about nine miles east of the Dead Sea, in Perea.

7. How then are we to understand this remark of Jesus? 30. It is to be taken only in a *general*, not in a universal sense. The exceptions, being few, are overlooked as in many similar cases.

3. *A mournful apostrophe to Jerusalem* (34, 35).

O Jeru'salem, Jeru'salem, which killest the prophets, and stonest them that are sent unto thee; how often would I have gathered thy children together, as a hen doth gather her brood under her wings, and ye would not! (35) Behold, your house is left unto you desolate: and verily I say unto you, Ye shall not see me, until the time come when ye shall say, Blessed is he that cometh in the name of the Lord.

1. Was Jesus willing to save Jerusalem? 34.

2. Why then was it destroyed? 34.

3. What does this prove respecting the freedom of the human will?

4. What does the word *Jerusalem* here denote? 34. The inhabitants.

5. By what figure of speech? By metonymy. See Reas. and Rev. p. 403.

6. Meaning of, "*your house*"? 35. It means, your dwelling place. See Psalm lxi. 25.

7. Meaning of, "Ye shall not see me," etc.? 35. You shall not enjoy the benefits of my mission, until you shall acknowledge me as the Messiah. See Rom. xi. 25. 32, and Sch. of Red. pp. 551-554.

‡ XVII. INCIDENTS AT THE HOUSE OF ONE OF THE CHIEF PHARISEES (Luke xiv. 1-24). Perea.

1. *Jesus cures a man of the dropsy on the Sabbath* (1-6).

And it came to pass, as he went

into the house of one of the chief Phar'isees to eat bread on the sabbath day, that they watched him. (2) And, behold, there was a certain man before him which had the dropsy. (3) And Je'sus answering spake unto the lawyers and Phar'isees, saying, Is it lawful to heal on the sabbath day? (4) And they held their peace. And he took him, and healed him, and let him go; (5) And answered them, saying, Which of you shall have an ass or an ox fallen into a pit, and will not straightway pull him out on the sabbath day? (6) And they could not answer him again to these things.

1. Meaning of, "to eat bread"? 1. This is a Hebraism, and means simply to take a meal.

2. What question did Jesus propose to the lawyers and Pharisees? 3.

3. Why did they not answer him? 4. They were not willing to admit that it was lawful to heal on the Sabbath, and they could not prove that it was unlawful.

4. What other question did he propose to them? 5.

5. Why did they not respond to it? 6. They could not do so without stultifying themselves.

6. What is this form of argument called, which Christ uses to silence the Pharisees? 5. It is technically called an *argumentum ad hominem*: that is, "an argument drawn from the principles or conduct of an antagonist." Whether it were right or wrong to heal on the Sabbath, the Pharisees could not consistently object to what Jesus had done, as any of them would, without hesitation, draw an ass or an ox out of a pit on that day.

2. *He rebukes the guests for their love of distinction* (7-11).

And he put forth a parable to those which were bidden, when he marked how they chose out the

chief rooms; saying unto them, (8) When thou art bidden of any man to a wedding, sit not down in the highest room; lest a more honorable man than thou be bidden of him; (9) And he that bade thee and him come and say to thee, Give this man place; and thou begin with shame to take the lowest room. (10) But when thou art bidden, go and sit down in the lowest room; that when he that bade thee cometh, he may say unto thee, Friend, go up higher: then shalt thou have worship in the presence of them that sit at meat with thee. (11) For whosoever exalteth himself shall be abased; and he that humbleth himself shall be exalted.

1. What error did Jesus notice on the part of the guests? 7.

2. What instructions does he give on this point? 8-11.

3. What is meant by the chief rooms? 7. The chief *seats*.

4. What is the meaning of *worship* in ver. 10? It means honor or respect.

5. By whom shall the proud be abased, and the humble exalted? 11. By both God and man. Jesus here states a general principle of all moral government.

6. What may we learn from this paragraph?

3. *His advice to the host* (12-14).

Then said he also to him that bade him, When thou makest a dinner or a supper, call not thy friends, nor thy brethren, neither thy kinsmen, nor thy rich neighbors; lest they also bid thee again, and a recompense be made thee. (13) But when thou makest a feast, call the poor, the maimed, the lame, the blind: (14) And thou shalt be blessed; for they can not recom-

pense thee: for thou shalt be recompensed at the resurrection of the just.

1. What is the main lesson taught in this paragraph?

2. Is this in harmony with our general practice?

3. Why are men so prone to neglect the teachings of Jesus?

4. *A pious reflection uttered by one of the guests* (15).

And when one of them that sat at meat with him heard these things, he said unto him, Blessed is he that shall eat bread in the kingdom of God.

1. What did this man mean by the kingdom of God? The expected secular kingdom of the Messiah.

2. Why did he think that all the guests of the Messiah would be happy?

5. *Parable of the great supper* (16-24).

Then said he unto him, A certain man made a great supper, and bade many: (17) And sent his servant at supper time to say to them that were bidden, Come; for all things are now ready. (18) And they all with one consent began to make excuse. The first said unto him, I have bought a piece of ground, and I must needs go and see it: I pray thee have me excused, (19) And another said, I have bought five yoke of oxen, and I go to prove them: I pray thee have me excused. (20) And another said, I have married a wife, and therefore I can not come. (21) So that servant came, and showed his lord these things. Then the master of the house being angry said to his servant, Go out quickly into the streets and lanes of the city, and

bring in hither the poor, and the maimed, and the halt, and the blind. (22) And the servant said, Lord, it is done as thou hast commanded, and yet there is room. (23) And the lord said unto the servant, Go out into the highways and hedges, and compel them to come in, that my house may be filled. (24) For I say unto you, That none of those men which were bidden shall taste of my supper.

1. What does this supper denote? 16. The feast of the Gospel. See Isa. xxv. 6.

2. Who were the persons first invited? 17. The scribes and Pharisees. The remarks about these are *general not universal*.

3. Who are those included in the second invitation? 21. The poor and out-cast among the Jews.

4. Who are embraced in the third invitation? 23. The Gentiles.

5. What is the main lesson of the parable? It is designed to teach that many who were then expecting to eat bread in the kingdom of God would be rejected; and that many others would be unexpectedly received into a full and joyful participation of all its manifold rights and privileges.

‡ XVIII. DISCOURSE TO THE MULTITUDE BY THE WAY (Luke xiv. 25-35). Perea.

1. *Necessity of self-denial* (25-33).

And there went great multitudes with him: and he turned, and said unto them, (26) If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he can not be my disciple. (27) And whosoever doth not bear his cross, and come after me, can not be my disciple. (28) For which of you, intending to build a tower, sitteth not down first, and

counteth the cost, whether he have sufficient to finish it? (29) Lest haply, after he hath laid the foundation, and is not able to finish it, all that behold it begin to mock him, (30) Saying, This man began to build, and was not able to finish. (31) Or what king, going to make war against another king, sitteth not down first, and consulteth whether he be able with ten thousand to meet him that cometh against him with twenty thousand? (32) Or else, while the other is yet a great way off, he sendeth an ambassador, and desireth conditions of peace. (33) So likewise, whosoever he be of you that forsaketh not all that he hath, he can not be my disciple.

1. Why did Jesus address these remarks to the multitude? He saw that many of them were following him through selfish and vain motives.

2. What does he mean by the word *hate* in ver. 26? It means here simply to love less. Unless we love and esteem Christ above every thing else, we can not be his disciples. See Sch. of Red. pp. 455, 456.

3. What is meant by bearing the cross and following Jesus? 27. See Matt. x. 38.

4. What is the lesson taught by the parable of a man building a tower? 28-30. That we should not make a profession of religion rashly, without duly counting the cost. See Ch. ix. 57-62.

5. What, by the parable of the king going to war? 31-33.

6. What more may we learn from this paragraph?

2. *Parable of the salt* (34, 35).

Salt is good: but if the salt have lost his savor, wherewith shall it be seasoned? (35) It is neither fit for the land, nor yet for the dunghill; but men cast it out. He that hath ears to hear, let him hear.

1. What is the main lesson taught by this parable? The hopeless condition and final doom of the apostate. See Heb. vi. 4-6, and x. 26-29.

2. How, "lost his savor"? 34. If it has become insipid. See Mark ix. 50.

‡ XIX. JESUS JUSTIFIES HIMSELF IN RECEIVING SINNERS, AND EATING WITH THEM (Luke xv. 1-32). Perea.

1. *Complaint of the scribes and Pharisees* (1, 2).

Then drew near unto him all the publicans and sinners for to hear him. (2) And the Phar'isees and scribes murmured, saying, This man receiveth sinners, and eateth with them.

1. Who were the "publicans and sinners"? 1.

2. Who were the scribes and Pharisees? 2.

3. Why did they complain and murmur against Jesus? 2.

2. *Parable of the lost sheep* (3-7).

And he spake this parable unto them, saying, (4) What man of you, having a hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it? (5) And when he hath found it, he layeth it on his shoulders, rejoicing. (6) And when he cometh home, he calleth together his friends and neighbors, saying unto them, Rejoice with me; for I have found my sheep which was lost. (7) I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance.

1. Why lay the sheep on his shoulders? 5. To show his great care for it. He does not drive it, but he carries it.

2. What is indicated by calling together

his friends and neighbors? 6. The great joy of the shepherd, occasioned by the recovery of his sheep.

3. Who are the "just persons who need no repentance"? 7. Those who have never sinned; such as the holy angels.

4. What is the main lesson of the parable? It is designed to teach and illustrate God's great compassion for lost sinners.

5. What else may we learn from it?

3. *Parable of the lost piece of money* (8-10).

Either what woman having ten pieces of silver, if she lose one piece, doth not light a candle, and sweep the house, and seek diligently till she find it? (9) And when she hath found it, she calleth her friends and her neighbors together, saying, Rejoice with me; for I have found the piece which I had lost. (10) Likewise, I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth.

1. What is indicated by the woman's lighting a lamp and sweeping the house? 8.

2. Why call together her friends and neighbors? 9.

3. Do the angels know when a sinner repents? 10.

4. What is the special scope of the parable?

5. What other lessons may we learn from it?

4. *Parable of the Prodigal Son* (11-32).

And he said, A certain man had two sons: (12) And the younger of them said to his father, Father, give me the portion of goods that falleth to me. And he divided unto them his living. (13) And not many days after the younger son gathered all together, and took his journey into a far country, and there wasted his substance with riotous living.

(14) And when he had spent all, there arose a mighty famine in that land; and he began to be in want. (15) And he went and joined himself to a citizen of that country; and he sent him into his fields to feed swine. (16) And he would fain have filled his belly with the husks that the swine did eat: and no man gave unto him. (17) And when he came to himself, he said, How many hired servants of my father's have bread enough and to spare, and I perish with hunger! (18) I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee, (19) And am no more worthy to be called thy son: make me as one of thy hired servants. (20) And he arose, and came to his father. But when he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him. (21) And the son said unto him, Father, I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son. (22) But the father said to his servants, Bring forth the best robe, and put it on him; and put a ring on his hand, and shoes on his feet: (23) And bring hither the fatted calf, and kill it; and let us eat, and be merry: (24) For this my son was dead, and is alive again; he was lost, and is found. And they began to be merry. (25) Now his elder son was in the field: and as he came and drew nigh to the house, he heard music and dancing. (26) And he called one of the servants, and asked what

these things meant. (27) And he said unto him, Thy brother is come; and thy father hath killed the fatted calf, because he hath received him safe and sound. (28) And he was angry, and would not go in: therefore came his father out, and entreated him. (29) And he answering said to his father, Lo, these many years do I serve thee, neither transgressed I at any time thy commandment; and yet thou never gavest me a kid, that I might make merry with my friends: (30) But as soon as this thy son was come, which hath devoured thy living with harlots, thou hast killed for him the fatted calf. (31) And he said unto him, Son, thou art ever with me, and all that I have is thine. (32) It was meet that we should make merry, and be glad; for this thy brother was dead, and is alive again; and was lost, and is found.

1. Why say, "to feed swine"? 15. This was regarded by the Jews as the most degrading of all occupations.

2. What is meant by the husks? 16. Pods of the carob-tree, not unlike those of the Lima bean; but filled with pulp.

3. No man gave him *what*? 16. Food of any kind; not even the pods. He fed with the swine.

4. What is meant by his coming to himself? 17.

5. Why does he say, "I have sinned against heaven"? 18. Every sin that we commit is chiefly against heaven. See Psalm li. 4.

6. What is intended to be illustrated by this parable? The perverse course and deplorable condition of sinners, as well as God's gracious mode of dealing with them.

7. What are the points of resemblance?

8. What is the main lesson taught by the parable? God's compassion for penitent sinners, and his readiness to save all such.

9. What other lessons may we learn from it?

§ XX. CONCERNING THE PROPER USE AND ABUSE OF RICHES (Luke xvi. 1-31). Perea.

1. *Parable of the unjust steward* (1-8).

And he said also unto his disciples, There was a certain rich man, which had a steward; and the same was accused unto him that he had wasted his goods. (2) And he called him, and said unto him, How is it that I hear this of thee? give an account of thy stewardship; for thou mayest be no longer steward. (3) Then the steward said within himself, What shall I do? for my lord taketh away from me the stewardship; I can not dig; to beg I am ashamed. (4) I am resolved what to do, that, when I am put out of the stewardship, they may receive me into their houses. (5) So he called every one of his lord's debtors unto him, and said unto the first, How much owest thou unto my lord? (6) And he said, A hundred measures of oil. And he said unto him, Take thy bill, and sit down quickly, and write fifty. (7) Then said he to another, And how much owest thou? And he said, A hundred measures of wheat. And he said unto him, Take thy bill, and write fourscore. (8) And the lord commended the unjust steward, because he had done wisely: for the children of this world are in their generation wiser than the children of light.

1. What were the duties of a steward?
1. See Gen. xv. 2, 3.
2. Why say, "I can not dig"? 3.

3. Why was he ashamed to beg? 3.
4. On what does he finally resolve? 4.
5. How much are a hundred measures (*baths*) of oil? 6. A bath is equal to thirty-five quarts. Hence one hundred baths = eight hundred and fifty gallons.

6. How much are a hundred measures (*kors*) of wheat? 7. A kor or homer = 10½ bushels. Hence one hundred kors = eleven hundred bushels.

7. Why does the landlord commend the unjust steward? 8. Because he had acted *shrewdly*.

8. Who are the children of this world? 8.

9. Who are the children of light? 8.

10. What is the object to be illustrated by this parable? Our stewardship as the servants of God.

11. What are the points of analogy?

12. What is the scope of the parable? It is designed to show the necessity of our so using the means which God has committed to us, that when death comes we may be received into the everlasting kingdom of our Lord and Saviour Jesus Christ.

2. *Reward of those who act faithfully as the stewards of God* (9-13).

And I say unto you, Make to yourselves friends of the mammon of unrighteousness; that, when ye fail, they may receive you into everlasting habitations. (10) He that is faithful in that which is least is faithful also in much: and he that is unjust in the least is unjust also in much. (11) If therefore ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches? (12) And if ye have not been faithful in that which is another man's, who shall give you that which is your own? (13) No servant can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye can not serve God and mammon.

1. How, "make to yourselves friends"? 9. See Ch. xii. 33, and Matt. xxv. 34-40.
2. What is mammon? 9. It means *riches*.
3. Why called "the mammon of unrighteousness"? 10. Because all manner of evil is effected by it, and for it.
4. "When ye fail" how? 9.
5. *Who* may receive you? 9. God, as a matter of course. The pronoun *they* is here put in the plural by synecdoche, so that the *apodosis* of the parable may correspond with the *protasis*. See Heb. ix. 23.
6. What are "the true riches"? 11. See Ch. xii. 33, and 2 Cor. iv. 18.
7. Meaning of, "that which is another's"? 12. All earthly possessions are now God's. They have been forfeited by sin, and are at present held by us merely as the stewards of God.
8. Meaning of, "that which is your own"? 12. The eternal inheritance, purchased by the blood of the Lord Jesus, and given in covenant to all the faithful. See 1 Cor. iii. 21-23.
9. Why not serve both God and mammon? 13.
10. What may we learn from this paragraph?

3. *Jesus rebukes the scoffing Pharisees* (14-18).

And the Phar'isees also, who were covetous, heard all these things: and they derided him. (15) And he said unto them, Ye are they which justify yourselves before men; but God knoweth your hearts: for that which is highly esteemed among men is abomination in the sight of God. (16) The law and the prophets were until John: since that time the kingdom of God is preached, and every man presseth into it. (17) And it is easier for heaven and earth to pass, than one tittle of the law to fail. (18) Whosoever putteth away his wife, and marrieth another, committeth adultery: and whosoever marrieth her that is put

away from her husband committeth adultery.

1. Why did the Pharisees deride him? 14.
2. What is an abomination in the sight of God? 15. Mammon, which covetous men worship as an idol. Eph. v. 5.
3. Why should Mammon be considered an abomination? 15. Every idol is so esteemed by God. See Ex. viii. 26.
4. Why say, "The Law and the Prophets were until John"? 16. The meaning is, not that they were in force till the time of John, but that up to that time they were the only proper teachers and guides of the people. But since the coming of John, a new theme has occupied the minds and hearts of the multitude. The kingdom of heaven as proclaimed by him is now the all-absorbing topic.
5. "Every man presseth into it" how? 16. See Part iv. § ix. 3.
6. Why is it easier for heaven and earth to pass away, than for one tittle of the law to fail? 17. Because the whole law rests on the truth of God, and can not therefore fail to accomplish the purpose for which it was given. The heavens and the earth will pass away (2 Pet. iii. 10), but the word of the Lord endures forever. See 1 Pet. i. 25.
7. Why does Jesus speak of adultery in this connection? 18. He was then in the dominions of Herod, the adulterous tetrarch of Galilee and Perea, who had beheaded John. Hence it is perhaps that Herod, John, and the Pharisees are all brought forward in this discourse.
8. What may we learn from this paragraph?

4. *Parable of the rich man and Lazarus* (19-31).

There was a certain rich man, which was clothed in purple and fine linen, and fared sumptuously every day: (20) And there was a certain beggar named Laz'arus, which was laid at his gate, full of sores, (21) And desiring to be fed with the crumbs which fell from the rich man's table: moreover the dogs came and licked his sores.

(22) And it came to pass that the beggar died, and was carried by the angels into A'braham's bosom: the rich man also died, and was buried: (23) And in hell he lifted up his eyes, being in torments, and seeth A'braham afar off, and Laz'arus in his bosom. (24) And he cried and said, Father A'braham, have mercy on me, and send Laz'arus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame. (25) But A'braham said, Son, remember that thou in thy lifetime receivedst thy good things, and likewise Laz'arus evil things: but now he is comforted, and thou art tormented. (26) And beside all this, between us and you there is a great gulf fixed: so that they which would pass from hence to you can not; neither can they pass to us, that would come from thence. (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) A'braham saith unto him, They have Mo'ses and the prophets; let them hear them. (30) And he said, Nay, father A'braham: but if one went unto them from the dead, they will repent. (31) And he said unto him, If they hear not Mo'ses and the prophets, neither will they be persuaded, though one rose from the dead.

1. Why does Jesus speak of the rich man's food and clothing? 19.

2. What is the meaning of the name *Lazarus*? 20. It is the Greek form of the

Hebrew name *Eliezar*, and means *God of help*, or *whom God helps*.

3. Why make so great a contrast between the earthly condition of Lazarus and the rich man? 19-21. This serves to heighten the still greater contrast in their future condition.

4. What is meant by Abraham's bosom? 22. See John xiii. 23.

5. What is meant by hell (*Hades*)? 23. See Part iv. § x. 1.

6. Why does the rich man call Abraham *father*? 24. This shows that he was a descendant of Abraham.

7. Why speak of the *finger* and *tongue* of a disembodied spirit? 24. This is done with the view of describing more vividly its intense sufferings.

8. What is meant by the "*fixed gulf*"? 26. An impassable and immovable barrier. By a moral necessity they must remain separate.

9. Why may they not pass from one place to the other? 26. The decrees of God resting on his own eternal justice and righteousness will not permit this.

10. Why does the rich man speak of his five brethren? 28. The object of introducing these into the parable is probably to direct the living more impressively to the word of God as their only proper rule of faith and practice.

11. What does Jesus mean by "*Moses and the Prophets*"? 29. The Old Testament Scriptures; sometimes called the Law (John x. 34; xii. 34), and sometimes the Law, the Prophets, and the Psalms (Luke xxiv. 44).

12. What is the strength of their evidence? 31.

13. What is the object to be illustrated by this parable? The fortunes of those who trust in their great riches, and also of the poor who put their trust in God.

14. What are the leading points of comparison?

15. What is the scope of the parable? It is designed to show the folly of neglecting God and his word, and trusting for happiness in our earthly possessions.

16. What else may we learn from it?

§ XXI. JESUS INCULCATES FORBEARANCE, FAITH, AND HUMILITY (Luke xvii. 1-10). Perea.

1. *Concerning offenses and their forgiveness* (1-4).

Then said he unto the disciples,

It is impossible but that offenses will come: but woe unto him, through whom they come! (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: If thy brother trespass against thee, rebuke him; and if he repent, forgive him. (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.

1. Why must offenses come? 1. This is owing to our present sinful state and condition. See Eccl. vii. 20; Rom. iii. 23; 1 John i. 8.

2. Why is it so sinful to give offense? 2.

3. To what little ones does Jesus refer? 2. See Matt. xviii. 6.

4. How take heed to yourselves? 3.

5. How rebuke a brother? 3. See 2 Thess. iii. 15.

6. What is the law of forgiveness? 3, 4.

2. *Concerning faith and its power* (5, 6).

And the apostles said unto the Lord, Increase our faith. (6) And the Lord said, If ye had faith as a grain of mustard seed, ye 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.

1. Why did the apostles ask for an increase of faith? 5. See Matt. xvii. 14-21.

2. Meaning of, "faith as a grain of mustard seed"? 6.

3. What kind of a tree is the sycamine? 6. The same as the black mulberry. It is different from our button-wood, or cotton-tree, which is sometimes improperly called the *sycamore*.

4. How has faith so much power? 6. Because it rests on the word of God (Rom. x. 17); and God's word is never

separated from his power. He speaks, and it is done.

3. *Concerning patience and humility* (7-10).

But which of you, having a servant plowing or feeding cattle, will say unto him by and by, 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 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 unprofitable servants: we have done that which was our duty to do.

1. To what custom does Jesus refer in vers. 7 and 8? To that of requiring servants, however hungry and weary, to first wait on their master, and then, afterward to eat and drink as he might appoint.

2. What is the lesson taught by this parable? 10. (1) That it was not becoming in his disciples to assume to be masters, but that they should wait patiently for his appointments; and (2) That the rewards bestowed on them should not be regarded as a matter of merit on their part, but of favor on his.

3. Why say, "we are unprofitable servants"? 10. The meaning is, that we have no claim whatever grounded on any merit of our own. "By grace ye are saved." See Eph. ii. 8-10.

§ XXII. CONCERNING THE COMING OF CHRIST AND HIS KINGDOM (Luke xvii. 20-37). Perea.

1. *How the kingdom of God would come* (20, 21).

And when he was demanded of the Pharisees, when the kingdom

of God should come, he answered them and said, The kingdom of God cometh not with observation: (21) Neither shall they say, Lo here! or, lo there! for, behold, the kingdom of God is within you.

1. Meaning of, "not with observation"? 20. Not with outward pomp and display.

2. How is the kingdom, "within you"? 21. See Rom. xiv. 17.

3. What is the meaning of the kingdom of God in this paragraph? It does not mean the church specifically as an organized body; for it was established with outward demonstrations (Acts ii. 1-41); but the reference is to the silent gradual reign of God in the soul.

2. *How the Son of man would come (22-25).*

And he said unto the disciples, The days will come, when ye shall desire to see one of the days of the Son of man, and ye shall not see it. (23) And they shall say to you, See here: or, see there: go not after them, nor follow them. (24) For as the lightning, that lighteneth out of the one part under heaven, shineth unto the other part under heaven; so shall also the Son of man be in his day. (25) But first must he suffer many things, and be rejected of this generation.

1. Why would they desire to see one of the days of the Son of man? 22. On account of the many severe trials that were coming on them.

2. How would his coming be like lightning? 24.

3. What coming is here referred to? 24. (1) His coming in providence to destroy Jerusalem; and (2) His coming in person to judge the world. See Matt. xxiv. 23-41.

3. *State and condition of the world at his appearing (26-30).*

And as it was in the days of No'e, so shall it be also in the days of the

Son of man. (27) They did eat, they drank, they married wives, they were given in marriage, until the day that No'e entered into the ark, and the flood came, and destroyed them all. (28) Likewise also as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded; (29) But the same day that Lot went out of Sod'om it rained fire and brimstone from heaven, and destroyed them all. (30) Even thus shall it be in the day when the Son of man is revealed.

1. How will it then be as it was in the days of Noah? 26, 27.

2. How, as in the days of Lot? 28-30.

4. *The separation that will then take place (31-37).*

In that day, he which shall be upon the housetop, and his stuff in the house, let him not come down to take it away: and he that is in the field, let him likewise not return back. (32) Remember Lot's wife. (33) Whosoever shall seek to save his life shall lose it; and whosoever shall lose his life shall preserve it. (34) 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) Two men shall be in the field; the one shall be taken, and the other left. (37) And they answered and said unto him, Where, Lord? And he said unto them, Wheresoever the body is, thither will the eagles be gathered together.

1. What is the lesson of warning given by the reference to Lot's wife? 32.

2. How will the "one be taken and the other left"? 34-36. This was done when Jerusalem was destroyed by the Romans, in A. D. 70; and it will doubtless again happen when Christ shall come in person to judge the world. See Sch. of Red. pp. 573-577.

3. What do the disciples mean by the question, "Where, Lord"? 37. Where will these things occur?

4. What is the meaning of our Lord's reply? 37. In Jerusalem, and wherever else like wickedness abounds. See Matt. xxiv. 28.

‡ XXIII. PARABLES ILLUSTRATING THE NATURE OF SUCCESSFUL PRAYER (Luke xviii. 1-14). Perea.

1. *Parable of the importunate Widow* (1-8).

And he spake a parable unto them to this end, that men ought always to pray, and not to faint; (2) Saying, There was 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. (4) And he would not for a while: but afterward he said within himself, Though I fear not God, nor regard man; (5) Yet because this widow troubleth me, I will avenge her, lest by her continual coming she weary me. (6) And the Lord said, Hear what the unjust judge saith. (7) And shall not God avenge his own elect, which cry day and night unto him, though he bear long with them. (8) I tell you that he will avenge them speedily. Nevertheless, when the Son of man cometh, shall he find faith on the earth?

1. What is the meaning of the widow's request? 3. "Exact justice for me from my opponent."

2. Why did the judge for a while refuse to grant this reasonable request? 2, 6.

3. Why did he finally grant it? 5.

4. What is the main lesson of the parable? The importance of earnest importunity in prayer.

5. Who are God's elect? 7. Those who accept of salvation through Christ on the terms and conditions in which it is offered to all in the Gospel. See 1 Peter i. 2.

6. Meaning of, "though he bear long with them"? 7. See 2 Pet. iii. 9.

7. How will he avenge them speedily, if he bear long with them? 8. See 2 Pet. iii. 8-10,

8. Shall he find what faith on the earth? 8. The faith "which takes God at his word."

9. What may we learn from this paragraph?

2. *Parable of the Pharisee and the publican* (9-14).

And he spake this parable unto certain which trusted in themselves that they were righteous, and despised others: (10) Two men went up into the temple to pray; the one a Phar'isee, and the other a publican. (11) The Phar'isee stood and prayed thus with himself, God, I thank thee, that I am not as other 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. (14) I tell you, this man went down to his house justified rather than the other: for every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted.

1. Why do the self-righteous despise others? 9.

2. Why does Jesus here take for illustration the case of a Pharisee and publican? 10.

3. What was the character of the Pharisee's prayer? 11, 12.

4. What was the character of that offered by the publican? 13.

5. On what did the Pharisee rely?

6. On what did the publican rely?

7. What is the main lesson of the parable? The necessity of renouncing all self-righteousness; and, under a deep sense of our own unworthiness, trusting in God's mercy through Christ.

§ XXIV. CONCERNING MARRIAGE AND DIVORCE (Matt. xix. 3-12; Mark x. 2-12). *Perea.*

1. *Discussions with the Pharisees on the obligations of the marriage covenant* (Matt. 3-9; Mark 2-9).

MATTHEW.

The Pharisees also came unto him, tempting him, and saying unto him, Is it lawful for a man to put away his wife for every cause? (4) And he answered and said unto them, Have ye not read, that he which made them at the beginning made them male and female, (5) And said, For this cause shall a man leave father and mother, and shall cleave to his wife: and they twain shall be one flesh? (6) Wherefore they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder. (7) They say unto him, Why did Moses then command to give a writing of divorcement, and to put her away? (8) He saith unto them, Moses because of the hardness of your hearts suffered you to put away your wives: but from the beginning it was not so. (9) And I say unto you, Whosoever shall put away his wife, except it be for fornication, and shall

marry another, committeth adultery: and whoso marrieth her which is put away doth commit adultery.

1. How did the Pharisees tempt him in this instance? 3. The Jews were divided on the question of divorce: some holding that a husband might lawfully put away his wife for any reason, however trivial; and others, that it could be done lawfully only in case of adultery. The Pharisees, hoping therefore to place Jesus in a dilemma, and to arouse popular indignation against him, let him answer them as he might.

2. What is the meaning of their question? 3.

3. What is the force of Christ's reply? 4-6.

4. What other question do they now propose? 7. See Deut. xxiv. 1.

5. How does he reply to this? 8.

6. Was this enactment of Moses a *moral*, or a *civil* regulation? See Sch. of Red. pp. 83, 84.

7. Was it ever designed to free men from the moral obligations of the marriage covenant? 9.

8. What then can sever the marriage bond? 9. Only death or the sin of adultery.

MARK.

And the Pharisees came to him, and asked him, Is it lawful for a man to put away his wife? tempting him. (3) And he answered and said unto them, What did Moses command you? (4) And they said, Moses suffered to write a bill of divorcement, and to put her away. (5) And Jesus answered and said unto them, For the hardness of your heart he wrote you this precept. (6) But from the beginning of the creation God made them male and female. (7) For this cause shall a man leave his father and mother, and cleave to his wife; (8) And they twain shall be one flesh: so then they are no

more twain, but one flesh. (9) What therefore God hath joined together, let not man put asunder.

1. How does Mark's account differ from that of Matthew?

2. Is there any discrepancy in their statements?

3. What may we learn from this paragraph?

2. *Further explanations to the disciples* (Matt. 10-12; Mark 10-12).

MATTHEW.

His disciples say unto him, If the case of the man be so with his wife, it is not good to marry.

(11) But he said unto them, All men can not receive this saying, save they to whom it is given.

(12) For there are some eunuchs, which were so born from their mother's womb: and there are some eunuchs, which were made eunuchs of men: and there be eunuchs, which have made themselves eunuchs for the kingdom of heaven's sake. He that is able to receive it, let him receive it

1. When and where was this conversation held? 10. See Mark x. 10.

2. What is the force of the objection that is here urged by the disciples? 10. If a man can not be released from his wife, however uncongenial, save by death or the sin of adultery, it is best not to marry at all.

3. What is the force of Christ's reply? 11.

4. All men can not receive what saying? 11. The remark just made by the disciples, that under such regulations it is best not to marry.

5. Is celibacy ever lawful? 12.

MARK.

And in the house his disciples asked him again of the same matter. (11) And he saith unto them, Whosoever shall put away his wife, and

marry another, committeth adultery against her. (12) And if a woman shall put away her husband, and be married to another, she committeth adultery.

1. Why did the disciples seek further instruction on this subject? 10.

2. Does either Matthew or Mark record the whole conversation?

3. What may we learn from this paragraph?

‡ XXV. JESUS RECEIVES AND BLESSES LITTLE CHILDREN (Matt. xix. 13-15; Mark x. 13-16; Luke xviii. 15-17). Perea.

MATTHEW.

Then were there brought unto him little children, that he should put his hands on them, and pray: and the disciples rebuked them.

(14) But Jesus said, Suffer little children, and forbid them not, to come unto me; for of such is the kingdom of heaven. (15) And he laid his hands on them, and departed thence.

1. For what purpose were these children brought to Jesus? 13.

2. Why did the disciples rebuke those who brought them? 14.

3. How are the subjects of the kingdom of heaven like little children? 15.

4. Does this prove that children are absolutely pure and sinless? 15. It does not. See John iii. 6; Rom. v. 19; Eph. ii. 3.

MARK.

And they brought young children to him, that he should touch them; and his disciples rebuked those that brought them. (14) But when Jesus saw it, he was much displeased, and said unto them, Suffer the little children to come unto me, and forbid them not; for of such is the kingdom of God. (15) Verily I say unto you, Whoso-

ever shall not receive the kingdom of God as a little child, he shall not enter therein. (16) And he took them up in his arms, put his hands upon them, and blessed them.

1. Does Mark add any thing to Matthew's account?

2. Are there any discrepancies in their statements?

3. What is it to receive the kingdom of God as a little child? 15.

4. Why did Jesus take the children up in his arms? 16.

5. How did he bless them? 16.

LUKE.

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

1. What variations are given by Luke?

2. What lessons should all parents learn from this example that is given by Jesus? See also Eph. v. 4.

3. What may we infer from this paragraph with regard to the salvation of infants?

4. What other passages go to prove that all persons who die in their infancy will be saved? See Rom. v. 18, 19.

§ XXVI. ABOUT RICHES AND SELF-DENIAL (Matt. xix. 16-30; Mark x. 17-31; Luke xviii. 18-30). Perea.

1. *The case of a rich young Ruler* (Matt. 16-22; Mark 17-22; Luke 18-23).

MATTHEW.

And, behold, one came and said unto him, Good Master, what good thing shall I do, that I may have eternal life? (17) And he said

unto him, Why callest thou me good? there is none good but one, that is, God: but if thou wilt enter into life, keep the commandments.

(18) He saith unto him, Which? Jesus said, Thou shalt do no murder, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness. (19)

Honor thy father and thy mother: and, Thou shalt love thy neighbor as thyself. (20) The young man saith unto him, All these things have I kept from my youth up: what lack I yet? (21) Jesus said unto him, If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come and follow me. (22) But when the young man heard that saying, he went away sorrowful: for he had great possessions.

1. Why does he call Jesus, "Good Master"? 16. This shows the very high reputation that Jesus had then acquired as a teacher.

2. What question does he ask? 16.

3. Why did he ask it? 16. The doctors were divided on this, as on many other questions, and he wanted therefore the opinion of Jesus.

4. What gentle admonition does Jesus give him? 17.

5. How none good but God? 17. No one but God is absolutely good.

6. Does Jesus here deny his own divinity and absolute goodness? 17. He does not. He simply addresses the young man according to his conceptions of him.

7. What, then, is the force of Christ's remark? 17. Regarding me, as you do, simply as a man, you should not call me good, for none is absolutely good but God.

8. Why does Jesus require him to keep the commandments? 18, 19. Not to procure, but in order to enjoy eternal life.

9. What was the character of this young man? 20. See also Mark x. 21.

10. Why does Jesus require him to sell all? 21. His great error was an idolatrous trust in his riches. This he now discovers for the first time. He is compelled therefore to choose between his riches and his God. See Ch. vi. 24.

11. Why did he go away sorrowful? 22.

MARK.

And when he was gone forth into the way, there came one running, and kneeled to him, and asked him, Good Master, what shall I do that I may inherit eternal life? (18) And Je'sus said unto him, Why callest thou me good? there is none good but one, that is, God. (19) Thou knowest the commandments, Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Defraud not, Honor thy father and mother. (20) And he answered and said unto him, Master, all these have I observed from my youth. (21) Then Je'sus beholding him loved him, and said unto him, One thing thou lackest; go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, take up the cross, and follow me. (22) And he was sad at that saying, and went away grieved: for he had great possessions.

1. What additions are given by Mark?
2. Why did this man come, "running and kneeling"? 17.
3. Why did Jesus love him? 21.
4. What further directions does he give him? 21.
5. How would he have treasures in heaven? 21. See 1 Cor. iii. 22, 23; 1 Pet. i. 4.
6. How "take up the cross"? 21.

LUKE.

And a certain ruler asked him,

saying, Good Master, what shall I do to inherit eternal life? (19) And Je'sus said unto him, Why callest thou me good? none is good, save one, that is, God. (20) Thou knowest the commandments, Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Honor thy father and thy mother. (21) And he said, All these have I kept from my youth up. (22) Now when Je'sus heard these things, he said unto him, Yet lackest thou one thing: 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.

1. What variations are given by Luke?
2. Why is this young man called a ruler? 18. The Greek word means one who is *first* in power, authority, or dominion; it is variously applied to magistrates, judges, rulers of the synagogue, members of the Sanhedrim, etc.
3. What may we learn from this paragraph?
2. *Difficulty of a rich man's being saved* (Matt. 23-26; Mark 23-27; Luke 24-27).

MATTHEW.

Then said Je'sus unto his disciples, Verily I say unto you, That a rich man shall hardly enter into the kingdom of heaven. (24) And again I say unto you, It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God. (25) When his disciples heard it, they were exceedingly amazed, saying, Who then can be saved? (26) But Je'sus beheld them, and said

unto them, With men this is impossible; but with God all things are possible.

1. Why is it so hard for a rich man to enter into the kingdom of heaven? 23. Because all who enter it must do so in humility: this the rich can hardly do.

2. How does Jesus further illustrate this difficulty? 24.

3. What does he mean by this? 24. He has reference here to the man who *trusts* in his riches. See Mark x. 24. So long as a man does this, it is simply impossible for him to enter into the kingdom; but God may possibly humble him, and then he can enter it.

4. Why does he say, "It is easier for a camel" etc.? 24. The former is a *physical* impossibility, and the latter a *moral* impossibility. God can divide the waters of the Red Sea (Ex. xiv. 21, 22), but he can not deny himself (2 Tim. ii. 13).

5. Why were the disciples amazed? 25.

6. How is it possible with God? 26.

MARK.

And Je'sus looked round about, and saith unto his disciples, How hardly shall they that have riches enter into the kingdom of God! (24) And the disciples were astonished at his words. But Je'sus answereth again, and saith unto them, Children, how hard is it for them that trust in riches to enter into the kingdom of God! (25) It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God. (26) And they were astonished out of measure, saying among themselves, Who then can be saved? (27) And Je'sus looking upon them saith, With men it is impossible, but not with God: for with God all things are possible.

1. What additions are given by Mark?

2. What is it to trust in riches? 24.

3. Why can not a man be saved who trusts in his riches? 24.

4. Why compare this to a camel's going through the eye of a needle? 25. This was a Jewish proverb, and meant simply a human impossibility. The Chaldeans used a similar proverb, but substituted the elephant for the camel.

LUKE.

And when Je'sus saw that he was very sorrowful, he said, 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? (27) And he said, The things which are impossible with men are possible with God.

1. What variations are given by Luke?

2. What may we learn from this paragraph?

3. *Reward of those who make sacrifices for Christ* (Matt. 27-30; Mark 28-31; Luke 28-30).

MATTHEW.

Then answered Pe'ter and said unto him, Behold, we have forsaken all, and followed thee; what shall we have therefore? (28) And Je'sus said unto them, Verily I say unto you, That ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel. (29) And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive a hundredfold, and shall inherit everlasting life. (30) But

many that are first shall be last; and the last shall be first.

1. What question does Peter ask? 27.
2. Why does he ask it? 27.
3. What is Christ's reply? 28.
4. What does he mean by the expression, "in the regeneration"? 28. The period of Christ's mediatorial reign, while he is making all things new.
5. How do the apostles now sit on twelve thrones? 28. The reference is to the authority which, through their writings, they would exercise over the whole Church of God during the Christian era. See Gt. Com. pp. 21-27.
6. What does Jesus here mean by "the twelve tribes of Israel"? 28. See Gal. iii. 29.
7. How do the apostles now judge the whole Church? 28.
8. What reward is here promised to every self-denying Christian? 29.
9. How will "the last be first and the first last"? 29. This is illustrated by the parable given in the next section.

MARK.

Then Pe'ter began to say unto him, Lo, we have left all, and have followed thee. (29) And Je'sus answered and said, Verily I say unto you, There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake, and the gospel's, (30) But he shall receive a hundredfold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come eternal life. (31) But many that are first shall be last; and the last first.

1. What does Mark add to Matthew's account?
2. How does the self-denying Christian receive a hundredfold in this life?
3. Why does Jesus say, "with persecutions"? 30.
4. What does he mean by "the world to come"? 30.

LUKE.

Then Pe'ter said, Lo, we have left all, and followed thee. (29) And he said unto them, Verily I say unto you, There is no man that hath left house, or parents, or brethren, or wife, or children, for the kingdom of God's sake, (30) Who shall not receive manifold more in this present time, and in the world to come life everlasting.

1. What variations are given by Luke?
2. How account for these?
3. What practical lessons may we learn from this paragraph?

‡ XXVII. PARABLE OF THE LABORERS IN THE VINEYARD (Matt. xx. 1-16). Perea.

For the kingdom of heaven is like unto a man that is a householder, which went out early in the morning to hire laborers into his vineyard. (2) And when he had agreed with the laborers for a penny a day, he sent them into his vineyard. (3) And he went out about the third hour, and saw others standing idle in the market place, (4) And said unto them: Go ye also into the vineyard, and whatsoever is right I will give you. And they went their way. (5) Again he went out about the sixth and ninth hour, and did likewise. (6) And about the eleventh hour he went out, and found others standing idle, and saith unto them, Why stand ye here all the day idle? (7) They say unto him, Because no man hath hired us. He saith unto them, Go ye also into the vineyard; and whatsoever is right, that shall ye receive. (8) So when even was come, the lord of the vine-

yard saith unto his steward, Call the laborers, and give them their hire, beginning from the last unto the first. (9) And when they came that were hired about the eleventh hour, they received every man a penny. (10) But when the first came, they supposed that they should have received more; and they likewise received every man a penny. (11) And when they had received it, they murmured against the goodman of the house, (12) Saying, These last have wrought but one hour, and thou hast made them equal unto us, which have borne the burden and heat of the day. (13) But he answered one of them, and said, Friend, I do thee no wrong: didst not thou agree with me for a penny? (14) Take that thine is, and go thy way: I will give unto this last, even as unto thee. (15) Is it not lawful for me to do what I will with mine own? Is thine eye evil, because I am good? (16) So the last shall be first, and the first last: for many be called, but few chosen.

1. Why should this be called a parable?

2. To what ancient custom does Jesus here refer? 1. The custom of landlords going out early to the forums or market-places to hire laborers. To these public places those wishing to labor were wont to resort.

3. How much did this landlord agree to pay each of the laborers? 2.

4. What is the value of a penny? 2. It should be rendered a denarius; the value of which is about fifteen cents.

5. What times are indicated by the third, sixth, ninth, and eleventh hours? 3-6.

6. What is meant by the market-place?

3. 7. Why direct the steward to pay the

laborers in the evening? 8. See Lev. xix. 13.

8. What is the object to be illustrated? The administration of the kingdom of heaven. God will manage it as this householder did his vineyard.

9. What are the main points of comparison?

10. What is the lesson taught by the parable? It is designed to correct a self-righteous and mercenary spirit among the disciples; by showing that while all will receive a recompense for their works of faith and labors of love, God will, nevertheless, bestow his gifts, not as a matter of debt, but of grace.

11. Who are the called? 16. All who hear and profess to accept the invitation of the gospel: all who are nominally called into the kingdom.

12. Who are the chosen? 16. Those finally approved on account of their fidelity. There is probably an allusion here to the practice of selecting a body of chosen men from the mass of the people that had been called out for war. See Judg. vii. 1-8; xx. 14-16. See also Ch. xxii. 14.

13. What practical instruction may we draw from this parable?

§ XXVIII. JESUS A THIRD TIME FORETELLS HIS DEATH AND RESURRECTION (Matt xx. 17-19; Mark x. 32-34; Luke xviii. 31-34). Perea.

MATTHEW.

And Je'sus going up to Jeru'salem took the twelve disciples apart in the way, and said unto them, (18) Behold, we go up to Jeru'salem; and the Son of man shall be betrayed unto the chief priests and unto the scribes, and they shall condemn him to death, (19) And shall deliver him to the Gentiles to mock, and to scourge, and to crucify him: and the third day he shall rise again.

1. From what place were they going up? 17.

2. Why did Jesus take the disciples apart? 17.

3. Why call himself "the Son of man"? 18.

4. Why does he make this known to his disciples the third time? 18, 19.

5. Why does he give so many of the *particulars*? 18, 19.

6. State and enumerate these.

MARK.

And they were in the way going up to Jeru'salem; and Je'sus went before them: and they were amazed; and as they followed, they were afraid. And he took again the twelve, and began to tell them what things should happen unto him, (33) Saying, Behold, we go up to Jeru'salem; and the Son of man shall be delivered unto the chief priests, and unto the scribes; and they shall condemn him to death, and shall deliver him to the Gen'tiles: (34) And they shall mock him, and shall scourge him, and shall spit upon him, and shall kill him; and the third day he shall rise again.

1. What additions are given by Mark?

2. Why did Jesus go before the disciples? 32. He seems to have shown an eagerness to meet the trials that were before him.

3. Why were the disciples amazed and afraid? 32. See John xi. 8.

LUKE.

Then he took unto him the twelve, and said unto them, Behold, we go up to Jeru'salem, and all things that are written by the prophets concerning the Son of man shall be accomplished. (32) For he shall be delivered unto the Gen'tiles, and shall be mocked, and spitefully entreated, and spitted on: (33) And they shall scourge him, and put him to death; and the third day he shall rise again. (34) And they understood none of these things: and this

saying was hid from them, neither knew they the things which were spoken.

1. What additions and variations are given by Luke?

2. All what things written by the prophets? 31.

3. Why did not the disciples understand him? 34.

4. What may we learn from this paragraph?

‡ XXIX. AGAINST WORLDLY AMBITION (Matt. xx. 20-28; Mark x. 35-45). Near the Jordan.

1. *Christ's answer to the ambitious request of James and John* (Matt. 20-23; Mark 35-40).

MATTHEW.

Then came to him the mother of Zeb'edee's children with her sons, worshiping him, and desiring a certain thing of him. (21) And he said unto her, What wilt thou? She saith unto him, Grant that these my two sons may sit, the one on thy right hand, and the other on the left, in thy kingdom. (22) But Je'sus answered and said, Ye know not what ye ask. Are ye able to drink of the cup that I shall drink of, and to be baptized with the baptism that I am baptized with? They say unto him, We are able. (23) And he saith unto them, Ye shall drink indeed of my cup, and be baptized with the baptism that I am baptized with: but to sit on my right hand, and on my left, is not mine to give, but it shall be given to them for whom it is prepared of my Father.

1. Who were Zebedee's children? 20. See Ch. iv. 21.

2. What was the name of their mother? 20. Salome. Compare Ch. xxvii. 56, with Mark xv. 40., and xvi. 1.

3. What request did she make of Jesus? 21.

4. To what kingdom has she reference? 21. She and many others were still expecting that Jesus was about to establish a universal secular and religious monarchy.

5. What evidence is given that James and John concurred with their mother in making this request? 22. This is evident (1) From Christ's reply, "Ye know not what ye ask"; (2) From Mark x. 35; and (3) From the fact that the ten were moved with indignation against the two brethren. See ver. 24.

6. Why does Jesus say, "Ye know not what ye ask"? 22. They were still ignorant of the nature, object, and character of his kingdom.

7. What is the meaning of *cup* and *baptism* in this connection? 22. They both refer to the sufferings of Christ. *Cup* is used figuratively for the portion that is assigned to any one, whether of blessings (Psa. xvi. 5 and xxiii. 5), or of sufferings (Jer. xxv. 15; Rev. xvi. 19).

8. What is the proper rendering of ver. 23, last clause?—But to sit on my right hand and on my left, is not mine to give, *except to those for whom it is prepared by my Father.*

MARK.

And James and John, the sons of Zeb'edee, came unto him, saying, Master, we would that thou shouldst do for us whatsoever we shall desire. (36) And he said unto them, What would ye that I should do for you? (37) They said unto him, Grant unto us that we may sit, one on thy right hand, and the other on thy left hand, in thy glory. (38) But Je'sus said unto them, Ye know not what ye ask: can ye drink of the cup that I drink of? and be baptized with the baptism that I am baptized with? (39) And they said unto him, We can. And Je'sus said unto them, Ye shall indeed drink of the cup that I drink of; and with the baptism that I am baptized withal shall ye be baptized:

(40) But to sit on my right hand and on my left hand is not mine to give; but it shall be given to them for whom it is prepared.

1. What additions and variations are given by Mark?

2. How reconcile these variations with Matthew's account?

3. What may we learn from this paragraph?

2. *Jesus admonishes his disciples to be humble and to serve one another* (Matt. 24-28; Mark 41-45).

And when the ten heard it, they were moved with indignation against the two brethren. (25) But Je'sus called them unto him, and said, Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them. (26) But it shall not be so among you: but whosoever will be great among you, let him be your minister; (27) And whosoever will be chief among you, let him be your servant: (28) Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.

1. Why were the ten moved with indignation? 24.

2. Was their displeasure right or wrong? 24.

3. To what Gentile custom does Jesus refer? 25.

4. Why should not this same order of things prevail in Christ's kingdom? 26. Because all authority in the Church of Christ is designed for the happiness of all. See Rom. xii. 4, 5; 1 Cor. xii. 14-27; Eph. iv. 11-16.

5. Why then should those who are chief in the Church of Christ be the greatest servants? 26, 27. Because where much is given, much is also required.

6. How does Jesus illustrate and enforce this law of his kingdom? 28. By his own example. See also John xiii. 4-11.

7. How did Jesus give his life a ransom for many? 28. See Acts xx. 28; 1 Pet. i. 18, 19; and Sch. of Red. pp. 226-236.

MARK.

And when the ten heard it, they began to be much displeased with James and John. (42) But Je'sus called them to him, and saith unto them, Ye know that they which are accounted to rule over the Gen'tiles exercise lordship over them; and their great ones exercise authority upon them. (43) But so shall it not be among you: but whosoever will be great among you, shall be your minister: (44) And whosoever of you will be the chiefest, shall be servant of all. (45) For even the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.

1. What variations are given by Mark?
2. How account for these?
3. What is meant by the expression, "accounted to rule"? 42. Those who are acknowledged as rulers.
4. What may we learn from this paragraph?

‡ XXX. JESUS HEALS TWO BLIND MEN AT JERICHO (Matt. xx. 29-34; Mark x. 46-52; Luke xviii. 35-43).

MATTHEW.

And as they departed from Jer'icho, a great multitude followed him. (30) And, behold, two blind men sitting by the way side, when they heard that Je'sus passed by, cried out, saying, Have mercy on us, O Lord, thou Son of Da'vid. (31) And the multitude rebuked them, because they should hold their peace: but they cried the more, saying, Have mercy on us, O Lord, thou

Son of Da'vid. (32) And Je'sus stood still, and called them, and said, What will ye that I shall do unto you? (33) They say unto him, Lord, that our eyes may be opened. (34) So Je'sus had compassion on them, and touched their eyes: and immediately their eyes received sight, and they followed him.

1. Where was Jericho? 29. Describe it.
2. Why were the blind men sitting by the way-side? 30.
3. Why did they call Jesus the Son of David? 30. In this way they doubtless gave expression to the popular sentiment concerning him, as the Messiah.
4. Why did the multitude charge them to be silent? 31.
5. Why did they not give heed to these admonitions? 31.
6. Did Jesus regard their entreaties? 32.
7. How did he give them sight? 34.
8. Why did they follow him? 34.
9. Was there any room for deception in this case?

MARK.

And they came to Jer'icho: and as he went out of Jer'icho with his disciples and a great number of people, blind Bartime'us, the son of Time'us, sat by the highway side begging. (47) And when he heard that it was Je'sus of Naz'areth, he began to cry out, and say, Je'sus, thou Son of Da'vid, have mercy on me. (48) And many charged him that he should hold his peace: but he cried the more a great deal, Thou Son of Da'vid, have mercy on me. (49) And Je'sus stood still, and commanded him to be called. And they call the blind man, saying unto him, Be of good comfort, rise; he calleth thee. (50) And he, cast-

ing away his garment, rose, and came to Je'sus. (51) And Je'sus answered and said unto him, What wilt thou that I should do unto thee? The blind man said unto him, Lord, that I might receive my sight. (52) And Je'sus said unto him, Go thy way; thy faith hath made thee whole. And immediately he received his sight, and followed Je'sus in the way.

1. What variations are given by Mark?
2. How reconcile these with Matthew's account?
3. Why did Bartimæus cast aside his garment? 50.
4. What characteristic of Mark's narrative is again illustrated in this paragraph? Compare Matt. viii. 28 with Mark v. 3.

LUKE.

And it came to pass, that as he was come nigh unto Jer'icho, a certain blind man sat by the way-side begging: (36) And hearing the multitude pass by, he asked what it meant? (37) And they told him, that Je'sus of Naz'areth passeth by. (38) And he cried, saying, Je'sus, thou Son of Da'vid, 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 Da'vid, have mercy on me. (40) And Je'sus 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 Je'sus said unto him, Receive thy sight: 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.

1. What variations are given by Luke?
2. How can we reconcile the statements of Matthew, Mark, and Luke as to the time and place of the miracle? This may be done (1) By supposing that the blind man accosted Jesus as he was entering Jericho, but that for wise and benevolent reasons the miracle was not wrought until the time of his departure; (2) That the word rendered *was come nigh*, means simply to be near; and that the miracle was wrought after Jesus had left the city, but while he was still near to it; and (3) That the cases are wholly different. The first solution of the difficulty is probably correct. See Matt. xv. 21-28.
3. What does this miracle prove?
4. What practical lessons may we learn from the section?

§ XXXI. VISIT TO THE HOUSE OF ZACCHÆUS (Luke xix. 1-10). Near Jericho.

And Je'sus entered and passed through Jer'icho. (2) And, behold, there was a man named Zacche'us, which was the chief among the publicans, and he was rich. (3) And he sought to see Je'sus who he was; and 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 Je'sus came to the place, he looked up, and saw him, and said unto him, Zacche'us, make haste, and come down; for to-day I must abide at thy house. (6) And he made haste, and came down, and received him joyfully. (7) And when they saw it, they all murmured, saying, That he was gone to be guest with a man that is a sinner. (8) And Zacche'us 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 false accusation, I restore him fourfold. (9) And Je'sus said unto him, 'This day is salvation come to this house, forasmuch as he also is a son of A'braham. (10) For the Son of man is come to seek and to save that which was lost.

1. Why is Zacchæus called "chief among the publicans"? 1. He was probably a farmer of the public revenues, which were collected by subordinate officers.

2. Why was he so anxious to see Jesus? 3. He had no doubt often heard of him as "a friend of publicans and sinners."

3. Why did Jesus choose to become his guest? 5.

4. Why did the people murmur at this? 7.

5. What evidence of piety on the part of Zacchæus? 8.

6. Why does he propose to restore four-fold to any one from whom he has taken any thing unjustly? 8.

7. What did the Law require in such cases? See Ex. xxii. 4, 9, and Num. v. 6, 7.

8. How was Zacchæus a son of Abraham? 9.

9. What practical lessons may we learn from this paragraph?

§ XXXII. PARABLE OF THE TEN POUNDS (Luke xix. 11-27). Near Jericho.

And as they heard these things, he added and spake a parable, because he was nigh to Jeru'salem, and because they thought that the kingdom of God should immediately appear. (12) He said therefore, A certain nobleman went into a far country to receive for himself a kingdom, and to return. (13) And he called his ten servants, and delivered them ten pounds,

and said unto them, Occupy till I come. (14) 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 money, that he might know how much every man had gained by trading. (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 faithful in a very little, have thou authority over ten cities. (18) And the second came, saying, Lord, thy pound hath gained five pounds. (19) And he said likewise to him, Be thou also over five cities. (20) And another came, saying, Lord, behold, here is thy pound, which I have kept laid up in a napkin: (21) For I feared thee, because thou art an austere man: thou takest up that thou layedst not down, and reapest that thou didst not sow. (22) And he saith unto him, Out of thine own mouth will I judge thee, thou wicked servant. Thou knewest that I was an austere man, taking up that I laid not down, and reaping that I did not sow: (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 which hath shall be given : and from him that hath not, even that he hath shall be taken away from him. (27) But those mine enemies, which would not that I should reign over them, bring hither, and slay them before me.

1. Why did the people think that the kingdom of God would soon appear? 11. See vers. 37, 38.

2. How much money was given to each servant? 13. The Greek mina was worth about fifteen dollars.

3. Meaning of, "Occupy till I come"? 13. Use the money in business, and make out of it all that you can lawfully, till I come.

4. His citizens sent a message after him to whom? 14. To the appointing power. Thus the Jews sent fifty men to Augustus Cæsar to protest against the appointment of Archelaus.

5. What is the object to be illustrated? The course that Jesus was about to pursue in establishing and administering his kingdom.

6. What are the points of comparison?

7. What is the scope of the parable? It is designed to correct the erroneous notions of the people with regard to Christ's kingdom, and to inculcate at the same time the duty of patiently

waiting and earnestly working for him as their Lord and Master.

8. What other lessons may we learn from this parable?

§ XXXIII. JESUS IS SOUGHT FOR AT JERUSALEM (John xi. 55-57).

And the Jews' passover was nigh at hand : and many went out of the country up to Jeru'salem before the passover, to purify themselves. (55) Then sought they for Je'sus, and spake among themselves, as they stood in the temple, What think ye, that he will not come to the feast? (57) Now both the chief priests and the Phar'isees had given a commandment, that, if any man knew where he were, he should show it, that they might take him.

1. What was the Passover? 55. See Ex. xii. 1-28.

2. Many went up to Jerusalem to purify themselves from what? 55. From all ceremonial defilement. See 2 Chron. xxx. 17-20.

3. Why did they seek for Jesus? 56.

4. Why did they doubt his coming? 56. They perhaps thought that he would be afraid to encounter the opposition of the rulers.

5. Why did the rulers want to take him? 57.

PART VII.

THE WEEK OF OUR LORD'S LAST PASSOVER.

§ I. EVENTS OF THE FIRST DAY OF THE WEEK, THE TENTH OF NISAN, RECKONED FROM SUNSET TO SUNSET (Matt. xxvi. 6-16; Mark xiv. 3-11; Luke xxii. 3-6; John xii. 1-11). See Lev. xxiii. 32.

1. *The supper and the anointing at Bethany* (Matt. 6-13; Mark 3-9; John 1-8).

MATTHEW.

Now when Je'sus was in Beth'any, in the house of Si'mon the leper, (7) There came unto him a woman having an alabaster box of very precious ointment, and poured it on his head, as he sat at meat. (8) But when his disciples saw it, they had indignation, saying, To what purpose is this waste? (9) For this ointment might have been sold for much, and given to the poor. (10) When Je'sus understood it, he said unto them, Why trouble ye the woman? for she hath wrought a good work upon me. (11) For ye have the poor always with you; but me ye have not always. (12) For in that she hath poured this ointment on my body, she did it for my burial. (13) Verily I say unto you, Wheresoever this gospel shall be preached in the whole world, there shall also this, that this woman hath done, be told for a memorial of her.

1. On what day did Jesus arrive at Bethany? 6. Most likely on Sunday; for John says (Ch. xii. 1) that he came there six days before the Passover,

which was eaten on the Jewish Friday after sunset. See John xiii. 1-30. And as the Jews were wont to reckon any part of a day as one day, it is probable that both Sunday and Friday are included in this reckoning.

2: What evidence have we that the anointing took place on the day of his arrival? This is probable (1) Because it is so recorded by John, and in no other instance does John depart from the *chronological* order; and (2) Because Matthew says that from the time of the anointing, Judas sought opportunity to betray Jesus (Ch. xxvi. 16), which seems to imply that several days intervened before he had the desired opportunity.

3. In whose house did this anointing take place? 7.

4. What woman brought this ointment? 7. See John xii. 3.

5. What kind of ointment was it? 7. See John xii. 3.

6. Why did the disciples murmur? 8.

7. Who was the leader in this murmuring? See John xii. 4-6.

8. What was the value of the ointment? About forty-five dollars; but as the relative value of the precious metals was then nearly ten-fold greater than at present, this would amount in our currency to about four hundred and fifty dollars. See Jahn's Bib. Arch. p. 129.

9. How had Mary wrought a good work on Jesus? 10.

10. Why say, "She did it for my burial"? 12. The Jews were in the habit of anointing the dead. See John xix. 39.

11. How would this serve as a memorial of Mary? 13.

12. Has this prophecy been fulfilled?

MARK.

And being in Beth'any, in the house of Si'mon the leper, as he sat at meat, there came a woman having an alabaster box of ointment of spikenard very precious; and she

brake the box, and poured it on his head. (4) And there were some that had indignation within themselves, and said, Why was this waste of the ointment made? (5) For it might have been sold for more than three hundred pence, and have been given to the poor. And they murmured against her. (6) And Je'sus said, Let her alone; why trouble ye her? she hath wrought a good work on me. (7) For ye have the poor with you always, and whensoever ye will ye may do them good: but me ye have not always. (8) She hath done what she could: she is come aforehand to anoint my body to the burying. (9) Verily I say unto you, Wheresoever this gospel shall be preached throughout the whole world, this also that she hath done shall be spoken of for a memorial of her.

1. What additions are given by Mark?
2. Why did Mary break the box? 3. This may mean simply that she broke the seal of the vase or bottle which contained the oil.
3. Meaning of, "She hath done what she could"? 8.
4. Does God require any one to do more than this?
5. Does he require all to do this much?

JOHN.

Then Je'sus six days before the passover came to Beth'any, where Laz'arus was which had been dead, whom he raised from the dead. (2) There they made him a supper; and Mar'tha served; but Laz'arus was one of them that sat at the table with him. (3) Then took Mary a pound of ointment of spike-nard, very costly, and anointed the

feet of Je'sus, and wiped his feet with her hair: and the house was filled with the odor of the ointment. (4) Then saith one of his disciples, Ju'das Iscar'iot, Si'mon's son, which should betray him, (5) Why was not this ointment sold for three hundred pence, and given to the poor? (6) This he said, not that he cared for the poor; but because he was a thief, and had the bag, and bare what was put therein. (7) Then said Je'sus, Let her alone: against the day of my burying hath she kept this. (8) For the poor always ye have with you; but me ye have not always.

1. What is added by John?
 2. What meal is denoted by the word *supper*? 2. It means the principal meal of the day, which, in the time of Christ, was usually eaten late in the afternoon, when the labors of the day were over, though it was often prolonged into the night. In Homer, the same word (*dipnon*) usually means a breakfast.
 3. Why did Mary anoint and wipe his feet? 3.
 4. How may this be reconciled with Matthew's statement?
 5. What bag had Judas? 6. The money chest.
 6. What may we learn from this paragraph?
2. *Judas covenants with the chief priests to betray Jesus* (Matt. 14-16; Mark 10, 11; Luke 3-6).

MATTHEW.

Then one of the twelve, called Ju'das Iscar'iot, went unto the chief priests, (15) And said unto them, What will ye give me, and I will deliver him unto you? And they covenanted with him for thirty pieces of silver. (16) And from that time he sought opportunity to betray him.

1. Who were the chief priests? 14. In this class were included, (1) The high priest and his deputy; (2) All who had at any time served as high priests; and (3) The heads of the twenty-four courses (1 Chron. xxiv. 1-19).

2. What moved Judas to go to them? See John xii. 4-8.

3. How did he intend to deliver Jesus to them? 15.

4. What agreement was made? 15.

5. What was the value of the thirty pieces of silver? 15. If they were shekels, as is generally supposed, they were worth about fifteen dollars, the usual price of a slave. See Ex. xxi. 32.

6. From what time did he seek to betray Jesus? 16.

MARK.

And Ju'das Iscar'iot, one of the twelve, went unto the chief priests, to betray him unto them. (11) And when they heard it, they were glad, and promised to give him money. And he sought how he might conveniently betray him.

1. Does Mark add any thing to Matthew's account?

2. What is the meaning of the word *betray*? 10.

3. Why were the chief priests glad when Judas proposed to betray Jesus? 11.

4. Why did he not do so immediately? 11.

LUKE.

Then entered Sa'tan into Ju'das surnamed Iscar'iot, being of the number of the twelve. (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 covenanted to give him money. (6) And he promised, and sought opportunity to betray him unto them in the absence of the multitude.

1. What is added by Luke?

2. How did Satan enter into Judas? 3.

3. Who were these captains with whom Judas communed? 4. They were the captains of the temple, who had charge of the Levitical guard. See Acts iv. 1.

4. Why did Judas seek to betray Jesus in the absence of the multitude? 6.

5. What may we learn from this paragraph?

3. *Many of the Jews go out to Bethany to see Jesus and Lazarus* (John 9-11).

Much people of the Jews therefore knew that he was there: and they came not for Je'sus' sake only, but that they might see Laz'arus also, whom he had raised from the dead. (10) But the chief priests consulted that they might put Laz'arus also to death; (11) Because that by reason of him many of the Jews went away, and believed on Je'sus.

1. How did they know that Jesus was at Bethany? 9.

2. Why were they so anxious to see him and Lazarus? 9.

3. What effect had their going out on the chief priests? 10.

4. What evidence is given of the blindness and wickedness of these priests? 10, 11.

§ II. EVENTS OF THE SECOND DAY OF THE WEEK, THE ELEVENTH OF NISAN, RECKONED FROM SUNSET TO SUNSET (Matt. xxi. 1-11; Mark xi. 1-11; Luke xix. 28-44; John xii. 12-50).

1. *Christ's public entry into Jerusalem* (Matt. 1-11; Mark 1-11; Luke 28-44; John 12-19).

MATTHEW.

And when they drew nigh unto Jeru'salem, and were come to Beth'phage, unto the mount of Olives, then sent Je'sus two disciples, (2) Saying unto them, Go into the village over against you, and straightway ye shall find an ass tied, and a colt with her: loose

them, and bring them unto me. (3) And if any man say aught unto you, ye shall say, The Lord hath need of them; and straightway he will send them. (4) All this was done, that it might be fulfilled which was spoken by the prophet, saying, (5) Tell ye the daughter of Si'on, Behold, thy King cometh unto thee, meek, and sitting upon an ass, and a colt the foal of an ass. (6) And the disciples went, and did as Je'sus commanded them, (7) And brought the ass, and the colt, and put on them their clothes, and they set him thereon. (8) And a very great multitude spread their garments in the way; others cut down branches from the trees, and strewed them in the way. (9) And the multitudes that went before, and that followed, cried, saying, Hosanna to the Son of Da'vid: Blessed is he that cometh in the name of the Lord; Hosanna in the highest. (10) And when he was come into Jeru'salem, all the city was moved, saying, Who is this? (11) And the multitude said, This is Je'sus the prophet of Naz'areth of Gal'ilee.

1. Where was Bethphage? 1. On the eastern slope of the mount of Olives, about a mile from Jerusalem.

2. Why did Jesus send *two* of his disciples? 1. Deut. xvii. 6.

3. Why did he send for the colt? 2.

4. What prophecy was thus fulfilled?

4. See Zech. ix. 9.

5. What does the title, "*daughter of Sion*" denote? 5. It means the people of Jerusalem taken collectively. Towns and cities thus personified are generally spoken of as females.

6. Why did Jesus sit on an ass? 5. An ass was an emblem of peace, as a horse was an emblem of war.

7. Why did he sit on an untamed colt?

5. To indicate his power as a triumphant conqueror. See Judg. x. 4; xii. 14.

8. The disciples put their clothes *on what?* 7. Most likely only on the colt: the whole being here put for the part by synecdoche. Thus we say, "The postilion rode on the horses," "he sprang from the horses," etc.

9. Why did the people spread their garments and branches in the way? 8. This they did as a token of honor and welcome. The palm branches were emblems of victory. See Rev. vii. 9.

10. Meaning of, *Hosanna*? 9. It literally means, *save now*, and was originally a formula of supplication; but afterward it was used as an expression of joy and rejoicing.

11. Why was the city moved when Jesus entered it? 10.

MARK.

And when they came nigh to Jeru'salem, unto Beth'phage and Beth'-any, at the mount of Ol'ives, he sendeth forth two of his disciples, (2) And saith unto them, Go your way into the village over against you: and as soon as ye be entered into it, ye shall find a colt tied, whereon never man sat; loose him, and bring him. (3) And if any man say unto you, Why do ye this? say ye that the Lord hath need of him; and straightway he will send him hither. (4) And they went their way, and found the colt tied by the door without in a place where two ways met; and they loose him. (5) And certain of them that stood there said unto them, What do ye, loosing the colt? (6) And they said unto them even as Je'sus had commanded: and they let them go. (7) And they brought the colt to Je'sus, and cast their garments on him; and he sat upon him. (8) And many spread their garments in the way; and others cut down branches off the

trees, and strewed them in the way. (9) And they that went before, and they that followed, cried, saying, Hosanna; Blessed is he that cometh in the name of the Lord: (10) Blessed be the kingdom of our father David, that cometh in the name of the Lord: Hosanna in the highest. (11) And Je'sus entered into Jeru'salem, and into the temple; and when he had looked round about upon all things, and now the eventide was come, he went out unto Beth'any with the twelve.

1. What additions and variations are given by Mark?

2. Why does he say, "unto Bethphage and Bethany"? 1. These villages were near to each other. See map of Judea.

3. Why does Mark speak only of the colt? 2. This is characteristic of his narrative. See Ch. v. 3; x. 46, etc.

4. Why does he give so many particulars about the colt? 2, 3.

5. What did Jesus do after entering the temple? 11. See John xii. 20-36.

6. Whither did he go in the evening? 11.

LUKE.

And when he had thus spoken, he went before, ascending up to Jeru'salem. (29) And it came to pass, when he was come nigh to Bethphage and Beth'any, at the mount called the mount of Ol'ives, 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 loos- ing the colt, the owners thereof said unto them, Why loose ye the colt? (34) And they said, The Lord hath need of him. (35) And they brought him to Je'sus: and they cast their garments upon the colt, and they set Je'sus 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 Ol'ives, the whole multitude of the disciples began to rejoice and praise God with a loud voice for all the mighty works that they had seen; (38) Saying, Blessed be the King that cometh in the name of the Lord: peace in heaven, and glory in the highest. (39) And some of the Phar'isees from among the multitude said unto him, Master, rebuke thy disciples. (40) And he answered and said unto them, I tell you that, if these should hold their peace, the stones would immediately cry out. (41) And when he was come near, he beheld the city, and wept over it, (42) Saying, If thou hadst known, even thou, at least in this thy day, the things which be- long unto thy peace! but now they are hid from thine eyes. (43) For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side. (44) And shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another: be- cause thou knowest not the time of thy visitation.

1. What is added by Luke?

2. Who said to the disciples. "Why loose ye the colt"? 33

3. Why did the disciples now so greatly rejoice? 37.

4. Why did this grieve the Pharisees? 39.

5. What request did they make of Jesus? 39.

6. What was his reply? 40.

7. Why would the stones then cry out? 40. See Psa. xcvi. 11-13; Heb. ii. 11; Matt. iii. 9.

8. Why did Jesus weep over the city? 41.

9. To what enemies does he refer in ver. 43? The Romans.

10. What does he mean by "the time of thy visitation"? 44. The time of his coming to Jerusalem with offers of peace and pardon.

JOHN.

On the next day much people that were come to the feast, when they heard that Je'sus was coming to Jeru'salem, (13) Took branches of palm trees, and went forth to meet him, and cried, Hosanna: Blessed is the King of Is'rael that cometh in the name of the Lord. (14) And Je'sus, when he had found a young ass, sat thereon; as it is written, (15) Fear not, daughter of Si'on: behold, thy King cometh, sitting on an ass's colt. (16) These things understood not his disciples at the first: but when Je'sus was glorified, then remembered they that these things were written of him, and that they had done these things unto him. (17) The people therefore that was with him when he called Laz'arus out of his grave, and raised him from the dead, bare record. (18) For this cause the people also met him, for that they heard that he had done this miracle. (19) The Phar'isees therefore said among themselves, Perceive ye how

ye prevail nothing? behold, the world is gone after him.

1. What additions are given by John?

2. "On the next day" after what did this occur? 12. On the next day after the supper at Bethany, etc.

3. What did the people do, when they heard that Jesus was coming to Jerusalem? 13.

4. What was the effect of this on the Pharisees? 19.

5. What may we learn from this paragraph respecting the influence that Jesus had then over the masses of the people?

6. Why did they so soon turn against him?

7. What proof is furnished in this paragraph that he is the promised Messiah?

2. *Certain Greeks desire to see Jesus (20-22).*

And there were certain Greeks among them that came up to worship at the feast: (21) The same came therefore to Philip, which was of Bethsa'ida of Gal'ilee, and desired him, saying, Sir, we would see Je'sus. (22) Philip cometh and telleth An'drew: and again An'drew and Philip tell Je'sus.

1. Who were these Greeks? 20. Gentiles, who, like Cornelius, had become worshippers of the true God.

2. Why did they come to Philip? 21. They may have known him in Galilee. His name being of Greek origin would seem to indicate that he had some connection with the Gentiles.

3. What did they mean by desiring to see Jesus? 21. They wished to have a private interview with him.

3. *Reflections suggested by the request of these Greeks (John 23-28).*

And Je'sus answered them, saying, The hour is come, that the Son of man should be glorified. (24) Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much

fruit. (25) He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal. (26) If any man serve me, let him follow me; and where I am, there shall also my servant be: if any man serve me, him will my Father honor. (27) Now is my soul troubled; and what shall I say? Father, save me from this hour: but for this cause came I unto this hour. (28) Father, glorify thy name.

1. How was this train of thought suggested? 23. The request of these Greeks brought vividly to the mind of Jesus (1) The conversion of the Gentiles; (2) The sufferings through which he himself would have to pass in order to their conversion; (3) The sacrifice and self-denial that would be necessary on the part of his disciples; and (4) The glory that would result to God in the final consummation.

2. Why does Jesus say, "The hour is come"? 23. The circumstances brought that hour before him as a present reality.

3. What is the meaning of the allegory about the corn of wheat? 24. By this Jesus illustrates the results of his own death.

4. How will a man who loves his life lose it? 24.

5. How will a man who hates his life keep it to life eternal? 24. See Luke xiv. 26.

6. What is it to *follow* Jesus? 26.

7. How will the Father honor those who do so? 26.

8. Why was the soul of Jesus now troubled? 27. He was now mentally, by anticipation, passing through the solemn scenes of his crucifixion, etc.

9. Save me from what hour? 27.

10. How does he wish the Father to glorify his name? 28. See Ch. xvii. 1.

4. *A voice from heaven, followed by further reflections (John 28-36.)*

Then there came a voice from heaven, saying, I have both glorified it, and will glorify it again. (29) The

people therefore that stood by, and heard it, said that it thundered: others said, An angel spake to him. (30) Je'sus answered and said, This voice came not because of me, but for your sakes. (31) Now is the judgment of this world: now shall the prince of this world be cast out. (32) And I, if I be lifted up from the earth, will draw all men unto me. (33) This he said, signifying what death he should die. (34) The people answered him, We have heard out of the law that Christ abideth forever: and how sayest thou, The Son of man must be lifted up? who is this Son of man? (35) Then Je'sus said unto them, Yet a little while is the light with you. Walk while ye have the light, lest darkness come upon you: for he that walketh in darkness knoweth not whither he goeth. (36) While ye have light, believe in the light, that ye may be the children of light.

1. Why did the Father so respond to Jesus? 28. See ver. 30.

2. How had God glorified his name? 28. In all the manifestations which he had hitherto made of himself.

3. How would he glorify it again? 28. Through the death, resurrection, coronation, and reign of his Son.

4. Why this difference of opinion among the people? 29.

5. Why does Jesus say, "*now* is the judgment of this world"? 31. The voice from heaven brought vividly before his mind, as a present reality, his own exaltation as Judge of the world, and also the downfall of Satan.

6. Who is meant by the prince of the world? 31. See Ch. xiv. 30, and xvi. 11.

7. What does Jesus mean by the prince of the world being cast out? 31. Cast out of his power and dominion as the prince of the world. See Heb. ii. 14; 1 John iii. 8; Rev. xii. 9

8. What does he mean by himself being lifted up? 32. This has reference to his crucifixion. See ver. 33.

9. How would he draw all men to him? 32. See Hos. xi. 4.

10. What is the meaning of *law* in ver. 34? The Old Testament.

11. Where in the Old Testament is it said that the Messiah would abide forever? 34. See Psa. lxxii. 17; lxxxix. 4, 29, 36, 37; cx. 4; Isa. ix. 7; Mich. iv. 7, etc.

12. How may all such passages be made to harmonize with his death? The cross was but a means of his reaching the crown.

13. To what light does he refer in ver. 35? See Ch. i. 7-9; viii. 12.

14. How may men become the children of light? 36. See also Eph. v. 8.

5. *Jesus, concealing himself from the Rulers, retires to Bethany* (John 36. See also Matt. xxi. 17; Mark xi. 11, and Luke xxi. 37, 38).

These things spake Je'sus, and departed, and did hide himself from them.

1. Why did Jesus hide himself?

2. Whither did he go? See Mark xi. 11.

3. Why did he not destroy his enemies? See Luke ix. 56.

4. What may we learn from his example?

6. *Testimony of John touching the unbelief and condemnation of the Jews* (John 37-43).

But though he had done so many miracles before them, yet they believed not on him: (38) That the saying of Esa'ias the prophet might be fulfilled, which he spake, Lord, who hath believed our report? and to whom hath the arm of the Lord been revealed? (39) Therefore they could not believe, because that Esa'ias said again, (40) He hath blinded their eyes, and hardened their heart; that they should not see with their eyes, nor understand with their

heart, and be converted, and I should heal them. (41) These things said Esa'ias, when he saw his glory, and spake of him. (42) Nevertheless among the chief rulers also many believed on him; but because of the Phar'isees they did not confess him, lest they should be put out of the synagogue: (43) For they loved the praise of men more than the praise of God.

1. When and where had he wrought these miracles? 37. John refers here to the whole of Christ's ministry in Jerusalem, Judea, Galilee, and Perea, in each of which he had given full proof of his Messiahship.

2. Why did the Jews not believe Jesus? 37.

3. What prophecy was fulfilled in their unbelief? 38. See Isa. liii. 1.

4. Why could they not believe? 39. See Heb. vi. 4.

5. What other prophecy was fulfilled in their case? 40. See Isa. vi. 10, and Matt. xiii. 14, 15.

6. How did Isaiah see the glory of Jesus? 41. By inspiration. See Isa. lii. 13-15; liii. 12, etc.

7. How did many of the rulers believe on Jesus, and yet not confess him? 42. They did not believe in him with the heart, but only with the understanding. See Reas. and Rev. pp. 423-431.

8. What is meant by being "put out of the synagogue"? 42. See Part vi. § xi. 5.

7. *He cites further in proof of their guilt and danger the words which Jesus had spoken to them* (John 44-50).

Je'sus cried and said, He that believeth on me, believeth not on me, but on him that sent me. (45) And he that seeth me seeth him that sent me. (46) I am come a light into the world, that whosoever believeth on me should not abide in darkness. (47) And if any man hear my words, and believe not, I judge him not: for I came not to

judge the world, but to save the world. (48) He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day. (49) For I have not spoken of myself; but the Father which sent me, he gave me a commandment, what I should say, and what I should speak. (50) And I know that his commandment is life everlasting: whatsoever I speak therefore, even as the Father said unto me, so I speak.

1. When did Jesus utter these words? 44. Most likely on Monday afternoon, a short time before he concealed himself from his enemies.

2. How does Jesus further express his oneness with the Father? 44, 45. See also Ch. xiv. 9, 10.

3. Why does he speak of himself as a light coming into the world? 46. See Mal. iv. 2.

4. Why would not Jesus judge the man who would not receive his words? 47. The meaning is, I do not now judge him. Christ's first mission into the world was not to judge men, but to save them. See Ch. iii. 17, 18.

5. How will his word judge men at the last day? 48. See Heb. iv. 12, 13.

6. How is God's commandment "life everlasting"? 50. It gives life. Those who observe and obey it will enjoy everlasting life.

7. What may we learn from this paragraph?

§ III. EVENTS OF THE THIRD DAY OF THE WEEK, THE TWELFTH OF NISAN, RECKONED FROM SUNSET TO SUNSET (Matt. xxi. 12-19; Mark xi. 12-19; Luke xix. 45-48, and xxi. 37, 38).

1. *Jesus, on his way from Bethany to Jerusalem, curses the barren fig-tree* (Matt. 18, 19; Mark 12-14).

MATTHEW.

Now in the morning, as he re-

turned into the city, he hungered. (19) And when he saw a fig-tree in the way, he came to it, and found nothing thereon, but leaves only, and said unto it, Let no fruit grow on thee henceforward forever. And presently the fig-tree withered away.

1. On what morning did this occur? 18. On Tuesday morning.

2. As he returned into what city? 18.

3. Why hungry, if coming from Bethany? 18. The usual breakfast hour was from nine to ten o'clock. Jesus no doubt left Bethany quite early.

4. Of what was this fruitless fig-tree an emblem? 19. Of the Jewish nation. It was covered with leaves, but it bore no fruit. See Isa. v. 1-7; Jer. ii. 21; Luke xiii. 6-9.

5. Why did Jesus curse it? 19. This curse was but a symbol of the still greater curse which was about to fall on the nation. Jesus had now come to it three years, seeking fruit and finding none. See Luke xiii. 7.

MARK.

And on the morrow, when they were come from Beth'any, he was hungry: (13) And seeing a fig-tree afar off having leaves, he came, if haply he might find any thing thereon: and when he came to it, he found nothing but leaves; for the time of figs was not yet. (14) And Je'sus answered and said unto it, No man eat fruit of thee hereafter forever. And his disciples heard it.

1. What additions are given by Mark?

2. Why did Jesus look for figs on the tree at that season of the year? 13. The season of figs was in June, but the green figs appeared even before the leaves (Song of Sol. ii. 10-13); and frequently, on those which bear fruit three times a year, some of the winter crop may be found mixed with the early crop of summer. But as the whole transaction was symbolical, the season of the year is not to be regarded in this case. God's people should bear fruit at all seasons.

3. What practical lessons may we learn from this paragraph?

2. *He again enters the temple, expels the traders, and works miracles* (Matt. 12-14; Mark 15-17; Luke 45, 46).

MATTHEW.

And Je'sus went into the temple of God, and cast out all them that sold and bought in the temple, and overthrew the tables of the money changers, and the seats of them that sold doves, (13) And said unto them, It is written, My house shall be called the house of prayer; but ye have made it a den of thieves. (14) And the blind and the lame came to him in the temple; and he healed them.

1. Into what part of the temple did Jesus now go? 12. Into the court of the Gentiles.

2. Why were these traders in the temple? 12. Some were there to sell animals for sacrifice; some, to exchange money, etc.

3. Where is it written, "My house shall be called a house of prayer"? 13. See Isa. lvi. 7; Jer. vii. 11.

4. What miracles did he work? 14.

MARK.

And they come to Jeru'salem: and Je'sus went into the temple, and began to cast out them that sold and bought in the temple, and overthrew the tables of the money changers, and the seats of them that sold doves; (16) And would not suffer that any man should carry any vessel through the temple. (17) And he taught, saying unto them, Is it not written, My house shall be called of all nations the house of prayer? but ye have made it a den of thieves.

1. What is added by Mark?

2. Why would not Jesus allow them to carry even a vessel through the temple? 16.

3. Why does he say, "of all nations"? 17. This has reference to the call and conversion of the Gentiles.

LUKE.

And he went into the temple, and began 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 ye have made it a den of thieves.

1. Does Luke add any thing to what is said by Matthew and Mark?

2. Does he omit any thing?

3. How had these people made the temple "a den of thieves"? 46.

4. What may we learn from this paragraph?

3. *Praise of children and envy of the chief priests* (Matt. 15, 16; Mark 18; Luke 47, 48).

MATTHEW.

And when the chief priests and scribes saw the wonderful things that he did, and the children crying in the temple, and saying, Hosanna to the Son of Da'vid; they were sore displeased, (16) And said unto him, Hearest thou what these say? And Je'sus saith unto them, Yea; have ye never read, Out of the mouth of babes and sucklings thou hast perfected praise?

1. What wonderful things did Jesus do? 15.

2. Why did the children shout *Hosannas* to him? 15.

3. Why did they call him the "Son of David"? 15. In all this the children of course but gave expression to the popular sentiment. The common people now very generally regarded him as the Messiah.

4. Why was all this so displeasing to the chief priests? 15.

5. Why did they appeal to Jesus? 16.

They were afraid to interrupt the children themselves; and they hoped that Jesus might be induced to do it.

6. What was his reply? 16.

7. Where is this written? See Psa. viii. 2.

MARK.

And the scribes and chief priests heard it, and sought how they might destroy him: for they feared him, because all the people were astonished at his doctrine.

1. What is added by Mark?

2. Why did the scribes and chief priests fear Jesus?

3. Why were the people astonished at his teaching?

LUKE.

And he taught daily in the temple. But the chief priests and the scribes, and the chief of the people sought to destroy him, (48) And could not find what they might do: for all the people were very attentive to hear him.

1. What additions and variations are given by Luke?

2. How long did Jesus teach daily in the temple? 47. Luke here makes a general statement touching the events of the second, third, and fourth days of the week.

3. Why were the rulers so anxious to destroy him? 47.

4. What prevented their doing so? 48.

5. What may we learn from this paragraph?

4. *Jesus retires again to Bethany* (Matt. 17; Mark 19; Luke xxi. 37, 38).

MATTHEW.

And he left them, and went out of the city into Beth'any; and he lodged there.

1. Why did he go out to Bethany?

2. Does Matthew refer here to his going out on the *third* or on the *second* day of the week? This is somewhat uncertain. As in many other instances, he

pays here but little regard to the chronological order. It seems evident from Mark that the events immediately preceding occurred on Tuesday, but it is equally obvious that the cursing of the fig-tree occurred also on Tuesday morning, prior to the expulsion of the traders from the temple. On the whole, I think it most likely that the reference is to the evening of the second day of the week, but the evidence is not so clear as to justify a transfer of ver. 17 to the previous section.

3. How "lodged there"? He passed the night there. This is all that is implied in the original Greek.

MARK.

And when even was come, he went out of the city.

1. When what even was come? The Hebrews had two evenings. The first, according to the Rabbis, commenced in the afternoon with the decline of the sun, and the second commenced at sunset. It is evidently the latter which is here intended.

2. Why did he leave Jerusalem?

LUKE.

And in the daytime he was teaching in the temple; and at night he went out, and 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.

1. Does Luke refer here to any particular day and night? 37. Probably not. The expression, like that in Ch. xix. 47, 48, seems to be general, having reference to the manner in which Jesus spent the Monday, Tuesday, and Wednesday that immediately preceded the Passover. On each of these days he taught the people in the temple; and at night, or late in the evening, he went out to Bethany, on the eastern slope of the mount of Olives.

2. Why did he go there? 37.

3. Why were all the people so anxious to hear him? 38.

§ IV. EVENTS OF THE FOURTH DAY OF THE WEEK, THE THIRTEENTH OF NISAN, RECKONED FROM SUNSET TO SUNSET.

§ 1. THE WITHERED FIG-TREE (Matt. xxi. 20-22; Mark xi. 20-26).

MATTHEW.

And when the disciples saw it, they marveled, saying, How soon is the fig-tree withered away! (21) Je'sus answered and said unto them, Verily I say unto you, If ye have faith, and doubt not, ye shall not only do this which is done to the fig-tree, but also if ye shall say unto this mountain, Be thou removed, and be thou cast into the sea; it shall be done. (22) And all things, whatsoever ye shall ask in prayer, believing, ye shall receive.

1. When did the disciples see that it was withered away? 20. On Wednesday morning. See Mark xi. 20.

2. Why did they wonder? 20.

3. Had they yet the full assurance of faith? 20.

4. How does Jesus illustrate the great power of faith? 21, 22.

5. To what mountain does he refer? 21. To the mount of Olives, on which they were then standing.

6. Why should faith have so much power? 22. Because it always rests on the word of God, and that can not fail.

MARK.

And in the morning, as they passed by, they saw the fig-tree dried up from the roots. (21) And Pe'ter calling to remembrance saith unto him, Master, behold the fig-tree which thou cursedst is withered away. (22) And Je'sus answering saith unto them, Have faith in God. (23) For verily I say unto you, That whosoever shall say unto this mountain, Be thou removed, and be

thou cast into the sea; and shall not doubt in his heart, but shall believe that those things which he saith shall come to pass; he shall have whatsoever he saith. (24) Therefore I say unto you, What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them. (25) And when ye stand praying, forgive, if ye have aught against any; that your Father also which is in heaven may forgive you your trespasses. (26) But if ye do not forgive, neither will your Father which is in heaven forgive your trespasses.

1. What additions and variations are given by Mark?

2. Why is faith so necessary in order to acceptable prayer? 24.

3. Why is a spirit of forgiveness also necessary? 25, 26.

4. What may we learn from this subsection?

§ 2. OUR LORD'S REPLY TO THOSE WHO QUESTIONED HIS AUTHORITY IN THE TEMPLE (Matt xxi. 23-32; Mark xi. 27-33; Luke xx. 1-8).

1. *He confounds his opponents by placing them in a dilemma* (Matt. 23-27; Mark 27-33; Luke 1-8).

MATTHEW.

And when he was come into the temple, the chief priests and the elders of the people came unto him as he was teaching, and said, By what authority dost thou these things? and who gave thee this authority? (24) And Je'sus answered and said unto them, I also will ask you one thing, which if ye tell me, I in likewise will tell you by what authority I do these things. (25) The baptism of John, whence was it? from heaven, or of men? And

they reasoned with themselves, saying, If we shall say, From heaven; he will say unto us, Why did ye not then believe him? (26) But if we shall say, Of men; we fear the people; for all hold John as a prophet. (27) And they answered Je'sus and said, We can not tell. And he said unto them, Neither tell I you by what authority I do these things.

1. Who were the chief priests and elders? 23.
2. What was their object in coming to Jesus? 23.
3. What question did they propose to him? 23.
4. Why did he not give them a *direct* answer? He knew that their object was not to inquire for the truth, but if possible to ensnare him; and he therefore answered them accordingly. See Prov. xxvi. 5.
5. Why did he ask this question about the baptism of John? 25. If as honest men they would render a just verdict concerning John, that would of itself be a virtual decision in favor of the claims of Jesus (John i. 29-34; iii. 27-36); but if they would decide against John, he knew that they would encounter the opposition of the people, the great majority of whom maintain that John was a true prophet.
6. What is implied in the question of Jesus with regard to the baptism of John? 25. That it was unquestionably of divine origin.
7. What reply did the chief priests make to the question of Jesus? 27.
8. On what ground does he decline to answer their question? 27. If you can not judge concerning John, you are not competent to judge concerning me.

MARK.

And they came again to Jeru'salem: and as he was walking in the temple, there come to him the chief priests, and the scribes, and the elders, (28) And say unto him, By what authority doest thou these things? and who gave thee this au-

thority to do these things? (29) And Je'sus answered and said unto them, I will also ask of you one question, and answer me, and I will tell you by what authority I do these things. (30) The baptism of John, was it from heaven, or of men? answer me. (31) And they reasoned with themselves, saying, If we shall say, From heaven; he will say, Why then did ye not believe him? (32) But if we shall say, Of men; they feared the people: for all men counted John, that he was a prophet indeed. (33) And they answered and said unto Je'sus, We can not tell. And Je'sus answering said unto them, Neither do I tell you by what authority I do these things.

1. What variations are given by Mark?
2. How account for these?
3. Did Mark copy from Matthew?

LUKE.

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, (2) And spake unto him, saying, Tell us, 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? (6) But and if we say, Of men; all the people will stone us: for they be persuaded that John was a

prophet. (7) And they answered, that they could not tell whence it was. (8) And Je'sus said unto them, Neither tell I you by what authority I do these things.

1. Does Luke add any thing to the account given by Matthew and Mark?

2. What is meant by Christ's preaching the Gospel? 1. He was proclaiming to the people the good news and glad tidings of his kingdom.

3. Why did the Rulers want to know by what authority Jesus did these things? 2.

4. What must have been their feelings when they found themselves placed in this unpleasant dilemma? 7.

5. What may we learn from this paragraph about Jesus?

6. What, about the influence of party spirit and a false education?

2. *Parable of the two sons* (Matt. 28-32).

But what think ye? A certain man had two sons; and he came to the first, and said, Son, go work to-day in my vineyard. (29) He answered and said, I will not; but afterward he repented, and went. (30) And he came to the second, and said likewise. And he answered and said, I go, Sir; and went not. (31) Whether of them twain did the will of his father? They say unto him, The first. Je'sus saith unto them, Verily I say unto you, That the publicans and the harlots go into the kingdom of God before you. (32) For John came unto you in the way of righteousness, and ye believed him not; but the publicans and the harlots believed him: and ye, when ye had seen it, repented not afterward, that ye might believe him.

1. Who are represented by the first son? 28, 29. The publicans and harlots.

2. What are the points of comparison?

3. Who are represented by the second son? 30, 31. The scribes and Pharisees.

4. What are the points of comparison?

5. What is the design of the parable? To show that the publicans and harlots were morally superior to the scribes and Pharisees.

6. Why did the publicans and harlots believe John more readily than did the scribes and Pharisees? 32.

7. Does repentance properly precede faith? 32. Not in reference to the same object. But repentance toward one thing may be necessary in order to faith in something else. See Acts xx. 21. Had the Jews properly repented toward God, as required by the preaching of John, they would most likely have believed in Jesus as the Messiah. See Sch. of Red. pp. 456, 460.

§ 3. PARABLE OF THE VINEYARD LET OUT TO WICKED HUSBANDMEN (Matt. xxi. 33-46; Mark xii. 1-12; Luke xx. 9-19).

MATTHEW.

Hear another parable: There was a certain householder, which planted a vineyard, and hedged it round about, and digged a winepress in it, and built a tower, and let it out to husbandmen, and went into a far country: (34) And when the time of the fruit drew near, he sent his servants to the husbandmen, that they might receive the fruits of it. (35) And the husbandmen took his servants, and beat one, and killed another, and stoned another. (36) Again, he sent other servants more than the first: and they did unto them likewise. (37) But last of all he sent unto them his son, saying, They will reverence my son. (38) But when the husbandmen saw the son, they said among themselves, This is the heir; come, let us kill him, and let us seize on his inheritance. (39) And they

caught him, and cast him out of the vineyard, and slew him. (40) When the lord therefore of the vineyard cometh, what will he do unto those husbandmen? (41) They say unto him, He will miserably destroy those wicked men, and will let out his vineyard unto other husbandmen, which shall render him the fruits in their seasons. (42) Je'sus saith unto them, Did ye never read in the Scriptures, The stone which the builders rejected, the same is become the head of the corner: this is the Lord's doing, and it is marvelous in our eyes? (43) Therefore say I unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof. (44) And whosoever shall fall on this stone shall be broken: but on whomsoever it shall fall, it will grind him to powder. (45) And when the chief priests and Phar'isees had heard his parables, they perceived that he spake of them. (46) But when they sought to lay hands on him, they feared the multitude, because they took him for a prophet.

1. Why make a hedge about the vineyard? 33. Without this, it would have been exposed to cattle and wild beasts. The object of Jesus here is to describe a vineyard that is furnished with all things necessary.

2. Why dig a wine-vat? 33. This was also necessary to a complete vineyard. The wine-press consisted of two receptacles: the upper, for receiving the trodden grapes; and the lower, called the wine-vat, for receiving the wine.

3. Why build a tower in it? 33. This was for the use of the keepers, who were employed to protect the vineyard from being injured by foxes and other animals. These towers were sometimes eighty feet high, and thirty feet square.

4. What is the object to be illustrated? 43. The kingdom of God in its general sense, embracing simply what was *common* to both Jews and Christians. The Jews were once in covenant with God as his peculiar people; but having been cut off for their infidelity, Christians now occupy their place in this one respect, though under different laws and ordinances. See Rom. xi. 16-24.

5. What are the points of comparison? The householder represents God; the vineyard, the kingdom of heaven as above explained; the husbandmen, the Jews; the servants, the ancient prophets; the Son, Jesus; etc.

6. What is the scope of the parable? It is designed to show that the Jews, on account of their infidelity and wickedness in killing the prophets and rejecting God's own Son, were about to be cast off from their covenant relations to God.

7. What new figure is introduced in vers. 42-44? The imagery is changed here from that of a vineyard to that of a building.

8. Who are the builders? 42.

9. What does the stone rejected by the builders denote? 42. Christ himself. See Psa. cxviii. 22, 23, and Isa. xxviii. 16.

10. In what sense is this precious stone now made the head of the corner? 42. As the chief corner-stone unites and binds together the several parts of the building, so also Christ binds together all parts of his church. See Eph. ii. 20.

11. Why did the Rulers now seek to lay hands on Jesus? 46.

12. What prevented their doing so? 46.

MARK.

And he began to speak unto them by parables. A certain man planted a vineyard, and set a hedge about it, and digged a place for the winefat, and built a tower, and let it out to husbandmen, and went into a far country. (2) And at the season he sent to the husbandmen a servant, that he might receive from the husbandmen of the fruit of the vineyard. (3) And they caught him, and beat him, and sent him away empty. (4) And

again he sent unto them another servant; and at him they cast stones, and wounded him in the head, and sent him away shamefully handled. (5) And again he sent another; and him they killed, and many others; beating some, and killing some. (6) Having yet therefore one son, his well beloved, he sent him also last unto them, saying, They will reverence my son. (7) But those husbandmen said among themselves, This is the heir; come, let us kill him, and the inheritance shall be ours. (8) And they took him, and killed him, and cast him out of the vineyard. (9) What shall therefore the lord of the vineyard do? he will come and destroy the husbandmen, and will give the vineyard unto others. (10) And have ye not read this Scripture; The stone which the builders rejected is become the head of the corner: (11) This was the Lord's doing, and it is marvelous in our eyes? (12) And they sought to lay hold on him, but feared the people; for they knew that he had spoken the parable against them: and they left him, and went their way.

1. What variations are given by Mark?

2. Why does Matthew say that the husbandmen sent *servants* (vers. 34, 36), and Mark, that he sent a *servant* (vers. 2, 4, 5)? See Ch. x. 46.

3. Is there really any discrepancy in such statements?

4. How may all such variations be reconciled with the theory of plenary inspiration? See 1 Cor. ii. 13, and Reas. and Rev. pp. 335-337.

LUKE.

Then began he to speak to the

people this parable; A certain man planted a vineyard, and 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 ours. (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? (18) Whosoever shall fall upon that stone shall be broken; but on whomsoever it shall fall, it will grind him to powder. (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.

1. What additions and variations are given by Luke?

2. Why did this parable so much provoke the chief priests? 19.

3. Why did Jesus so often speak in parables? He did this sometimes for the sake of perspicuity; sometimes for the sake of beauty and energy; and sometimes in order to conceal his meaning from those who would not be profited by his instructions.

4. What practical lessons may we learn from this parable?

§ 4. PARABLE OF THE MARRIAGE FEAST (Matt. xxii. 1-14).

And Je'sus answered and spake unto them again by parables, and said, (2) The kingdom of heaven is like unto a certain king, which made a marriage for his son, (3) And sent forth his servants to call them that were bidden to the wedding: and they would not come. (4) Again, he sent forth other servants, saying, Tell them which are bidden, Behold, I have prepared my dinner: my oxen and my fatlings are killed, and all things are ready: come unto the marriage. (5) But they made light of it, and went their ways, one to his farm, another to his merchandise: (6) And the remnant took his servants, and entreated them spitefully, and slew them. (7) But when the king heard thereof, he was wroth: and he sent forth his armies, and destroyed those murderers, and burned up their city. (8) Then saith he to his servants, The wedding is ready, but they which were bidden were not worthy. (9) Go ye therefore into the highways, and as many as ye shall find, bid to the marriage.

(10) So those servants went out into the highways, and gathered together all as many as they found, both bad and good: and the wedding was furnished with guests.

(11) And when the king came in to see the guests he saw there a man which had not on a wedding garment: (12) And he saith unto him, Friend, how camest thou in hither not having a wedding garment? And he was speechless.

(13) Then said the king to the servants, Bind him hand and foot, and take him away, and cast him into outer darkness; there shall be weeping and gnashing of teeth. (14) For many are called, but few are chosen.

1. From what custom does Jesus draw the protasis of this parable?

2. Why was every guest required to have on a wedding garment? 11.

3. What did the neglect of this imply? 11. Disrespect both to the host and to his company.

4. What is meant by being cast into outer darkness? 13. Persons guilty of any kind of rudeness were liable to be cast out of the brilliantly lighted banquet hall into the darkness of night. This was of course regarded as a very great disgrace, and often resulted in the deepest anguish, which is here expressed by "weeping and gnashing of teeth."

5. What is the object to be illustrated? The administration of the kingdom of heaven.

6. What are the points of comparison? The king represents God; the son, Christ; the marriage festival, the spiritual blessings of Christ's kingdom; the first invited guests, the Jews who had been bidden by the prophets; the first servants, John and others sent out by Jesus; the other servants, the apostles and prophets on Pentecost A. D. 34; the king's armies, the Romans who destroyed Jerusalem in A. D. 70; persons from the highways and hedges, the Gentiles who were called in A. D. 41; the man without a wedding garment, those who, trust-

ing in their own righteousness, do not put on the Lord Jesus; his being cast into outer darkness, the destiny of all such as are self-righteous; the called, all who come to the feast whether prepared or unprepared; the chosen, those saved through the blood of Christ.

7. What is the scope of the parable? It is designed to show how God was about to deal with all classes of men, under the reign of Christ.

8. What practical lessons may we learn from it?

‡ V. ABOUT PAYING TRIBUTE TO CÆSAR (Matt. xxii. 15-22; Mark xii. 13-17; Luke xx. 20-26).

MATTHEW.

Then went the Pharisees, and took counsel how they might entangle him in his talk. (16) And they sent out unto him their disciples with the Herodians, saying, Master, we know that thou art true, and teachest the way of God in truth, neither carest thou for any man: for thou regardest not the person of men. (17) Tell us therefore, What thinkest thou? Is it lawful to give tribute unto Cæsar, or not? (18) But Jesus perceived their wickedness, and said, Why tempt ye me, ye hypocrites? (19) Shew me the tribute money. And they brought unto him a penny. (20) And he saith unto them, Whose is this image and superscription? (21) They say unto him, Cæsar's. Then saith he unto them, Render therefore unto Cæsar the things which are Cæsar's; and unto God the things that are God's. (22) When they had heard these words, they marveled, and left him, and went their way.

1. Why did the Pharisees now take counsel together? 15. They had learned

from their last interview with Jesus that it would not do to approach him rashly.

2. What plan did they now lay to ensnare him? 16, 17.

3. Who were the Herodians? 16. The political friends of the Herodian family.

4. Did they and the Pharisees generally agree? They did not. Generally they were violently opposed to each other.

5. Why did the Pharisees unite with them in this instance? 16. They did it with a view of ensnaring Jesus.

6. What question did they propose to him? 17.

7. How did they hope to ensnare him by this means? 17. If he would give an affirmative answer, this would excite the indignation and displeasure of the Jews; and if a negative, this would arouse the hostility of the Herodian party, and bring against Jesus the opposition of the Roman government.

8. Why does Jesus call them *hypocrites*? 18.

9. Why was the denarius called *the tribute money*? 19. Being a Roman coin it was commonly used in paying the Roman tribute.

10. To what *image* does Jesus refer? 20.

11. Who was Cæsar? 21.

12. What was Christ's reply to their question? 21.

13. What is the meaning of this? 21.

14. What was its effect on his opponents? 22.

15. What can you say of the wisdom of this reply? 22.

MARK.

And they send unto him certain of the Pharisees and of the Herodians, to catch him in his words. (14) And when they were come, they say unto him, Master, we know that thou art true, and carest for no man; for thou regardest not the person of men, but teachest the way of God in truth: Is it lawful to give tribute to Cæsar, or not? (15) Shall we give, or shall we not give? But he, knowing their hypocrisy, said unto them, Why tempt ye me? bring me a penny, that I may see it.

(16) And they brought it. And he saith unto them, Whose is this image and superscription? And they said unto him, Cæ'sar's. (17) And Je'sus answering said unto them, Render to Cæ'sar the things that are Cæ'sar's, and to God the things that are God's. And they marveled at him.

1. Does Mark add any thing to the statement of Matthew? 13.
2. For what purpose were the Pharisees and Herodians sent to Jesus? 13.
3. How did they hope "to catch him in his words"? 13.
4. Did they address him truthfully, or hypocritically? 14.
5. How did he know their hypocrisy? 15.
6. Why did they marvel at his answer? 17.

LUKE.

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 truly: (22) Is it lawful for us to give tribute unto Cæ'sar, or no? (23) But he perceived their craftiness, and said unto them, Why tempt ye me? (24) Shew me a penny. Whose image and superscription hath it? They answered and said, Cæ'sars. (25) And he said unto them, Render therefore unto Cæ'sar the things which be Cæ'sar'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 marveled at his answer, and held their peace.

1. What additions and variations are given by Luke? 20.
2. Who were these spies that were sent to watch Jesus? 20.
3. Into the hands of what governor did they hope to deliver him? 20. Pontius Pilate.
4. What may we learn from this subsection about Jesus? 20.
5. What, about the Pharisees? 20.
6. What, about the folly of all hypocrisy? 20.

§6. ABOUT THE RESURRECTION (Matt. xxii. 23-33; Mark xii. 18-27; Luke xx. 27-40).

MATTHEW.

The same day came to him the Sad'ducees, which say that there is no resurrection, and asked him, (24) Saying, Master, Moses said, If a man die, having no children, his brother shall marry his wife, and raise up seed unto his brother. (25) Now there were with us seven brethren; and the first, when he had married a wife, deceased, and having no issue, left his wife unto his brother: (26) Likewise the second also, and the third, unto the seventh. (27) And last of all the woman died also. (28) Therefore in the resurrection, whose wife shall she be of the seven? for they all had her. (29) Jesus answered and said unto them, Ye do err, not knowing the Scriptures, nor the power of God. (30) For in the resurrection they neither marry, nor are given in marriage, but are as the angels of God in heaven. (31) But as touching the resurrection of the dead, have ye not read that which was spoken unto you by God, saying, (32) I am the God of A'braham,

and the God of I'saac, and the God of Ja'cob? God is not the God of the dead, but of the living. (33) And when the multitude heard this, they were astonished at his doctrine.

1. Who were the Sadducees? 23. See Acts xxiii. 8.

2. For what purpose did they come to Jesus?

3. How did they endeavor to entangle him? 24-28.

4. What sort of a spirit does all this indicate? That of scoffing ridicule: the same that has ever been shown by men of this class in all ages and nations.

5. On what command of Moses did these scoffers base their sophistical objections? 24. See Deut. xxv. 5.

6. Why did Jesus charge them with being ignorant of the Scriptures? 29.

7. Why does he add also, "*the power of God*"? 29. The belief of the resurrection rests on the testimony of God as given in the Holy Scriptures (Rom. x. 17); but the resurrection itself depends on the power of God. See Acts xxvi. 8.

8. How could Jesus speak so positively about the future state? 30.

9. How does he compare in this respect with Socrates and other great philosophers? See Reas. and Rev. pp. 47, 48.

10. What is the force of the expression, "*I am the God of Abraham,*" etc.? 38. See Ex. iii. 6.

11. Why not say, *I was the God of Abraham*?

12. What bearing has this quotation on the resurrection of the dead? It proves that the spirits of men live after their bodies die (2 Cor. v. i); and it therefore follows by implication, that the doctrine of the Sadducees touching the resurrection is false.

13. What was the effect of Christ's reasoning on the multitude? 33.

MARK.

Then come unto him the Sad'ducees, which say there is no resurrection; and they asked him, saying, (19) Master, Moses wrote unto us, If a man's brother die, and

leave his wife behind him, and leave no children, that his brother should take his wife, and raise up seed unto his brother. (20) Now there were seven brethren: and the first took a wife, and dying left no seed. (21) And the second took her, and died, neither left he any seed: and the third likewise. (22) And the seven had her, and left no seed: last of all the woman died also. (23) In the resurrection therefore, when they shall rise, whose wife shall she be of them? for the seven had her to wife. (24) And Jesus answering said unto them, Do ye not therefore err, because ye know not the Scriptures, neither the power of God? (25) For when they shall rise from the dead, they neither marry, nor are given in marriage; but are as the angels which are in heaven. (26) And as touching the dead, that they rise; have ye not read in the book of Mo'ses, how in the bush God spake unto him, saying, I am the God of A'braham, and the God of I'saac, and the God of Ja'cob? (27) He is not the God of the dead but the God of the living: ye therefore do greatly err.

1. Does Mark add any thing to Matthew's account?

2. Does he make any variations?

3. How account for these?

4. Could either Matthew or Mark have copied from the other?

5. How will the redeemed be as the angels? 25.

6. What evidence is here given that the spirits of Abraham, Isaac, and Jacob were still living in the time of Moses? 26.

7. Is the doctrine of materialism, then, true or false?

LUKE.

Then came to him certain of the Sad'ducees, which deny that there is any resurrection; and they asked him, (28) Saying, Master, Mo'ses wrote unto us, If any 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 Je'sus answering said unto them, The children of this world marry, and are given in marriage; (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: (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 Mo'ses shewed at the bush, when he calleth the Lord the God of A'brabam, and the God of I'saac, and the God of Ja'cob. (38) For he is not a God of the dead, but of the living; for all live unto him. (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.

1. What additions and variations are given by Luke?

2. What is meant here by "the resurrection from the dead"? 35. This expression seems to imply, as in Phil. iii. 11, a resurrection from among the dead: a resurrection with the saints, all of whom will be raised a short time before the wicked. See Sch. of Red. pp. 574-576.

3. Why can they die no more? This will be morally impossible. See Sch. of Red. pp. 258-261.

4. Why does Jesus call the redeemed "the children of God"? 36. Because they are made partakers of the divine nature. See John viii. 42.

5. Why call them the children of the resurrection? 36. They will then have received the full benefit of their adoption, as the children of God, in the resurrection of their bodies, as well as the deliverance of their spirits, from all the effects of sin.

6. How do all live unto God? 38. All the redeemed do so. See Rom. vi. 11.

7. Why did some of the scribes approve his sayings? 39. They were probably Pharisees, and believed in the doctrine of the resurrection.

8. What may we learn from this subsection touching the importance of understanding the Scriptures well?

9. What may we learn from it about the future state?

10. What, about Jesus?

11. What, about his opponents?

§ 7. THE GREAT COMMANDMENT (Matt. xxii. 34-40; Mark xii. 28-34).

MATTHEW.

But when the Phar'isees had heard that he had put the Sad'ducees to silence, they were gathered together. (35) Then one of them, which was a lawyer, asked him a question, tempting him, and saying, (36) Master, which is the great commandment in the law? (37) Je'sus said unto him, Thou shalt love the Lord thy God with

all thy heart, and with all thy soul, and with all thy mind. (38) This is the first and great commandment. (39) And the second is like unto it, Thou shalt love thy neighbor as thyself. (40) On these two commandments hang all the law and the prophets.

1. Why is this Pharisee called a *lawyer*? 35.

2. What question did he ask Jesus? 36.

3. What was his motive in asking it? 35.

4. How were the Jews divided on this question? Some of them attached most importance to the law of the Sabbath; some to the law of sacrifices, etc.

5. How did Jesus answer this question? 37-40.

6. What is it to love God with all the heart, etc.? 37. See Luke x. 25-28.

7. Where is this precept recorded? See Deut. vi. 5.

8. Why does Jesus call it the *first* commandment? 38. It is first in importance.

9. What is the second? 39.

10. Where is it recorded? See Lev. xix. 18.

11. How is this like the first? 39. It belongs to the same category of moral precepts. If we love God, we should also love man, who is made in the image of God. See 1 John iv. 21.

12. What is it to love our neighbor as ourselves? 39. See Luke x. 25-28.

13. How do the Law and the Prophets hang on these two commandments? 40. These embody the two fundamental principles on which are suspended all the precepts of the Law and the instructions of the Prophets.

MARK.

And one of the scribes came, and having heard them reasoning together, and perceiving that he had answered them well, asked him, Which is the first commandment of all? (29) And Je'sus answered him, The first of all the commandments is, Hear, O Is'rael; the Lord our God is one Lord: (30) And

thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength; this is the first commandment. (31) And the second is like, namely this, Thou shalt love thy neighbor as thyself. There is none other commandment greater than these. (32) And the scribe said unto him, Well, Master, thou hast said the truth: for there is one God; and there is none other but he: (33) And to love him with all the heart, and with all the understanding, and with all the soul, and with all the strength, and to love his neighbor as himself, is more than all whole burnt offerings and sacrifices. (34) And when Je'sus saw that he answered discreetly, he said unto him, Thou art not far from the kingdom of God. And no man after that durst ask him any question.

1. What additions and variations are given by Mark?

2. What does the scribe mean by "the first commandment of all"? 28.

3. What was the reply of Jesus? 29-31.

4. Why are none greater than these? 31. Because they are themselves the basis of all others.

5. How was the scribe pleased with Christ's answer? 32, 33.

6. What does he mean by saying that these are more than whole burnt-offerings and sacrifices? 33.

7. Why does Jesus say that the scribe was not far from the kingdom of God? 34.

8. What may we learn from this subsection about Jesus?

9. What, about the fundamental principles of morality?

10. What, about our paramount duties to God and man?

11. Do Christians generally live up to this standard?

12. What would be the effect if all men would do as they are here required?

13. What does this prove with regard to the origin of the Christian religion?

§ 8. CHRIST'S QUESTION TO THE PHARISEES (Matt. xxii. 41-46; Mark xii. 35-37; Luke xx. 41-44).

MATTHEW.

While the Phar'isees were gathered together, Je'sus asked them, (42) Saying, What think ye of Christ? whose son is he? They say unto him, The son of Da'vid. (43) He saith unto them, How then doth Da'vid in spirit call him Lord, saying, (44) The Lord said unto my Lord, Sit thou on my right hand, till I make thine enemies thy footstool? (45) If Da'vid then call him Lord, how is he his son? (46) And no man was able to answer him a word, neither durst any man from that day forth ask him any more questions.

1. What question does Jesus now propose to the Pharisees? 42.

2. Why does he ask this question? He saw that the Pharisees had no just conception of his divine origin.

3. What is the proper answer to his question? See Luke i. 35; John i. 34; v. 17, 18; x. 30.

4. What is his second question to them? 43-45.

5. Where does David so speak of Christ? See Psa. cx. 1.

6. What does Jesus mean by David's speaking "*in Spirit*"? 43. Speaking by the Holy Spirit. See 2 Pet. i. 21.

7. What is the proper answer to Christ's second question? 45. That the Messiah is the son of David according to the flesh (Rom. i. 3) and the Son of God according to his divine nature (Rom. i. 4).

MARK.

And Je'sus answered and said, while he taught in the temple, How say the scribes that Christ is the son of Da'vid? (36) For Da'

vid himself said by the Holy Ghost, The Lord said to my Lord, Sit thou on my right hand, till I make thine enemies thy footstool. (37) Da'vid therefore himself calleth him Lord; and whence is he then his son? And the common people heard him gladly.

1. What additions and variations are given by Mark?

2. How can you reconcile ver. 35 with Matt. xxii. 41, 42? The question in Matt. xxii. 42, was first proposed to the scribes and Pharisees; and after that followed what is recorded by Mark.

3. Why were the common people so well pleased with Christ's teaching? 37.

LUKE.

And he said unto them, How say they that Christ is Da'vid's son? (42) And Da'vid himself saith in the book of Psalms, The Lord said unto my Lord, Sit thou on my right hand, (43) Till I make thine enemies thy footstool. (44) Da'vid therefore calleth him Lord, how is he then his son?

1. Does Luke add any thing to what is said by Matthew and Mark?

2. What is meant by sitting on God's right hand? 42. The right hand in such instances means the place of highest honor and authority.

3. What does Jehovah mean by making Christ's enemies his footstool? 43 This is symbolical of his complete triumph over them. See Josh. x. 24.

4. What may we learn from this subsection?

§ 9. WARNINGS AND DENUNCIATIONS AGAINST THE SCRIBES AND PHARISEES (Matt. xxiii. 1-39; Mark xii. 38-40; Luke xx. 45-47).

1. *Against their inconsistencies* (Matt. 1-4).

Then spake Je'sus to the multitude, and to his disciples, (2) Saying, The scribes and the Phar'isees sit in Mo'ses' seat; (3) All

therefore whatsoever they bid you observe, that observe and do; but do not ye after their works: for they say, and do not. (4) For they bind heavy burdens and grievous to be borne, and lay them on men's shoulders; but they themselves will not move them with one of their fingers.

1. How did the scribes and Pharisees sit in Moses' seat? 2. As the expounders and executors of his law.

2. How far was it proper to observe their instructions? 3. So far as these were in harmony with the precepts of Moses.

3. How did their own works correspond with their teachings? 4.

4. What may we learn from this paragraph.

2. *Against their ostentatious vanity, and proud assumption of authority* (Matt. 5-12; Mark 38-40; Luke 45-47).

MATTHEW.

But all their works they do for to be seen of men: they make broad their phylacteries, and enlarge the borders of their garments. (6) And love the uppermost rooms at feasts, and the chief seats in the synagogues, (7) And greetings in the markets, and to be called of men, Rab'bi, Rab'bi. (8) But be not ye called Rab'bi: for one is your Master, even Christ; and all ye are brethren. (9) And call no man your father upon the earth: for one is your Father, which is in heaven. (10) Neither be ye called masters: for one is your Master, even Christ. (11) But he that is greatest among you shall be your servant. (12) And whosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted.

1. What are phylacteries? 5. Strips of parchment, on which were written extracts from the law; such as Ex. xiii. 9, 16; Deut. vi. 4-9, etc. This was all done for the sake of making a display.

2. Why did they enlarge the fringes of their garments? 5. See Num. xv. 37-41.

3. Why did they seek the uppermost rooms at feasts? 6. That they might have glory of men. Ver. 5.

4. Why did they like to be called Rabbi, Rabbi? 7.

5. Why does Jesus forbid the use of such titles? 8.

6. Is it right then to call preachers of the Gospel, *Divines, Doctors of Divinity*, etc?

7. In what sense should we call no man our father? 9. In that high and authoritative religious sense, in which the title belongs only to God.

8. Why should we call no man our master? 10. Because in the authoritative sense here contemplated, this title belongs only to Christ.

9. By whom will the proud be abased and the humble exalted? 12. By God himself, and all those who love and serve him.

MARK.

And he said unto them in his doctrine, Beware of the scribes, which love to go in long clothing, and love salutations in the market places, (39) And the chief seats in the synagogues, and the uppermost rooms at feasts: (40) Which devour widow's houses, and for a pretense make long prayers: these shall receive greater damnation.

1. What is added by Mark?

2. Why does Jesus caution the disciples against the scribes? 38. On account of their hypocrisy.

3. Why did they go in long clothing? 38. From motives of vain religious ostentation.

4. How did they devour widow's houses? 40.

5. Why make long prayers? 40.

6. Why would their condemnation be greater than that of others? 40. Because their privileges and responsibilities were greater (Luke xii. 48), and so also were their pretensions.

LUKE.

Then in the audience of all the people he said unto his disciples, (46) Beware of the scribes, which desire to walk in long robes, and love greetings in the markets, and the highest seats in the synagogues, and the chief rooms at feasts; (47) Which devour widow's houses, and for a show make long prayers: the same shall receive greater damnation.

1. Does Luke add any thing to the statements made by Matthew and Mark?

2. What effect must this warning have had on the scribes themselves?

3. Why does Jesus say so much against religious ostentation?

4. What practical lessons may we learn from this paragraph?

3. *Against their perversion of truth and their partisan zeal* (Matt. 13-15. See also Mark xii. 40, and Luke xx. 47).

But woe unto you, scribes and Phar'isees, hypocrites! for ye shut up the kingdom of heaven against men: for ye neither go in yourselves, neither suffer ye them that are entering to go in. (14) Woe unto you, scribes and Phar'isees, hypocrites! for ye devour widow's houses, and for a pretense make long prayer: therefore ye shall receive the greater damnation. (15) Woe unto you, scribes and Phar'isees, hypocrites! for ye compass sea and land to make one proselyte; and when he is made, ye make him twofold more the child of hell than yourselves.

1. How did the scribes and Pharisees shut up the kingdom of heaven against men? 13.

2. How did they devour widow's houses? 14. See Mark xii. 40.

3. What is here meant by a proselyte?

15. A convert from among the heathen to Judaism.

4. Why were these proselytes even worse than the Pharisees? 15. As there was no real conversion in such cases, these proselytes often became the most bitter partisans.

5. What does Jesus mean by a "child of hell"? 15. One who is under the influence of the devil.

6. What may we learn from this paragraph?

4. *Against their profane swearing* (Matt. 16-22).

Woe unto you, ye blind guides, which say, Whosoever shall swear by the temple, it is nothing; but whosoever shall swear by the gold of the temple, he is a debtor! (17) Ye fools and blind: for whether is greater, the gold, or the temple that sanctifieth the gold? (18) And, whosoever shall swear by the altar, it is nothing; but whosoever sweareth by the gift that is upon it, he is guilty. (19) Ye fools and blind: for whether is greater, the gift, or the altar that sanctifieth the gift? (20) Whoso therefore shall swear by the altar, sweareth by it, and by all things thereon. (21) And whoso shall swear by the temple, sweareth by it, and by him that dwelleth therein. (22) And he that shall swear by heaven, sweareth by the throne of God, and by him that sitteth thereon.

1. Why does Jesus call the scribes and Pharisees "blind guides"? 16. Though spiritually blind themselves, they nevertheless proposed to be the religious guides of the people.

2. What did they mean by saying "he is a debtor"? 16. He is bound by his oath.

3. How does Jesus expose the folly and absurdity of such teaching? 17.

4. How did the temple sanctify the

gold? 17. It gave to it all its sacredness.

5. What did they teach in reference to swearing by the altar? 18.

6. How does Jesus show the absurdity of this? 19, 20.

7. How did the altar sanctify the gift? 19. It was the place ordained by God on which gifts and sacrifices were to be offered.

8. In what does the sin of all such profane swearing consist? (1) In substituting the name of the creature for that of the Creator; and (2) In profanely trifling with sacred things.

9. What may we learn from this paragraph?

5. *Against their outward punctiliousness and their inward wickedness (Matt. 23-28).*

Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone. (24) Ye blind guides, which strain at a gnat, and swallow a camel. (25) Woe unto you, scribes and Pharisees, hypocrites! for ye make clean the outside of the cup and of the platter, but within they are full of extortion and excess. (26) Thou blind Pharisee, cleanse first that which is within the cup and platter, that the outside of them may be clean also. (27) Woe unto you, scribes and Pharisees, hypocrites! for ye are like unto whited sepulchers, which indeed appear beautiful outward, but are within full of dead men's bones, and of all uncleanness. (28) Even so ye also outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity.

1. Why does Jesus specify mint, anise, and cummin? 23. These were small garden herbs, of but little value, and are brought in here merely as illustrations.

2. Was it wrong to pay the tithe of these herbs? 23.

3. Why does Jesus call judgment, mercy, and faith, "the weightier matters of the law"? 23. Because it was more important to observe these than to pay tithes of mint, anise, and cummin.

4. Why does he charge them with straining out a gnat and swallowing a camel? 24. The gnat and the camel are put here for the smallest and the largest animals. The Jews were in the habit of straining their wines and other drinks through linen or gauze, lest they should unawares swallow a gnat or other unclean insect, and so violate the law. See Lev. xi. 23, 41, 42. But they were constantly transgressing the weightier and more important precepts of the covenant.

5. What is the meaning of the allegory about the cup and the platter? 25, 26.

6. Why does he compare the scribes and Pharisees to whitewashed sepulchers? 27. The Jews were in the habit of whitewashing their sepulchers, at least once every year, on the fifteenth of Adar.

7. What may we learn from this paragraph?

6. *Against their hypocrisy in professing to honor God's ancient prophets, while like their fathers they still continued to persecute his servants (Matt 29-33).*

Woe unto you, scribes and Pharisees, hypocrites! because ye build the tombs of the prophets, and garnish the sepulchers of the righteous, (30) And say, If we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets. (31) Wherefore ye be witnesses unto yourselves, that ye are the children of them which killed the prophets. (32) Fill ye up then the measure of your fathers. (33) Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?

1. Was there any thing wrong in building and garnishing the tombs of the prophets? 29. There was not. But the sin of the Pharisees consisted in doing the deeds of their fathers, while hypocritically pretending to honor God's servants.

2. How were they witnesses to themselves that they were the *children* of those who killed the prophets? 31. The meaning is this: "In what you *say*, you admit that you are their descendants, and in what you *do* you resemble them." See John viii. 38-44.

3. How, "fill up the measure of your fathers"? 32. By your evil deeds you are rapidly filling up the cup of their iniquity.

4. Why does he call them *serpents*? 33.

5. Why, a "generation of vipers"? 33.

6. What does he mean by "the damnation of hell"? 33.

7. Why could the scribes and Pharisees not escape this damnation? 33. This was impossible, if they continued in their wicked course.

8. What may we learn from this paragraph?

7. *Judgments about to befall that generation, on account of their extreme wickedness* (Matt. 34-36).

Wherefore, behold, I send unto you prophets, and wise men, and scribes: and some of them ye shall kill and crucify; and some of them shall ye scourge in your synagogues, and persecute them from city to city: (35) That upon you may come all the righteous blood shed upon the earth, from the blood of righteous A'bel unto the blood of Zachari'as son of Barachi'as, whom ye slew between the temple and the altar. (36) Verily I say unto you, All these things shall come upon this generation.

1. What is the force of the word "*wherefore*" in ver. 34? Since you imitate your fathers, by walking in their footsteps, therefore, behold I will send unto you prophets, etc.

2. What prophets and wise men did Christ send to them? 34.

3. Who was Zacharias? 35. He is generally supposed to be the person whose death is recorded in 2 Chron. xxiv. 20-22; but Jesus probably refers to a martyrdom of much more recent occurrence.

4. Why should all these things be required of that generation? 36. The Jews were about to fill up the cup of their *national* iniquity by killing Christ, and persecuting his saints; and, in consequence of this, God was about to pour out on them the last vials of his wrath. In A. D. 70 Jerusalem was destroyed, and the Jews themselves were dispersed among the nations. See Deut. xxviii.

5. What may we learn from this paragraph?

8. *Christ's lamentation over Jerusalem* (Matt. 37-39).

O Jeru'salem, Jeru'salem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! (38) Behold, your house is left unto you desolate. (39) For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord.

1. Why does he address Jerusalem as the murderer of the prophets? 37. See Luke xiii. 33.

2. Who are meant by her children? 37.

3. How does Jesus express his sympathy and compassion for them? 37.

4. Why would they not reciprocate his love? 37.

5. What house to be left desolate? 38. House, in this connection, means their whole dwelling place (Psa. lxxix. 25); not merely the temple, as some have supposed.

6. When will the Jews say, "Blessed is he that cometh in the name of the Lord"? 39. When they receive Jesus as their Messiah. See Rom. xi. 11-32, and Sch. of Red. pp. 551-554.

7. What may we learn from this paragraph?

§ 10. THE WIDOW'S MITE (Mark xii. 41-44; Luke xxi. 1-4).

MARK.

And Je'sus sat over against the treasury, and beheld how the people cast money into the treasury; and many that were rich cast in much. (42) And there came a certain poor widow, and she threw in two mites, which make a farthing. (43) And he called unto him his disciples, and saith unto them, Verily I say unto you, That this poor widow hath cast more in, than all they which have cast into the treasury: (44) For all they did cast in of their abundance; but she of her want did cast in all that she had, even all her living.

1. Where was the treasury? 41. In the court of the women.

2. What was the value of two mites? 42. A mite (*lepton*) was equal to half a quadrans; a quadrans, to one-fourth of an as or an assarius; an assarius, to one-tenth of a denarius or drachma; and a denarius, to about fifteen cents. A mite, therefore, was equal to nearly one-fifth of a cent; and two mites, to two-fifths of a cent.

3. How did the poor widow cast in more than all the rest? 44.

LUKE.

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. (3) And he said, Of a truth I say unto you, 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.

1. Does Luke add any thing to Mark's account?

2. For what purpose were these gifts cast into the treasury? 1. See Deut. xvi. 16, 17; 2 Kings xii. 1-16.

3. What may we learn from this subsection?

§ 11. JESUS FORETELLS THE DESTRUCTION OF JERUSALEM, WITH REFERENCE ALSO TO HIS OWN SECOND COMING TO DESTROY AND JUDGE THE WORLD (Matt. xxiv. 1-41; Mark xiii. 1-32; Luke xxi. 5-33).

1. *He predicts the destruction of the temple* (Matt. 1, 2; Mark 1, 2; Luke 5, 6).

MATTHEW.

And Je'sus went out, and departed from the temple: and his disciples came to him for to shew him the buildings of the temple. (2) And Je'sus said unto them, See ye not all these things? verily I say unto you, There shall not be left here one stone upon another, that shall not be thrown down.

1. Out of what did Jesus now go? 1. Out of the court of the Gentiles, on his way to Bethany.

2. Where was he when his disciples called his attention to the buildings of the temple? 1. Probably just outside of the court, and in front of the beautiful gate of the temple. See Acts iii. 2.

3. Why call his attention to these buildings? 1. They seem to have thought that he was not sufficiently impressed with their great splendor and magnificence.

4. What is the meaning of his reply?

2. As usual, he responded to their *thoughts*. You imagine that these massive walls and buildings will stand forever; but I tell you the time is coming when there will not be left one stone upon another.

MARK.

And as he went out of the temple,

one of his disciples saith unto him, Master, see what manner of stones and what buildings are here! (2) And Je'sus answering said unto him, Seest thou these great buildings? there shall not be left one stone upon another, that shall not be thrown down.

1. What variations are given by Mark?
2. Why call his attention particularly to the stones of the temple? 1. Josephus says (Bell. Jud. v. 5) that some of these stones were forty-five cubits long; and according to the Talmud, some were forty-five cubits long, and of white marble.

LUKE.

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 there shall not be left one stone upon another, that shall not be thrown down.

1. What variations are given by Luke?
2. How account for these variations?
3. Are there any discrepancies in the statements that are here given by Matthew, Mark, and Luke?
4. To what *gifts* does Luke refer? 5. These were votive offerings to the temple; some of which were very valuable. See Jos. Ant. xv. 11, 3, and Bell. Jud. v. 5, 4.

2. *The disciples make inquiry as to the fulfillment of this prophecy (Matt. 3; Mark 3, 4; Luke 7).*

MATTHEW.

And as he sat upon the mount of Olives, the disciples came unto him privately, saying, Tell us, when shall these things be? and what shall be the sign of thy coming, and of the end of the world?

1. Where is the mount of Olives?

2. Why did Jesus sit down on it? From it he had a full view of both the city and temple.

3. When shall *what* things be? The destruction of the temple, etc.

4. What did the disciples mean by his coming? His coming to set up his kingdom.

5. What, by the end of the age? The end of the Jewish age. They manifestly thought that the destruction of the temple, the coming of Christ, and the end of the age, would all occur at the same time.

MARK.

And as he sat upon the mount of Olives, over against the temple, Pe'ter and James and John and An'drew asked him privately, (4) Tell us, when shall these things be? and what shall be the sign when all these things shall be fulfilled?

1. What additions and variations are given by Mark?
2. How, "over against the temple"?
3. How may Mark's statements be made to harmonize with those of Matthew?

LUKE.

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?

1. Does Luke add any thing to what is given by Matthew and Mark?
2. Why did the disciples look for a sign in connection with the fulfillment of this prophecy? They seem to have inferred from God's previous dealings with his people, that events of such magnitude and importance would be preceded by some signs indicative of their approach.

3. *Signs preceding the destruction of Jerusalem (Matt. 4-14; Mark 5-13; Luke 8-19).*

MATTHEW.

And Je'sus answered and said unto them, Take heed that no man

deceive you. (5) For many shall come in my name, saying, I am Christ; and shall deceive many. (6) And ye shall hear of wars and rumors of wars: see that ye be not troubled: for all these things must come to pass, but the end is not yet. (7) For nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes, in divers places. (8) All these are the beginning of sorrows. (9) Then shall they deliver you up to be afflicted, and shall kill you; and ye shall be hated of all nations for my name's sake. (10) And then shall many be offended, and shall betray one another, and shall hate one another. (11) And many false prophets shall rise, and shall deceive many. (12) And because iniquity shall abound, the love of many shall wax cold. (13) But he that shall endure unto the end, the same shall be saved. (14) And this gospel of the kingdom shall be preached in all the world for a witness unto all nations: and then shall the end come.

1. What is the first of these signs? 5. The coming of false Christs.

2. What is the second? 6-8. Wars and civil commotions.

3. What is the third? 9-13. Persecutions, apostasies, the coming of false teachers, etc.

4. What is the fourth? 14. The universal proclamation of the gospel. See Col. i. 23.

5. The end of what is not yet? 6. The end of the Jewish commonwealth. The Jews would yet for a time maintain their national existence.

6. Why does Jesus call these wars, famines, etc., "*the beginnings*" of sorrows?

8. Because other more severe and dire calamities were at hand.

7. Why did Jesus foretell these persecutions? 9. See John xvi. 1-6.

8. Why would many be offended? 10. They would stumble and fall in consequence of these persecutions.

9. Why betray one another? 10. Apostates are ever ready to betray those whom they have forsaken.

10. Who are meant by the false prophets? 11. False teachers in the Church of Christ. See 2 Pet. ii.; 1 John ii. 18-23; iv. 1-3; Jude.

11. He that shall endure to the end of what, shall be saved? 13. This may have reference (1) To the end of life; or (2) To the end of these trials and afflictions. The man who would go through all these, and remain faithful to Christ, was safe. See 2 Tim. iv. 7, 8.

12. How would the preaching of the Gospel be for a witness to all nations? 14. It would be a witness to them of the justice, mercy, and benevolence of God.

13. What end would then come? 14. The primary reference is certainly to the end of the Jewish commonwealth; but there may be an allusion also to the end of the world. See Reas. and Rev. p. 410.

MARK.

And Je'sus answering them began to say, Take heed lest any man deceive you: (6) For many shall come in my name, saying, I am Christ; and shall deceive many. (7) And when ye shall hear of wars and rumors of wars, be ye not troubled: for such things must needs be; but the end shall not be yet. (8) For nation shall rise against nation, and kingdom against kingdom: and there shall be earthquakes in divers places, and there shall be famines and troubles: these are the beginnings of sorrows. (9) But take heed to yourselves: for they shall deliver you up to councils; and in the synagogues ye shall be beaten: and ye shall be brought before rulers and kings for my sake, for a testimony against

them. (10) And the gospel must first be published among all nations. (11) But when they shall lead you, and deliver you up, take no thought beforehand what ye shall speak, neither do ye premeditate: but whatsoever shall be given you in that hour, that speak ye: for it is not ye that speak, but the Holy Ghost. (12) Now the brother shall betray the brother to death, and the father the son; and children shall rise up against their parents, and shall cause them to be put to death. (13) And ye shall be hated of all men for my name's sake: but he that shall endure unto the end, the same shall be saved.

1. What additions and variations are given by Mark?

2. Why would the apostles be brought before kings and rulers? 9.

3. How "for a testimony against them"? 9. Rather, for a witness to them. In this way you will have an opportunity of bearing witness to them in my behalf. See Acts *passim*.

4. Why should not the apostles premeditate on what they should say before these ecclesiastical and civil tribunals? 11.

5. What may we learn from this touching the inspiration of the Holy Scriptures? 11.

6. Why would the brother betray the brother? 12.

7. Was the religion of Christ the cause, or was it merely the occasion of these persecutions? 12, 13.

LUKE.

And he said, Take heed that ye be not deceived: for many shall come in my name, saying, I am Christ; and the time draweth near: go ye not therefore after them. (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) But before all these, they shall lay their hands on you, and persecute you, delivering you up to the synagogues, and into prisons, being brought before kings and rulers for my name's sake. (13) And it shall turn to you for a testimony. (14) Settle it therefore in your hearts, not to meditate before what ye shall answer: (15) For I will give you a mouth and wisdom, which all your adversaries shall not be able to gainsay nor resist. (16) And ye shall be betrayed both by parents, and brethren, and kinsfolks, and friends; and some of you shall they cause to be put to death. (17) And ye shall be hated of all men for my name's sake. (18) But there shall not a hair of your head perish. (19) In your patience possess ye your souls.

1. What additions and variations are given by Luke?

2. What "time draweth near"? 8. The time for setting up the kingdom, and granting deliverance to the Jews. This is what these false Messiahs would say to the people, in order to draw away disciples after them.

3. To what signs and fearful sights does Jesus here refer? 11. Frightful phenomena in the heavens above, and also in the earth beneath. See ver. 25; Acts ii. 17-21; Jos. Bell. Jud. vi. 5, 3.

4. How would these trials and persecutions turn to the apostles for a testimony? 13. They would serve to confirm

the faith of the apostles (John xvi. 1-6); and give to them at the same time an opportunity of bearing testimony to others.

5. How would Jesus give to the apostles this wisdom? 15. See John xvi. 13.

6. What does he mean by not permitting a hair of their head to perish? 18. He would not allow them to sustain the least absolute injury. All their trials would result in good to themselves. See Rom. viii. 28; 2 Cor. iv. 17.

7. How would they possess their souls in their patience? 19. The meaning is, that their own salvation would be secured through their patience. As if he had said, By patiently enduring all these things, you will obtain eternal life.

8. What may we learn from this paragraph?

4. *Events of the siege* (Matt. 15-28; Mark 14-23; Luke 20-24).

MATTHEW.

When ye therefore shall see the abomination of desolation, spoken of by Dan'iel the prophet, stand in the holy place, (whoso readeth, let him understand,) (16) Then let them which be in Jude'a flee into the mountains: (17) Let him which is on the housetop not come down to take any thing out of his house: (18) Neither let him which is in the field return back to take his clothes. (19) And woe unto them that are with child, and to them that give suck in those days! (20) But pray ye that your flight be not in the winter, neither on the sabbath day: (21) For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be. (22) And except those days should be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened. (23) Then if any man shall say

unto you, Lo, here is Christ, or there; believe it not. (24) For there shall arise false Christs, and false prophets, and shall show great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect. (25) Behold, I have told you before. (26) Wherefore if they shall say unto you, Behold, he is in the desert; go not forth: behold, he is in the secret chambers; believe it not. (27) For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be. (28) For wheresoever the carcass is, there will the eagles be gathered together.

1. What is meant by "the abomination that maketh desolate"? 15. It means here the idolatrous and desolating Roman army.

2. Where was it spoken of by Daniel the prophet? 15. In Dan. xi. 31. The reference in Dan. viii. 13 and xii. 11, is to the army of Mohammed and his caliphs.

3. When ye see this idolatrous and desolating army stand in what holy place? 15. The sacred ground of the temple.

4. Whoso readeth what? 15. The expression, "Whoso readeth, let him understand," may be a part of the address of Jesus to his disciples, or it may be a parenthetical admonition of Matthew to his own countrymen. If these are the words of Jesus, they have, of course, reference to the prophecy of Daniel; but if they are the words of Matthew, the reference is to the prophecy which he has here recorded as spoken by Jesus.

5. Why does Jesus direct his disciples to flee into the mountains? 16. In order to save themselves from the Romans. This the Christians did after Cestius Gallus withdrew his forces from the city in A. D. 67, before Vespasian besieged it in A. D. 68. See Eusebius, Eccl. Hist. iii. 5.

6. Why pray that their flight might not be in the winter or on the Sabbath? 20, 21. So that there might be no

impediment, either legal or natural, in the way of their escape.

7. Except what days should be shortened? 22. Those days of vengeance. See Luke xxi. 22.

8. There should no flesh be saved from what? 22. From the slaughter of the people by the Romans. This was so very great that, had the time been sufficiently prolonged, the nation would have been exterminated.

9. Who are the elect? 22. Rom. xi. 5; Eph. i. 4.

10. Why give this warning against false Christs? 23, 24.

11. To what coming of the Son of man does Jesus refer in verse 27? There seems to be here a double reference: (1) To his coming in providence to destroy Jerusalem; and (2) To his coming in person to judge the world. See Reas. and Rev. p. 410.

12. What is the carcass here referred to? 28. The Jewish nation which was then, like a carcass, ripe for destruction.

13. What eagles are meant? 28. The reference here is perhaps to the eagles on the Roman ensigns; though it is generally true that God's ministers of vengeance overtake a nation that is doomed to destruction, just as certainly as the eagles light upon a carcass.

MARK.

But when ye shall see the abomination of desolation, spoken of by Dan'iel the prophet, standing where it ought not, (let him that readeth understand,) then let them that be in Jude'a flee to the mountains: (15) And let him that is on the housetop not go down into the house, neither enter therein, to take any thing out of his house: (16) And let him that is in the field not turn back again for to take up his garment. (17) But woe to them that are with child, and to them that give suck in those days! (18) And pray ye that your flight be not in the winter. (19) For in those days shall be affliction, such as was not from the beginning of the crea-

tion which God created unto this time, neither shall be. (20) And except that the Lord had shortened those days, no flesh should be saved: but for the elect's sake, whom he hath chosen, he hath shortened the days. (21) And then if any man shall say to you, Lo, here is Christ; or, lo, he is there; believe him not: (22) For false Christs and false prophets shall rise, and shall shew signs and wonders, to seduce, if it were possible, even the elect. (23) But take ye heed: behold, I have foretold you all things.

1. What additions and variations are given by Mark?

2. Why say in verse 14, "Where it ought not"? The grounds of the temple having been consecrated to God, should never have been trodden down by an idolatrous army; and they never would, had the Jews been faithful to their trusts.

3. Why was so great haste necessary? 14-16.

4. Why would the distress of the siege be so very great? 19. This was owing to famine and strife within, and to all the horrors of a barbarous and infuriated army without.

LUKE.

And when ye shall see Jeru'salem compassed with armies, then know that the desolation thereof is nigh. (21) Then let them which are in Jude'a flee to the 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 all things which are written may be fulfilled. (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 Jeru'salem shall be trodden down of the Gen'tiles, until the times of the Gen'tiles be fulfilled.

1. What is added by Luke?

2. When you shall see Jerusalem compassed with what armies? 20.

3. Why are these called "the days of vengeance"? 22. See Matt. xxiii. 25, 26.

4. How would Jerusalem be "trodden down of the Gentiles"? 24. From A. D. 70 to the present time Jerusalem has been under the dominion of the Gentiles, and has been literally trodden down by Romans, Saracens, Mamelukes, and Turks.

5. What is meant by "the times of the Gentiles"? 24. The period or periods during which, according to God's decrees and purposes, the Gentiles will have dominion over it. See Acts xvii. 26. After that, the Jews will return to the land of their fathers (Ezek. xxxvii. 1-10), and be converted to Christ (Rom. xi. 11-32). See Sch. of Red. pp. 545-554.

6. What may we learn from this paragraph?

5. *Destruction of the Jewish commonwealth, with reference also to the destruction of the world at the second coming of Christ* (Matt. 29-41; Mark 24-32; Luke 25-33).

MATTHEW.

Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken: (30) And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory. (31) And he shall send his angels

with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other. (32) Now learn a parable of the fig-tree; When his branch is yet tender, and putteth forth leaves, ye know that summer is nigh: (33) So likewise ye, when ye shall see all these things, know that it is near, even at the doors. (34) Verily I say unto you, This generation shall not pass, till all these things be fulfilled. (35) Heaven and earth shall pass away, but my words shall not pass away. (36) But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only. (37) But as the days of No'e were, so shall also the coming of the Son of man be. (38) For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that No'e entered into the ark, (39) And knew not until the flood came, and took them all away; so shall also the coming of the Son of man be. (40) Then shall two be in the field; the one shall be taken, and the other left. (41) Two women shall be grinding at the mill; the one shall be taken, and the other left.

1. After the tribulation of what days? 29. The days of the siege, during which Jerusalem was to be encompassed with armies.

2. Meaning of, "the sun shall be darkened," etc.? 29. We have here given a highly symbolical description of the destruction of Jerusalem and the Jewish state, by the Romans. The imagery is drawn from the background, on which are portrayed the more awful scenes of the world's destruction at the second

coming of Christ. See Isa. xiii. 10; xxxiv. 4; Jer. iv. 14-31; Ezek. xxxii. 7; Joel iii. 15, etc.

3. What sign of the Son of man will then appear in heaven? 30. This probably means that God's judgments will then be as manifest as a sign from heaven. All thoughtful and well-informed persons would then see the hand of the Son of man in these events. See Rom. i. 18.

4. How coming with power and great glory? 30. The primary reference is to his coming in providence; and the secondary, to his coming in person.

5. What angels will he send? 31.

6. Who are meant by his elect? 31.

7. Explain the illustration taken from the fig-tree, ver. 32.

8. What does Jesus mean by "*this generation*"? 34. The persons of his own age. See Ch. i. 17.

9. When was this prophecy fulfilled in its first intention? 34. In A. D. 70, when Jerusalem was taken and destroyed by the Romans.

10. What evidence have we that it refers also to the destruction of the world at the second coming of Christ? This seems to be implied in such passages as vers. 30, 31, 37, etc.

11. Why was the time known only to God? 36. See Deut. xxix. 29.

12. Why compare this eventful period to the days of Noah? 38.

13. What is the lesson taught and illustrated in vers. 40 and 41? That this visitation would come upon them suddenly and unexpectedly, while engaged in their ordinary occupations and pursuits. Such was Christ's coming in providence to destroy Jerusalem, and such will be his second personal coming to judge the world.

14. To what custom is reference made in ver. 41? Corn for family use was commonly ground by female slaves (Ex. xi. 5) on a hand-mill made of two stones. To work these mills successfully, usually required the strength of two women.

MARK.

But in those days, after that tribulation, the sun shall be darkened, and the moon shall not give her light, (25) And the stars of heaven shall fall, and the powers

that are in heaven shall be shaken, (26) And then shall they see the Son of man coming in the clouds with great power and glory. (27) And then shall he send his angels, and shall gather together his elect from the four winds, from the uttermost part of the earth to the uttermost part of heaven. (28) Now learn a parable of the fig-tree: When her branch is yet tender, and putteth forth leaves, ye know that summer is near: (29) So ye in like manner, when ye shall see these things come to pass, know that it is nigh, even at the doors. (30) Verily I say unto you, that this generation shall not pass, till all these things be done. (31) Heaven and earth shall pass away: but my words shall not pass away. (32) But of that day and that hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father.

1. What does Mark add to the testimony of Matthew?

2. How would they see the Son of man? 26.

3. Meaning of "heaven and earth shall pass away"? 31. See 2 Pet. iii. 10.

4. What does Jesus mean by saying that his words would not pass away? 31. They would not fail to be accomplished. See Matt. v. 18.

5. If Jesus is God (John i. 1), why should he not know the day or the hour? 32. He refers to himself here merely as a man. As a man, he grew in wisdom and knowledge (Luke ii. 52). How, perfect divinity and perfect humanity could be thus united in one person is of course a mystery to us. See Reas. and Rev. pp. 421-424.

LUKE.

And there shall be signs in the sun, and in 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. (29) And he spake to them a parable; Behold 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.

1. Does Luke add any thing to the testimony of Matthew and Mark?

2. Meaning of, "your redemption draweth nigh"? 28.

3. How would the kingdom of God be then nigh at hand? 30. The meaning is, not that the kingdom would then be shortly established on earth, but that God's power would be signally manifested in advancing it. See Rev. xi. 17; xii. 10. This is the meaning of the prophecy in its first intention; in its second intention, the reference is no doubt to the speedy introduction of Christ's everlasting kingdom. See 2 Pet. i. 11.

4. In what sense was all this to be fulfilled in that generation? 32. Jesus has reference here simply to the first intention of the prophecy, so far as it related to the destruction of Jerusalem.

5. What may we learn from this paragraph?

§ 12. ADMONITIONS AND WARNINGS SUGGESTED BY CHRIST'S COMING BOTH IN PROVIDENCE AND IN PERSON (Matt. xxiv. 42-xxv. 46; Mark xiii. 33-37; Luke xxi. 34-36).

1. *Necessity of being ever watchful and ready for the coming of the Lord* (Matt. 42-51; Mark 33-37; Luke 34-36).

MATTHEW.

Watch therefore; for ye know not what hour your Lord doth come. (43) But know this, that if the goodman of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up. (44) Therefore be ye also ready; for in such an hour as ye think not the Son of man cometh. (45) Who then is a faithful and wise servant, whom his lord hath made ruler over his household, to give them meat in due season? (46) Blessed is that servant, whom his lord when he cometh shall find so doing. (47) Verily I say unto you, That he shall make him ruler over all his goods. (48) But and if that evil servant shall say in his heart, My lord delayeth his coming; (49) And shall begin to smite his fellow-servants, and to eat and drink with the drunken; (50) The lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of, (51) And shall cut him asunder, and appoint him his portion with the hypocrites; there shall be weeping and gnashing of teeth.

1. What does Jesus mean here by the word *watch*? 42.

2. What is the force of the word "*therefore*"? 42.

3. To what coming has Jesus reference in ver. 42? There is here, as in the preceding section, a double reference: (1) To his coming in providence to call on every man to give an account of his stewardship (Phil. iv. 5; Jas. v. 8; 1 Pet. iv. 7; Rev. ii. 5); and (2) To his coming in person at the end of the age (Acts i. 11; 1 Thess. iv. 16, 17; 2 Thess. i. 7-10).

4. Explain the illustration taken from the case of a thief, ver. 43.

5. Explain that taken from the case of a good servant, vers. 45-47.

6. Explain that taken from the case of a wicked servant, vers. 48-51.

7. What is meant by cutting him asunder? 51. This denotes the most excruciating punishment. See 1 Sam. xv. 33; 2 Sam. xii. 31; Dan. ii. 5.

8. What is indicated by "weeping and gnashing of teeth"? 51. The deepest anguish.

MARK.

Take ye heed, watch and pray; for ye know not when the time is. (34) For the Son of man is as a man taking a far journey, who left his house, and gave authority to his servants, and to every man his work, and commanded the porter to watch. (35) Watch ye therefore: for ye know not when the master of the house cometh, at even, or at midnight, or at the cockcrowing, or in the morning: (36) Lest coming suddenly he find you sleeping. (37) And what I say unto you I say unto all, Watch.

1. What additions and variations are given by Mark?

2. Why "watch and pray"? 33.

3. Explain the illustration given in ver. 34.

4. What *coming* referred to? 35.

5. What time is indicated by *cock-crowing*? 35.

6. To whom is this admonition given, in ver. 37? To all the servants of Jesus.

7. Why does he include all?

LUKE.

And take heed to yourselves, lest

at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares.

(35) For as a snare shall it come on all them that dwell on the face of the whole earth. (36) Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man.

1. Does Luke add any thing to what is recorded by Matthew and Mark?

2. What does Jesus mean by the expression, "Take heed to yourselves"? 34.

3. Why does he give this admonition? 34, 35.

4. To what day does he refer in ver. 34?

5. How will it come as a snare? 35. Inevitably and unexpectedly.

6. What does he mean by *standing* before the Son of man? 36. He means to stand before him in judgment uncondemned.

7. What may we learn from this paragraph?

2. *Parable of the ten virgins* (Matt. xxv. 1-13).

Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom. (2) And five of them were wise, and five were foolish. (3) They that were foolish took their lamps, and took no oil with them: (4) But the wise took oil in their vessels with their lamps. (5) While the bridegroom tarried, they all slumbered and slept. (6) And at midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet him. (7) Then all those virgins arose, and trimmed their lamps. (8) And the foolish

said unto the wise, Give us of your oil; for our lamps are gone out. (9) But the wise answered, saying, Not so; lest there be not enough for us and you; but go ye rather to them that sell, and buy for yourselves. (10) And while they went to buy, the bridegroom came; and they that were ready went in with him to the marriage: and the door was shut. (11) Afterward came also the other virgins, saying, Lord, Lord, open to us. (12) But he answered and said, Verily I say unto you, I know you not. (13) Watch therefore; for ye know neither the day nor the hour wherein the Son of man cometh.

1. Explain the ancient customs referred to in this parable.

2. What was the main point of difference in the conduct of the wise and the foolish virgins? 3, 4.

3. What is the object to be illustrated? The life of the Christian, as he waits for the coming of Jesus.

4. What are the main points of comparison in this parable? The bridegroom represents Christ; the ten virgins, all professing Christians, etc.

5. What is the scope of the parable? It is designed to illustrate the necessity of our being in constant readiness for the coming of our Lord; whether in providence at death, or in person at the final judgment.

6. What more may we learn from this parable?

3. *Parable of the talents* (Matt. 14-30).

For the kingdom of heaven is as a man traveling into a far country, who called his own servants, and delivered unto them his goods. (15) And unto one he gave five talents, to another two, and to another one; to every man according to his several ability; and straightway took

his journey. (16) Then he that had received the five talents went and traded with the same, and made them other five talents. (17) And likewise he that had received two, he also gained other two. (18) But he that had received one went and digged in the earth, and hid his lord's money. (19) After a long time the lord of those servants cometh, and reckoneth with them. (20) And so he that had received five talents came and brought other five talents, saying, Lord, thou deliveredst unto me five talents: behold, I have gained beside them five talents more. (21) His lord said unto him, Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord. (22) He also that had received two talents came and said, Lord, thou deliveredst unto me two talents: behold, I have gained two other talents beside them. (23) His lord said unto him, Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord. (24) Then he which had received the one talent came and said, Lord, I knew thee that thou art a hard man, reaping where thou hast not sown, and gathering where thou hast not strewed: (25) And I was afraid, and went and hid thy talent in the earth: lo, there thou hast that is thine. (26) His lord answered and said unto him, Thou wicked and slothful servant, thou knewest that

I reap where I sowed not, and gather where I have not strewed: (27) Thou oughtest therefore to have put my money to the exchangers, and then at my coming I should have received mine own with usury. (28) Take therefore the talent from him, and give it unto him which hath ten talents. (29) For unto every one that hath shall be given, and he shall have abundance: but from him that hath not shall be taken away even that which he hath. (30) And cast ye the unprofitable servant into outer darkness: there shall be weeping and gnashing of teeth.

1. What is the proper rendering of ver. 14. For the Son of man will deal with you as a man traveling into a far country dealt with his servants.

2. What is the value of a talent? 15. See Ch. xviii. 24, and notes.

3. Why did this man make so unequal a distribution of his goods? 15. He gave to every man according to his capacity for business. It would be wrong to require an inexperienced youth to do as much as a full-grown man.

4. Why did the man who had received the one talent hide it in the earth? 18.

5. What is meant by the expression, "Enter thou into the joy of thy lord"? 21. There is probably an allusion here to the ancient custom of allowing a faithful servant to sit down with his master at a rich banquet.

6. Why did the master reward the first two servants equally? 21, 23. Because they had been equally faithful, according to their ability.

7. Why did not the master accept the one talent, as offered by the slothful servant? 25, 27.

8. Why does the lord call him a *wicked*, as well as a slothful, servant? 26.

9. What does he mean by *usury*? 27. It here means nothing more than lawful interest, such as bankers and other men of business were accustomed to give.

10. How can we take from a man

that which he hath not? 29. The word *hath* in this verse is by paronomasia used in different senses. In the first member of each clause, it means *to use properly*. See Part iv. § xv. 2.

11. What is meant by being cast into outer darkness? 30. See Ch. xxii. 13, and notes.

12. What, by "weeping and gnashing of teeth"? 30.

13. What is the object to be illustrated by this parable? Christ's manner of dealing with his servants.

14. What are the points of comparison? The master represents Christ; the servants, all professing Christians; the talents denote what Christ gives us severally in the way of property and other means of doing good; the return of the master may refer to Christ's coming either at death or at the judgment; the commendation of the faithful servants, shows how Jesus will reward those that are faithful; and the sentence on the wicked and slothful servant, shows how he will punish the unfaithful.

15. What is the scope of the parable? To enforce the duty of *habitual diligence* in the use of whatever means God has intrusted to our care.

16. What other lessons may we learn from this parable?

4. *Description of the final judgment* (Matt. 31-46).

When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: (32) And before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats: (33) And he shall set the sheep on his right hand, but the goats on the left. (34) Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: (35) For I was a hungered, and ye gave me meat: I was thirsty, and ye gave me

drink: I was a stranger, and ye took me in: (36) Naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me: (37) Then shall the righteous answer him, saying, Lord, when saw we thee a hungered, and fed thee? or thirsty, and gave thee drink? (38) When saw we thee a stranger, and took thee in? or naked, and clothed thee? (39) Or when saw we thee sick, or in prison, and came unto thee? (40) And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me. (41) Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels: (42) For I was a hungered, and ye gave me no meat: I was thirsty, and ye gave me no drink: (43) I was a stranger, and ye took me not in: naked, and ye clothed me not: sick, and in prison, and ye visited me not. (44) Then shall they also answer him, saying, Lord, when saw we thee a hungered, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee? (45) Then shall he answer them, saying, Verily I say unto you, Inasmuch as ye did it not to one of the least of these, ye did it not to me. (46) And these shall go away into everlasting punishment: but the righteous into life eternal.

1. To what coming does Jesus refer in ver. 31? To his second personal coming.

See Ch. xvi. 27; Acts i. 11; 1 Thess. iv. 16.

2. What does he mean by "the throne of his glory"? 31. See Rev. xx. 11.

3. How will all nations be gathered before him? 32. The meaning is, the whole human race of every age, and kindred, and tongue, and people, and nation. See John v. 28, 29; Acts xxiv. 15; Rev. xx. 11-15.

4. Will they then be judged as *nations*, or as *individuals*? See Rom. xiv. 12; 2 Cor. v. 10.

5. Why will Jesus then reward the righteous for their deeds of charity? 34-40.

6. Why punish the wicked for their neglect of these? 41-46.

7. How long will the wicked be punished? 46.

8. What is the main lesson taught by this narrative? The duty of active benevolence.

9. What other lessons may we learn from it? Many such as the following: (1) That there will be made a complete and final separation between the righteous and the wicked; (2) That they will severally go to the place which God has provided for them; (3) That there exists between Christ and every one of his disciples, however humble and obscure, a most tender and intimate relation; and (4) That it is a great privilege to be allowed to give to one of Christ's humble followers even a cup of cold water.

§ V. EVENTS OF THE FIFTH DAY OF THE WEEK, THE FOURTEENTH OF NISAN, RECKONED FROM SUNSET TO SUNSET.

§ 1. CONCERNING THE APPROACHING DEATH OF JESUS (Matt. xxvi. 1-5; Mark xiv. 1, 2; Luke xxii. 1, 2).

1. *Jesus again announces his betrayal and crucifixion* (Matt. 1, 2).

And it came to pass, when Je'sus had finished all these sayings, he said unto his disciples, (2) Ye know that after two days is the feast of the passover, and the Son of man is betrayed to be crucified.

1. When and where was this announcement made? 2. Most likely after sunset,

as he was on his way to Bethany, on the fourteenth of Nisan.

2. How was this two days before the Passover? 2. The Passover was eaten on the evening of the fifteenth of Nisan (John xiii. 1-30); and as the Jews considered any part of a day, as a day (Mark viii. 31), the fourteenth and fifteenth of Nisan seem to be the two days embraced in this reckoning.

3. How often had he previously announced his death to his disciples?

4. Why does he announce it again?

2. *Conspiracy of the rulers against Jesus* (Matt. 3-5; Mark 1, 2; Luke 1, 2).

MATTHEW.

Then assembled together the chief priests, and the scribes, and the elders of the people, unto the palace of the high priest, who was called Ca'ia'phas, (4) And consulted that they might take Je'sus by subtilty, and kill him. (5) But they said, Not on the feast day, lest there be an uproar among the people.

1. Who were the chief priests, scribes, and elders? 3.

2. Where did they meet for counsel? 3.

3. What can you say of Caiaphas? 3. He was the son-in-law of Annas, who had been deposed from the priesthood by Valerius, the Roman procurator.

4. What is here meant by the *feast*? 5. It means, not the feast day, as in our English version, but the festival of seven days. See Ex. xii. 15-20.

5. Why were they unwilling to execute their wicked purposes during the festival? 5. They were afraid of the masses, who, up to this time, were generally on the side of Jesus. See Ch. xxi. 46; Mark xii. 37.

MARK.

After two days was the feast of the passover, and of unleavened bread: and the chief priests and the scribes sought how they might take him by craft, and put him to death. (2) But they said, Not on the feast

day, lest there be an uproar of the people.

1. What variations are given by Mark?

2. Why was this feast called the Passover? 1.

3. Why, called the feast of unleavened bread? 1.

4. Why did the rulers wish to take Jesus "by craft"? 1.

LUKE.

Now the feast of unleavened bread drew nigh, which is called the passover. (2) And the chief priests and scribes sought how they might kill him; for they feared the people.

1. Does Luke add any thing to what is recorded by Matthew and Mark?

2. What is the meaning of Passover in this connection? 1. It here means the festival of seven days. Sometimes this word is used to denote also the paschal lamb (Ex. xii. 21); and sometimes, the paschal supper (Num. xxxiii. 3).

3. Why were the rulers now so anxious to kill Jesus? 2. His last discourse to them (Matt. xxiii. 13-38) had, no doubt, greatly excited and inflamed their passions.

‡ 2. PREPARATIONS FOR THE PASSOVER (Matt. xxvi. 17-19; Mark xiv. 12-16; Luke xxii. 7-13).

MATTHEW.

Now the first day of the feast of unleavened bread the disciples came to Je'sus, saying unto him, Where wilt thou that we prepare for thee to eat the passover? (18) And he said, Go into the city to such a man, and say unto him, The Master saith, My time is at hand; I will keep the passover at thy house with my disciples. (19) And the disciples did as Je'sus had appointed them; and they made ready the passover.

1. Why does Matthew call this the first day of the feast of unleavened bread? 17. The feast did not really begin until the fifteenth of Nisan. But, as the Jews put away all leaven on the fourteenth (Ex. xii. 18), it was commonly reckoned as a part of the festival. See Jos. Ant. ii. 15, 1.

2. Why did the disciples make this inquiry? 15. They knew that the time had now come when preparations should be made.

3. What directions does Jesus give his disciples? 18.

4. What does Jesus mean by the expression, "My time is at hand"? 18. See John xii. 23, and xiii. 1.

5. Where was Jesus at this time? 18. At Bethany.

6. What preparations were necessary? 19. See Ex. xii. 3-9.

MARK.

And the first day of unleavened bread, when they killed the passover, his disciples said unto him, Where wilt thou that we go and prepare that thou mayest eat the passover? (13) And he sendeth forth two of his disciples, and saith unto them, Go ye into the city, and there shall meet you a man bearing a pitcher of water: follow him. (14) And wheresoever he shall go in, say ye to the goodman of the house, The Master saith, Where is the guestchamber, where I shall eat the passover with my disciples? (15) And he will show you a large upper room furnished and prepared: there make ready for us. (16) And his disciples went forth, and came into the city, and found as he had said unto them: and they made ready the passover.

1. What additions are given by Mark?

2. When did the disciples come to Jesus to make inquiry about the Passover? 12.

3. What question did they ask? 12.

4. What was his reply? 13-15.

5. Why does he give so many particulars?

6. How was the room "furnished and prepared"? 15.

7. Did the disciples find all things as Jesus had said? 16.

8. What effect must this have had on them? 16.

LUKE.

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 show 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.

1. What additions and variations are given by Luke?

2. Why say, "when the passover *must* be killed"? 7. The law of Moses so required. See Ex. xii. 6.

3. What disciples did he send to make the necessary preparations? 8.

4. What may we learn from this paragraph about Jesus?

5. What practical lessons may we learn from it?

§ VI. EVENTS OF THE SIXTH DAY OF THE WEEK, THE FIFTEENTH OF NISAN, RECKONED FROM SUNSET TO SUNSET.

§ 1. INCIDENTS AT THE PASCHAL SUPPER (Matt. xxvi. 20-35; Mark xiv. 17-31;

Luke xxii. 14-38; John xiii. 1-xiv. 31).

1. *Beginning of the paschal meal* (Luke 14-18. See also Matt. xxvi. 20, and Mark iv. 17).

And when the hour was come, he sat down, and the twelve apostles with him. (15) And he said unto them, With desire I have desired to eat this passover with you before I suffer: (16) For I say unto you, I will not any more eat thereof, until it be fulfilled in the kingdom of God. (17) And he took the cup, and gave thanks, and said, Take this, and divide it among yourselves: (18) For I say unto you, I will not drink of the fruit of the vine, until the kingdom of God shall come.

1. When what hour was come? 14. The hour for eating the paschal supper.

2. Who sat down with Jesus? 14.

3. What does he mean by the expression, "With desire I have desired to eat this passover with you before I suffer"? 15. The meaning is, I have earnestly desired to do so. This is a common Hebraism, used for the sake of emphasis.

4. How "fulfilled in the kingdom of God"? 16. This was the last Passover ever celebrated by Divine authority. On the same day at 3 o'clock P. M., this ordinance was fulfilled in the death of Christ (1 Cor. v. 7; Col. ii. 14); and on the following Pentecost, the New Covenant was fully inaugurated, and the kingdom of God established.

5. He took what cup? 17. This was probably the first cup used in the paschal supper. See Sch. of Red. p. 97, footnote.

6. To what kingdom does he refer in ver. 18? The same that was proclaimed by John, as then near at hand. See Matt. iii. 2.

7. Was it yet established? 18. Certainly not: otherwise Jesus would not as here have spoken of its *coming*.

2. *Jesus rebukes his disciples on account of their recent contention about their relative preëminence* (Luke 24-30).

And there was also a strife among them, which of them should be accounted the greatest. (25) And he said unto them, The kings of the Gen'tiles exercise lordship over them; and they that exercise authority upon them are called benefactors. (26) But ye shall not be so: but he that is greatest among you, let him be as the younger; and he that is chief, as he that doth serve. (27) For whether is greater, he that sitteth at meat, or he that serveth? is not he that sitteth at meat? but I am among you as he that serveth. (28) Ye are they which have continued with me in my temptations. (29) And I appoint unto you a kingdom, as my Father hath appointed unto me; (30) That ye may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Is'rael.

1. What was the occasion of this dispute? 24. Uncertain: probably much the same as that which had excited them on a previous occasion. See Mark ix. 33-37.

2. To what Gentile customs does Jesus refer? 25.

3. Why not allow the same custom to prevail in his kingdom? 26. Because it was to be administered for the good of all. Those who would be called *benefactors* in his kingdom must really merit this title by walking in his footsteps.

4. What does he mean by the expression, "*my temptations*"? 28. He has reference to all his trials and sufferings.

5. How did he appoint to them a kingdom? 29. By making them his plenipotentiaries in establishing his kingdom, and also in administering its affairs. See Matt. xix. 28.

6. How "eat and drink at my table"? 30.

7. How would they sit on thrones? 30.

8. How judge the twelve tribes of Israel? 30. See Part vi., § xxvi. 3.

3. *Jesus, at the paschal supper, washes the disciple's feet* (John xiii. 1-11).

Now before the feast of the passover, when Je'sus knew that his hour was come that he should depart out of this world unto the Father, having loved his own which were in the world, he loved them unto the end. (2) And supper being ended, the devil having now put into the heart of Ju'das Is'cariot, Si'mon's son, to betray him; (3) Je'sus knowing that the Father had given all things into his hands, and that he was come from God, and went to God; (4) He riseth from supper, and laid aside his garments; and took a towel, and girded himself. (5) After that he poureth water into a basin, and began to wash the disciples' feet, and to wipe them with the towel wherewith he was girded. (6) Then cometh he to Si'mon Pe'ter: and Pe'ter saith unto him, Lord, dost thou wash my feet? (7) Je'sus answered and said unto him, What I do thou knowest not now; but thou shalt know hereafter. (8) Pe'ter saith unto him, Thou shalt never wash my feet. Je'sus answered him, If I wash thee not, thou hast no part with me. (9) Si'mon Pe'ter saith unto him, Lord, not my feet only, but also my hands and my head. (10) Je'sus saith to him, He that is washed needeth not save to wash his feet, but is clean every whit: and ye are clean, but not all. (11) For he knew who should be-

tray him; therefore said he, Ye are not all clean.

1. What is meant here by the feast of the Passover? 1. It means the entire festival of seven days, beginning on the 15th of Nisan. See Ch. xviii. 28, and xix. 14.

2. What "supper being ended"? 2. The paschal supper.

3. Was it yet *ended*? 2. It was not. The phrase would be more correctly rendered, *supper being prepared*, or while supper was going on.

4. How did the devil so influence Judas? 2.

5. Why did Jesus so gird himself, and begin to wash his disciples' feet? 5. He no doubt wished to correct their proud and ambitious spirit, as manifested in the preceding paragraph; and instead of calling a little child and setting him in their midst, as on a former occasion (Matt. xviii. 1-6), he deemed it best to set them an example himself. See ver. 15.

6. Why did Peter object to his washing his feet? 6, 8.

7. What is the meaning of the word *wash* in ver. 8? It denotes spiritual purification.

8. Why was Peter now anxious to have not only his feet, but also his head and his hands washed? 9.

9. What does Jesus mean by the word *wash* in ver. 10? The meaning would be more obvious if the verse were more literally rendered, thus: Jesus says to him, He who *has been bathed* needs only to have his feet *washed*, to be altogether clean. Both words are used symbolically, and have reference to inward purity.

4. *Jesus explains to the disciples his object in washing their feet* (12-20).

So after he had washed their feet, and had taken his garments, and was set down again, he said unto them, Know ye what I have done to you? (13) Ye call me Master and Lord: and ye say well; for so I am. (14) If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's

feet. (15) For I have given you an example, that ye should do as I have done to you. (16) Verily, verily, I say unto you, The servant is not greater than his lord; neither he that is sent greater than he that sent him. (17) If ye know these things, happy are ye if ye do them. (18) I speak not of you all: I know whom I have chosen: but that the Scripture may be fulfilled, He that eateth bread with me hath lifted up his heel against me. (19) Now I tell you before it come, that, when it is come to pass, ye may believe that I am he. (20) Verily, verily, I say unto you, He that receiveth whomsoever I send receiveth me; and he that receiveth me receiveth him that sent me.

1. Why should the disciples wash one another's feet? 14. See 1 Tim. v. 10.

2. What does Jesus mean by saying, "I have given you an *example*"? 15.

3. Why is the blessing attached rather to the *doing* than to the *knowing*? 17. See Jas. i. 25.

4. Why does Jesus say, "I know whom I have chosen"? 18. His meaning is, I know the character of you all; I am not at all disappointed in the conduct of Judas.

5. To what Scripture has he reference? 18. See Psa. xli. 9.

6. What is the meaning of this? 18. As the horse lifts up his heel against his master, so had Judas turned traitor to Christ.

7. Why did Jesus then speak of the treachery of Judas? 19.

8. What connection has ver. 20 with what precedes? It was added for the encouragement of the apostles. They would not be left isolated and alone; Jesus and the Father would be with them, and bless those who received them.

5. *He points out the traitor* (Matt. 20-25; Mark 17-21; Luke 21-23; John 21-30).

MATTHEW.

Now when the even was come, he

sat down with the twelve. (21) And as they did eat, he said, Verily I say unto you, that one of you shall betray me. (22) And they were exceeding sorrowful, and began every one of them to say unto him, Lord, is it I? (23) And he answered and said, He that dippeth his hand with me in the dish, the same shall betray me. (24) The Son of man goeth as it is written of him: but woe unto that man by whom the Son of man is betrayed! it had been good for that man if he had not been born. (25) Then Judas, which betrayed him, answered and said, Master, is it I? He said unto him, Thou hast said.

1. When what even was come? 20.

2. As they did eat what? 21. The paschal supper.

3. What did Jesus then say to them? 21.

4. What effect had this on the apostles? 22.

5. Why does each of them inquire, "Is it I"? 22.

6. How did Jesus designate the traitor? 23.

7. To what *dish* has he reference? 23. A dish of thick sauce called *charoseth*, made of dates, raisins, figs, vinegar, and other ingredients.

8. Where is this written of the Son of man? 24. See Psa. xxii; Isa. liii; Dan. ix. 26, etc.

9. What woe is here pronounced on his betrayer? 24.

10. How did Jesus mark out Judas as the traitor? 25.

11. How may this be reconciled with John xiii. 26, 28? Jesus probably *whispered* to both John and Judas; or he may have merely *beckoned* to Judas.

MARK.

And in the evening he cometh with the twelve. (18) And as they sat and did eat, Jesus said, Verily I say unto you, One of you which

eateth with me shall betray me. (19) And they began to be sorrowful, and to say unto him one by one, Is it I? and another said, Is it I? (20) And he answered and said unto them, It is one of the twelve, that dippeth with me in the dish. (21) The Son of man indeed goeth, as it is written of him; but woe to that man by whom the Son of man is betrayed! good were it for that man if he had never been born.

1. Does Mark add any thing to Matthew's account?

2. Who sat down with Jesus to the paschal supper? 17.

3. Why did his announcement make them sorrowful? 19.

4. Why did they not all at once fix upon Judas as the traitor? This shows that he had hitherto succeeded in concealing his true character even from the other apostles.

LUKE.

But, behold, the hand of him that betrayeth me is with me on the table. (22) And truly the Son of man goeth, as it was determined: but woe unto that man by whom he is betrayed! (23) And they began to inquire among themselves, which of them it was that should do this thing.

1. What variations are given by Luke?

2. How account for these?

3. By whom was it determined that the Son of man should be thus betrayed and crucified? 22. See Acts ii. 23, and iv. 28.

4. If God so determined, why does Jesus pronounce such a woe on his betrayer? 22. God's purpose in giving his Son to die for the world, did not in any way lessen the guilt of those who betrayed and murdered him.

JOHN.

When Je'sus had thus said, he

was troubled in spirit, and testified and said, Verily, verily, I say unto you, that one of you shall betray me. (22) Then the disciples looked one on another, doubting of whom he spake. (23) Now there was leaning on Je'sus' bosom one of his disciples, whom Je'sus loved. (24) Si'mon Pe'ter therefore beckoned to him, that he should ask who it should be of whom he spake. (25) He then lying on Je'sus' breast saith unto him, Lord, who is it? (26) Je'sus answered, He it is, to whom I shall give a sop, when I have dipped it. And when he had dipped the sop, he gave it to Ju'das Iscar'iot, the son of Si'mon. (27) And after the sop Sa'tan entered into him. Then said Je'sus unto him, That thou doest, do quickly. (28) Now no man at the table knew for what intent he spake this unto him. (29) For some of them thought, because Ju'das had the bag, that Je'sus had said unto him, Buy those things that we have need of against the feast; or, that he should give something to the poor. (30) He then, having received the sop, went immediately out; and it was night.

1. What additions and variations are given by John?

2. Why was Jesus troubled in spirit? 21.

3. How was the beloved disciple *leaning on Jesus' bosom*? 23.

4. Who was this? 23. See Ch. xxi. 20-24.

5. How did Jesus point out the traitor to John? 26.

6. How did Satan enter into Judas? 27.

7. Why did Jesus say to him, "That thou doest, do quickly"? 27. Having finished his work, he was now anxious to return to his Father. See Ch. xvii. 1.

8. What bag had Judas? 29. The money chest.

9. Things needed at what feast? 29. The feast of Unleavened Bread was yet to continue for seven days.

10. Where did Judas then go? 30. To the chief priests.

11. What may we learn from this paragraph?

6. *Jesus speaks of his glorification, and enjoins mutual love as an evidence of discipleship* (John 31-35).

Therefore, when he was gone out, Je'sus said, Now is the Son of man glorified, and God is glorified in him. (32) If God be glorified in him, God shall also glorify him in himself, and shall straightway glorify him. (33) Little children, yet a little while I am with you. Ye shall seek me; and as I said unto the Jews, Whither I go, ye can not come; so now I say to you. (34) A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another. (35) By this shall all men know that ye are my disciples, if ye have love one to another.

1. Why does he say, "Now is the Son of man glorified"? 31. In the departure of Judas, Jesus sees the speedy accomplishment of God's plans and purposes; all of which would result in glory both to himself and to his father.

2. Why does he call his disciples, "little children"? 33. By this appellation he wishes to indicate his parental care for them.

3. What commandment does he now give them? 34.

4. Why does he call this "a new commandment"? 34. It had never before been given to any one in this form.

5. How does it differ from the second great commandment of the law? See Lev. xix. 18, and Matt. xxii. 39. It differs from the command given through Moses in this respect, viz., that the self-sacrificing love of Christ is made both the

motive and the *standard* of our love for the brethren. It is, therefore, properly called a *new* commandment. See 1 John ii. 7, 8, and Gal. vi. 2.

6. What may we learn from this paragraph?

7. *He predicts the fall of Peter* (Matt. 31-35; Mark 27-31; Luke 31-34; John 36-38).

MATTHEW.

Then saith Je'sus unto them, All ye shall be offended because of me this night: for it is written, I will smite the Shepherd, and the sheep of the flock shall be scattered abroad. (32) But after I am risen again, I will go before you into Gal'ilee. (33) Pe'ter answered and said unto him, Though all men shall be offended because of thee, yet will I never be offended. (34) Je'sus said unto him, Verily I say unto thee, That this night, before the cock crow, thou shalt deny me thrice. (35) Pe'ter said unto him, Though I should die with thee, yet I will not deny thee. Likewise also said all the disciples.

1. What does Jesus mean by all of them being *offended* because of him? 31. They would all stumble and fall on his account.

2. What prophecy would thus be fulfilled? 31. See Zech. xiii. 7. The Shepherd here denotes Christ; and the sheep, his disciples.

3. Why does he promise to meet them in Galilee? 32. Most of his disciples lived there; and, beside, that was a more suitable place for the proposed meeting than Judea, all parts of which would then be greatly excited and disturbed in consequence of the recent events at Jerusalem.

4. Why was Peter so confident and self-reliant? 33.

5. What time is here denoted by *cock-crow*? 35. The cock often crows *irreg-*

ularly in Palestine at midnight; and always *regularly* about three o'clock, or break of day. When only one cock-crowing is mentioned, the reference is always to the latter, as in this instance.

6. Had the disciples yet learned their own weakness? 35.

MARK.

And Je'sus saith unto them, All ye shall be offended because of me this night: for it is written, I will smite the Shepherd, and the sheep shall be scattered. (28) But after that I am risen, I will go before you into Gal'ilee. (29) But Pe'ter said unto him, Although all shall be offended, yet will not I. (30) And Je'sus saith unto him, Verily I say unto thee, That this day, even in this night, before the cock crow twice, thou shalt deny me thrice. (31) But he spake the more vehemently, If I should die with thee, I will not deny thee in any wise. Likewise also said they all.

1. What variations are given by Mark?

2. Why does Jesus say, "This *day*, even this night"? 30. The day commenced at the previous sunset, about six o'clock P. M.

3. How can we reconcile the statements of Matthew and Mark with regard to the *cock-crowing*?

LUKE.

And the Lord said, Si'mon, Si'mon, behold, Sa'tan hath desired to have you, that he may sift you as wheat: (32) But I have prayed for thee, that thy faith fail not: and when thou art converted, strengthen thy brethren. (33) And he said unto him, Lord, I am ready to go with thee, both into prison, and to death. (34) And he said, I tell thee, Pe'ter, the cock shall not crow this day, before that thou

shalt thrice deny that thou knowest me.

1. What additions are given by Luke?

2. How "sift you as wheat"? 31. Satan had urgently demanded that he might be permitted to sift the apostles, by putting their faith and love to the severest test. This work he had already commenced with some success.

3. What is the meaning of the expression, "When thou art converted, strengthen thy brethren"? 32. When you turn from your sin and folly to my service, then strengthen and establish your brethren.

JOHN.

Si'mon Pe'ter said unto him, Lord, whither goest thou? Je'sus answered him, Whither I go, thou canst not follow me now; but thou shalt follow me afterwards. (37) Pe'ter said unto him, Lord, why can not I follow thee now? I will lay down my life for thy sake. (38) Je'sus answered him, Wilt thou lay down thy life for my sake? Verily, verily, I say unto thee, The cock shall not crow, till thou hast denied me thrice.

1. What is added by John?

2. What does Jesus mean by saying, "Thou shalt follow me afterwards"? 36. Thou shalt follow me to the same home and through the same sufferings.

3. Was Peter then really willing to lay down his life for Jesus? 37. No doubt he was.

4. Why then did he afterward deny Jesus? 38. This was owing to a change of circumstances.

5. What may we learn from this paragraph about Satan?

6. What, about the infirmities of human nature?

7. On whom, then, should we ever rely for help?

8. *He forewarns the apostles that perils are at hand; and that, as they were now about to forsake him, they would, of course, need the common means of support and defense (Luke 35-38).*

And he said unto them, When I sent you without purse, and scrip, and shoes, lacked ye any thing? And they said, Nothing. (36) Then said he unto them, But now, he that 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 must yet be accomplished in me, And he was reckoned among the transgressors: for the things concerning me have an end. (38) And they said, Lord, behold, here are two swords. And he said unto them, It is enough.

1. Why did Jesus ask the question proposed in ver. 35? To remind his disciples that so long as they trusted in him, and relied on him for support, all was well with them.

2. Why does he now recommend them to take purse, scrip, and sword? 36. Because as they were now about to forsake him, and rely on themselves, they would find that all these things were necessary. This advice is given in view of their changed circumstances; and in order to impress on them the great contrast between his service and that of the world.

3. How was Jesus to be reckoned among the transgressors? 37. As in his crucifixion with the two thieves.

4. Where is this prophecy recorded? See Isa. liii. 12.

5. Why were two swords enough? 38. These were sufficient to impress on their hearts and memories the lesson which he had just taught. Compare Matt. xviii. 1-6.

6. What may we learn from this paragraph?

9. *He institutes the Lord's Supper* (Matt. 26-30; Mark 22-26; Luke 19, 20. See also 1 Cor. xi. 23-26).

MATTHEW.

And as they were eating, Je'sus

took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take, eat; this is my body. (27) And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it: (28) For this is my blood of the new testament, which is shed for many for the remission of sins. (29) But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom. (30) And when they had sung a hymn, they went out into the mount of Olives.

1. What were they eating when Jesus took bread? 26. The paschal supper.

2. What *kind* of bread did Jesus take? 26. Unleavened bread, of course. But as the adjective *unleavened* is here omitted, the Holy Spirit would seem to indicate by this, that the *kind* of bread is not essential in the observance of the Lord's Supper. There can, however, be no impropriety in using the same kind that was used by Christ and his apostles on this occasion; and it is perhaps always best to do so.

3. What does Jesus mean by the expression, "This is my body"? 26. The verb *to be* often means *to represent*. See Ch. xiii. 37-39; 1 Cor. x. 4; Gal. iv. 24, 25; Rev. i. 20.

4. What cup did Jesus take? This was probably the third cup used at the Passover, called "*The Cup of Blessing*." See 1 Cor. x. 16.

5. Why did he say, "Drink ye *all* of it"? 27. Perhaps thus anticipating the error of Rome in withholding the cup from the laity.

6. What is meant by "the blood of the New Covenant"? 28. It means simply the blood of Christ, which sustains to the New Covenant the same relation which the blood of bulls and goats sustained to the Old Covenant.

7. Why say of the cup of wine, "This is my blood"? 28. This represents my blood, as the bread represents my body.

8. For whom was the blood of Jesus shed? 28.

9. How, "for the remission of sins"? 28. Without the shedding of this blood there could be no adequate atonement; and without an adequate atonement there could be no remission. See Sch. of Red. pp. 226-236.

10. What does Jesus mean here by "My Father's kingdom"? 29. This is most likely the same as his own mediatorial kingdom: though many think that the reference is to the everlasting kingdom (2 Pet. i. 11).

11. Why then does he call it, "My Father's kingdom"? 29. It is often elsewhere called the kingdom of God, and the kingdom of heaven. See Matt. vi. 33; xii. 28; xxi. 31; Mark i. 15; ix. 41, etc. Whatever belongs to the Son, belongs, of course, also to the Father. See John xvii. 10.

12. Why say, "until that day when I drink it *new* with you in my Father's kingdom"? 29. The word *new* was probably suggested by the reference in ver. 28 to the *New Covenant*. Old things were about to pass away, and a new order of things was about to be instituted. The reference is therefore no doubt to the *spiritual* communion which Jesus now has with all his faithful followers.

13. What hymn did they sing? 30. Most likely a part of "*The Great Hallel*," Psa. cxiii.-cxviii., which was usually sung at the Passover.

14. Why did they then go to the mount of Olives? 30. See John xv.-xviii.

MARK.

And as they did eat, Je'sus took bread, and blessed, and brake it, and gave to them, and said, Take, eat; this is my body. (23) And he took the cup, and when he had given thanks, he gave it to them: and they all drank of it. (24) And he said unto them, This is my blood of the new testament, which is shed for many. (25) Verily I say unto you, I will drink no more of the fruit of the vine, until that day that I drink it new in the kingdom of God. (26) And when they had sung a hymn, they went out into the mount of Olives.

1. Does Mark add any thing to what is recorded by Matthew?

2. Why give thanks for the bread and the wine separately? Because each one had a special significance.

3. Who drank of the wine? 23.

4. How does Jesus now drink of the fruit of the vine with his disciples? 25.

LUKE.

And he took bread, and gave thanks, and brake it, and gave unto them, saying, This is my body which is given for you: this do in remembrance of me. (20) Likewise also the cup after supper, saying, This cup is the new testament in my blood, which is shed for you.

1. What additions are given by Luke?

2. How was Christ's body given for his disciples? 19.

2. What does he mean by saying, "Do this in remembrance of me"? 19.

4. What cup did he take? 20.

5. After what supper? 20.

6. How is this cup the new covenant in Christ's blood? 20. It is a token of the new covenant which stands in the blood of Christ.

7. What may we learn from this paragraph?

10. *Jesus comforts his disciples by directing them to his Father's house as their own proper inheritance* (John xiv. 1-4.)

Let not your heart be troubled: ye believe in God, believe also in me. (2) In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. (3) And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also. (4) And whither I go ye know, and the way ye know.

1. Why were the hearts of the disciples troubled? 1. On account of the sad things which they had just been hear-

ing: the treachery of Judas; Peter's denial; and Christ's own departure.

2. What is the proper rendering of the last clause of ver. 1? It may be rendered (1) Believe in God, and believe in me; (2) Ye believe in God, believe also in me; or (3) Ye believe in God, and ye believe in me. The meaning will, of course, vary with the translation: thus (1) Your dejection shows a want of faith in both God and myself; (2) Your dejection shows that you have not confidence in me as God, one with the Father; and (3) You believe in God and you believe in me: why, then, should your hearts be troubled? The first rendering is, I think, on the whole, most in harmony with the context.

3. What does Jesus mean by his Father's house? 2. Heaven itself. See Psa. xxxiii. 13, 14; Isa. lxiii. 15.

4. Meaning of, "many mansions"? 2. Many abiding places; places for all.

5. When will Jesus come again? 3. See Matt xxiv. 42, and 1 Thess. iv. 16, 17.

6. How could the disciples know whither he was going? 4. See Ch. vii. 33, and viii. 21.

7. What may we learn from this paragraph?

11. *Jesus is himself the way to the Father* (5-7).

Thom'as saith unto him, Lord, we know not whither thou goest; and how can we know the way? (6) Je'sus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me. (7) If ye had known me, ye should have known my Father also: and from henceforth ye know him, and have seen him.

1. How is he the way to the Father? 6.

2. How is he the truth? 6.

3. How is he the life? 6.

4. Why can no man come to God, but through Christ? 6.

5. How did the disciples know the Father henceforth? 7. By knowing Jesus, who is himself one with the Father.

6. Can any man know either the Father or the Son without knowing the other? 7. Not perfectly.

7. What may we learn from this paragraph?

12. *He is also the manifestation of the Father* (8-11).

Phil'ip saith unto him, Lord, show us the Father, and it sufficeth us. (9) Je'sus saith unto him, Have I been so long time with you, and yet hast thou not known me, Phil'ip? he that hath seen me hath seen the Father; and how sayest thou then, Shew us the Father? (10) Believest thou not that I am in the Father, and the Father in me? the words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works. (11) Believe me that I am in the Father, and the Father in me: or else believe me for the very works' sake.

1. What does Philip mean by, "It sufficeth us"? 8. Show us the Father and that will be enough; that will satisfy us.

2. Why does Jesus say, "He that hath seen me, hath seen the Father"? 9. Because he is the image of the invisible God (Col. i. 15); and in him dwelleth all the fullness of the Godhead bodily (Col. ii. 9). See also Ch. i. 18, and Heb. i. 3.

3. How does Jesus show further, his very intimate relations with the Father? 10, 11.

4. What may we learn from this paragraph about Jesus?

13. *Promise of extraordinary gifts and blessings in answer to prayer* (12-14).

Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also: and greater works than these shall he do; because I go unto my Father (13) And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son.

(14) If ye shall ask any thing in my name, I will do it.

1. How would the believer be able to do greater works than those which Jesus had done? 12. The meaning is, that under the reign of Christ, the miraculous demonstrations of the Holy Spirit through the apostles and prophets would result in more glory to God and good to the human race than did the miracles which Jesus himself wrought during his personal ministry.

2. Was this promise fulfilled? 12. It was. See Acts *passim*.

3. What blessings are here promised in answer to prayer? 13, 14.

4. Is there any limitation to this promise? 14. See 1 John v. 14, 15.

5. What may we learn from this paragraph?

14. *Promise of the Holy Spirit and also of Christ's own presence with that of the Father (15-26).*

If ye love me, keep my commandments. (16) And I will pray the Father, and he shall give you another Comforter, that he may abide with you forever; (17) Even the Spirit of truth: whom the world can not receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you. (18) I will not leave you comfortless: I will come to you. (19) Yet a little while, and the world seeth me no more; but ye see me: because I live, ye shall live also. (20) At that day ye shall know that I am in my Father, and ye in me, and I in you. (21) He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him. (22) Ju'das saith unto him, not Iscar'iot, Lord, how is it that

thou wilt manifest thyself unto us, and not unto the world? (23) Je'sus answered and said unto him, If a man love me, he will keep my words, and my Father will love him, and we will come unto him, and make our abode with him.

(24) He that loveth me not keepeth not my sayings: and the word which ye hear is not mine, but the Father's which sent me. (25) These things have I spoken unto you, being yet present with you. (26) But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.

1. What does Jesus mean here by "my commandments"? 15.

2. What is the meaning of the word *paraclete*, here rendered *comforter*? 16. It commonly denotes one who is called in to help another, both as a consoler and an advocate. See ver. 26; Ch. xv. 26; xvi. 7; and 1 John ii. 1.

3. Why is this epithet given to the Holy Spirit? See ver. 26.

4. Why is he called "the Spirit of truth"? 16. Because he, in connection with the Father and the Son, is the truth absolute (ver. 6), and all derived truth proceeds from him.

5. Why can not the world receive him? 17. Because of its want of faith. Before any one can receive the Spirit, as a *paraclete*, his heart must be purified by faith. See Acts xv. 8, 9.

6. What is the meaning of the promise given in ver. 18? I will not leave you as orphans; I will come to you in the person of the Holy Spirit.

7. How could the apostles see Jesus, when the world could not? 19. By the eye of faith.

8. What life is promised in ver. 19? Spiritual life.

9. How did the life of the apostles depend on the life of Jesus? 19. See Col. iii. 4.

10. How would the apostles then *know*

the intimate union of which Jesus here speaks? 20. See Ch. vii. 17.

11. What is the proper evidence of our love to Christ? 21.

12. Why did Judas ask the question proposed in ver. 22? He still thought that Jesus would reign on earth as an earthly monarch; and that he would of course be visible to all men, whether friends or enemies.

13. How do the Father and the Son make their abode with the obedient believer? 23. By the indwelling of the Holy Spirit, which is promised to every true follower of Christ. See Ch. vii. 37-39; Acts ii. 38; v. 32.

14. Who would send the Holy Spirit to the apostles? 26.

15. How, in Christ's name? 26. The meaning is, The Father will send the Holy Spirit in my behalf, to execute my will and purposes.

16. What knowledge would it impart to the apostles? 26.

17. What may we learn from this paragraph?

15. *Further promises of peace and joy* (27-31).

Peace I leave with you, my peace I give unto you; not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid. (28) Ye have heard how I said unto you, I go away, and come again unto you. If ye loved me, ye would rejoice, because I said, I go unto the Father: for my Father is greater than I. (29) And now I have told you before it come to pass, that, when it is come to pass, ye might believe. (30) Hereafter I will not talk much with you: for the prince of this world cometh, and hath nothing in me. (31) But that the world may know that I love the Father; and as the Father gave me commandment, even so I do. Arise, let us go hence.

1. How would Jesus give his peace to the apostles? 27. See Gal. v. 22.

2. Why would not he give peace as the world gives it? 27. When the world says, "Peace be with thee," it means very little; but not so when Jesus gives peace; for "the peace of God passeth all understanding" (Phil iv. 7).

3. Why should the departure of Jesus be a source of joy to the disciples? 28.

4. Who is here called the prince of the world? 30. See Ch. xii. 31, and xvi. 11.

5. What does Jesus mean by the prince of the world having nothing in him? 30. Satan found nothing in Jesus on which he could lay hold for the accomplishment of his diabolical ends and purposes.

6. Whither did Jesus and the apostles now go? 31. See Matt. xxvi. 30.

‡ 2. OUR LORD'S VALEDICTORY ADDRESS, ON HIS WAY FROM THE PASCHAL SUPPER TO GETHSEMANE (John xv. 1-xvi. 33).

1. *Our intimate union with Christ illustrated by the allegory of the vine and its branches* (xv. 1-8).

I am the true vine, and my Father is the husbandman. (2) Every branch in me that beareth not fruit he taketh away: and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit. (3) Now ye are clean through the word which I have spoken unto you. (4) Abide in me, and I in you. As the branch can not bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. (5) I am the vine, ye are the branches. He that abideth in me, and I in him, the same bringeth forth much fruit; for without me ye can do nothing. (6) If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned. (7) If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall

be done unto you. (8) Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples.

1. Why is Christ called "the true vine"? 1. See Jer. ii. 21.

2. Why are the disciples called branches? 5.

3. Why is the Father called the husbandman? 1.

4. What encouragement is here given us to abide in Christ? 7.

5. What may we learn from this paragraph?

2. *The duty of love, as a consequence of this blessed union, enjoined and illustrated (9-17).*

As the Father hath loved me, so have I loved you: continue ye in my love. (10) If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love. (11) These things have I spoken unto you, that my joy might remain in you, and that your joy might be full. (12) This is my commandment, That ye love one another, as I have loved you. (13) Greater love hath no man than this, that a man lay down his life for his friends. (14) Ye are my friends, if ye do whatsoever I command you. (15) Henceforth I call you not servants; for the servant knoweth not what his lord doeth: but I have called you friends; for all things that I have heard of my Father I have made known unto you. (16) Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain; that whatsoever ye shall ask of the Father in my name,

he may give it you. (17) These things I command you, that ye love one another.

1. How may we maintain this blessed union, and so abide in the love of Christ? 9, 10.

2. How can the joy of Jesus be in his disciples? 11. The meaning is, that joy of which he is the author, and which is the same in kind as that which fills his own heart.

3. What is here made the measure and standard of our love for Christ? 12.

4. What is the proof of our love for him? 14.

5. What further evidence is here given of Christ's love for his apostles? 15.

6. For what purpose had he chosen and ordained them? 16.

7. What may we learn from this paragraph?

3. *The hatred of the world another consequence of our union with Christ (18-25).*

If the world hate you, ye know that it hated me before it hated you. (19) If ye were of the world, the world would love his own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you. (20) Remember the word that I said unto you, The servant is not greater than his lord. If they have persecuted me, they will also persecute you; if they have kept my saying, they will keep yours also. (21) But all these things will they do unto you for my name's sake, because they know not him that sent me. (22) If I had not come and spoken unto them, they had not had sin; but now they have no cloak for their sin. (23) He that hateth me hateth my Father also. (24) If I had not done among them the works which none other man did, they had not had

sin: but now have they both seen and hated both me and my Father. (25) But this cometh to pass, that the word might be fulfilled that is written in their law, They hated me without a cause.

1. What does Jesus here mean by the world? 18. The unconverted part of mankind, with all their ungodly lusts, false principles, sinful habits, and means of evil.

2. Why should the world hate Jesus and his disciples? 19. See also Ch. vii. 7.

3. Explain the illustration taken from the servant and his master in ver. 20.

4. In what sense are men of the world ignorant of God? 21.

5. To whom had Jesus come and spoken? 22. Particularly to the Jews. See Ch. i. 11.

6. Would they have had no sin, if he had not come to them? 22. The meaning is, that they would not have been guilty of the great sin of rejecting him as the Messiah. See Ch. iii. 19.

7. What does Jesus mean by their now having no cloak for their sin? 22. He means that they had no excuse; they had no means of covering it, not even an apology.

8. Can any man love God and hate Christ? 23. This is impossible. See Ch. x. 30, 38; xiv. 9-11; Heb. i. 3.

9. How did the works of Jesus serve to increase the guilt of the Jews? 24.

10. What Scripture was fulfilled in this? 25. See Psa. lxxix. 4.

11. Why say that this was written in their law? 25. The word *law* here means the Old Testament.

4. *The coöperation of the Holy Spirit promised in the work of Christ (26, 27).*

But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me: (27) And ye also shall bear witness, because ye have been with me from the beginning.

1. Who sends the Comforter? 26.

2. How reconcile this with Ch. xiv. 26.

3. How does the Spirit testify of Christ? 26. See Ch. xvi. 13.

4. How did the apostles bear witness? 27. See Acts ii. 14-40; iii. 12-26, etc.

5. From what beginning, had the apostles been with Jesus? 27. From the beginning of his ministry. See Mark i. 1.

6. Why did this qualify them to bear witness? 27. None but eye and ear witnesses are competent to bear testimony in important cases. See Acts i. 21, 22.

5. *Our Lord's reason for giving these forewarnings to his disciples (Ch. xvi. 1-6).*

These things have I spoken unto you, that ye should not be offended.

(2) They shall put you out of the synagogues: yea, the time cometh, that whosoever killeth you will think that he doeth God service.

(3) And these things will they do unto you, because they have not known the Father, nor me. (4) But these things have I told you, that when the time shall come, ye may remember that I told you of them. And these things I said not unto you at the beginning, because I was with you. (5) But now I go my way to him that sent me; and none of you asketh me, Whither goest thou? (6) But because I have said these things unto you, sorrow hath filled your heart.

1. What is the meaning of the expression, "that ye should not be *offended*"? 1. That ye should not stumble and fall away when these trials come upon you.

2. How would these predictions serve to prevent their falling? 1. The remembrance of these forewarnings, especially in times of trial, would help to confirm the faith of the apostles, and cause them to trust more in Christ and in his word.

3. Why would their persecutors think that they were doing service to God? 2. Through their own blindness and igno-

rance of God's will. See Acts viii. 3 ; ix. 1, 2, etc.

4. What was the *occasion* of these persecutions?

5. What was the *cause* of them?

6. Why did Jesus so long delay these warnings? 4.

7. How may we reconcile ver. 5 with Ch. xiii. 36, and xiv. 5? Jesus uses these words in a deeper sense than his disciples. His meaning is, None of you inquire into the *nature* and *object* of my departure; but, on the contrary, you have allowed the mere announcement of the fact to fill your hearts with sorrow.

6. *He assures them that his departure would be to their advantage (7-15).*

Nevertheless I tell you the truth ; It is expedient for you that I go away : for if I go not away, the Comforter will not come unto you ; but if I depart, I will send him unto you. (8) And when he is come, he will reprove the world of sin, and of righteousness, and of judgment : (9) Of sin, because they believe not on me ; (10) Of righteousness, because I go to my Father, and ye see me no more ; (11) Of judgment, because the prince of this world is judged. (12) I have yet many things to say unto you, but ye can not bear them now. (13) Howbeit when he, the Spirit of truth, is come, he will guide you into all truth : for he shall not speak of himself ; but whatsoever he shall hear, that shall he speak : and he will shew you things to come. (14) He shall glorify me : for he shall receive of mine, and shall shew it unto you. (15) All things that the Father hath are mine : therefore said I, that he shall take of mine, and shall shew it unto you.

1. Why was it expedient that Jesus should go away? 7.

2. Why does Jesus call the Spirit *the Comforter*? 7.

3. Of what would it convince the world? 8.

4. *How* would it convince the world of sin, and of righteousness, and of judgment? 8. By means of its miraculous demonstrations and teachings through the apostles. See Acts *passim*.

5. Why would men of the world be convicted of sin? 8. Because by the demonstrations of the Spirit many would be made to realize that they had rejected and crucified the Lord of glory. See Acts ii. 37.

6. Was this the only sin of which they were guilty? 8. It was the great sin in which all others culminated. And consequently when it was forgiven, all others were also forgiven. Acts ii. 38.

7. What is the meaning of righteousness in ver. 10? It means that righteousness of which Jesus is the author. See Rom. i. 17.

8. How would Christ's going to the Father be a proof of this? 10. Christ's reception by the Father was a demonstration of the fact, not only that he was himself the righteous Son of God (Rom. i. 4), but also that the righteousness of God by faith was prepared for all who would receive it.

9. Who is the prince of the world? 11. The devil.

10. Why is he called the prince of the world? 11. Because by usurpation he had gained dominion over it.

11. How was he judged? 11. He was judged (1) By being cast out of his first estate (Ch. viii. 44 ; 2 Pet. ii. 4 ; Jude 6) ; (2) By the curtailing of his power, and his many discomfitures under the reign of Christ ; and (3) By the sentence that will fix his destiny (Jude 6 ; Matt. xxv. 41).

12. How does all this serve to convict the world of sin, and of righteousness, and of judgment? 11. It shows that God holds his moral creatures responsible, and serves to demonstrate therefore both the necessity and the certainty of a future judgment.

13. What were the many things that Jesus had yet to say to his apostles? 12.

14. Why could they not bear to hear them at that time? 12.

15. What would the Spirit reveal to them? 13.

16. Why would not the Spirit speak of himself? 13. Because in this work the

Father, the Son, and the Spirit are so united that what proceeds from one of them proceeds from all. This is another striking illustration of the unity of the Godhead. See also Ch. v. 30, and x. 30.

17. What does Jesus mean by the "things to come"? 13

18. How would the Spirit glorify Christ?

19. What may we learn from this paragraph about Jesus?

20. What, about the Spirit?

21. What, about the qualifications of the apostles?

22. What about our own responsibility?

7. *He gives them assurance of his speedy return to put an end to their sorrows, and to complete their joys (16-22).*

A little while, and ye shall not see me: and again, a little while, and ye shall see me, because I go to the Father. (17) Then said some of his disciples among themselves, What is this that he saith unto us, A little while and ye shall not see me: and again, a little while, and ye shall see me: and, Because I go to the Father? (18) They said therefore, What is this that he saith, A little while? we can not tell what he saith. (19) Now Je'sus knew that they were desirous to ask him, and said unto them, Do ye inquire among yourselves of that I said, A little while, and ye shall not see me: and again, a little while, and ye shall see me? (20) Verily, verily, I say unto you, That ye shall weep and lament, but the world shall rejoice; and ye shall be sorrowful, but your sorrow shall be turned into joy. (21) A woman when she is in travail hath sorrow, because her hour is come: but as soon as she is delivered of the child, she remembereth no more the an-

guish, for joy that a man is born into the world. (22) And ye now therefore have sorrow: but I will see you again, and your heart shall rejoice, and your joy no man taketh from you.

1. To what does Jesus refer as "a little while" in ver. 16? In the first clause, this phrase is used to denote the three days that intervened between his death and his resurrection; and in the second, it has reference to the fifty days that intervened between his resurrection and his coming in power to establish his kingdom on Pentecost. In the former case, the word *see* is used in a *physical* sense, and in the latter in a *spiritual* sense. The words are different in the original Greek.

2. Why did not the apostles understand Jesus? 17, 18.

3. Why would they weep and lament? 20. On account of his death.

4. Why would the world rejoice? 20. For the same reason.

5. How would their sorrow be turned into joy? 20. Through the gift of the Holy Spirit, and the fulfillment of so many great and precious promises in the beginning of Christ's reign.

6. When would he see them again? 21. On and after Pentecost. His interviews with his disciples during the forty days that followed his resurrection are not taken into this account. See ver. 23.

7. Why would their heart then rejoice? 22.

8. *He encourages the apostles to pray to the Father in his name (23-28).*

And in that day ye shall ask me nothing. Verily, verily, I say unto you, Whatsoever ye shall ask the Father in my name, he will give it you. (24) Hitherto have ye asked nothing in my name: ask, and ye shall receive, that your joy may be full. (25) These things have I spoken unto you in proverbs: but the time cometh, when I shall no more speak unto you in proverbs, but I shall show you plainly of the

Father. (26) At that day ye shall ask in my name: and I say not unto you, that I will pray the Father for you: (27) For the Father himself loveth you, because ye have loved me, and have believed that I came out from God. (28) I came forth from the Father, and am come into the world: again, I leave the world, and go to the Father.

1. Why would the disciples then ask no questions? 23. Because the Spirit would then reveal to them all the mysteries of the kingdom. This shows that the day spoken of was not prior to Pentecost, for before that they did ask questions. See Acts i. 6.

2. Why had not the apostles hitherto prayed in the name of Jesus? 24. Because he had not yet made an atonement for sin.

3. Why did he speak to them "in proverbs"? 25. Because they were not yet prepared for the fuller revelations of the mysteries of his kingdom. This was reserved for the Spirit on the following Pentecost.

4. At that day ye shall pray for what in my name? 26. All things necessary. The sacrifice of Christ is now our only proper medium of access to God.

5. Why would not Jesus then inquire of the Father in their behalf? 26. Because it would not then be necessary. The Spirit would guide them into all truth.

9. *He warns them not to be self-reliant, but to put their trust in him (29-33).*

His disciples said unto him, Lo, now speakest thou plainly, and speakest no proverb. (30) Now are we sure that thou knowest all things, and needest not that any man should ask thee: by this we believe that thou camest forth from God. (31) Je'sus answered them, Do ye now believe? (32) Behold, the hour cometh, yea, is now come, that ye shall be scattered, every

man to his own, and shall leave me alone: and yet I am not alone, because the Father is with me. (33) These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world.

1. Why did the apostles now perceive that there was no need that any one should ask (*inquire of*) Jesus? 30. In this discourse he had fully convinced them that he knew their thoughts (Ch. ii. 25), and could therefore anticipate their wishes.

2. How were they convinced that he came from God? 30.

3. Why does Jesus tell them that they will all soon forsake him? 32. He saw that they were again becoming too confident and self-reliant.

4. What does Jesus mean by every man's being scattered to his own? 32.

5. Why would the apostles have tribulation in the world? 33. See Ch. xv. 18-25.

6. How had Jesus overcome the world? 33. By vanquishing the prince of the world; and at the same time successfully meeting and repelling all its snares and temptations.

7. What may we learn from this paragraph?

§ 3. OUR LORD'S INTERCESSORY PRAYER (John xvii. 1-26).

1. *He prays for his own glorification with the Father (1-5).*

These words spake Je'sus, and lifted up his eyes to heaven, and said, Father, the hour is come; glorify thy Son, that thy Son also may glorify thee: (2) As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him. (3) And this is life eternal, that they might know thee the only true God, and Je'sus Christ, whom thou hast sent. (4) I have glorified thee on

the earth : I have finished the work which thou gavest me to do. (5) And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was.

1. What "hour is come"? 1. See Ch. xii. 23.

2. How did Jesus wish to be glorified? 1. See ver. 5.

3. What does he mean by "*all flesh*"? 2. All mankind. See Luke iii. 6; Acts ii. 17.

4. *Whom* has the Father given to Jesus? 2. All who die in their infancy and all obedient believers.

5. How does Jesus give them eternal life? 3. Through the merits of his own blood?

6. What work had Jesus now finished? 4.

7. What may we learn from ver. 5 respecting Jesus? See also Ch. i. 1, 18.

2. *He prays for his apostles* (6-19).

I have manifested thy name unto the men which thou gavest me out of the world : thine they were, and thou gavest them me; and they have kept thy word. (7) Now they have known that all things whatsoever thou hast given me are of thee. (8) For I have given unto them the words which thou gavest me; and they have received them, and have known surely that I came out from thee, and they have believed that thou didst send me. (9) I pray for them : I pray not for the world, but for them which thou hast given me; for they are thine. (10) And all mine are thine, and thine are mine; and I am glorified in them. (11) And now I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep through thine own name those whom thou hast given me, that they

may be one, as we are. (12) While I was with them in the world, I kept them in thy name : those that thou gavest me I have kept, and none of them is lost, but the son of perdition ; that the Scripture might be fulfilled. (13) And now come I to thee; and these things I speak in the world, that they might have my joy fulfilled in themselves. (14) I have given them thy word ; and the world hath hated them because they are not of the world, even as I am not of the world. (15) I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil. (16) They are not of the world, even as I am not of the world. (17) Sanctify them through thy truth : thy word is truth. (18) As thou hast sent me into the world, even so have I also sent them into the world. (19) And for their sakes I sanctify myself, that they also might be sanctified through the truth.

1. Who are here meant by the men given to Christ? 6. The apostles. See ver. 18.

2. How "out of the world"? 6. The term *world* here denotes men in the flesh : those that were dead in sin (1 John iii. 1, and v. 19). From all such the apostles were now separated.

3. How had they kept God's word? 6. They had believed it, and obeyed it.

4. What more does Jesus say of their fidelity? 8.

5. For whom does he now pray? 9.

6. Why does he not pray for the world? 9. The meaning is I do not *now* pray for the world. His thoughts and desires were then engrossed with what concerned his apostles.

7. Jesus prays that his apostles may be *one* in what respect? 11. In every thing that would serve to advance his kingdom and save the world. See ver. 21. In all

this, the Father, Son, and Holy Spirit are *one*.

8. What does Jesus mean by "*the son of perdition*"? 12. He has reference here to Judas.

9. What Scripture was fulfilled in his destruction? 12. See Psa. cix. 6-20.

10. Why should the world hate Jesus and his disciples? 14.

11. How were the apostles not of the world? 14.

12. How could they be in the world, and yet not of it? 15.

13. Why does Jesus pray for their sanctification? 17. The idea is that they might be perfectly *consecrated* to God; which, of course, implies also their personal holiness.

14. How does God sanctify men? 17.

15. How did Jesus sanctify himself?

19. See Heb. ii. 10.

3. *He prays for the unity of all who would believe on him through the teaching of the apostles (20-23).*

Neither pray I for these alone, but for them also which shall believe on me through their word; (21) That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me. (22) And the glory which thou gavest me I have given them; that they may be one, even as we are one: (23) I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me.

1. What is it to believe on Jesus? 20.

2. By what means do men believe on him? 20. See Rom. x. 17. See also Sch. of Red. pp. 272-276.

3. Jesus prays that his disciples may all be *one* in what sense? 21. In faith, purpose, and manner of life.

4. What is here given as the *model* of this unity? 21.

5. What is made the *ground* of it? 20. Faith in Jesus.

6. What is to be the *result*? 21. The conversion of the world.

7. Does this unity, then, embrace every thing that has a practical bearing on the conversion of the world? 21. It certainly does.

8. What glory has Jesus bestowed on all his faithful followers? 22. The glory bestowed on himself. Of this, all Christians are even now made partakers (Ch. vii. 37-39); but they will enjoy it more fully hereafter. See Rom. viii. 18; 2 Pet. i. 4; 1 John iii. 2.

9. How "*made perfect in one*"? 23. This has reference to the unity of the Spirit (Eph. iv. 3), without which all attempts at Christian union must be unavailing.

10. How would this unity of the Spirit, when manifested in the life of the disciples, serve to convince and convert the world? 21, 23. This would be to all thoughtful persons a moral demonstration that the Christian religion is not of man, but of God.

11. What may we learn from this paragraph?

4. *He further prays that all the redeemed may be with him, and dwell with him in love (24-26).*

Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world. (25) O righteous Father, the world hath not known thee: but I have known thee, and these have known that thou hast sent me. (26) And I have declared unto them thy name, and will declare it; that the love wherewith thou hast loved me may be in them, and I in them.

1. What is the force of the expression, "*I will*"? 24. It means, not merely that I am willing, but that I earnestly desire. See Ch. v. 21, and Mark vi. 25.

2. To what gift of the Father does Jesus here refer? 24. To all the redeemed. See Ch. vi. 39.

3. Why did Jesus desire that his disci-

ples should all behold his glory? 24. So that they might be made partakers of his happiness.

4. Why does he say, "The world hath not *known* thee"? 25. If the world does not *know* God, it can not, of course, love and enjoy him. And hence Jesus never prays that the world may be *with* God. See Heb. xii. 14.

5. Why will Jesus continue to declare the name of God to his disciples? 26. So that they may always be kept mindful of their birthrights and privileges, as the children of God.

6. What may we learn from this paragraph?

§ 4. OUR LORD'S AGONY IN GETHSEMANE (Matt. xxvi. 36-46; Mark xiv. 32-42; Luke xxii. 39-46. See also John xviii. 1).

MATTHEW.

Then cometh Je'sus with them unto a place called Gethsem'ane, and saith unto the disciples, Sit ye here, while I go and pray yonder. (37) And he took with him Pe'ter and the two sons of Zeb'edee, and began to be sorrowful and very heavy. (38) Then saith he unto them, My soul is exceeding sorrowful, even unto death: tarry ye here, and watch with me. (39) And he went a little further, and fell on his face, and prayed, saying, O my Father, if it be possible, let this cup pass from me: nevertheless, not as I will, but as thou wilt. (40) And he cometh unto the disciples, and findeth them asleep, and saith unto Pe'ter, What, could ye not watch with me one hour? (41) Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak. (42) He went away again the second time, and prayed, saying, O my Father, if this cup may not pass

away from me, except I drink it, thy will be done. (43) And he came and found them asleep again: for their eyes were heavy. (44) And he left them, and went away again, and prayed the third time, saying the same words. (45) Then cometh he to his disciples, and saith unto them, Sleep on now, and take your rest: behold, the hour is at hand, and the Son of man is betrayed into the hands of sinners. (46) Rise, let us be going: behold, he is at hand that doth betray me.

1. Where was Gethsemane? 36. See Luke xxii. 39.

2. What is the meaning of the word? 36. It means an *oil-press*.

3. Why did Jesus take with him only Peter, James, and John? 37. He may have wished to prepare these still further for the special conflicts that were before them. See Ch. xvii. 1, and Luke viii. 51.

4. What was the cause of his great agony? 37, 38. See Commentary on Heb. v. 7, by the author.

5. Why did he say to the three disciples, "*Watch with me*"? 38. Perhaps his main object was, by putting them on duty as sentinels, to make them sensible of their own weaknesses and infirmities.

6. Why did he fall on his face? 39. This was considered the humblest posture in prayer.

7. Let what "*cup pass from me*"? 39. He refers here to the agonies of the cross.

8. Why does he say, "*If it be possible*"? 39. If the human race can be redeemed otherwise.

9. Why does he nevertheless submit the whole matter to the will of God? 39. Because it was right to do so. See Gt. Com. pp. 229-251.

10. Why was it necessary for the disciples to watch and pray? 41.

11. Why does Jesus repeat the same prayer three times? 42, 44. This shows the great intensity of his desire.

12. Why does he say "*Sleep on,*" and then say immediately after that, "*arise*"?

45, 46. He speaks here as a man, under strong emotions, and looking at matters from different stand-points.

MARK.

And they came to a place which was named Gethsem'ane: and he saith to his disciples, Sit ye here, while I shall pray. (33) And he taketh with him Pe'ter and James and John, and began to be sore amazed, and to be very heavy; (34) And saith unto them, My soul is exceeding sorrowful unto death: tarry ye here, and watch. (35) And he went forward a little, and fell on the ground, and prayed that, if it were possible, the hour might pass from him. (36) And he said, Ab'ba, Father, all things are possible unto thee; take away this cup from me: nevertheless, not what I will, but what thou wilt. (37) And he cometh, and findeth them sleeping, and saith unto Pe'ter, Si'mon, sleepest thou? couldest not thou watch one hour? (38) Watch ye and pray, lest ye enter into temptation. The spirit truly is ready, but the flesh is weak. (39) And again he went away, and prayed, and spake the same words. (40) And when he returned, he found them asleep again, (for their eyes were heavy,) neither wist they what to answer him. (41) And he cometh the third time, and saith unto them, Sleep on now, and take your rest: it is enough, the hour is come; behold, the Son of man is betrayed into the hands of sinners. (42) Rise up, let us go; lo, he that betrayeth me is at hand.

1. Does Mark add any thing to what is recorded by Matthew?

2. Why was Jesus "*sore amazed*"? 33.

He now began to realize, *as a man*, more intensely the infinite weight and extent of the sufferings through which he had to pass.

3. Why was his soul sorrowful even unto death? 34. For the same reason. The weight that was now resting upon his soul, was too great for human nature to bear.

4. He prayed that what hour might pass away? 35.

5. Why, then, did it not pass away? 35, 36.

6. Why did the three disciples fall asleep? 37, 38.

7. What must have been their feelings of shame and self-abasement when he woke them up the second and third times? 40, 41.

LUKE.

And he came out, and went, as he was wont, to the mount of Olives; and his disciples also followed him. (40) And when he was at the place, he said unto them, Pray that ye enter not into temptation. (41) And he was withdrawn from them about a stone's cast, and kneeled down, and prayed, (42) Saying, Father, if thou be willing, remove this cup from me: nevertheless, not my will, but thine, be done. (43) And there appeared an angel unto him from heaven, strengthening him. (44) 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 pray, lest ye enter into temptation.

1. What additions are given by Luke?

2. How did the angel strengthen him?

43. He may, perhaps, have enabled Jesus to realize more fully, just at that moment, the greatness of the glory and the

honors that awaited him; but this is a subject which evidently reaches beyond the narrow limits of our philosophy. See Reas. and Rev. pp. 421-424.

3. How was his sweat like drops of blood? 44. The great intensity of his sufferings caused his sweat and blood to flow together from the pores of his body. Several well authenticated cases of the kind are found on record.

4. What was the cause of this intense agony? 44. See Isa. liii. 4, 5.

5. What may we learn from this subsection?

§ v. JESUS IS BETRAYED, MADE PRISONER, AND LED AWAY TO THE HIGH PRIEST (Matt. xxvi. 47-58; Mark xiv. 43-54; Luke xxii. 47-54; John xviii. 1-14).

MATTHEW.

And while he yet spake, lo, Judas, one of the twelve, came, and with him a great multitude with swords and staves, from the chief priests and elders of the people. (48) Now he that betrayed him gave them a sign, saying, Whomsoever I shall kiss, that same is he; hold him fast. (49) And forthwith he came to Je'sus, and said, Hail, Master; and kissed him. (50) And Je'sus said unto him, Friend, wherefore art thou come? Then came they, and laid hands on Je'sus, and took him. (51) And, behold, one of them which were with Je'sus stretched out his hand, and drew his sword, and struck a servant of the high priest, and smote off his ear. (52) Then said Je'sus unto him, Put up again thy sword into his place: for all they that take the sword shall perish with the sword. (53) Thinkest thou that I can not now pray to my Father, and he shall presently give me more than twelve legions of angels? (54) But

how then shall the Scriptures be fulfilled, that thus it must be? (55) In that same hour said Je'sus to the multitudes, Are ye come out as against a thief with swords and staves for to take me? I sat daily with you teaching in the temple, and ye laid no hold on me. (56) But all this was done, that the Scriptures of the prophets might be fulfilled. Then all the disciples forsook him, and fled. (57) And they that had laid hold on Je'sus led him away to Ca'ia'phas the high priest, where the scribes and the elders were assembled. (58) But Pe'ter followed him afar off unto the high priest's palace, and went in, and sat with the servants, to see the end.

1. Why did a great multitude come with Judas? 47. The chief priests may have thought that Jesus would make some resistance; and if so, that it would require a strong band to take him.

2. Why did Judas kiss Jesus? 48, 49.

3. Why does Jesus call him *friend*? 50. The Greek term is one of mere civility, not friendship.

4. What evidence is given of Peter's courage and rashness? 51.

5. What does Jesus mean by the expression, "All they that take the sword shall perish with the sword"? 52. This was most likely a proverbial expression, and was designed to express simply a *general truth*. See Gen. ix. 6, and Rev. xiii. 10. Here, it denotes that we are not to use violence in support of our religion.

6. Why does he say, "more than twelve legions of angels"? 53. He makes an allusion here, no doubt, to the Roman army, which consisted of twelve legions.

7. Why did not Jesus ask for such an army of angels? 54.

8. To what Scriptures does he refer? 54. Such as Psa. xxii.; Isa. liii.; etc.

9. What did the fulfillment of these Scriptures require?

10. Why did the disciples then forsake Jesus? 56.

11. Why did the soldiers lead Jesus to Caiaphas? 57.

12. Why did Peter follow Jesus? 58. He wanted to see what would be the result of the whole matter.

MARK.

And immediately, while he yet spake, cometh Ju'das, one of the twelve, and with him a great multitude with swords and staves, from the chief priests and the scribes and the elders. (44) And he that betrayed him had given them a token, saying, Whomsoever I shall kiss, that same is he; take him, and lead him away safely. (45) And as soon as he was come, he goeth straightway to him, and saith, Master, Master; and kissed him. (46) And they laid their hands on him, and took him. (47) And one of them that stood by drew a sword, and smote a servant of the high priest, and cut off his ear. (48) And Je'sus answered and said unto them, Are ye come out, as against a thief, with swords and with staves to take me? (49) I was daily with you in the temple teaching, and ye took me not: but the Scriptures must be fulfilled. (50) And they all forsook him and fled. (51) And there followed him a certain young man, having a linen cloth cast about his naked body; and the young men laid hold on him: (52) And he left the linen cloth, and fled from them naked. (53) And they led Je'sus away to the high priest: and with him were assembled all the chief priests and the elders and the scribes. (54) And Pe'ter followed him afar off, even into the

palace of the high priest: and he sat with the servants, and warmed himself at the fire.

1. What additions and variations are given by Mark?

2. Who was this young man that followed Jesus? 51. This is uncertain; many think that it was Mark himself.

3. Why did they lay hold on him? 51. Perhaps through mere wantonness.

4. Why did they lead Jesus to the high priest? 53. He was president of the Sanhedrim, and the chief ruler of the nation under the Roman government.

LUKE.

And while he yet spake, behold a multitude, and he that was called Ju'das, one of the twelve, went before them, and drew near unto Je'sus to kiss him. (48) But Je'sus said unto him, Ju'das, 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 Je'sus answered and said, Suffer ye thus far. And he touched his ear, and healed him. (52) Then Je'sus 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: but this is your hour, and the power of darkness. (54) Then took they him, and led him, and brought him into the high priest's house. And Pe'ter followed afar off.

1. What additions and variations are given by Luke?

2. What question did Jesus ask Judas? 48.
3. Why did he so interrogate him? 48.
4. Who asked Jesus, "Shall we smite with the sword"? 49.
5. Who smote the servant of the high priest? 50.
6. Why did Jesus heal the servant? 51.
7. What effect should this have had on the multitude? 50.
8. What did he then say to the multitude? 52, 53.
9. What does he mean by the expression, "*This is your hour and the power of darkness*"? 53. What you could not do before, God permits and Satan prompts you to do now.
10. What is meant by "the power of darkness"? 53. See Eph. vi. 12.

JOHN.

When Je'sus had spoken these words, he went forth with his disciples over the brook Ce'dron, where was a garden, into the which he entered, and his disciples. (2) And Ju'das also, which betrayed him, knew the place: for Je'sus oftentimes resorted thither with his disciples. (3) Ju'das then, having received a band of men and officers from the chief priests and Phar'isees, cometh thither with lanterns and torches and weapons. (4) Je'sus therefore, knowing all things that should come upon him, went forth, and said unto them, Whom seek ye? (5) They answered him, Je'sus of Naz'areth. Je'sus saith unto them, I am he. And Ju'das also, which betrayed him, stood with them. (6) As soon then as he had said unto them, I am he, they went backward, and fell to the ground. (7) Then asked he them again, Whom seek ye? And they said, Je'sus of Naz'areth. (8) Je'sus answered, I have told you that I

am he: if therefore ye seek me, let these go their way: (9) That the saying might be fulfilled, which he spake, Of them which thou gavest me have I lost none. (10) Then Si'mon Pe'ter having a sword drew it, and smote the high priest's servant, and cut off his right ear. The servant's name was Mal'chus. (11) Then said Je'sus unto Pe'ter, Put up thy sword into the sheath: the cup which my Father hath given me, shall I not drink it? (12) Then the band and the captain and officers of the Jews took Je'sus, and bound him, (13) And led him away to An'nas first; for he was father-in-law to Ca'iaphas, which was the high priest that same year. (14) Now Ca'iaphas was he, which gave counsel to the Jews, that it was expedient that one man should die for the people.

1. What additions are given by John?
2. Where was the brook Cedron? 1.
3. Why did Jesus often resort to this garden? 2.
4. Who were these men and officers that Judas had received from the chief priests? 3. This is a question of some doubt. The officers in Ch. vii. 32, were manifestly those of the Levitical temple-guard, who were under the control of the Sanhedrim. And on this occasion, no doubt, many of these and other Jews were present; but it is most likely that the *band of men* and the *captain* (ver. 12) were Romans.
5. Why did all these go backward and fall to the ground? 6. They were suddenly and for a moment struck with the divine majesty of Jesus.
6. Why did Jesus say to them, "Let these go their way"? 8. See also Ch. xvii. 12.
7. Why would he not allow his disciples to use the sword? 11.
8. Why did they lead Jesus to Annas? 13. Perhaps on account of the great influence of Annas among the Jews. The

examination before him seems to have been private.

9. How may we reconcile this statement of John with Matt. xxvi. 57? The fact that Matthew, Mark, and Luke do not record Christ's interview with Annas, is no evidence against the positive testimony of John. Omissions are not contradictions.

10. What may we learn from this subsection?

‡ 6. JESUS IS BY THE JEWS ARRAIGNED, CONDEMNED, AND DELIVERED TO PILATE (Matt. xxvi. 59-xxvii. 2; Mark xiv. 55-xv. 1; Luke xxii. 55-xxiii. 1; John xviii. 15-28).

1. *Peter's first denial* (John xviii. 15-18. See also Matt. xxvi. 69, 70; Mark xiv. 66-68; and Luke xxii. 55-57).

And Si'mon Pe'ter followed Je'sus, and so did another disciple: that disciple was known unto the high priest, and went in with Je'sus into the palace of the high priest. (16) But Pe'ter stood at the door without. Then went out that other disciple, which was known unto the high priest, and spake unto her that kept the door, and brought in Pe'ter. (17) Then saith the damsel that kept the door unto Pe'ter, Art not thou also one of this man's disciple's? He saith, I am not. (18) And the servants and officers stood there, who had made a fire of coals, for it was cold; and they warmed themselves: and Pe'ter stood with them, and warmed himself.

1. Who was this other disciple? 15. Most likely John himself.

2. Who is here called "*the high priest*"? 15. Annas. See ver. 13 and Luke iii. 2.

3. Why did Peter stand without? 16. He was perhaps afraid to enter the court with others.

4. Who brought him into the court of the palace? 16.

5. What door did this maid-servant

keep? 16. The door of the hall leading into the court.

6. Was John known to the high priest as a disciple of Jesus? 16. He probably was. He never seems to have concealed his discipleship from any one.

7. Where was Peter when he first denied Christ? 17. In the open court of the palace. See Matt. xxvi. 69, and Luke xxii. 55-57.

8. Draw a plot of the ground-floor of the palace, and explain the position of the hall, court, etc.

2. *Jesus is examined by Annas* (John 19-24).

The high priest then asked Je'sus of his disciples, and of his doctrine. (20) Je'sus answered him, I spake openly to the world; I ever taught in the synagogue, and in the temple, whither the Jews always resort: and in secret have I said nothing. (21) Why askest thou me? ask them which heard me, what I have said unto them: behold, they know what I said. (22) And when he had thus spoken, one of the officers which stood by struck Je'sus with the palm of his hand, saying, Answerest thou the high priest so? (23) Je'sus answered him, If I have spoken evil, bear witness of the evil: but if well, why smitest thou me? (24) Now An'nas had sent him bound unto Ca'iaphas the high priest.

1. Why is Annas called "*the high priest*"? 13. He had been deposed by the Roman governor, Valerius Gratus; but the Jews seem to have still regarded him as their lawful high priest, or at least as the deputy of his son-in-law, Joseph Caiaphas. See Luke iii. 2, and Acts iv. 6.

2. Why did Annas ask these questions? 19. No doubt with the view of finding some ground of accusation against Jesus.

3. What reply did Jesus make to him? 20, 21.

4. Why did he so answer him? He fully understood his motives, and answered him accordingly.

5. One of what officers struck Jesus? 22. One of the ministers of the Sanhedrim. See Ch. vii. 32.

6. What lesson may we learn from Christ's reply? 23.

7. What is the proper rendering of ver. 24? *Annas sent him bound to Caiaphas the high priest.* That is, he now sent him, after having this interview with him. The examination before Caiaphas is not recorded by John. It was no doubt held in a different part of the same building; and hence we find that Peter and the servants continued in the same court.

3. *Jesus is examined by Caiaphas and the Sanhedrim at night* (Matt. 59-66; Mark 55-64).

MATTHEW.

Now the chief priests, and elders, and all the council, sought false witness against Je'sus, to put him to death; (60) But found none; yea, though many false witnesses came, yet found they none. At the last came two false witnesses, (61) And said, This fellow said, I am able to destroy the temple of God, and to build it in three days. (62) And the high priest arose, and said unto him, Answerest thou nothing? what is it which these witness against thee? (63) But Je'sus held his peace. And the high priest answered and said unto him, I adjure thee by the living God, that thou tell us whether thou be the Christ, the Son of God. (64) Je'sus saith unto him, Thou hast said; nevertheless I say unto you, Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven. (65) Then the high priest rent his clothes, saying, He hath spoken

blasphemy; what further need have we of witnesses? behold, now ye have heard his blasphemy. (66) What think ye? They answered and said, He is guilty of death.

1. The chief priests, and elders, and what council sought false witness against Jesus? 59. This was the Sanhedrim, the highest court of the Jewish nation. It consisted of seventy judges beside the high priest.

2. Did they succeed in this? 60. Why not?

3. What was faulty in the testimony of the two false witnesses who came last? 60, 61. See Mark xiv. 59.

4. Why did not Jesus make any reply to all that was said? 63. As the testimony of these several witnesses was contradictory, any reply from Jesus was wholly unnecessary. See Mark xiv. 56-59.

5. What form of oath did the high priest now administer to Jesus? 63.

6. What was Jesus' reply? 64.

7. Why did Caiaphas rend his clothes? 65. Because he regarded the answer of Jesus as blasphemy.

8. What is blasphemy?

9. What was the verdict of the Sanhedrim in the case? 66.

MARK.

And the chief priests and all the council sought for witness against Je'sus to put him to death; and found none. (56) For many bare false witness against him, but their witness agreed not together. (57) And there arose certain, and bare false witness against him, saying, (58) We heard him say, I will destroy this temple that is made with hands, and within three days I will build another made without hands. (59) But neither so did their witness agree together. (60) And the high priest stood up in the midst, and asked Je'sus saying, Answerest thou nothing? what is it which

these witness against thee? (61) But he held his peace, and answered nothing. Again the high priest asked him, and said unto him, Art thou the Christ, the Son of the Blessed? (62) And Je'sus said, I am: and ye shall see the Son of man sitting on the right hand of power, and coming in the clouds of heaven. (63) Then the high priest rent his clothes, and saith, What need we any further witnesses? (64) Ye have heard the blasphemy: what think ye? And they all condemned him to be guilty of death.

1. Does Mark add any thing to what is recorded by Matthew?

2. On what charge was Jesus condemned by the Sanhedrim? 64.

3. What was the law against blasphemy? See Lev. xxiv. 16.

4. What may we learn from this paragraph?

4. *Peter's second and third denial* (Matt. 69-75; Mark 66-72; Luke 55-62; John 25-27).

MATTHEW.

Now Pe'ter sat without in the palace: and a damsel came unto him, saying, Thou also wast with Je'sus of Gal'ilee. (70) But he denied before them all, saying, I know not what thou sayest. (71) And when he was gone out into the porch, another maid saw him, and said unto them that were there, This fellow was also with Je'sus of Naz'areth. (72) And again he denied with an oath, I do not know the man. (73) And after a while came unto him they that stood by, and said to Pe'ter, Surely thou also art one of them; for thy speech bewrayeth thee. (74) Then began he to curse and to swear, saying, I know

not the man. And immediately the cock crew. (75) And Pe'ter remembered the word of Je'sus, which said unto him, Before the cock crew, thou shalt deny me thrice. And he went out, and wept bitterly.

1. How could Peter be *without*, and yet in the palace? 69. He was in the court, which was an open area in the center of the house.

2. What damsel first accused Peter? 69. The porteress. See John xviii. 17.

3. Who accused him the second time? 71. The same maid (Mark xiv. 69), and another maid (Matt. xxvi. 71), and a man (Luke xxii. 58), and also the company (John xviii. 25). To these he may have made several replies, but all on the same occasion.

4. Where was Peter at the time of his second denial? 75.

5. Who accused him the third time? 73. They that stood by (Matt. xxvi. 73; Mark xiv. 70), and a man (Luke xxii. 59), and one of the servants of the high priest (John xviii. 26).

6. How did Peter's speech betray him? 73. The dialect of Galilee differed materially from that of Judea.

7. Why did Peter begin to curse and swear? 74. He was now completely under the influence of Satan, and was ready for almost any thing that would enable him to carry his point.

8. At what hour of the night did this third denial occur? 74. About three o'clock.

9. Why did Peter now weep bitterly? 75.

MARK.

And as Pe'ter was beneath in the palace, there cometh one of the maids of the high priest: (67) And when she saw Pe'ter warming himself, she looked upon him, and said, And thou also wast with Je'sus of Naz'areth. (68) But he denied, saying, I know not, neither understand I what thou sayest. And he went out into the porch; and the cock crew. (69) And a maid saw

him again, and began to say to them that stood by, This is one of them. (70) And he denied it again. And a little after, they that stood by said again to Pe'ter, Surely thou art one of them: for thou art a Galile'an, and thy speech agreeth thereto. (71) But he began to curse and to swear, saying, I know not this man of whom ye speak. (72) And the second time the cock crew. And Pe'ter called to mind the word that Je'sus said unto him, Before the cock crew twice, thou shalt deny me thrice. And when he thought thereon, he wept.

1. What variations are given by Mark?
2. How may the statements of Matthew and Mark be reconciled?
3. How was Peter *beneath* in the palace? 66. The court in the center of the building seems to have been lower than the council-room where the examination of Jesus was conducted.

LUKE.

And when they had kindled a fire in the midst of the hall, and were set down together, Pe'ter 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 Pe'ter 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 Galile'an. (60) And Pe'ter 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 Pe'ter. And Pe'ter remembered the word of the Lord, how he had said unto him, Before the cock crew, thou shalt deny me thrice. (62) And Pe'ter went out, and wept bitterly.

1. What variations are given by Luke?
2. Are there any discrepancies in the statements of Matthew, Mark, and Luke?
3. At what hour was the second denial? 58.
4. How could Jesus look upon Peter?
61. Explain this by drawing a ground plot of the palace.
5. Why was Peter so deeply grieved? 62.

JOHN.

And Si'mon Pe'ter stood and warmed himself. They said therefore unto him, Art not thou also one of his disciples? He denied it, and said, I am not. (26) One of the servants of the high priest, being his kinsman whose ear Pe'ter cut off, saith, Did not I see thee in the garden with him? (27) Pe'ter then denied again; and immediately the cock crew.

1. What variations are given by John?
2. How may all these apparent discrepancies be reconciled?
3. Could any one of these evangelists have copied from the other?
4. What may we learn from this paragraph?
5. *Jesus is mocked and buffeted by the Jewish guards* (Matt. 67, 68; Mark 65; Luke 63-65).

MATTHEW.

Then did they spit in his face, and buffeted him; and others smote him with the palms of their hands, (68) Saying, Prophecy unto us, thou Christ, Who is he that smote thee?

1. Who did spit in his face? 67. These were the ministers and servants of the Sanhedrim. See Luke xxii. 68.

2. Why did they do so? 67. See John xvi. 3.

3. Of what other acts of rudeness were they guilty? 67, 68.

4. Why did Jesus quietly submit to all this?

MARK.

And some began to spit on him, and to cover his face, and to buffet him, and to say unto him, Prophecy: and the servants did strike him with the palms of their hands.

1. Does Mark add any thing to Matthew's account?

2. Who were these *servants*? The officers that waited on the Sanhedrim.

LUKE.

And the men that held Je'sus 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.

1. What is added by Luke?

2. Why did these servants blindfold Jesus? 64.

3. What may we learn from this paragraph about Jesus?

4. What, about the power of prejudice and party spirit?

6. *In the morning, Jesus is formally reëxamined, condemned, and led away to Pilate* (Matt. xxvii. 1, 2; Mark xv. 1; Luke xxii. 66-xxiii. 1. See also John xviii. 28).

MATTHEW.

When the morning was come, all the chief priests and elders of the people took counsel against Je'sus to put him to death: (2) And when they had bound him, they

led him away, and delivered him to Pon'tius Pi'late the governor.

1. When what morning was come? 1. This was Friday morning, the sixth day of the week, and the fifteenth day of the month Nisan.

2. Why did the chief priests and elders then take further counsel against Jesus? 1. According to their own rules and customs, the Sanhedrim could not investigate a capital crime at night; and according to Roman law, a sentence pronounced before the dawn of day was invalid. And hence the necessity of a *formal* reëxamination of the case in the morning, when the Rulers met to consult as to the best way and means of carrying into effect their diabolical purpose.

3. Was not Jesus bound previous to this? 2. See John xviii. 24. He may, in the meantime, have been loosed and placed under guard; or the meaning may be that he was now bound more securely.

4. Who was Pontius Pilate? 2. See Luke iii. 1.

5. Why did they deliver Jesus to him? 2. See John xviii. 31.

MARK.

And straightway in the morning the chief priests held a consultation with the elders and scribes and the whole council, and bound Je'sus, and carried him away, and delivered him to Pi'late.

1. Does Mark add any thing to what is recorded by Matthew?

2. What does he mean by *the whole council*? He means the whole Sanhedrim. The chief priests, elders, and scribes, all united with the Sanhedrim in these lawless proceedings.

3. Did all the members of the Sanhedrim concur in the sentence against Jesus? See Luke xxiii. 51, and John xix. 38-42.

LUKE.

As soon as it was day, the elders of the people and the chief priests and the scribes came together, and led him into their council, saying, (67) Art thou the

Christ? tell us. And he said unto them, If I tell you, ye will not believe: (68) And if I also ask you, ye will not answer me, nor let me go. (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. (71) And they said, What heed we any further witness? for we ourselves have heard of his own mouth. (1) And the whole multitude of them arose, and led him unto Pi'late.

1. What additions are given by Luke?
2. Why did they again ask Jesus if he were the Christ? 67. See queries on Matthew.
3. Why did he so directly and unequivocally respond to this question? 69, 70. The time, place, and circumstances made it necessary that he should bear witness to the truth.
4. On what charge was Jesus condemned by the Sanhedrim? 71.
5. Why did they lead him to Pilate? xxiii. 1. See John xviii. 31.
6. What may we learn from this paragraph?

§ 7. CONCERNING JUDAS AND THE THIRTY PIECES OF SILVER (Matt. xxvii. 3-10. See also Acts i. 18, 19).

1. *Judas repents and hangs himself* (3-5).

Then Ju'das, which had betrayed him, when he saw that he was condemned, repented himself, and brought again the thirty pieces of silver to the chief priests and elders, (4) Saying, I have sinned in that I have betrayed the innocent blood. And they said, What is that to us? see thou to that. (5) And he cast down the pieces of silver in the temple, and departed, and went and hanged himself.

1. When Judas saw that *who* was condemned? 3. When he saw that Jesus was condemned.

2. How did Judas repent? 3. Not with that godly sorrow which worketh repentance to salvation (2 Cor. vii. 10); but with the sorrow of the world which worketh death (2 Cor. vii. 10). Judas was struck with *regret*; but he did not truly *repent*.

3. How may we account for this change in Judas? 3.

4. What is the force of his testimony in behalf of Jesus? 4.

5. How did he commit suicide? 5.

6. How can we reconcile this with Acts i. 18. In Acts i. 18, Luke describes what followed the hanging. Luke's statement is supplementary to that of Matthew.

2. *About the purchase of the potter's field* (6-10).

And the chief priests took the silver pieces, and said, It is not lawful for to put them into the treasury, because it is the price of blood. (7) And they took counsel, and bought with them the potter's field, to bury strangers in. (8) Wherefore that field was called, The field of blood, unto this day. (9) Then was fulfilled that which was spoken by Jer'mey the prophet, saying, And they took the thirty pieces of silver, the price of him that was valued, whom they of the children of Is'rael did value; (10) And gave them for the potter's field, as the Lord appointed me.

1. Why were the chief priests unwilling to put the money into the Lord's treasury? 6. Their objection was probably founded on the principle that is involved in Deut. xxvii. 18.

2. Where was the potter's field? 7. South-east of Jerusalem.

3. Why was this field called "*the field of blood*"? 8.

4. What prophecy was fulfilled in this purchase? 9. See Zech. xi. 13.

5. Why is this ascribed to Jeremiah?
 9. This may be accounted for as follows: (1) Jeremiah may have uttered these words, though they are not recorded in the Canon (See Acts xx. 35); or, (2) The name *Jeremiah* may be used here as a general title of all the prophecies; or, (3) A mistake may have been made in transcribing the name; though this is not at all probable.

§ 8. JESUS BEFORE PILATE AND HEROD (Matt. xxvii. 11-31; Mark xv. 2-20; Luke xxiii. 2-25; John xviii. 28-xix. 16).

1. *He is first accused and examined before Pilate* (Matt. 11-14; Mark 2-5; Luke 2-5; John 28-38).

MATTHEW.

And Je'sus stood before the governor: and the governor asked him, saying, Art thou the King of the Jews? And Je'sus said unto him, Thou sayest. (12) And when he was accused of the chief priests and elders, he answered nothing. (13) Then said Pi'late unto him, Hearst thou not how many things they witness against thee? (14) And he answered him to never a word; in-somuch that the governor marveled greatly.

1. Jesus stood before what governor? 11.

2. Why did Pilate suspect Jesus of claiming to be the king of the Jews? 11. See Luke xxiii. 2.

3. What is the meaning of the expression, "*Thou sayest*"? 11.

4. Why did not Jesus respond to these false accusations of the chief priests and elders? 12-14.

MARK.

And Pi'late asked him, Art thou the King of the Jews? And he answering said unto him, Thou sayest it. (3) And the chief priests accused him of many things; but he answered nothing. (4) And Pi'late

asked him again, saying, Answerest thou nothing? behold how many things they witness against thee. (5) But Je'sus yet answered nothing; so that Pi'late marveled.

1. Does Mark add any thing to the testimony of Matthew?

2. Why did not Pilate at once condemn Jesus on the charge of treason? 2. Because he understood from him that his kingdom was not to be of this world. See John xviii. 36.

LUKE.

And they began to accuse him, saying, We found this fellow perverting the nation, and forbidding to give tribute to Cæ'sar, saying that he himself is Christ a king. (3) And Pi'late asked him, saying, Art thou the King of the Jews? And he answered him and said, Thou sayest it. (4) Then said Pi'late to the chief priests and to the people, I find no fault in this man. (5) And they were the more fierce, saying, He stirreth up the people, teaching throughout all Jewry, beginning from Gal'ilee to this place.

1. What is added by Luke?

2. Why did Pilate find no fault in Jesus? 4.

3. What more did the chief priests allege against Jesus in vindication of their charge? 5.

4. Was their allegation true or false? 5.

JOHN.

Then led they Je'sus from Ca'ia-phas unto the hall of judgment: and it was early; and they themselves went not into the judgment hall, lest they should be defiled; but that they might eat the passover. (29) Pi'late then went out unto them, and said, What accusation bring ye against this man? (30) They

answered and said unto him, If he were not a malefactor, we would not have delivered him up unto thee. (31) Then said Pi'late unto them, Take ye him, and judge him according to your law. The Jews therefore said unto him, It is not lawful for us to put any man to death: (32) That the saying of Je'sus might be fulfilled, which he spake, signifying what death he should die. (33) Then Pi'late entered into the judgment hall again, and called Je'sus, and said unto him, Art thou the King of the Jews? (34) Je'sus answered him, Sayest thou this thing of thyself, or did others tell it thee of me? (35) Pi'late answered, Am I a Jew? Thine own nation and the chief priests have delivered thee unto me: what hast thou done? (36) Je'sus answered, My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence. (37) Pi'late therefore said unto him, Art thou a king then? Je'sus answered, Thou sayest that I am king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice. (38) Pi'late saith unto him, What is truth?

1. What does John add to the testimony of Matthew, Mark, and Luke?

2. What was the hall of judgment? 28. The Prætorium in which the Roman governor dwelt while at Jerusalem. He usually resided at Cæsarea, but came up to Jerusalem on all public occasions.

3. Where was the Prætorium located? 28. It is supposed to have been connected with the castle Antonia, on the north-west corner of the temple.

4. Why were the Jews unwilling to enter the Prætorium? 28.

5. "*Defiled*," how? 28. See Mark vii. 1-5.

6. What Passover did they wish to eat? 28. This means the festival of Unleavened Bread, which lasted seven days. See Ex. xii. 15-20.

7. What is the first inquiry that Pilate makes of the Jewish rulers? 29.

8. What was their reply? 30.

9. What did they mean by this? 30. The mere fact that we have delivered him to you ought to satisfy you that he is a malefactor; and you should therefore, without further examination, give sentence against him.

10. Why does Pilate say to them, "Take ye him, and judge him according to your law"? 31. He evidently wished to treat the case as of but little consequence.

11. What was their reply? 31.

12. Why was it not lawful for them to do so? 31. The Romans had deprived them of this right in A. D. 12, when Judea was reduced to a Roman province.

13. What saying of Jesus was thus fulfilled? 32. See Ch. xii. 32, 33, and Matt. xx. 19.

14. Why did Pilate proceed now to examine Jesus *privately*? 33.

15. Why ask him about his claims to be a king? 33.

16. What does Jesus mean by the expression, "*My kingdom is not of this world*"? 36. In its origin, nature, and design it is quite unlike the kingdoms of this world, and can not therefore directly interfere with the claims of Cæsar. Were it otherwise, I would certainly have provided for the safety of my person; but as it is, you need have no fears that I am about to raise an insurrection.

17. Why does Pilate say in reply, "*What is truth*"? 38. Many others at that time scoffingly asked the same question. Philosophical skepticism was then quite prevalent. See Sch. of Red. pp. 206-209.

2. *Jesus is sent to Herod, and by Herod he is sent back to Pilate* (Luke xxiii. 6-12).

When Pi'late heard of Gal'ilee, he

asked whether the man were a Galile'an. (7) And as soon as he knew that he belonged unto Her'od's jurisdiction, he sent him to Her'od, who himself also was at Jeru'salem at that time. (8) And when Her'od saw Je'sus, he was exceeding glad: for he was desirous to see him of a long season, because he had heard many things of him; and 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. (11) And Her'od with his men of war set him at naught, and mocked him, and arrayed him in a gorgeous robe, and sent him again to Pi'late. (12) And the same day Pi'late and Her'od were made friends together; for before they were at enmity between themselves.

1. Who was Herod? 7. This was Herod Antipas; the same that beheaded John the Baptist.

2. Why did not Jesus answer Herod? 9. He knew that Herod's object was not to ascertain the truth; and he was unwilling to occupy time in gratifying the vain curiosity of one who was so notoriously profligate.

3. With what men of war did Herod set Jesus at naught? 11. With those that composed his body-guard.

4. What other indignities were shown to Jesus by Herod? 11.

5. For what reason were Herod and Pilate at enmity? 12. This is unknown: possibly on account of Pilate's cruelty to some of Herod's subjects. See Luke xiii. 1.

6. How were they reconciled? 12. This is also uncertain. Aristotle says, "It contributes much to the formation of friendship, or to the recovery of it, to either love or hate the same person." This may be a key to the enigma.

3. *Pilate submits to the people whether Jesus or Barabbas should be released* (Matt. 15-18; Mark 6-10; Luke 13-17. See also John 38-40).

MATTHEW.

Now at that feast the governor was wont to release unto the people a prisoner, whom they would. (16) And they had then a notable prisoner, called Barab'bas. (17) Therefore when they were gathered together, Pi'late said unto them, Whom will ye that I release unto you? Barab'bas, or Je'sus which is called Christ? (18) For he knew that for envy they had delivered him.

1. Whence did this custom of releasing a prisoner originate? 15. History gives us no account of this.

2. Why was Barabbas called "*notable*"? 16. On account of the prominent part which he had taken in the recent insurrection. See Mark xv. 7.

3. Why did Pilate refer this matter to the people? 17. His object was to gain their favor and applause.

4. How did he know the motives of the Rulers in delivering up Jesus? 18.

5. Why, then, did he not at once acquit him? 18.

MARK.

Now at that feast he released unto them one prisoner, whomsoever they desired. (7) And there was one named Barab'bas, which lay bound with them that had made insurrection with him, who had committed murder in the insurrection. (8) And the multitude crying aloud began to desire him to do as he had ever done unto them. (9) But Pi'late answered them, saying, Will ye that I release unto you the King of the Jews? (10) For he knew that the chief priests had delivered him for envy.

1. What is added by Mark?
2. For what reason had Barabbas been made a prisoner? 7.
3. What does the name *Barabbas* signify? Son of his father: *i. e.* a favorite son.

LUKE.

And Pi'late, when he had called together the chief priests and the rulers and the people, (14) Said unto them, Ye have brought this man unto me, as one that perverteth the people; and, behold, I, having examined him before you, have found no fault in this man touching those things whereof ye accuse him: (15) No, nor yet Her'od: for I sent you to him; and, lo, nothing worthy of death is done unto him. (16) I will therefore chastise him, and release him. (17) (For of necessity he must release one unto them at the feast.)

1. What additions are given by Luke?
2. When did Pilate call together the chief priests, rulers, and people? 13. After Jesus was sent back by Herod.
3. What is the proper rendering of the last clause of ver. 15? Nothing worthy of death has been done *by him*: that is, by Jesus. This is the verdict of Herod as well as of myself.
4. If Pilate considered Jesus innocent, why did he propose to chastise him? 16. He was willing to make a compromise with the Jews.
5. What may we learn from this paragraph?

4. *Pilate's wife's message* (Matt. 19).

When he was set down on the judgment seat, his wife sent unto him, saying, Have thou nothing to do with that just man: for I have suffered many things this day in a dream because of him.

1. What was her name? According to tradition, it was Claudia Procula.
2. How did she know that Jesus was

a just man? She probably inferred this from her dream.

3. *Whence* this dream? See Gen. xli. 1-7, and Dan. ii. 1.

5. *The people prefer Barabbas; and Pilate reluctantly yields to their request* (Matt. 20-26; Mark 11-15; Luke 18-25; John 38-40).

MATTHEW.

But the chief priests and elders persuaded the multitude that they should ask Barab'bas, and destroy Je'sus. (21) The governor answered and said unto them, Whether of the twain will ye that I release unto you? They said, Barab'bas. (22) Pi'late saith unto them, What shall I do then with Je'sus which is called Christ? They all say unto him, Let him be crucified. (23) And the governor said, Why, what evil hath he done? But they cried out the more, saying, Let him be crucified. (24) When Pilate saw that he could prevail nothing, but that rather a tumult was made, he took water, and washed his hands before the multitude, saying, I am innocent of the blood of this just person: see ye to it. (25) Then answered all the people, and said, His blood be on us, and on our children. (26) Then released he Barab'bas unto them: and when he had scourged Jesus, he delivered him to be crucified.

1. What evidence of fickleness on the part of the multitude? 20-22. Compare with this Ch. xxi. 9, and xxii. 20.
2. What is the meaning of *crucify*? 22. It means to put to death by nailing the hands and feet to a cross.
3. Was this a Jewish, or a Roman mode of punishment? 22. It was a Roman.
4. What can you say of the disgrace and agony connected with it?

5. What was the cause of the threatened tumult? 24. The Rulers and the people, now thirsting for the blood of Jesus, became weary of delay.

6. Why did Pilate wash his hands before the multitude? 24. See Deut. xxi. 6-9.

7. What did the people mean by saying, "*His blood be on us and on our children*"? 25. We will bear all the responsibility of this matter. If there is any guilt in the case, let it rest on us and on our children. See Ch. xxiii. 35.

8. Has God held them responsible for their wickedness in this matter? He has: for the last 1800 years, this awful imprecation has rested heavily on the Jewish people. See particularly Jos. Bell. Jud. vi. 9.

9. Why did Pilate scourge Jesus? 26. It was a Roman custom to scourge criminals before crucifying them.

MARK.

But the chief priests moved the people, that he should rather release Barab'bas unto them. (12) And Pi'late answered and said again unto them, What will ye then that I shall do unto him whom ye call the King of the Jews? (13) And they cried out again, Crucify him. (14) Then Pi'late said unto them, Why, what evil hath he done? And they cried out the more exceedingly, Crucify him. (15) And so Pi'late, willing to content the people, released Barab'bas unto them, and delivered Je'sus, when he had scourged him, to be crucified.

1. Does Mark add any thing to Matthew's account?

2. How did the chief priests gain this influence over the people? 11. Money may have had much to do in the matter. The influence of a bribe has been well understood in all ages.

3. Why was Pilate so anxious to please the people? 15.

LUKE.

And they cried out all at once,

saying, Away with this man, and release unto us Barab'bas: (19) (Who for a certain sedition made in the city, and for murder, was cast into prison.) (20) Pi'late therefore, willing to release Je'sus, 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. (24) And Pi'late gave sentence that it should be as they required. (25) And he released unto them him that for sedition and murder was cast into prison, whom they had desired; but he delivered Je'sus to their will.

1. What additions and variations are given by Luke?

2. What was the character of Barab'bas? 19. Acts iii. 14.

3. What evidence of Pilate's great anxiety to release Jesus? 20.

4. What evidence of his still greater anxiety to satisfy the people? 24.

JOHN.

And when he had said this, he went out again unto the Jews, and saith unto them, I find in him no fault at all. (39) But ye have a custom, that I should release unto you one at the passover: will ye therefore that I release unto you the King of the Jews? (40) Then cried they all again, saying, Not this man; but Barab'bas. Now Barab'bas was a robber.

1. Does John add any thing to the testimony of Matthew, Mark, and Luke?

2. If Pilate found no fault in Jesus, why did he not at once release him? 38.

3. What are the charges preferred against Barabbas? 40. He was guilty of sedition, robbery, and murder.

4. What may we learn from this paragraph?

6. *Jesus is mocked and insulted by the Roman soldiers* (Matt. 27-31; Mark 16-20; John xix. 1-3).

MATTHEW.

Then the soldiers of the governor took Je'sus into the common hall, and gathered unto him the whole band of soldiers. (28) And they stripped him, and put on him a scarlet robe. (29) And when they had platted a crown of thorns, they put it upon his head, and a reed in his right hand: and they bowed the knee before him, and mocked him, saying, Hail, King of the Jews! (30) And they spit upon him, and took the reed, and smote him on the head. (31) And after that they had mocked him, they took the robe off from him, and put his own raiment on him, and led him away to crucify him.

1. What is meant here by "*the common hall*"? 27. It was the court of the Prætorium.

2. How many soldiers were in this band or cohort? 27. A cohort was the tenth part of a legion; and a legion at that time consisted of about 6000 infantry, beside the usual number of cavalry.

3. Why did they put on Jesus a scarlet (*crimson*) robe? 28.

4. Why did they put on him a crown of thorns? 29.

5. Why put a reed in his right hand? 29.

6. What other brutal insults were offered to him? 30, 31.

MARK.

And the soldiers led him away

into the hall, called Præto'rium; and they call together the whole band. (17) And they clothed him with purple, and platted a crown of thorns, and put it about his head, (18) And began to salute him, Hail, King of the Jews! (19) And they smote him on the head with a reed, and did spit upon him, and bowing their knees worshiped him. (20) And when they had mocked him, they took off the purple from him, and put his own clothes on him, and led him out to crucify him.

1. What variations are given by Mark?

2. How may we reconcile the testimony of Matthew and Mark with regard to the color of the mantle? 17. *Purple* is often used generically for different shades of red. Here it is equivalent to *crimson*.

JOHN.

Then Pi'late therefore took Je'sus, and scourged him. (2) And the soldiers platted a crown of thorns and put it on his head, and they put on him a purple robe, (3) And said, Hail, King of the Jews! and they smote him with their hands.

1. Does John add any thing to the testimony of Matthew and Mark?

2. Why did Jesus patiently bear all these insults? 2, 3.

3. What may we learn from this paragraph?

7. *Pilate again seeks to release Jesus, but finally yields to the demands of the Jews* (John 4-16).

Pi'late therefore went forth again, and saith unto them, Behold, I bring him forth to you, that ye may know that I find no fault in him. (5) Then came Je'sus forth, wearing the crown of thorns, and the purple robe. And Pi'late saith unto them,

Behold the man! (6) When the chief priests therefore and officers saw him, they cried out, saying, Crucify him, crucify him. Pi'late saith unto them, Take ye him, and crucify him: for I find no fault in him. (7) The Jews answered him, We have a law, and by our law he ought to die, because he made himself the Son of God. (8) When Pi'late therefore heard that saying, he was the more afraid; (9) And went again into the judgment hall, and saith unto Je'sus, Whence art thou? But Je'sus gave him no answer. (10) Then saith Pi'late unto him, Speakest thou not unto me? knowest thou not that I have power to crucify thee, and have power to release thee? (11) Je'sus answered, Thou couldest have no power at all against me, except it were given thee from above: therefore he that delivered me unto thee hath the greater sin. (12) And from thenceforth Pi'late sought to release him: but the Jews cried out, saying, If thou let this man go, thou art not Cæ'sar's friend: whosoever maketh himself a king speaketh against Cæ'sar. (13) When Pi'late therefore heard that saying, he brought Je'sus forth, and sat down in the judgment seat in a place that is called the Pavement, but in the Hebrew, Gab'batha. (14) And it was the preparation of the passover, and about the sixth hour: and he saith unto the Jews, Behold your King! (15) But they cried out, Away with him, away with him, crucify him. Pi'late saith unto them, Shall I crucify your King? The chief priests

answered, We have no king but Cæ'sar. (16) Then delivered he him therefore unto them to be crucified. And they took Je'sus, and led him away.

1. Why does Pilate again bring Jesus out to the people? 4. He hoped that the appearance of Jesus would now excite their pity and compassion.

2. Why does he say, "*Behold the man*"? 5. Behold him! See how he demeans himself under all that he is now suffering!

3. Why did the chief priests and officers cry out, "*Crucify him*"? 6.

4. Why did Pilate say, "Take ye him and crucify him"? 6. This seems to have been spoken in irony. Pilate knew that the Jews could not lawfully do this. See Ch. xviii. 31.

5. Why did the Rulers then prefer the charge of blasphemy? 7. They hoped by this to strengthen their cause against Jesus.

6. What was the effect on Pilate? 8. It had an effect quite the reverse of that which they anticipated. Pilate had already witnessed in Jesus something that was superhuman; and this new charge of the Rulers but served to strengthen his fears and convictions.

7. Why did Pilate again interrogate Jesus? 9.

8. Why did not Jesus answer him? 9. He had said enough.

9. What does Pilate mean by having power to crucify or to release Jesus? 10. He refers to the authority which he had received from the Roman government.

10. What is the meaning of Jesus' reply? 11. You could have no power whatever over me except through God's permission (Rom. xiii. 1). And hence it follows that the high priest who in this case professes to act as God's vicegerent, is more guilty than thou art. You act in ignorance of God and of his law; but Caiaphas has perverted justice with the fullest evidence of the truth before his eyes.

11. Why does Pilate now seek the more to release Jesus? 12. His fears were the more excited by this interview.

12. What plea do the Jews now urge against his release? 12.

13. What effect had this on Pilate? 13. He now saw that unless he condemned

Jesus, the Jews would report him to Cæsar as his enemy. This was too much for him. He could not bear the thought of losing his position as governor, and he therefore resolved to crucify Jesus! He was afterward removed from office, and banished to Vienne in Gaul, where he committed suicide about A. D. 38.

14. Why did he again sit down on the judgment-seat? 13. This he did in order to render a final verdict.

15. Why was this day called "*the preparation of the Passover*"? 14. Because it was the day before the Paschal Sabbath. See Mark xv. 42.

16. At what hour did Pilate sit down on the judgment-seat? 14.

17. How may this be reconciled with Mark xv. 25? It is most likely that Mark follows the Jewish mode of reckoning, and that John follows the Roman. If so, the sixth hour would be about sunrise, as the Roman civil day commenced at midnight. See Reas. and Rev. p. 392, foot-note.

18. Why was there so much haste on the part of the Jews? The reason of this is given in ver. 14. "It was the preparation of the Passover." The occasion was solemn and the time was precious. They were, therefore, anxious to bring the trial of Jesus to an end as soon as possible.

19. What prophecy was thus fulfilled? See Isa. liii. 8.

20. On what charge was Jesus crucified? 16.

21. What may we learn from this paragraph?

§ 9. THE CRUCIFIXION (Matt. xxvii. 32-56; Mark xv. 21-41; Luke xxiii. 26-49; John xix. 17-30).

1. *Jesus is led away and crucified between two thieves* (Matt. 32-38; Mark 21-28; Luke 26-34; John 17-24).

MATTHEW.

And as they came out, they found a man of Cyre'ne, Si'mon by name: him they compelled to bear his cross. (33) And when they were come unto a place called Gol'gotha, that is to say, a place of a skull, (34) They gave him vinegar to drink

mingled with gall: and when he had tasted thereof, he would not drink. (35) And they crucified him, and parted his garments, casting lots: that it might be fulfilled which was spoken by the prophet, They parted my garments among them, and upon my vesture did they cast lots. (36) And sitting down they watched him there; (37) And set up over his head his accusation written, THIS IS JE'SUS THE KING OF THE JEWS. (38) Then were there two thieves crucified with him: one on the right hand, and another on the left.

1. Whom did they find as they were going out of the city? 32.

2. Why did they compel him to bear the cross? 32.

3. How may this be reconciled with John xix. 17? Jesus at first bore his own cross; but afterward they made Simon carry the hinder part of it. See Luke xxiii. 26.

4. Why was the place called Golgotha? 33.

5. Why did they give Jesus vinegar and gall? 34. This mixture was commonly given to criminals, before their crucifixion, in order to stupefy them. See Psa. lxix. 21.

6. Why would not Jesus drink of it? 34. He preferred that his powers of consciousness should remain unimpaired.

7. How did they crucify him? 35.

8. What disposition was made of his garments? 35.

9. What prophecy was thus fulfilled? See Psa. xxii. 18.

10. Between whom was he crucified? 38.

11. What prophecy was fulfilled? See Isa. liii. 12.

MARK.

And they compel one Si'mon a Cyre'nian, who passed by, coming out of the country, the father of Alexan'der and Ru'fus, to bear his cross. (22) And they bring him

unto the place Gol'gotha, which is, being interpreted, The place of a skull, (23) And they gave him to drink wine mingled with myrrh: but he received it not. (24) And when they had crucified him, they parted his garments, casting lots upon them, what every man should take. (25) And it was the third hour, and they crucified him. (26) And the superscription of his accusation was written over, THE KING OF THE JEWS. (27) And with him they crucify two thieves; the one on his right hand, and the other on his left. (28) And the Scripture was fulfilled, which saith, And he was numbered with the transgressors.

1. What additions and variations are given by Mark?

2. Why call Simon a *Cyrenian*? 21. He was from Cyrene on the northern coast of Africa.

3. Who were Alexander and Rufus? 21. See Rom. xvi. 13.

4. Why did they give Jesus wine mingled with myrrh? 23.

5. How can we reconcile this with the testimony of Matthew? The vinegar was fermented wine; and the word *gall* is often used generically to denote any bitter substance.

6. At what hour was Jesus crucified? 25.

7. How can we reconcile this with John xix. 14?

8. How was Jesus numbered with the transgressors? 28.

LUKE.

And as they led him away, they laid hold upon one Si'mon, a Cyre'nian, 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 Je'sus turning unto them said, Daughters of Jeru'salem, weep not for me, but weep for yourselves, and for your children. (29) For, behold, the days are coming in the which they shall say, Blessed are the barren, and the wombs that never bare, and the paps which never gave suck. (30) Then shall they begin to say to the mountains, Fall on us; and to the hills, Cover us. (31) For if they do these things in a green tree, what shall be done in the dry? (32) And there were also two others, malefactors, led with him to be put to death. (33) And when they were come to the place, which is called Cal'vary, there they crucified him, and the malefactors, one on the right hand, and the other on the left. (34) Then said Je'sus, Father, forgive them; for they know not what they do. And they parted his raiment, and cast lots.

1. What is added by Luke?

2. How did Simon "bear the cross after Jesus"? 26. He bore the hinder part of it.

3. What women followed Jesus? 27.

4. What did Jesus say to them? 28-31.

5. To what days of calamity does he have reference? 29. To the days of Jerusalem's siege and overthrow.

6. What does he mean by the *green* and the *dry* tree? 31. As the green tree naturally resists the fire, so also the dry tree naturally attracts it. And hence the application of the proverb is about this: "If such sufferings fall upon the innocent One, the very Lamb of God, what must be in store for those who are provoking the flames!"

7. For whose forgiveness does Jesus here pray? 34. For both the Jews and the Romans.

8. What evidence that the Jews were

acting in ignorance? See Acts iii. 17, and 1 Cor. ii. 8.

9. What prophecy was fulfilled in this prayer of our Savior? See Isa. liii. 12.

JOHN.

And he bearing his cross went forth into a place called the place of a skull, which is called in the He'brew Gol'gotha: (18) Where they crucified him, and two others with him, on either side one, and Je'sus in the midst. (19) And Pi'late wrote a title, and put it on the cross. And the writing was, JE'SUS OF NAZ'ARETH THE KING OF THE JEWS. (20) This title then read many of the Jews; for the place where Je'sus was crucified was nigh to the city; and it was written in He'brew, and Greek, and Lat'in. (21) Then said the chief priests of the Jews to Pi'late, Write not, The King of the Jews; but that he said, I am King of the Jews. (22) Pi'late answered, What I have written I have written. (23) Then the soldiers, when they had crucified Je'sus, took his garments, and made four parts, to every soldier a part; and also his coat: now the coat was without seam, woven from the top throughout. (24) They said therefore among themselves, Let us not rend it, but cast lots for it, whose it shall be: that the Scripture might be fulfilled, which saith, They parted my raiment among them, and for my vesture they did cast lots. These things therefore the soldiers did.

1. What does John add to the testimony of Matthew, Mark, and Luke?

2. Why did Pilate put this title upon the cross of Jesus? 19. It was customary to designate in this way the crimes for

which men suffered, especially when they were persons of distinction.

3. Why was the title written in Hebrew, and Greek, and Latin? 20. So that all might read and understand it. The Hebrew or Aramæan was the vernacular of the Jews living in Palestine; the Greek was the prevailing language of western Asia, and the Latin was the official language of the empire.

4. What variations in this title are given by Matthew, Mark, Luke, and John?

5. How may these be reconciled with the theory of plenary inspiration? See Reas. and Rev. pp. 335-337.

6. Why did *four* soldiers take the garments of Jesus? 23. According to Roman law and custom, the garments of the executed became the perquisites of the soldiers on duty.

7. Describe the "coat" or tunic. Ver. 23.

8. What prophecy was thus fulfilled in the distribution of Christ's garments? 24. See Psa. xxii. 18.

9. What may we learn from this paragraph?

2. *He is mocked and reviled on the cross* (Matt. 39-44; Mark 29-32; Luke 35-43).

MATTHEW.

And they that passed by reviled him, wagging their heads, (40) And saying, Thou that destroyest the temple, and buildest it in three days, save thyself. If thou be the Son of God, come down from the cross. (41) Likewise also the chief priests mocking him, with the scribes and elders, said, (42) He saved others; himself he can not save. If he be the King of Is'rael, let him now come down from the cross, and we will believe him. (43) He trusted in God; let him deliver him now, if he will have him: for he said, I am the Son of God. (44) The thieves also, which were crucified with him, cast the same in his teeth.

1. What indignities were cast upon Jesus?

2. Why did all now turn against him?

3. What prophecies were fulfilled in this? 42, 43. See Psa. xxii. 7, 8.

4. Why did the thieves reproach Jesus? 44.

5. How may we reconcile this with Luke xxiii. 39-43? Both the malefactors reproached Jesus at first, but afterward one of them repented.

MARK.

And they that passed by railed on him, wagging their heads, and saying, Ah, thou that destroyest the temple, and buildest it in three days, (30) Save thyself, and come down from the cross. (31) Likewise also the chief priests mocking said among themselves with the scribes, He saved others; himself he can not save. (32) Let Christ the King of Is'rael descend now from the cross, that we may see and believe. And they that were crucified with him reviled him.

1. Does Mark add any thing to what is recorded by Matthew?

2. Why did those passing by engage in reviling Jesus? 29.

3. Why could not the chief priests perceive that the sufferings of Jesus were all in fulfillment of prophecy? 31.

LUKE.

And the people stood beholding. And the rulers also with them derided him, saying, He saved others; let him save himself, if he be Christ, 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 Lat'in, and He'brew, 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 reward of our deeds: but this man hath done nothing amiss. (42) And he said unto Je'sus, Lord, remember me when thou comest into thy kingdom. (43) And Je'sus said unto him, Verily I say unto thee, To-day shalt thou be with me in paradise.

1. What is added by Luke?

2. Why did the soldiers engage in mocking and reviling Jesus?

3. Why did they offer him vinegar? 36. This vinegar was a portion of the sour wine which the soldiers used at their meals. They offered it to him in mockery.

4. How may we account for this difference of conduct on the part of the two thieves? 39-42.

5. How can the testimony of Luke respecting the penitent thief be reconciled with what is said of the same by Matthew and Mark?

6. What request did this man make of Jesus? 42.

7. What did Jesus say to him in reply? 43.

8. What does Jesus mean here by Paradise? 43. The third heaven. See 2 Cor. xii. 2-4.

9. What may we learn from this paragraph about Jesus?

10. What, about the influence of Satan and the power of prejudice? See Luke xxii. 53.

11. What, about the fickleness of the multitude?

12. What, about the state of the soul when it leaves the body?

3. *Jesus commends his mother to John* (John 25-27).

Now there stood by the cross of

Je'sus his mother, and his mother's sister, Ma'ry the wife of Cle'ophas, and Ma'ry Magdale'ne. (26) When Je'sus therefore saw his mother, and the disciple standing by, whom he loved, he saith unto his mother, Woman, behold thy son ! (27) Then saith he to the disciple, Behold thy mother ! And from that hour that disciple took her unto his own home.

1. What women stood near to the cross? 25. John names but three: viz., the mother of Jesus; and his mother's sister, Mary the wife of Clopas, and Mary Magdalene. Salome and others stood "afar off" (Matt. xxvii. 55, 56).

2. What must have been the feelings of these women as they looked upon Jesus? See Luke ii. 35.

3. Why did Jesus commend his mother to John? 26. Probably for several reasons: as (1) Joseph was then dead, and Mary needed a home; (2) Jesus loved John, and knew that he would have a tender regard for his mother; (3) It is probable that John's pecuniary circumstances were such that he could well afford to Mary a comfortable home. See Mark i. 20.

4. Where was John's home? 27. This is uncertain: some say in Judea, and some in Jerusalem. It is further reported that Mary lived with John till the day of her death, which occurred about fifteen years afterward.

5. What may we learn from this paragraph?

4. *The supernatural darkness* (Matt. 45; Mark 33; Luke 44).

MATTHEW.

Now from the sixth hour there was darkness over all the land until the ninth hour.

1. How long did this darkness prevail?
2. Over what extent of country? The expression is ambiguous. It may denote simply "all the land of Palestine;" or it may have reference to all that part of the earth where there was day at that time. The latter view is somewhat fa-

vored by a reference which Phlegon, a Roman astronomer, who flourished in A. D. 140, makes to an extraordinary phenomenon which occurred in Italy about the time of Christ's death.

3. What was the cause of this darkness? It was manifestly supernatural.

4. Why might it not have been caused by an eclipse of the sun? This was impossible for two reasons: (1) Because it was then the time of full moon; and (2) Because a total eclipse can not last more than about eight minutes.

5. What did this darkness signify? It was a fit sign and symbol of that awful darkness which for the time enveloped the spirit of Jesus. But when his heart broke, his mental anguish was over, and there was light.

MARK.

And when the sixth hour was come, there was darkness over the whole land until the ninth hour.

1. Does Mark add any thing to the testimony of Matthew?

2. What is meant by the *sixth* hour?

3. What, by the *ninth*?

4. What sacrifice was usually killed at the ninth hour? See Ex. xii. 6.

LUKE.

And it was about the sixth hour, and there was a darkness over all the earth until the ninth hour.

1. Does Luke add any thing to the account given by Matthew and Mark?

2. What practical reflections may we draw from this short paragraph?

3. What would be the effect if Christ, as the Sun of righteousness, would no longer illuminate our sin-cursed world?

5. *The last words and death of Jesus* (Matt. 46-50; Mark 34-37; Luke 45, 46; John 28-30).

MATTHEW.

And about the ninth hour Je'sus cried with a loud voice, saying, E'li, E'li, lama sabachthani? that is to say, My God, my God, why hast thou forsaken me? (47) Some of them that stood there, when they

heard that, said, This man calleth for Eli'as. (48) And straightway one of them ran, and took a sponge, and filled it with vinegar, and put it on a reed, and gave him to drink. (49) The rest said, Let be, let us see whether Eli'as will come to save him. (50) Je'sus, when he had cried again with a loud voice, yielded up the ghost.

1. At the ninth hour, what was his exclamation? 46.

2. How had God forsaken him? 46. See Psa. xxii. 1.

3. Why did they say, "He calleth for Elias? 47. This was said in taunt and ridicule. The words *Eli* and *Elias*, though similar in sound, differ radically in their signification. The former, as explained in our text, means *my God*; and the latter means *God—Jehovah*.

4. Why did they again offer him vinegar? 48. This they did in scorn and ridicule. See John xix. 28, and Psa. lxxix. 21.

5. What did Jesus say just before he expired? 50. See Luke xxiii. 46, and John xix. 30.

6. What is meant by his giving up the ghost? 50.

MARK.

And at the ninth hour Je'sus cried with a loud voice, saying, Elo'i, Elo'i, lama sabachthani? which is, being interpreted, My God, my God, why hast thou forsaken me? (35) And some of them that stood by, when they heard it, said, Behold, he calleth Eli'as. (36) And one ran and filled a sponge full of vinegar, and put it on a reed, and gave him to drink, saying, Let alone; let us see whether Eli'as will come to take him down. (37) And Je'sus cried with a loud voice, and gave up the ghost.

1. What variations are given by Mark?

2. Why did God forsake Jesus in this trying hour? 34. The reason of this we can not fully comprehend. Jesus was now laden with the sins of the world (Isa. liii. 6), which nothing but the shedding of his own blood could wash away. Till that was done, the Father was, perhaps, constrained by the principles of his own nature and government to withdraw his face even from his own dear Son. If so, this was an awful demonstration of the heinousness of sin.

LUKE.

And the sun was darkened, and the vail of the temple was rent in the midst. (46) And when Je'sus had cried with a loud voice, he said, Father, into thy hands I commend my spirit: and having said thus, he gave up the ghost.

1. What additions are given by Luke?

2. Why does Luke speak here of the rending of the vail of the temple? 45. Following the laws of suggestion, he here departs, as in many other instances, from the chronological order.

3. What were the last words of Jesus, according to Luke? 46.

JOHN.

After this, Je'sus knowing that all things were now accomplished, that the Scripture might be fulfilled, saith, I thirst. (29) Now there was set a vessel full of vinegar: and they filled a sponge with vinegar, and put it upon hyssop, and put it to his mouth. (30) When Je'sus therefore had received the vinegar, he said, It is finished: and he bowed his head, and gave up the ghost.

1. What things did Jesus know were now accomplished? 28. All things pertaining to his earthly ministry.

2. What was the cause of his thirst? 28. This was a natural effect of his intense sufferings.

3. Why was this vessel here full of vinegar? 29. This vinegar, as it is

called, was a mixture of sour wine and water, used as common drink by the Roman soldiers.

4. Why put this sponge on hyssop? 29. The stalk of hyssop was used to elevate the sponge to the mouth of Jesus. Matthew calls it a *reed*.

5. What Scripture was thus fulfilled? 28. See Psa. lxi. 21.

6. What are the last words of Jesus recorded by John? 30.

7. What is the meaning of these words? 30. His work was done. Nothing now remained but to die for the sins of the world.

8. What may we learn from this paragraph?

6. *Signs following the death of Jesus* (Matt. 51-53; Mark 38. See also Luke xxiii. 45).

MATTHEW.

And, behold, the vail of the temple was rent in twain from the top to the bottom; and the earth did quake, and the rocks rent; (52) And the graves were opened; and many bodies of the saints which slept arose, (53) And came out of the graves after his resurrection, and went into the holy city, and appeared unto many.

1. Describe the vail of the temple. 51. See Sch. of Red. p. 122.

2. What did the rending of this vail signify? 51. See Heb. ix. 8, and x. 19-22.

3. What did this earthquake denote? 51. It was symbolical of that shaking of the moral world which commenced with the death of Christ, and which will continue until he shall have removed all that is opposed to the government of God. See Hag. ii. 6, 7, and Commentary on Heb. xii. 26, 27, by the author.

4. What did the opening of the graves and the resurrection of the saints denote? 52. This was, no doubt, symbolical of the final resurrection. It was a sort of *earnest* of what will take place when Jesus will again appear in glory. See Sch. of Red. pp. 573-577.

5. When did these saints arise and appear in "the holy city"? 53.

6. Why is Jerusalem here called "the holy city"? 53.

MARK.

And the vail of the temple was rent in twain from the top to the bottom.

1. Does either Mark or Luke add any thing to what is recorded by Matthew?

2. At what hour was this vail rent? At the hour of prayer (Acts iii. 1), when the priest was offering incense on the golden altar before the vail. See Luke i. 9, 10.

3. What impression must the rending of this vail have had on the priest and the people?

4. What may we learn from this paragraph?

7. *Effect of this scene on the centurion and others* (Matt. 54-56; Mark 39-41; Luke 47-49. See also John xix. 25).

MATTHEW.

Now when the centurion, and they that were with him, watching Je'sus, saw the earthquake, and those things that were done, they feared greatly, saying, Truly this was the Son of God. (55) And many women were there beholding afar off, which followed Je'sus from Gal'ilee, ministering unto him: (56) Among which was Ma'ry Magdale'ne, and Ma'ry the mother of James and Jo'ses, and the mother of Zeb'edee's children.

1. Who was this centurion? 54. The Roman officer who superintended the crucifixion.

2. Who were the others with him? 54. The soldiers under his command.

3. How did they know that Jesus was the Son of God? 54. They had probably learned from the Jews that his claiming to be the Son of God was the main charge which the Rulers had against him.

4. What women were spectators of this scene? 55, 56.

5. Why did these women follow Jesus? 56.

6. Who was Mary Magdalene? 56. See Luke viii. 2.

7. Who was Mary the mother of James and Joses? 56. See John xix. 25.

8. What was the name of the mother of Zebedee's children? 56. See Mark xv. 40.

9. How did these women minister to Jesus? 55. See Luke viii. 3.

MARK.

And when the centurion, which stood over against him, saw that he so cried out, and gave up the ghost, he said, Truly this man was the Son of God. (40) There were also women looking on afar off: among whom was Ma'ry Magdale'ne, and Ma'ry the mother of James the less and of Jo'ses, and Salo'me; (41) Who also, when he was in Gal'ilee, followed him, and ministered unto him; and many other women which came up with him unto Jeru'salem.

1. Does Mark add any thing to the testimony of Matthew?

2. Does he omit any thing recorded by Matthew?

3. Why does he speak of the centurion as standing over against Jesus? 39. From the position which he occupied as superintendent of the whole affair, he had the best opportunity of witnessing all that occurred. There was no room for deception in the case.

4. What can you say as to the force of his testimony?

5. What must have been the feelings of these women as they witnessed the agony and death of Jesus? 40.

6. Did they yet know that he would rise from the dead? See John xx. 9.

LUKE.

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 sight, beholding the things which were done, smote their breasts, and re-

turned. (49) And all his acquaintance, and the women that followed him from Gal'ilee, stood afar off, beholding these things.

1. What additions and variations are given by Luke?

2. Why did the centurion infer that Jesus must have been a righteous man? 47. He was constrained to think so, from the miraculous and providential circumstances connected with his crucifixion.

3. How may we reconcile this part of Luke's testimony with that of Matthew and Mark? 47. Both are true; for if Jesus was a righteous man, then he was also, of course, what he claimed to be, "The Son of God." So, no doubt, the centurion thought and expressed himself.

4. Why did the people smite on their breasts? 48. This they did in token of self-accusation. What so deeply impressed the centurion, excited, at least for a time, a feeling of remorse in the hearts of many others.

5. Why did the women stand "*afar off*"? 49.

6. Did they all do so? See John xix. 25.

7. What may we learn from this paragraph?

§ 10. THE BURIAL OF JESUS (Matt. xxvii. 57-61; Mark xv. 42-47; Luke xxiii. 50-56; John xix. 31-42).

1. *The bones of Jesus unbroken, but his side pierced in fulfillment of prophecy* (John 31-37).

The Jews therefore, because it was the preparation, that the bodies should not remain upon the cross on the sabbath day, (for that sabbath day was a high day,) besought Pi'late that their legs might be broken, and that they might be taken away. (32) Then came the soldiers, and brake the legs of the first, and of the other which was crucified with him. (33) But when they came to Je'sus, and saw that he was dead

already, they brake not his legs: (34) But one of the soldiers with a spear pierced his side, and forthwith came there out blood and water. (35) And he that saw it bare record, and his record is true: and he knoweth that he saith true, that ye might believe. (36) For these things were done, that the Scripture should be fulfilled, A bone of him shall not be broken. (37) And again another Scripture saith, They shall look on him whom they pierced.

1. It was the preparation of what? 31. Of the Sabbath. On the sixth day of the week, the Jews were wont to make all necessary preparation for the seventh; and hence the former was called the preparation of the latter. See Mark xv. 42.

2. Why were the Jews so anxious to remove the bodies of the crucified before the Sabbath? 31. See Deut. xxi. 22, 23.

3. What was the object in breaking their legs? 31. As this was done by beating them with clubs, it would serve the double purpose of hastening their death, and rendering their escape impossible.

4. Why did the soldiers pierce the side of Jesus with a spear? 34. So as to make the fact of his death doubly sure.

5. Whence the blood and the water that flowed from the wound? 34. The water was the serum of the blood collected in the pericardium; showing that the heart itself had been previously ruptured.

6. What Scriptures were thus fulfilled? 36, 37. See Ex. xii. 46; Zech. xii. 10.

7. What evidence is given in this paragraph that Jesus is the Christ?

2. *The body taken down from the cross, and buried by Joseph and Nicodemus* (Matt. 57-61; Mark 42-47; Luke 50-56; John 38-42).

MATTHEW.

When the even was come, there came a rich man of Arimathe'a, named Jo'seph, who also himself was Je'sus' disciple; (58) He went to Pi'late, and begged the body of

Je'sus. Then Pi'late commanded the body to be delivered. (59) And when Jo'seph had taken the body, he wrapped it in a clean linen cloth, (60) And laid it in his own new tomb, which he had hewn out in the rock: and he rolled a great stone to the door of the sepulcher, and departed. (61) And there was Ma'ry Magdale'ne, and the other Ma'ry, sitting over against the sepulcher.

1. At what time in the afternoon did this occur? 57. It must have been near sunset. See Luke xxiii. 54.

2. Who was Joseph? 57.

3. Why did he go to Pilate for permission to bury the body? 58. He could not lawfully take it without Pilate's consent.

4. Why did Joseph wrap the body in linen? 59. See John xix. 40.

5. Where did he bury it? 60.

6. What prophecy was thus fulfilled? See Isa. liii. 9, 12.

7. What women were sitting near the sepulcher? 61.

8. For what purpose were they still waiting there? They wanted to know where the body was laid, so that at the proper time they might come and embalm it. See Luke xxiii. 56, and xxiv. 1.

9. What had become of the mother of Jesus? No doubt she was greatly prostrated by the exciting scenes of the crucifixion; and it is probable that ere this John had taken her to his place of lodging; or, as some think, to his own home, which they allege was at that time in Jerusalem.

MARK.

And now when the even was come, because it was the preparation, that is, the day before the sabbath, (43) Jo'seph of Arimathe'a, an honorable counselor, which also waited for the kingdom of God, came, and went in boldly unto Pi'late, and craved the body of Je'sus. (44) And Pi'late marveled if he

were already dead: and calling unto him the centurion, he asked him whether he had been any while dead. (45) And when he knew it of the centurion, he gave the body to Jo'seph. (46) And he bought fine linen, and took him down, and wrapped him in the linen, and laid him in a sepulcher which was hewn out of a rock, and rolled a stone unto the door of the sepulcher. (47) And Ma'ry Magdale'ne and Ma'ry the mother of Jo'ses beheld where he was laid.

1. What additions are given by Mark?
2. Why was the day before the Sabbath called "*The preparation*"? 42.
3. Why is Joseph called "*an honorable counselor*"? 43. He was a member of the Sanhedrim.
4. What request did he make of Pilate? 43.
5. Why was Pilate surprised to hear of the death of Jesus? 44. Persons usually lived on the cross from three to five days.
6. Why did Pilate call for the centurion? 44.
7. What did Joseph do with the body? 46.
8. What women witnessed the burial? 47.

LUKE.

And, behold, there was a man named Jo'seph, a counselor; 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 Arimathe'a, a city of the Jews; who also himself waited for the kingdom of God. (52) This man went unto Pi'late, and begged the body of Je'sus. (53) And he took it down, and wrapped it in linen, and laid it in a sepulcher that was hewn in stone, wherein never man before was laid. (54) And that day was the preparation,

and the sabbath drew on. (55) And the women also, which came with him from Gal'ilee, followed after, and beheld the sepulcher, and how his body was laid. (56) And they returned, and prepared spices and ointments; and rested the sabbath day according to the commandment.

1. What does Luke add to the testimony of Matthew and Mark?
2. What was the character of Joseph? 50.
3. To what had he not consented? 51.
4. For what was he waiting? 51.
5. At what hour was the body of Jesus buried? 54.
6. For what purpose did these women prepare spices and ointments? 56.
7. According to what commandment did they rest on the Sabbath? 56. See Ex. xx. 8-11.
8. Repeat this commandment.

JOHN.

And after this Jo'seph of Arimathe'a, being a disciple of Jesus, but secretly for fear of the Jews, besought Pi'late that he might take away the body of Jesus: and Pi'late gave him leave. He came therefore, and took the body of Jesus. (39) And there came also Nicode'mus, (which at the first came to Je'sus, by night,) and brought a mixture of myrrh and aloes, about a hundred pound weight. (40) Then took they the body of Je'sus, and wound it in linen clothes with the spices, as the manner of the Jews is to bury. (41) Now in the place where he was crucified there was a garden; and in the garden a new sepulcher, wherein was never man yet laid. (42) There laid they Je'sus therefore because of the Jews'

preparation day; for the sepulcher was nigh at hand.

1. What is added by John?
2. Why had not Joseph, ere this, publicly acknowledged Jesus as the Messiah? 38.
3. How may we reconcile this with Mark xv. 43?
4. Who was Nicodemus? 29. See Ch. iii. 1, and vii. 50.
5. Why did he bring myrrh and aloes? 39. These were pulverized and strewed in the folds of linen in which the body of Jesus was wrapped.
6. What proof is given in this paragraph that Jesus is the Messiah?
7. What else may we learn from it?

§ VII. EVENTS OF THE SEVENTH DAY OF THE WEEK, THE SIXTEENTH OF NISAN, RECKONED FROM SUNSET TO SUNSET (Matt. xxvii. 62-66).

Now the next day, that followed the day of the preparation, the chief priests and Pharisees came together unto Pilate, (63) Saying, Sir, we remember that that deceiver said, while he was yet alive, After three days I will rise again. (64) Command therefore that the sepulcher be made sure until the third day, lest his disciples come by night, and steal him away, and

say unto the people, He is risen from the dead: so the last error shall be worse than the first. (65) Pilate said unto them, Ye have a watch; go your way, make it as sure as ye can. (66) So they went, and made the sepulcher sure, sealing the stone, and setting a watch.

1. What day followed the preparation? 62. The Sabbath.
2. Why did the chief priests and Pharisees go to Pilate on the Sabbath? 62. This shows their great zeal and diligence in guarding against all ground of deception. Even the sanctity of the Sabbath was not allowed to interfere with their using every necessary precaution.
3. What request did they make of Pilate? 63, 64.
4. What did they mean by the last error being worse than the first? 64. There is danger that unless we use means to prevent this, we shall have more imposture and trouble than we had before.
5. What does Pilate mean by the expression, "*Ye have a watch*"? 65. You have at your command a watch of soldiers. Take these, and make the sepulcher as secure as you can. A guard usually consisted of sixty men.
6. Why did they seal the stone? 66.
7. How did all this serve to establish most incontrovertibly the resurrection of Jesus?
8. What may we learn from this section?

PART VIII.

EVENTS OF THE LAST FORTY DAYS: FROM OUR LORD'S RESURRECTION TO HIS ASCENSION.

§ I. THE WOMEN VISIT THE SEPULCHER, AND MARY MAGDALENE HASTILY RETURNS TO THE CITY (Matt. xxviii. 1-4; Mark xvi. 1-4; Luke xxiv. 1-3; John xx. 1, 2).

MATTHEW.

In the end of the sabbath, as it began to dawn toward the first day of the week, came Ma'ry Magdale'ne and the other Ma'ry to see the sepulcher. (2) And, behold, there was a great earthquake: for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it. (3) His countenance was like lightning, and his raiment white as snow: (4) And for fear of him the keepers did shake, and became as dead men.

1. What is the proper rendering of the first clause? 1. And after the close of the Sabbath, as it began to dawn toward the first day of the week. See Mark xvi. 1.

2. What other Mary came to the sepulcher? 1. Mary the wife of Clopas, and mother of James and Joses. See Mark xvi. 1, and Luke xxiv. 10.

3. How had the stone been removed from the sepulcher? 2.

4. What was the appearance of the angel? 3.

5. What was the effect of his presence on the Roman guard? 4.

MARK.

And when the sabbath was past, Ma'ry Magdale'ne, and Ma'ry the mother of James and Salo'me, had

bought sweet spices, that they might come and anoint him. (2) And very early in the morning, the first day of the week, they came unto the sepulcher at the rising of the sun. (3) And they said among themselves, Who shall roll us away the stone from the door of the sepulcher? (4) And when they looked, they saw that the stone was rolled away: for it was very great.

1. What additions are given by Mark?

2. For what purpose did these women bring the sweet spices? 1.

3. Why not bring them sooner? 1. See Luke xxiii. 56.

4. Why were they concerned about the removal of the stone? 3.

5. Did they then know that the Roman soldiers had been placed around the sepulcher to guard it? It seems they did not.

6. What is the proper connection and bearing of the last clause, "*for it was very great*"? 4. "And when they looked they saw that the stone was rolled away." This they could easily perceive from a distance, for the stone was very large.

LUKE.

Now upon the first day of the week, very early in the morning, they came unto the sepulcher, bringing the spices which they had prepared, and certain others with them. (2) And they found the stone rolled away from the sepulcher. (3) And they entered in, and found not the body of the Lord Je'sus.

1. What is added by Luke?

2. How did the women go into the sepulcher? 3.

3. Did they see the angel when they first arrived at the sepulcher? It seems not. He appeared to the Roman guard; but not to the women at first, though he did soon afterward.

JOHN.

The first day of the week cometh Ma'ry Magdale'ne early, when it was yet dark, unto the sepulcher, and seeth the stone taken away from the sepulcher. (2) Then she runneth, and cometh to Si'mon Pe'ter, and to the other disciple, whom Je'sus loved, and saith unto them, They have taken away the Lord out of the sepulcher, and we know not where they have laid him.

1. What variations are given by John?
2. Why does John speak only of Mary Magdalene? 1. She probably came first to the sepulcher; and she may have left before the others arrived, for she came "when it was yet dark."
3. Why did she run to tell Peter and John? 2.
4. Did she yet know that Jesus had risen? 2.
5. Is it probable that she entered the sepulcher? 2. It is not. She seems to have run back, as soon as she saw that it was open, to bear the news to the disciples.
6. What should be our reflections on reading this paragraph?
7. What may we learn from it respecting Jesus?
8. What, about angels?
9. What, about the affection of these women that first visited the sepulcher?
10. Why did not the eleven apostles accompany them?

‡ II. A VISION OF ANGELS AT THE SEPULCHER (Matt. xxviii. 5-7; Mark xvi. 5-7; Luke xxiv. 4-7).

MATTHEW.

And the angel answered and said unto the women, Fear not ye: for I know that ye seek Je'sus, which

was crucified. (6) He is not here: for he is risen, as he said. Come, see the place where the Lord lay. (7) And go quickly, and tell his disciples that he is risen from the dead; and, behold, he goeth before you into Gal'ilee; there shall ye see him: lo, I have told you.

1. Why did the angel say to the women, "Fear not ye"? 5. He had not come to terrify the friends, but the enemies of Jesus.
2. Who first announced the resurrection of Jesus? 6.
3. To whom did he announce it? 6.
4. Was Mary Magdalene then present? See John xx. 2.
5. How often had Jesus foretold his own death and resurrection? 6. See Matt. xvi. 21; xvii. 22, 23; xx. 17-19; xxvi. 1, 2.
6. Why did the angel invite the women to come and see the place where the body had been laid? 6. Perhaps partly to gratify a holy curiosity; and partly to corroborate his statement by the circumstances of the case.
7. Why direct them to go quickly and tell the disciples? 7.
8. Why meet them in Galilee? 7. See Matt. xxvi. 32.

MARK.

And entering into the sepulcher, they saw a young man sitting on the right side, clothed in a long white garment; and they were affrighted. (6) And he saith unto them, Be not affrighted: ye seek Je'sus of Naz'a-reth, which was crucified: he is risen; he is not here: behold the place where they laid him. (7) But go your way, tell his disciples and Pe'ter that he goeth before you into Gal'ilee: there shall ye see him, as he said unto you.

1. What variations are given by Mark?
2. Who was this young man that was seen by the women? 5. He was an angel in human form. See Gen. xix. 15, 16, and Acts i. 10.

3. Why was he clothed in white? 5. *White* has always been regarded as an emblem of purity. See Rev. xix. 8.

4. Why say to the women, "*Be not affrighted*"?

5. Why distinguish Peter from the rest of the disciples? 7. Because Peter had denied his Lord and Master; though the distinction is here made chiefly for Peter's encouragement.

LUKE.

And it came to pass, as they were much perplexed thereabout, 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 the living among the dead? (6) He is not here, but is risen: remember how he spake unto you when he was yet in Gal'ilee, (7) Saying, The Son of man must be delivered into the hands of sinful men, and be crucified, and the third day rise again.

1. What is added by Luke?

2. About what were these women perplexed? 4.

3. Who appeared to them? 4. Two angels.

4. Why are they called *men*? 4. Because they appeared in human form. See queries on Mark.

5. How may we reconcile Luke's statement with the testimony of Matthew and Mark?

6. Had any of the disciples previous to this understood what Jesus meant by rising from the dead? 7. See John xx. 9.

7. What may we learn from this section?

‡ III. THE WOMEN RETURN TO THE CITY; AND JESUS MEETS SOME OF THEM ON THEIR WAY (Matt. xxviii. 8-10; Mark xvi. 8; Luke xxiv. 8-11).

MATTHEW.

And they departed quickly from the sepulcher with fear and great joy and did run to bring his dis-

ciples word. (9) And as they went to tell his disciples, behold, Jesus met them, saying, All hail. And they came and held him by the feet, and worshiped him. (10) Then said Jesus unto them, Be not afraid: go tell my brethren that they go into Gal'ilee, and there shall they see me.

1. Why did the women depart so quickly? 8.

2. Why, "with fear and great joy"? 8.

3. Where did Jesus meet them? 9.

4. Why did they lay hold upon his feet? 9. To show for him their great reverence and affection.

5. What message did Jesus send to his brethren? 10.

6. Who are here meant by his brethren? 10. Most likely his disciples. See Ch. xii. 49, 50.

MARK.

And they went out quickly, and fled from the sepulcher; for they trembled and were amazed: neither said they any thing to any man; for they were afraid.

1. Does Mark add any thing to the testimony of Matthew?

2. Why did the women make so great haste to bear the news to the disciples?

3. What would be the effect, if all Christians would now run, in like manner, to bear the news to a perishing world?

4. Why do they not do so?

LUKE.

And they remembered his words, (9) And returned from the sepulcher, and told all these things unto the eleven, and to all the rest. (10) It was Ma'ry Magdale'ne, and Joan'na, and Ma'ry the mother of James, and other women that were with them, which told these things unto the apostles. (11) And their words

seemed to them as idle tales, and they believed them not.

1. What does Luke add to the records of Matthew and Mark?

2. Who were the eleven? 9.

3. Who were "all the rest"? 9.

4. What women bore the good news to the disciples? 10.

5. How can we reconcile this account with that of Matthew and Mark? Several groups of women may have passed to and from the sepulcher. To one of these Jesus appeared before they reached the apostles, but to others he did not.

6. Why were the apostles so very incredulous? 11.

§ IV. PETER AND JOHN RUN TO THE SEPULCHER (Luke xxiv. 12; John xx. 3-10).

LUKE.

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

1. What characteristic of Peter is here illustrated? His readiness to act under excitement.

2. What did he see in the sepulcher?

3. Why did he so greatly wonder at what had happened?

4. How reconcile Luke's account with that of John? John first reached the sepulcher; and, stooping down, looked into it. Then came Peter and did likewise. After that, Peter entered the sepulcher followed by John.

JOHN.

Pe'ter therefore went forth, and that other disciple, and came to the sepulcher. (4) So they ran both together: and the other disciple did outrun Pe'ter, and came first to the sepulcher. (5) And he stooping down, and looking in, saw the linen clothes lying; yet went he not in. (6) Then cometh Si'mon Pe'ter

following him, and went into the sepulcher, and seeth the linen clothes lie, (7) And the napkin, that was about his head, not lying with the linen clothes, but wrapped together in a place by itself. (8) Then went in also that other disciple, which came first to the sepulcher, and he saw, and believed. (9) For as yet they knew not the Scripture, that he must rise again from the dead. (10) Then the disciples went away again unto their own home.

1. Who was the other disciple that went with Peter? 3. No doubt it was John himself. See Ch. xxi. 20-24.

2. What did Peter and John see in the sepulcher? 5-7.

3. What did they now believe? 8. Not only that Jesus was the Messiah; but also that he had risen from the dead, as he had previously told them.

4. On what evidence did they now believe? 8.

5. Why did they not understand the Scripture before this? 9. See Heb. ix. 8.

6. What proof is given in this section that Jesus is the Messiah?

§ V. JESUS APPEARS TO MARY MAGDALENE AT THE SEPULCHER (Mark xvi. 9-11; John xx. 11-18).

MARK.

Now when Je'sus was risen early the first day of the week, he appeared first to Ma'ry Magdale'ne, out of whom he had cast seven devils. (10) And she went and told them that had been with him, as they mourned and wept. (11) And they, when they had heard that he was alive, and had been seen of her, believed not.

1. What does Mark mean by saying that Jesus "appeared *first* to Mary Magdalene"? 9. The word *first* may be taken

absolutely or relatively. If *absolutely*, the meaning is, that Jesus appeared to Mary before he appeared to any one else; if *relatively*, that this is the first of the three appearances recorded by Mark.

2. How may the first mode of interpretation be reconciled with Matthew's account? The order of events would in that case be as follows: (1) The women start early for the sepulcher, Mary Magdalene taking the lead; (2) She arriving at the sepulcher "while it was yet dark," and seeing the stone rolled away, runs back to the city, by a different route, to tell the apostles; (3) The other women come to the sepulcher, see the angels, etc., and then leave for the city; (4) Peter and John, followed by Mary, run to the sepulcher, and then return; (5) Mary remains, sees the angels and Jesus; and (6) A few moments after this, Jesus appears also to the other women before they reach the homes of the apostles.

3. If this is the correct interpretation, should not this section be placed before section third? It should not; because the women had left the sepulcher on their way to the city before Peter, John, and Mary came to it.

4. Why did not the disciples believe Mary? 11.

5. Did none of them yet believe? 11. They did. See John xx. 8. But most of them, like Thomas, were still incredulous.

JOHN.

But Ma'ry stood without at the sepulcher weeping: and as she wept, she stooped down, and looked into the sepulcher, (12) And seeth two angels in white sitting, the one at the head, and the other at the feet, where the body of Je'sus had lain. (13) And they say unto her, Woman, why weepest thou? She saith unto them, Because they have taken away my Lord, and I know not where they have laid him. (14) And when she had thus said, she turned herself back, and saw Je'sus standing, and knew not that it was Je'sus. (15) Je'sus saith unto her, Woman, why weepest thou? whom

seekest thou? She, supposing him to be the gardener, saith unto him, Sir, if thou have borne him hence, tell me where thou hast laid him, and I will take him away. (16) Je'sus saith unto her, Ma'ry. She turned herself, and saith unto him, Rabbo'ni; which is to say, Master. (17) Je'sus saith unto her, Touch me not; for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God. (18) Ma'ry Magdale'ne came and told the disciples that she had seen the Lord, and that he had spoken these things unto her.

1. Why did Mary stand weeping? 11. See ver. 13.

2. Why were these two angels still in the sepulcher? 12. They may have had some offices to perform of which we are ignorant; or they may have come to gratify a holy curiosity, and to study more of the wonderful economy of redemption.

3. What did they say to Mary? 13.

4. What was her reply? 13.

5. Why did she not know Jesus when she saw him? 14.

6. How did she first recognize him? 16. By his voice.

7. Why did he say to her, "Touch me not"? 17. Touch me not at present *in this manner*. See ver. 27 and Matt. xxviii. 9. The time has not yet come for that holy spiritual union and communion which I promised to have with my disciples. This you will all be allowed to enjoy when I shall have received the kingdom. But go now and say to my brethren that the time is near. I will soon ascend to my Father, and send you the Comforter. Then you will be better qualified for that holy communion which you now seek.

8. In what sense had not Jesus yet ascended to the Father? 17. He had not yet ascended *in his own full and proper person* to make an atonement, and to receive the kingdom, though his spirit had doubt-

less gone to the third heaven. Compare Luke xxiii. 43 with 2 Cor. xii. 1-4.

9. How may this be reconciled with Psa. xvi. 10, and Acts ii. 27, 31? These passages are all incorrectly translated. The idea is, Thou wilt not leave or abandon my soul to Hades. The powers of Hades shall not triumph over me. Whether his soul ever was or was not in Hades does not appear from these passages.

10. What may we learn from this section?

§ VI. REPORT OF THE ROMAN GUARD (Matt. xxviii. 11-15).

Now when they were going, behold, some of the watch came into the city, and shewed unto the chief priests all the things that were done. (12) And when they were assembled with the elders, and had taken counsel, they gave large money unto the soldiers, (13) Saying, Say ye, His disciples came by night, and stole him away while we slept. (14) And if this come to the governor's ears, we will persuade him, and secure you. (15) So they took the money, and did as they were taught: and this saying is commonly reported among the Jews until this day.

1. Why did they make their report to the chief priests? 11. Because, with the permission of Pilate, they were acting under the authority and instructions of the chief priests.

2. About what did the chief priests and elders take counsel? 12. About the best way and means of counteracting the influence of the report made by the Roman guard. They feared that if such a report were circulated among the people, many of them would believe in Jesus as the Messiah.

3. What story did they fabricate and try to substitute for the report of the Roman guard? 13.

4. How did they endeavor to give it currency? 12.

5. How may this fabrication of the

Jews be shown to be absurd? 13. It is manifestly so for the following reasons: (1) Because it is not at all likely that under the circumstances the disciples would make any attempt to obtain the body; (2) Because it is not likely that the soldiers would all go asleep while on duty; and (3) If asleep, how could they know what had become of the body?

6. Why did not the Jews invent something more plausible than this? 13. Because it was impossible for them, or any one else, to do so. This was the very best that they could do, in opposing the truth, under the circumstances.

7. If what comes to the governor's ears? 14. The report that you were all asleep while on guard.

8. Why, in that case, would it be necessary to persuade Pilate? 14. According to Roman law, persons found asleep on guard were to be put to death.

9. How did these Rulers know that they could persuade Pilate? 14.

10. What saying was commonly reported among the Jews? 15. See ver. 13.

11. Until what day? 15. Until the time of writing this narrative in Greek, about A. D. 60.

12. What may we learn from this section about Jesus?

13. What, about the depravity and wickedness of the Jewish Rulers?

14. What, about the influence of bribes?

15. What, about the folly of all hypocrisy and falsehood?

§ VII. JESUS APPEARS TO PETER, AND THEN TO TWO OTHER DISCIPLES ON THEIR WAY TO EMMAUS (Mark xvi. 12, 13; Luke xxiv. 13-35.) See also 1 Cor. xv. 5.

1. *His interview with the two disciples by the way* (Mark 12, 13; Luke 13-27).

MARK.

After that he appeared in another form unto two of them, as they walked, and went into the country. (13) And they went and told it unto the residue: neither believed they them.

1. How "in another form"? 12. He

in some way disguised himself till supper time. See Luke xxiv. 31.

2. He appeared to two of whom? 12.

3. To whom did these two disciples make their report? 13.

4. Why did not the others believe them? 13.

5. Were all the disciples still incredulous and unbelieving? 13.

LUKE.

And, behold, two of them went that same day to a village called Em'maus, which was from Jeru'salem about threescore furlongs. (14) And they talked together of all these things which had happened. (15) And it came to pass, that, while they communed together and reasoned, Je'sus himself drew near, and went with them. (16) But their eyes were holden that they should not know him. (17) And he said unto them, What manner of communications are these that ye have one to another, as ye walk, and are sad? (18) And the one of them, whose name was Cle'opas, answering said unto him, Art thou only a stranger in Jeru'salem, 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 Je'sus of Naz'a-reth, which was a prophet mighty in deed and word before God and all the people: (20) And how the chief priests and our rulers delivered him to be condemned to death, and have crucified him. (21) But we trusted that it had been he which should have redeemed Is'rael: and beside all this, to-day is the third day since these things were done. (22) Yea, and certain

women also of our company made us astonished, which were early at the sepulcher; (23) And when they found not his body, they came, saying, that they had also seen a vision of angels, which said that he was alive. (24) And certain of them which were with us went to the sepulcher, 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: (26) Ought not Christ to have suffered these things, and to enter into his glory? (27) And beginning at Mo'ses and all the prophets, he expounded unto them in all the Scriptures the things concerning himself.

1. Where was Emmaus? 13.

2. On what day did these two disciples go thither? 13.

3. What was the subject of their conversation? 14.

4. Who joined their company by the way? 15.

5. Did they at first recognize him? Why not? 16.

6. What was the first question that Jesus asked? 17.

7. What was the reply of Cleopas? 18.

8. What did Cleopas mean by this?

18. Dost thou alone live stranger-like in Jerusalem, and hast not learned the things that have come to pass there in these days? Surely thou art the only one at Jerusalem, even among the strangers, who hast not learned these things.

9. Who was Cleopas? 18. We know nothing more of him than that he was an earnest disciple of Christ. Care should be taken to distinguish him from Clopas (John xix. 25). The name *Cleopas* is a contraction for Cleopatros, which means *the renown of his father*; but *Clopas* is the same as Alphæus, both being but modifications of the same Hebrew word Chalphai, which means *my changes*.

10. What was the second question proposed by Jesus? 19.

11. Why did he ask this question? 19.

12. What reply did the two disciples make? 20-24.

13. What did they mean by redeeming Israel? 21.

14. Who did they think would redeem Israel? 21.

15. What reply did Jesus make to all this? 25-27.

16. Why does he call them foolish or thoughtless? 25.

2. *Jesus is made known to them in the breaking of bread (28-32).*

And they drew nigh unto the village, whither they went: and he made as though he would have gone further. (29) But they 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. (30) And it came to pass, as he sat at meat with them, he took bread, and blessed it, and brake, and gave to them. (31) And their eyes were opened, and they knew him; and he vanished out of their sight. (32) And they said one to another, Did not our heart burn within us, while he talked with us by the way, and while he opened to us the Scriptures?

1. Why did Jesus seem to be going further? 28. See Mark vi. 48.

2. Why did they constrain him to abide with them? 29.

3. Why did he at supper assume to act as the master of the house? 30. It was now time that he should make himself known to them, and he chose to do it in this way.

4. In what *posture* did he give thanks? 30.

5. Is it proper that we should imitate him in this?

6. May we infer from this that sitting is a proper attitude in our public and private devotions? Certainly not, as a general rule. See Ch. xxii. 41, etc.

7. How were their eyes opened? 31. This is one of the mysteries of God's providence that we can not fully comprehend. See Deut. xxix. 29.

8. How did he vanish out of their sight? 31. This is another mystery. Such knowledge is too high for us. See Psa. cxxxix. 6.

9. Why did their hearts burn within them? 32.

3. *Their report to the disciples at Jerusalem (33-35. See also Mark xvi. 13).*

And they rose up the same hour, and returned to Jeru'salem, and found the eleven gathered together, and them that were with them, (34) Saying, The Lord is risen indeed, and hath appeared to Si'mon. (35) And they told what things were done in the way, and how he was known of them in breaking of bread.

1. Why did they return at so late an hour to Jerusalem? 33. They were anxious to reveal to others what they had themselves discovered.

2. Whom did they find gathered together? 33.

3. Why were the eleven and others assembled together? 33.

4. What report did they make to the two disciples from Emmaus? 34.

5. What report did the two disciples make to the eleven and others? 35.

6. Did they believe them? 35. Doubtless some did (ver. 34); but some did not (Mark xvi. 13). The inspired writers not unfrequently speak of certain parts of a thing, to the neglect of others.

§ VIII. JESUS APPEARS TO THE APOSTLES, THOMAS BEING ABSENT (Mark xvi. 14; Luke xxiv. 36-43; John xx. 19-23).

MARK.

Afterward he appeared unto the eleven as they sat at meat, and upbraided them with their unbelief and hardness of heart, because they believed not them which had seen him after he was risen.

1. Why does Mark say "he appeared to the eleven," while John says Thomas was absent? The number *eleven* is used to designate the apostles *generally*; just as the number *twelve* was used to designate in a general way the tribes of Israel.

2. Why did Jesus upbraid them?

3. When did this meeting occur? See Luke xxiv. 36.

LUKE.

And as they thus spake, Je'sus himself stood in the midst of them, and saith unto them, Peace be unto you. (37) But they were terrified and affrighted, and supposed that they had seen a spirit. (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: handle me, and see; for a spirit hath not flesh and bones, as ye see me have. (40) And when he had thus spoken, he shewed them his hands and his feet. (41) And while they yet believed not for joy, and wondered, he said unto them, Have ye here any meat? (42) And they gave him a piece of a broiled fish, and of a honeycomb. (43) And he took it, and did eat before them.

1. How did Jesus appear in their midst so suddenly? 36.

2. Why did he say to them, "Peace be unto you"? 36.

3. Why were they terrified? 37.

4. How did he prove to them his identity? 39.

5. In what body did Jesus appear to his disciples? 39.

6. When was his body glorified? Most likely when he ascended from the mount of Olives. See ver. 51.

7. Why should their great joy render them incredulous? 41. They, perhaps, feared that, on this account, they were but too ready to believe what they were so anxious to believe.

8. What further proof of his identity did he give them? 42, 43.

JOHN.

Then the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Je'sus and stood in the midst, and saith unto them, Peace be unto you. (20) And when he had so said, he shewed unto them his hands and his side. Then were the disciples glad, when they saw the Lord. (21) Then said Je'sus to them again, Peace be unto you: as my Father hath sent me, even so send I you. (22) And when he had said this, he breathed on them, and saith unto them, Receive ye the Holy Ghost: (23) Whosoever sins ye remit, they are remitted unto them; and whosoever sins ye retain, they are retained.

1. When did this appearance and interview take place? 19.

2. Why does John say that Jesus appeared to them "when the doors were shut"? 19. To indicate that his appearance was sudden and miraculous.

3. Why did Jesus say to the disciples, "Peace be unto you"? 19. They were afraid that the Jewish Rulers would probably next attempt to destroy them.

4. What evidence did he give them of his identity? 20.

5. Was the evidence satisfactory? 20.

6. Of what mission does he speak in ver. 21? This is spoken prospectively of their mission to preach the Gospel to every creature. See Mark xvi. 15-18.

7. Why did he breathe on them? 22. This was symbolical of the Spirit which he was about to impart to them. See Gen. ii. 7.

8. Did they then receive the Holy Spirit? 22. Not in its fullness. See Acts i. 5, and ii. 1-4.

9. Why did Jesus bestow on them the power to forgive sins? 23. This is also

spoken *prospectively* of the authority which they would exercise after that they were baptized in the Holy Spirit. See Matt. xix. 28.

10. What may we learn from this section?

‡ IX. HE AGAIN APPEARS TO THE APOSTLES, THOMAS BEING PRESENT, AND SHOWS HIMSELF TO BE THE SON OF GOD (John xx. 24–31).

1. *Thomas is still incredulous* (24, 25).

But Thom'as, one of the twelve, called Did'yimus, was not with them when Je'sus came. (25) The other disciples therefore said unto him, We have seen the Lord. But he said unto them, Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe.

1. Why was Thomas called *Didymus*? 24. These names are synonymes; the former being of Hebrew, and the latter of Greek origin, meaning *a twin*.

2. What was the only evidence on which Thomas was willing to rely? 25.

3. What did he mean by the print of the nails? 25. The scars in the hands and feet of Jesus that were produced by the nails when he was crucified.

4. How did he propose to thrust his hand into the side of Jesus? 25. Through the rupture made by the spear of the Roman soldier. See Ch. xix. 34.

2. *Jesus appears and removes his doubts* (26–29).

And after eight days again his disciples were within, and Thom'as with them: then came Je'sus, the doors being shut, and stood in the midst, and said, Peace be unto you. (27) Then saith he to Thom'as, Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side; and be not faithless, but believing.

(28) And Thom'as answered and said unto him, My Lord and my God. (29) Je'sus saith unto him, Thom'as, because thou hast seen me, thou hast believed: blessed are they that have not seen, and yet have believed.

1. When did this second appearance take place? 26.

2. Why did Jesus again appear to his apostles on the first day of the week? 26. Perhaps with the design of hallowing this day. See Sch. of Red. pp. 415–426.

3. How was Thomas convinced? 28. By Christ's knowledge of his character and consciousness, as well as by sensible demonstrations.

4. Why is it more blessed to believe without seeing? 29. It indicates more trust. See 1 Pet. i. 8.

3. *Object of John's whole narrative* (30, 31).

And many other signs truly did Je'sus in the presence of his disciples, which are not written in this book: (31) But these are written, that ye might believe that Je'sus is the Christ, the Son of God; and that believing ye might have life through his name.

1. What does John mean by "many other signs"? 30. He means miraculous signs: signs indicative of Christ's divinity.

2. Who were witnesses of these miracles? 30.

3. Why did not John record them? 30. See Ch. xxi. 25.

4. Why did he give us those recorded in this narrative? 31.

5. How then does faith come? 31. See also Rom. x. 17.

6. How does life come? 31.

7. What may we learn from this paragraph?

‡ X. JESUS HAS AN INTERVIEW WITH SEVEN OF HIS DISCIPLES AT THE SEA OF TIBERIAS (John xxi. 1–25).

1. *The significant draught of fishes* (1–8).

After these things Je'sus shewed himself again to the disciples at the sea of Tibe'rias; and on this wise shewed he himself. (2) There were together Si'mon Pe'ter, and Thom'as called Did'yimus, and Nathan'ael of Ca'na in Gal'ilee, and the sons of Zeb'edee, and two other of his disciples. (3) Si'mon Pe'ter saith unto them, I go a fishing. They say unto him, We also go with thee. They went forth, and entered into a ship immediately; and that night they caught nothing. (4) But when the morning was now come, Je'sus stood on the shore; but the disciples knew not that it was Je'sus. (5) Then Je'sus saith unto them, Children, have ye any meat? They answered him, No. (6) And he said unto them, Cast the net on the right side of the ship, and ye shall find. They cast therefore, and now they were not able to draw it for the multitude of fishes. (7) Therefore that disciple whom Je'sus loved saith unto Pe'ter, It is the Lord. Now when Si'mon Pe'ter heard that it was the Lord, he girt his fisher's coat unto him, (for he was naked,) and did cast himself into the sea. (8) And the other disciples came in a little ship, (for they were not far from land, but as it were two hundred cubits,) dragging the net with fishes.

1. Where was the sea of Tiberias? 1.

2. What disciples were present on the occasion? 2.

3. Why had they left Judea and gone into Galilee? This they did, no doubt, according to Christ's instructions. See Matt. xxvi. 32; xxviii. 10.

4. Why did Peter say to the rest, "I go a-fishing"? 3. They were evidently in want of food. See ver. 5.

5. Why did they go into a ship? 3. Literally, *the ship*; that is, most likely, their own ship, which was still used by their relations.

6. What success had they during the night? 3.

7. Who appeared to them in the morning? 4.

8. What question did he ask? 5.

9. Why did he ask this question? 5. He wished to make them feel and confess their destitute condition.

10. Why did he then direct them where to cast the net? 6. He was about to show them how much they would gain by following his directions.

11. What was the result? 6.

12. Why did John conclude that it was the Lord? 7.

13. Why did Peter now cast himself into the sea? 7. He hastened to the shore to meet Jesus.

14. Why did not the others follow Peter? 8. They were not so impulsive as he.

15. What was the object of this miraculous draught of fishes? It was probably designed (1) To teach the apostles that they were dependent on Jesus for a supply of even their temporal wants; and (2) To foreshadow their success in their ministry. See Luke v. 1-11.

2. *The significant meal* (9-14).

As soon then as they were come to land, they saw a fire of coals there, and fish laid thereon, and bread. (10) Je'sus saith unto them, Bring of the fish which ye have now caught. (11) Si'mon Pe'ter went up, and drew the net to land full of great fishes, a hundred and fifty and three: and for all there were so many, yet was not the net broken. (12) Je'sus saith unto them, Come and dine. And none of the disciples durst ask him, Who art thou? knowing that it was the Lord. (13) Je'sus then cometh, and taketh bread, and giveth them, and fish likewise. (14) This is now the third time that Je'sus shewed himself to his disciples,

after that he was risen from the dead.

1. *Whence* this ready supply of fish and bread? 9. It was miraculously provided by Jesus.

2. Why does Jesus command them to bring also of the fish which they had then caught? 10. Perhaps to indicate that they should put forth their own exertions, as well as trust in him for all things.

3. Peter went up on what? 11. On the ship, to unfasten the net and bring it to the shore.

4. Why did Jesus now invite them to breakfast? 12.

5. Why did none of them dare to inquire *who he was*? 12. The evidence that it was the Lord himself was so clear as to convince even the most incredulous.

6. Why did Jesus himself give them the bread and the fish? 13. To teach them that he is the source of every blessing; and, perhaps, also to give them another lesson on the subject of humility.

7. Why does John say that this is the *third* time that Jesus showed himself to his disciples? 14. This was his third appearance to his *assembled* disciples.

3. *Jesus draws from Peter a threefold avowal of his fervent love, and restores him to his place in the ministry* (15-19).

So when they had dined, Je'sus saith to Si'mon Pe'ter, Si'mon, son of Jo'nas, lovest thou me more than these? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my lambs. (16) He saith to him again the second time, Si'mon, son of Jo'nas, lovest thou me? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my sheep. (17) He saith unto him the third time, Si'mon, son of Jo'nas, lovest thou me? Pe'ter was grieved because he said unto him the third time, Lovest thou me? And he said unto him, Lord, thou knowest all things; thou

knowest that I love thee. Je'sus saith unto him, Feed my sheep. (18) Verily, verily, I say unto thee, When thou wast young, thou girdedst thyself, and walkedst whither thou wouldest: but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry thee whither thou wouldest not. (19) This spake he, signifying by what death he should glorify God. And when he had spoken this, he saith unto him, Follow me.

1. Why does Jesus call Peter, "*Simon, son of Jonas*"? 15.

2. What does Jesus mean by the expression, "*More than these*"? 15. The construction is ambiguous; and the words of Jesus may mean, (1) Do you love me more than you love these secular matters in which you have been engaged? or, (2) Do you love me more than these other disciples love me? Are you still prepared to say, "Though all men should be offended because of thee, yet will I never be offended"? See Matt. xxvi. 33. The first construction, though supported by but few of the critics, is, I think, most in harmony with the context.

3. What is the force of Peter's answer? 15. Yes, Lord, thou knowest that I dearly love thee.

4. What does Jesus mean when he says to Peter, "*Feed my lambs*" and "*Feed my sheep*"? 15. If you love me dearly, renounce self, quit your fishing, and become a shepherd to my lambs and my sheep: take care of both the young and the old of my flock.

5. Why did Jesus repeat the question to Peter three times? 15-17. He did this (1) For the sake of emphasis, in order to impress the whole matter deeply on Peter's mind; and (2) With the view of reminding him of his threefold denial.

6. Why was Peter grieved when Jesus asked him the third time, "*Lovest thou me*"? 17.

7. What does Jesus mean by Peter's stretching forth his hands to another when old? 18, 19.

8. What was Peter's manner of death? 19. It is pretty generally conceded that

he was crucified at Rome, by order of Nero, in A. D. 68.

9. How did he by such a death glorify God? 19. He died as a martyr to the truth.

10. What did Jesus mean by saying to Peter, "*Follow me*"? 19. The expression seems to have a double significance. It may mean, (1) Follow me in my journey; and (2) Follow me in my work even to death: the latter and deeper meaning may, however, be regarded as comprehending the former.

4. *He rebukes Peter's curiosity, and enjoins personal devotion to his service* (20-23).

Then Pe'ter, turning about, seeth the disciple whom Je'sus loved following; which also leaned on his breast at supper, and said, Lord, which is he that betrayeth thee? (21) Pe'ter seeing him saith to Je'sus, Lord, and what shall this man do? (22) Je'sus saith unto him, If I will that he tarry till I come, what is that to thee? follow thou me. (23) Then went this saying abroad among the brethren, that that disciple should not die; yet Je'sus said not unto him, He shall not die; but, If I will that he tarry till I come, what is that to thee?

1. To what disciple has John reference in ver. 20? Evidently to himself. See ver. 24.

2. What inquiry did Peter make concerning him? 21.

3. What did he mean by this question? 21. What shall be the end and fortunes of John?

4. What was Christ's reply? 22.

5. What did he mean by this? 22, 23.

6. Did the disciples understand the remark of Jesus? 23.

7. What false inference did they draw from it? 23.

8. Are we prone to draw such false inferences?

9. Can you give any other examples?

10. What effect have these erroneous and unwarranted inferences on the peace and good order of society?

5. *Conclusion of John's narrative* (24-25).

This is the disciple which testified of these things, and wrote these things: and we know that his testimony is true. (25) And there are also many other things which Je'sus did, the which, if they should be written every one, I suppose that even the world itself could not contain the books that should be written. Amen.

1. Why does John here represent himself as a witness? 24. See Acts i. 8.

2. How did he *know* that his testimony was true? 24. See 1 John i. 1-3.

3. Does John profess to have recorded all the sayings and doings of Jesus? 25.

4. Why did he not make a full record of all that Jesus did and said? 25.

5. What is the meaning of his closing remark? 25. It is a popular phrase denoting simply the impossibility of recording all.

§ XI. JESUS MEETS THE APOSTLES AND MANY OTHER DISCIPLES ON A MOUNTAIN IN GALILEE (Matt. xxviii. 16-20; Mark xvi. 15-18). See also 1 Cor. xv. 6.

MATTHEW.

Then the eleven disciples went away into Gal'ilee, into a mountain where Je'sus had appointed them. (17) And when they saw him, they worshiped him: but some doubted. (18) And Je'sus came and spake unto them, saying, All power is given unto me in heaven and in earth. (19) Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: (20) Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen.

1. Why did Jesus appoint this meeting in Galilee? 16.

2. Who worshiped him? 17.
3. Who doubted? 17. Some of the many disciples who were present.
4. What is the preface of Christ's address on this occasion? 18.
5. What is the meaning of it? 18. It means simply that all authority in and over the universe had been committed to Jesus.
6. To whom was this commission given? Directly to the apostles, and through them to the Church. See last clause of ver. 20.
7. What does Jesus mean by teaching all the nations? 19. Make disciples of all the nations. See Gt. Com. pp. 29-60.
8. What does he mean by baptizing them? 19. He means that the disciples should all be immersed in water. See Acts ii. 38, and Gt. Com. pp. 61-134.
9. What does he mean by the expression, "*In the name of the Father,*" etc.? 19. This should be rendered *into* the name of the Father, and of the Son, and of the Holy Spirit. For the meaning of this very profound and comprehensive expression see Gt. Com. pp. 135-153.
10. What are the "all things" commanded? 20. This includes all things which Christ has made obligatory on his people, both individually and collectively. See Gt. Com. pp. 154-230.
11. What is the proper rendering of the last clause? 20. *And, lo, I am with you all the days, even to the end of the age.*
12. To the end of what age? 20. To the end of the Christian age, when Jesus will deliver up the kingdom to the Father. See 1 Cor. xv. 24.
13. How can he be with the apostles during all this period? 20. Jesus refers here not only to the support which he would give them in their personal ministry, but also to the authority and force which he would give to their writings as the only proper directory of his Church in all coming time. See Ch. xix. 28.

MARK.

And he said unto them, Go ye into all the world, and preach the gospel to every creature. (16) He that believeth and is baptized shall be saved; but he that believeth not shall be damned. (17) And these signs shall follow them that believe; In my name shall they cast out

devils; they shall speak with new tongues; (18) They shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover.

1. To whom does Jesus say, "*Go ye into all the world,*" etc.? 15. *Directly* to his own apostles, and *indirectly* to the apostles of his Church, which he has made "the pillar and ground of the truth" (1 Tim. iii. 15). See Acts xiv. 14.
2. What does he mean by "*every creature*"? 15. He means every intelligent creature: all such as are capable of hearing, believing, and obeying the gospel.
3. "He that believeth and is baptized shall be saved" from what? 16. From his past sins.
4. Why must the unbeliever "be damned"? 16. Because "without faith it is impossible to please God." See Rom. viii. 8; xiv. 23; Heb. xi. 6.
5. To whom were these gifts promised? 17. Not to all, but only to some of the believers.
6. Was the promise fulfilled? It was. See Acts *passim*.

‡ XII. JESUS APPEARS TO ALL THE APOSTLES IN JERUSALEM (Luke xxiv. 44-49. See also Acts i. 4-8, and 1 Cor. xv. 7).

And he said unto them, These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Mo'ses, and in the prophets, and in the psalms, concerning me. (45) Then opened he their understanding, that they might understand the Scriptures, (46) And said unto them, Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day: (47) And that repentance and remission of sins should be preached in his name among all nations, beginning at Jeru'salem. (48) And

ye are witnesses of these things. (49) And, behold, I send the promise of my Father upon you: but tarry ye in the city of Jeru'salem, until ye be endued with power from on high.

1. What does Jesus mean by the expression, "*While I was yet with you*"? 44.

2. What words did he then speak to them? 44.

3. What does he mean by the Law of Moses, and the Prophets, and the Psalms? 44. The whole of the Old Testament Scriptures.

4. What may we infer from this as to their inspiration? 44.

5. How did Jesus open their understanding? 45. Partly, no doubt, by his own exposition of the prophecies; and partly perhaps by enlarging and quickening their powers of spiritual discernment.

6. Why did it *behave* Christ to suffer? 46. This was necessary, (1) Because in no other way could the claims of the divine government against man be met and satisfied (Rom. iii. 25, 26); and (2) Because in no other way could the prophecies be fulfilled.

7. Why was it necessary that the proclamation of the Gospel should begin at Jerusalem? 47. See Psa. cx. 2, and Isa. ii. 3.

8. Why call the apostles "*witnesses of these things*"? 48. Because they were appointed by Christ to proclaim to the people what they had seen and heard. See Acts i. 8; ii. 32; xxvi. 16.

9. To what promise of the Father does Jesus here refer? 49. See Acts ii. 4, 5.

10. Why remain at Jerusalem until they should receive the promise of the Spirit? 49. Till then they would not be qualified to unfold to the people the mysteries of redemption.

11. What more may we learn from this section?

§ XIII. THE ASCENSION (Mark xvi. 19, 20; Luke xxiv. 50-53. See also Acts i. 9-12).

MARK.

So then, after the Lord had spoken unto them, he was received up into heaven, and sat on the

right hand of God. (20) And they went forth, and preached everywhere, the Lord working with them, and confirming the word with signs following. Amen

1. After the Lord had spoken what things unto them? 19. See vers. 15-18.

2. Was he received up into heaven *immediately* after this? 19.

3. From what point did the ascension take place? 19. See Luke xxiv. 50, and Acts i. 12.

4. How was Jesus taken up? 19. See Acts i. 9.

5. What is meant by his sitting at the right hand of God? 19. The highest place of honor and authority in the whole universe was assigned to him. See Heb. viii. 1.

6. When and where did the apostles preach? 20. See Acts *passim*.

7. How did the Lord work with them? 20. See Heb. ii. 4.

LUKE.

And he led them out as far as to Beth'any, and he lifted up his hands, and blessed them. (51) And it came to pass, while he blessed them, he was parted from them, and carried up into heaven. (52) And they worshiped him, and returned to Jeru'salem with great joy: (53) And were continually in the temple, praising and blessing God. Amen.

1. From what place did Jesus lead the apostles out to Bethany? 50.

2. From what place did he ascend? 51.

3. How can we reconcile this with Acts i. 12?

4. What does Luke mean by their worshiping Jesus? 52. They worshiped him as God. See Acts vii. 59, 60; Heb. i. 6.

5. Why did they return to Jerusalem "*with great joy*"? 52.

6. How long was this before they began to preach? 53.

7. What may we learn from this section?

ACTS OF THE APOSTLES.

PART I.

THE CHURCH IN JERUSALEM (i. 1-viii. 4).

Time: about two years, from A. D. 34 to A. D. 36.

§ I. THE INTRODUCTION (i. 1-26) A. D. 34.

1. *Relation of Acts to Luke's Gospel* (1-3).

The former treatise have I made, O Theoph'ilus, of all that Je'sus began both to do and teach, (2) Until the day in which he was taken up, after that he through the Holy Ghost had given commandments unto the apostles whom he had chosen: (3) To whom also he shewed himself alive after his passion by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God:

1. What evidence have we that Luke wrote the Acts? This is evident (1) From the fact that the Acts is but a continuation of the Gospel according to Luke (ver. 1); and (2) From the testimony of Irenæus, Clement of Alexandria, Tertullian, Eusebius, and other Christian fathers.

2. To whom did he write this narrative? 1.

3. For what purpose did he write it? To illustrate the commission which Christ gave to his apostles (Matt. xxviii. 18-20); by showing how to make disciples of all the nations; how to baptize them; and how to organize and instruct them as members of the one body.

4. When and where was it written? Most likely at Rome in A. D. 63.

5. What does Luke mean by "*the former treatise*"? 1.

6. What is the scope and what the extent of that narrative? 1, 2.

7. How did Jesus give commandments "through the Holy Spirit"? 2. *As a man*, he was in a measure dependent on the Holy Spirit (Matt. xii. 28), which was given to him without measure (John iii. 34).

8. Meaning of, "*after his passion*"? 3. After that he had suffered death.

9. By what infallible proof was Jesus manifested and identified after his death and resurrection? 3. See John xx. 19-29; 1 John i. 1-3, etc.

10. What time intervened between his resurrection and his ascension? 3.

11. How was he occupied during these forty days? 3.

12. What "*kingdom of God*"? 3. See Dan. ii. 44, and Matt. iii. 2.

2. *Promise of the Holy Spirit* (4, 5).

And, being assembled together with them, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, saith he, ye have heard of me. (5) For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence.

1. Why not allow the apostles to leave Jerusalem immediately? 4. See Psa. cx. 2; Isa. ii. 3; Luke xxiv. 47.

2. What promise of the Father? 4. See John xiv. 16, 26.

3. What is it to be baptized in water? 5. It is to be immersed in water "into the name of the Father, and of the Son, and of the Holy Spirit." See Sch. of Red. pp. 392-415, or Gt. Com. pp. 61-153.

4. What is it to be baptized in the Holy Spirit? 4. It is to be filled with the Spirit, and to have the soul overwhelmed with its influences. See Gt. Com. pp. 52-57, foot-note.

3. *Christ's last interview with his disciples, and his ascension to heaven* (6-11).

When they therefore were come together, they asked of him, saying, Lord, wilt thou at this time restore again the kingdom to Israel? (7) And he said unto them, It is not for you to know the times or the seasons, which the Father hath put in his own power. (8) But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jeru'salem, and in all Jude'a, and in Sa'maria, and unto the uttermost part of the earth. (9) And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight. (10) And while they looked steadfastly toward heaven as he went up, behold, two men stood by them in white apparel; (11) Which also said, Ye men of Gal'ilee, why stand ye gazing up into heaven? this same Je'sus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven.

1. When *who* "were come together"? 6.

2. Where did they meet? 6. See ver. 4, and Luke xxiv. 49.

3. What question did they then ask Jesus? 6.

4. What did they mean by this? 6. The politico-ecclesiastical dominion which the Jews were all expecting to enjoy under the reign of the Messiah.

5. What is the meaning of Christ's reply? 7. See Deut. xxix. 29.

6. Of what were the apostles to be witnesses? 8.

7. To whom were they to bear witness? 8.

8. What does Jesus mean by "*the uttermost part of the earth*"? 8. See Rom. x. 18, and Col. i. 23.

9. In what *manner* did Jesus ascend? 9.

10. From what place did he ascend? See ver. 12, and Luke xxiv. 50-53.

11. Who were the two men "in white apparel"? 10. Most likely they were angels in human form (Luke xxiv. 4, and John xx. 12); though they may have been Moses and Elijah (Luke ix. 30), or some other departed saints.

12. What is the meaning of the phrase, "*in like manner*"? 11. It means visibly, and in his own proper person.

13. What more may we learn from this paragraph?

4. *The apostles return to Jerusalem: their names and places of abode* (12-14).

Then returned they unto Jeru'salem from the mount called Ol'ivet, which is from Jeru'salem a sabbath day's journey. (13) And when they were come in, they went up into an upper room, where abode both Pe'ter, and James, and John, and An'drew, Phil'ip, and Thom'as, Barthol'omew, and Mat'thew, James the son of Alphe'us, and Si'mon Zelo'tes, and Ju'das the brother of James. (14) These all continued with one accord in prayer and supplication, with the women, and Ma'ry the mother of Je'sus, and with his brethren.

1. Where was mount Olivet? 12.

2. How long was a Sabbath-day's journey? 12. About three-fourths of a mile. Further than this, the Jews, according to the tradition of the Rabbis, were not allowed to travel on the Sabbath. The origin of this regulation is uncertain. Some derive it from the distance that intervened between the tabernacle and the extremity of the camp in the wilderness; some, from the distance between the walls of a city and the extreme limit of its suburbs (Num. xxxv. 5; and some, from the distance that was to be maintained between the ark and the people (Josh. iii. 4).

3. How can we reconcile this with what is said in Luke xxiv. 50? The ascension took place in the vicinity of Bethany; but in our text, Luke gives simply the distance of mount Olivet from Jerusalem; Bethany was about twice this distance (John xi. 18).

4. Where did the apostles abide while waiting for the promise of the Father? 13.

5. Where was this room? 13. Uncertain—probably the same in which they had eaten the last Passover (Mark xiv. 15).

6. What were the names of the apostles? 13.

7. Who abode with them? 14.

8. Who were our Lord's brethren? 14. See queries and notes on John ii. 12.

5. *Peter's address on the choice of another apostle (15-22).*

And in those days Pe'ter stood up in the midst of the disciples, and said, (the number of names together were about a hundred and twenty,) (16) Men and brethren, this Scripture must needs have been fulfilled, which the Holy Ghost by the mouth of Da'vid spake before concerning Ju'das, which was guide to them that took Je'sus. (17) For he was numbered with us, and had obtained part of this ministry. (18) Now this man purchased a field with the reward of iniquity; and falling headlong, he burst asunder in the midst, and all his bowels gushed

out. (19) And it was known unto all the dwellers at Jeru'salem; inasmuch as that field is called in their proper tongue, Acel'dama, that is to say, The field of blood. (20) For it is written in the book of Psalms, Let his habitation be desolate, and let no man dwell therein; and, His bishoprick let another take. (21) Wherefore of these men which have companied with us all the time that the Lord Je'sus went in and out among us, (22) Beginning from the baptism of John, unto that same day that he was taken up from us, must one be ordained to be a witness with us of his resurrection.

1. To what days has Luke reference? 15. To those which intervened between the ascension and Pentecost.

2. Why does he say, "The number of the names"? 15. *Names* are here equivalent to *persons*. This is a common Hebrew idiom. See Matt. xxviii. 19.

3. To what Scripture has Peter reference? 16. See Psa. xli. 9; lxix. 25; cix. 8.

4. How did the Holy Spirit speak by the mouth of David? 16. See 1 Pet. i. 10-12, and 2 Pet. i. 21.

5. What may we learn from this touching the inspiration of the Scriptures? 16. See also 1 Cor. ii. 13.

6. How did Judas purchase the field? 18. It was in consequence of his act, and by means of the money procured through his treachery, that the field was purchased. See Matt. xxvii. 6-10.

7. How may we reconcile ver. 18 with Matt. xxvii. 5? Judas first hung himself; but the rope breaking, he fell and burst asunder in the middle of his body.

8. What was "their proper tongue"? 19. The Aramæan or Syro-Chaldaic. This language was a corruption of the Hebrew; but it did not differ from the pure Hebrew of David, Solomon, and Isaiah more than the English language of the sixteenth century differs from that of the nineteenth, and hence it is often called "the Hebrew tongue." See Ch. xxi. 40; xxii. 2.

9. Why was this field called "*the field of blood*"? 19. (1) Because it was purchased with the price of blood (Matt. xxvii. 6-10); and (2) Because of the suicide of Judas (Acts i. 19).

10. What relation have vers. 18 and 19 to what precedes and follows? They were probably added by Luke, as a parenthetical explanation for the benefit of his many Gentile readers.

11. Why was it necessary that the person selected should have been an eyewitness of the doings of Christ? 22. Otherwise he could not be a competent witness. See Ch. xxvi. 16.

6. *The appointment of Matthias (23-26).*

And they appointed two, Joseph called Bar'sabas, who was surnamed Jus'tus, and Matthi'as. (24) And they prayed, and said, Thou, Lord, which knowest the hearts of all men, shew whether of these two thou hast chosen, (25) That he may take part of this ministry and apostleship, from which Ju'das by transgression fell, that he might go to his own place. (26) And they gave forth their lots; and the lot fell upon Matthi'as; and he was numbered with the eleven apostles.

1. Why did the disciples nominate but two of their number? 23. Probably they were the only two present who had the necessary qualifications. They may have been two of the seventy sent out by Christ. See Luke x. 1-16.

2. Why did they refer the choice to God? 24. Because he alone was competent to judge in this matter.

3. Whither did Judas go? 25. To Hades. See Luke xvi. 23.

4. Why call this "*his own place*"? 25. It was the place for which he was morally qualified. God has a place for every thing.

5. How did the disciples cast lots? 26. Various modes were employed by the ancients. One of the most common was to write the names of the candidates on slips of parchment. These were then shaken in a vessel, and he whose lot fell

out first was regarded as the person chosen.

6. What evidence have we that this appointment was valid? 26. See Ch. ii. 14; v. 2, and the prophecy to which Peter referred in ver. 16.

7. What may we learn from this paragraph?

§ II. EVENTS OF THE DAY OF PENTECOST, WITH THEIR IMMEDIATE RESULTS (ii. 1-47). A. D. 34.

1. *Descent and gift of the Holy Spirit (1-4).*

And when the day of Pen'tecost was fully come, they were all with one accord in one place. (2) And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. (3) And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. (4) And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance.

1. What is the meaning of the word *Pentecost*? 1. The *fiftieth*.

2. Why was this day so called? 1. It was the fiftieth day reckoned from the morrow after the Paschal Sabbath. See Lev. xxiii. 15-21, and Sch. of Red. pp. 173-177.

3. On what day of the week did Pentecost always occur? 1. On the first day.

4. What evidence have we of this? As the barley sheaf was waved on the morrow after the Sabbath (Lev. xxiii. 15, 16), the forty-ninth day of this period of seven weeks would of course be a Sabbath, and the fiftieth day would be the first day of the eighth week.

5. Who were then all in one place? 1. The one hundred and twenty disciples, mentioned in Ch. i. 15. See Sch. of Red. pp. 287, 288, foot-note.

6. In what place were they? See Ch. i. 13.

7. Of what was this wind symbolical? 2. Most likely of the Holy Spirit, who accompanied it. The wind filled the

house; and the Holy Spirit filled the persons.

8. Of what were the tongues symbolical? 2. They were outward signs of the gifts communicated.

9: Why are they called "*cloven tongues*"? 3. This phrase would be more properly rendered *divided* or *distributed tongues*.

10. How were they distributed? 3. One of the tongues sat on each one of the persons present.

11. Meaning of, "as the Spirit gave them utterance"? 4. As the Spirit gave them power to speak; some in one way, and some in another.

2. *Impression made by the miracle on the multitude* (5-13).

And there were dwelling at Jeru'salem Jews, devout men, out of every nation under heaven. (6) Now when this was noised abroad, the multitude came together, and were confounded, because that every man heard them speak in his own language. (7) And they were all amazed and marveled, saying one to another, Behold, are not all these which speak Galile'ans? (8) And how hear we every man in our own tongue, wherein we were born? (9) Par'thians, and Medes, and E'lamites, and the dwellers in Mesopota'mia, and in Jude'a, and Cap-pado'cia, in Pon'tus, and A'sia, (10) Phryg'ia, and Pamphyl'ia, in E'gypt, and in the parts of Lib'ya about Cyre'ne, and strangers of Rome, Jews and proselytes, (11) Cretes and Ara'bians, we do hear them speak in our tongues the wonderful works of God. (12) And they were all amazed, and were in doubt, saying one to another, What meaneth this? (13) Others mocking said, These men are full of new wine.

1. What is meant by these Jews *dwelling* at Jerusalem? 5. The dwelling might be either *permanent* or *temporary*: if the former is what is here intended, then the reference is to those Jews who had returned from foreign countries to spend the remainder of their days at Jerusalem; if the latter, it is to such as had come up to worship at the feast, and who were dwelling there merely as sojourners.

2. Why are they called "*devout men*"? 5. They were pious God-fearing men, who, like Simeon (Luke ii. 25), were looking for the consolation of Israel.

3. Meaning of, "from every nation under heaven"? 5. This is probably a hyperbolic expression, meaning simply, from all quarters of the world; though Josephus and Philo both say that there were then Jews living in every country on earth.

4. When *what* "was noised abroad"? 6. The expression would be better rendered, *when this voice was made*, or *this voice having happened*. It may have reference to the voice of the disciples speaking in different tongues, or to the sound of the wind spoken of in ver. 2. To refer it to the report of the miracle, as in our English version, is scarcely allowable.

5. What multitude came together? 6.

6. Why were they confounded? 6.

7. How did each one hear them speak in his own tongue? 6.

8. How did they know that the speakers were all Galileans? 7. From their being the disciples of Jesus.

9. How many and what nations are embraced in this enumeration? 9-11.

10. Describe their geographical position and boundaries.

11. Why were the people amazed and in doubt? 12.

12. What did the scoffers allege? 13.

3. *Peter's discourse* (14-36).

(1) *He shows that the miraculous phenomena then and there witnessed were according to prophecy* (14-21).

But Pe'ter, standing up with the eleven, lifted up his voice, and said unto them, Ye men of Jude'a, and all ye that dwell at Jeru'salem, be this known unto you, and hearken

to my words : (15) For these are not drunken, as ye suppose, seeing it is but the third hour of the day. (16) But this is that which was spoken by the prophet Jo'el ; (17) And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh : and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams ; (18) And on my servants and on my handmaidens I will pour out in those days of my Spirit ; and they shall prophesy : (19) And I will show wonders in heaven above, and signs in the earth beneath ; blood, and fire, and vapor of smoke : (20) The sun shall be turned into darkness, and the moon into blood, before that great and notable day of the Lord come : (21) And it shall come to pass, that whosoever shall call on the name of the Lord shall be saved.

1. With whom did Peter stand up ? 14.

2. Was Matthias one of these ?

3. To whom does Peter refer when he says, "*These are not drunk*" ? 15. Compare with this ver. 32.

4. Why does he refer to the *hour* of the day ? 15. None but the lowest revelers were in the habit of drinking so early in the morning. See Isa. v. 11.

5. Why did not Peter give a more thorough refutation of the base allegation of these scoffers ? This was wholly unnecessary, as the sequel shows. The presentation of the truth was the best possible refutation of all such calumnies.

6. Who was Joel ? 16.

7. Meaning of, "*in the last days*" ? 17. Under the reign of the Messiah. See Isa. ii. 2.

8. What did God mean by saying, "*I will pour out of my Spirit*" ? 17. This is a figurative expression used to denote

the abundant gifts of the Spirit, which God was about to bestow on his children. See Isa. xlv. 3, and Zech. xii. 10.

9. What is the meaning of "*all flesh*" ? 17. Men of all nations. See Luke iii. 6.

10. What is it *to prophesy* ? 17. To speak the words of God by inspiration. See 2 Peter i. 21.

11. Why did God bestow the gift of prophecy on women as well as on men ? 17, 18. The *fact* that he did so is obvious ; his *reasons* for doing so may not be so obvious. Still it may be well for us to inquire into all such matters modestly, and in the spirit of humility. See Ex. xv. 20 ; Judg. iv. 4 ; 2 Kings xxii. 14 ; Luke ii-36 ; Acts xxi. 9.

12. How may we reconcile this with what Paul says in 1 Cor. xiv. 34, 35, and 1 Tim. ii. 11, 12 ? God has a right to bestow his gifts on whom he will, and as he pleases. But these special gifts are the exception, not the rule.

13. What is meant by these "*wonders in heaven*," etc. ? 19. These are symbolical expressions used to denote the revolutions and calamities which were to come upon the wicked and disobedient under the reign of Christ.

14. What "*great and notable day*" ? 20. This may refer (1) To the day of Jerusalem's overthrow ; and (2) To the day of judgment. See Matt. xxiv. 29-41, and Reas. and Rev. p. 410.

15. How "*call on the name of the Lord*" ? 21. The prophet has reference to those who would pray to God in the spirit of faith and obedience. See Sch. of Red. pp. 461-463.

(2). *He demonstrates the Messiahship of Jesus* (22-36).

Ye men of Is'rael, hear these words ; Je'sus of Naz'areth, a man approved of God among you by miracles and wonders and signs, which God did by him in the midst of you, as ye yourselves also know : (23) Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain : (24) Whom God hath raised up, having loosed

the pains of death: because it was not possible that he should be holden of it. (25) For Da'vid speaketh concerning him, I foresaw the Lord always before my face; for he is on my right hand, that I should not be moved: (26) Therefore did my heart rejoice, and my tongue was glad; moreover also my flesh shall rest in hope: (27) Because thou wilt not leave my soul in hell, neither wilt thou suffer thine Holy One to see corruption. (28) Thou hast made known to me the ways of life; thou shalt make me full of joy with thy countenance. (29) Men and brethren, let me freely speak unto you of the patriarch Da'vid, that he is both dead and buried, and his sepulcher is with us unto this day. (30) Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne; (31) He, seeing this before, spake of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption. (32) This Je'sus hath God raised up, whereof we all are witnesses. (33) Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear. (34) For Da'vid is not ascended into the heavens: but he saith himself, The Lord said unto my Lord, Sit thou on my right hand, (35) Until I make thy foes thy footstool. (36) Therefore let

all the house of Is'rael know assuredly, that God hath made that same Je'sus, whom ye have crucified, both Lord and Christ.

1. How does Peter proceed in proving this his main proposition? He does this (1) By referring to the miracles which Jesus had wrought while here on earth (ver. 22); (2) From his resurrection (vers. 24-33), which he proceeds to prove (a) From the testimony of David, as given in the sixteenth Psalm (vers. 25-31); (b) From the testimony of the apostles all of whom were there as witnesses of the fact (ver. 32); (c) From the extraordinary phenomena which were then and there witnessed by all (ver. 33); and (3) From his exaltation to the right hand of God, as foretold by David in Psa. cx. 1 (vers. 33, 34).

2. How was Jesus "approved of God"? 22.

3. How, delivered by his "*determinate counsel*"? 23. According to his *determinate counsel*. See Ch. iv. 28, and Luke xxii. 22.

4. Meaning of "*by wicked hands*"? 23. It should be rendered, *by the hand of lawless ones; i. e., of Pilate and the Roman soldiers.*

5. Why was it not possible that Jesus should remain under the dominion of death? 24. Because God had decreed otherwise.

6. What did David say touching the resurrection of Christ? 25-28.

7. Where does he say this? See Psa. xvi. 8-11.

8. What is the meaning of the word *hell* in this connection? 27. It should be rendered *Hades*, meaning generally the place of the wicked dead (Luke xvi. 23); but here it seems to be used figuratively for death, or perhaps rather for him who has the power of death (Heb. ii. 14). The whole clause should be rendered as follows: *Thou wilt not leave my soul to Hades.* That is, thou wilt not give me up as a prey to death.

9. Where was David's sepulcher? 29. On mount Zion. See 1 Kings ii. 10. John Hyrcanus and Herod both opened, and plundered it. See Jos. Ant. vii. 15, 3.

10. Where did God promise to David that Christ should sit on his throne? 30.

See 2 Sam. vii. 11-16; Psa. lxxxix. 3, 4; cxxxii. 11.

11. What can you say of the strength and force of this argument drawn from the testimony of David?

12. What is Peter's next mode of proving the resurrection? 32.

13. Was the testimony of these twelve witnesses sufficient to establish the fact? 32.

14. From what is the third proof of the resurrection drawn? 33.

15. Was it possible to account for the miraculous demonstrations then witnessed on any other hypothesis? 33.

16. What proof is here given of Christ's exaltation? 34, 35.

17. What is Peter's conclusion from all the premises submitted? 36.

18. Is it perfectly valid? 36.

19. What does he mean by saying that God hath made Jesus both *Lord* and *Christ*? 36. He has made him the anointed Sovereign of the universe.

4. *Effect of the discourse, in connection with some further explanations and exhortations (37-41).*

Now when they heard this, they were pricked in their heart, and said unto Pe'ter and to the rest of the apostles, Men and brethren, what shall we do? (38) Then Pe'ter said unto them, Repent, and be baptized every one of you in the name of Je'sus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. (39) For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call. (40) And with many other words did he testify and exhort, saying, Save yourselves from this untoward generation. (41) Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls.

1. Who were pierced in their hearts? 37.

2. Why were they so affected by this discourse? 37. They were now convinced that they had crucified their own promised Messiah.

3. Why cry out, "*What shall we do*"? 37. They were anxious to know whether on any conditions they could be saved from the consequences of such impiety.

4. What was Peter's reply? 38, 39.

5. What does he mean by *Repent*? 38. Change your mind and bow to the authority of Jesus. See Sch. of Red. pp. 456-460.

6. What does he mean by, *Be baptized*? 38. Be immersed in water into the name of the Father, and of the Son, and of the Holy Spirit. See Sch. of Red. pp. 392-403.

7. Meaning of, "in the name of Jesus Christ"? 38. This phrase would be more exactly rendered *upon* the name of Jesus Christ; denoting that the repentance and the baptism were both to rest upon his name as their foundation. See Col. iii. 17.

8. Meaning of, "*for the remission of sins*"? 38. Repentance and baptism are here both required *in order to* forgiveness through the blood of Jesus, which cleanses from all sins (1 John i. 7).

9. Meaning of, "the gift of the Holy Spirit"? 38. This is the gift which is promised to every obedient believer under the reign of Christ. See John vii. 37-39; Acts v. 32; and Sch. of Red. pp. 276-284.

10. What "promise is to you"? 39. The promise of salvation through Christ, including remission of sins, the gift of the Holy Spirit, etc. See Gen. xxii. 18; Gal. iii. 8, 9, 29.

11. Who are meant by "those that are afar off"? 39. The Gentiles. See Eph. ii. 13-22.

12. As many as the Lord shall call *how*? 39. Through the Gospel.

13. How "*save yourselves*"? 40. By doing as he had just commanded them.

14. *Who* were then baptized? 41.

15. Why were they baptized so soon? 41. Because the command of the apostles required that there should be no unnecessary delay in the matter. See also Ch. xvi. 33.

16. Where were they baptized? 41. No doubt in some of the numerous pools that were then in and around Jerusalem.

17. To whom were the three thousand

added? 41. To the 120 who, on that morning, were, by their baptism in the Holy Spirit, constituted the beginning and nucleus of the Church of Christ. See Ch. v. 14.

18. What practical lessons may we learn from this paragraph?

5. *Fidelity and prosperity of the infant Church (42-47).*

And they continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers. (43) And fear came upon every soul: and many wonders and signs were done by the apostles. (44) And all that believed were together, and had all things common; (45) And sold their possessions and goods, and parted them to all men, as every man had need. (46) And they, continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart, (47) Praising God, and having favor with all the people. And the Lord added to the church daily such as should be saved.

1. What is the literal rendering of ver. 42? *And they were closely attending to the teaching of the apostles, and to the fellowship, and to the breaking of the bread, and to the prayers.*

2. What is meant by "the fellowship"? 42. It probably means here, as in Rom. xv. 26, the expression of their inward brotherly love, by contributing of their means for the supply of each other's temporal wants.

3. To what has the breaking of the bread reference? 42. Most likely to the Lord's Supper, as in Ch. xx. 7, and 1 Cor. x. 10.

4. What prayers are referred to? 42. The public and social prayers of the Church.

5. Why did fear rest on every soul? 43.

6. How had they "all things common"?

44. Each one held his possessions, not as his own, but as the property of the infant Church.

7. Why did they resort daily to the temple? 46. For public and social worship.

8. What is meant by their "breaking bread from house to house"? 46. Many think that the reference here, as in ver. 42, is to the Lord's Supper; but it is more likely that the writer refers here to the *social meals* of the primitive Christians. Regarding themselves as members of but one family, they all met daily in the temple for public worship; and after that they retired for social intercourse to such private houses as could most conveniently supply them with the necessary comforts of life.

9. Why had they so much favor with the people? 47.

10. What is the proper rendering of the last clause of ver. 47? *And the Lord daily added the saved.* The phrase "to the church" should be omitted. It is, of course, understood; but it is not expressed in the Greek of the best MSS.

11. From what were they saved? 47. From their past sins. See Mark xvi. 16.

12. What practical lessons may we learn from this paragraph? Several, such as the following: (1) That Christianity must be of divine origin. Nothing from an evil source could have such results. (2) That if it has a proper lodgment in the heart, it will be certain to manifest itself in the life; etc.

‡ III. THE OCCASION AND RESULTS OF THE FIRST PERSECUTION (iii. 1-iv. 31). A. D. 34.

1. *The healing of a lame man by Peter and John at the gate of the temple (1-8).*

Now Peter and John went up together into the temple at the hour of prayer, being the ninth hour. (2) And a certain man lame from his mother's womb was carried, whom they laid daily at the gate of the temple which is called Beautiful, to ask alms of them that entered into the temple; (3) Who, seeing Peter and John about to go into the temple, asked an alms. (4) And

Pe'ter, fastening his eyes upon him with John, said, Look on us. (5) And he gave heed unto them, expecting to receive something of them. (6) Then Pe'ter said, Silver and gold have I none; but such as I have give I thee: In the name of Je'sus Christ of Naz'areth rise up and walk. (7) And he took him by the right hand, and lifted him up: and immediately his feet and ankle bones received strength. (8) And he leaping up stood, and walked, and entered with them into the temple, walking, and leaping, and praising God.

1. What hours did the Jews observe as hours of prayer? 1. The third, sixth, and ninth hours: corresponding with our 9 o'clock A. M.; 12 M.; and 3 P. M.

2. Why was this cripple carried daily to the Beautiful Gate? 2.

3. Where was this gate? 2. On the east, toward the mount of Olives. It was made of Corinthian brass, and excelled all the other gates in magnificence and splendor. See Jos. Ant. xv. 11, 3, and Bell. Jud. v. 5, 3.

4. What is the meaning of the phrase, "in the name of Jesus"? 6. By the authority of Jesus.

5. What evidence that this cure was miraculous? 8.

6. What is a miracle? See Reas. and Rev. p. 58, foot-note, and also pp. 332-335.

7. What did this miracle prove?

2. *Effect of the miracle on the people* (9-11).

And all the people saw him walking and praising God: (10) And they knew that it was he which sat for alms at the Beautiful gate of the temple: and they were filled with wonder and amazement at that which had happened unto him. (11) And as the lame man which was healed held Pe'ter and John,

all the people ran together unto them in the porch that is called Sol'omon's, greatly wondering.

1. Why were the people so much astonished? 10.

2. Could they have been deceived in this matter? 10.

3. Why was this called Solomon's porch? 11. Probably because it occupied the same site as the portico of Solomon: though some think that it was the same that was erected by Solomon. See Jos. Ant. xx. 9, 7.

3. *Peter's explanation of the miracle* (12-16).

And when Pe'ter saw it, he answered unto the people, Ye men of Is'rael, why marvel ye at this? or why look ye so earnestly on us, as though by our own power or holiness we had made this man to walk? (13) The God of A'braham, and of I'saac, and of Ja'cob, the God of our fathers, hath glorified his Son Je'sus; whom ye delivered up, and denied him in the presence of Pi'late, when he was determined to let him go. (14) But ye denied the Holy One and the Just, and desired a murderer to be granted unto you; (15) And killed the Prince of life, whom God hath raised from the dead; whereof we are witnesses. (16) And his name, through faith in his name, hath made this man strong, whom ye see and know: yea, the faith which is by him hath given him this perfect soundness in the presence of you all.

1. Why does Peter address the people as "*Men of Israel*"? 12. This title was regarded by the Jews as complimentary.

2. How had God glorified his servant? 13. See John xvii. 1. The word rendered *son* here and in ver. 26; iv. 27, 30,

means, properly, a *servant*, as in Isa. xlii. 1; lii. 13; and liii. 11.

3. Why does Peter call Jesus "*the Holy One and the Just*"? 14.

4. Why does he call him "*the Prince of life*"? 15. More properly *the Author of life*.

5. How could his name effect this cure?

16. The name of Jesus is here equivalent to Jesus himself. See Ch. i. 15.

6. Through *whose* faith in his name? 16. The faith of the apostles. Peter here ascribes to Jesus both the origin and the efficacy of their faith.

4. *He exhorts and encourages the people to bow to the authority of Jesus* (17-21).

And now, brethren, I wot that through ignorance ye did it, as did also your rulers. (18) But those things, which God before had shewed by the mouth of all his prophets, that Christ should suffer, he hath so fulfilled. (19) Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; (20) And he shall send Je'sus Christ, which before was preached unto you: (21) Whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began.

1. Why does Peter call these wicked men *brethren*? 17. His object is to conciliate them as far as possible.

2. Why does he speak of their *ignorance* in the case? 17. This he does for their encouragement. See 1 Tim. i. 13.

3. What prophets had spoken of the sufferings of Christ? 18.

4. Give some examples to illustrate. See Psa xxii; Isa. liii; etc.

5. What is the proper rendering of ver. 19? *Repent therefore and turn, that your sins may be blotted out, so that times of refreshing may come from the presence of the Lord.*

6. What is the meaning of *repent*? 19.

7. What is meant by the word *turn*? 19. It means a turning of the whole person, body, soul, and spirit, to God. See Sch. of Red. pp. 460, 461.

8. Why did not Peter instruct these persons as he did the believers on Pentecost? 19. There is no evidence that he did not. The word *turn* is very comprehensive, and in connection with *repent* may imply all that was said to the Pentecostal believers. If a man properly turns to God, he will certainly love him, pray to him, confess Christ, and be baptized on his authority for the remission of sins. See conditions of pardon and church membership as given in Sch. of Red. pp. 444-472.

9. How are sins blotted out? 17. By means of the blood of Christ. See 1 John i. 7.

10. What is meant by "*times of refreshing*"? 19. Those seasons of joy and gladness which are even now experienced by all obedient believers. See Ch. ii. 42-47.

11. When will God send Jesus? 20. At the end of the age. See Matt. xvi. 27; xxv. 31; 1 Thess. iv. 16; 2 Thess. i. 6-10; 2 Pet. iii. 3-13. See also the *order* of events connected with his second coming, discussed in Sch. of Red. pp. 566, 577.

12. Meaning of, "until the times of the restitution of all things"? 21. The times for restoring all things to their primitive order and purity. Then Jesus will come in flaming fire (2 Thess. i. 6-10) to purify the earth, and to judge the world (Rev. xx. 11-15).

5. *He warns them of the consequences of disobedience* (22-26).

For Mo'ses truly said unto the fathers, A Prophet shall the Lord your God raise up unto you of your brethren, like unto me: him shall ye hear in all things whatsoever he shall say unto you. (23) And it shall come to pass, that every soul, which will not hear that Prophet, shall be destroyed from among the people. (24) Yea, and all the prophets from Sam'uel and those that follow after, as many as have spoken, have likewise foretold of these

days. (25) Ye are the children of the prophets, and of the covenant which God made with our fathers, saying unto A'braham, And in thy seed shall all the kindreds of the earth be blessed. (26) Unto you first God, having raised up his Son Jesus, sent him to bless you, in turning away every one of you from his iniquities.

1. Where is this prophecy of Moses found? 22. See Deut. xviii. 15-19.

2. What evidence have we that it refers to Christ? 22.

3. In what respect was Christ like Moses? 22. As Moses was the founder, lawgiver, and mediator of the Old Institution, so also is Christ the founder, lawgiver, and mediator of the New. See Reas. and Rev. pp. 400-402.

4. Meaning of, "*Him shall ye hear in all things*"? 22. To him shall you hearken: *i. e.* you shall receive and obey all that he commands.

5. What is the penalty of disobedience? 23.

6. How "destroyed from among the people"? 23.

7. Who was Samuel? 24.

8. Why are the Jews here called "the children of the prophets and of the covenant"? 25. This is a Hebraism, meaning that they were the natural heirs of the promised blessings. See Matt. viii. 12, and Rom. xi. 24.

9. Why did God send the gospel *first* to the Jews? 26.

10. Is God's object to save men *in* their sins, or *from* their sins? 26.

6. *Arrest and imprisonment of Peter and John* (iv. 1-3).

And as they spake unto the people, the priests, and the captain of the temple, and the Sad'ducees, came upon them, (2) Being grieved that they taught the people, and preached through Je'sus the resurrection from the dead. (3) And they laid hands on them, and put them in hold until the next day: for it was now eventide.

1. Who came upon Peter and John while they were speaking? 1.

2. What priests? 1. Those who were then on duty at the temple.

3. Who was this captain of the temple? 1. He was the commander of the temple-guard, consisting of a body of Levites, who were subject to the orders of the Sanhedrim.

4. Who were the Sadducees? 1. See Ch. xxiii. 8.

5. What so much grieved the Sadducees? 2.

6. How is the resurrection through Jesus? 2. See John xi. 25, and 1 Cor. xv. 20-26.

7. Meaning of, "put them in hold"? 3.

8. What time of day was it? 3.

7. *Increase of the Church* (4).

Howbeit many of them which heard the word believed; and the number of the men was about five thousand.

1. What is the force of the word *howbeit*? Notwithstanding this violent opposition of the Rulers, "many of them who heard the word believed."

2. Heard what word?

3. What did they believe?

4. Does the word *men* here include only males; or does it include persons of both sexes? Generally, the original word (*andres*) includes only adult males. See Ch. v. 14; Matt. xiv. 21, etc. Here, as in Luke xi. 31, it may possibly include both sexes; but this is not at all probable.

5. Does the number *five thousand* embrace all the men that were converted from the beginning, or only those who were converted on that occasion? Most likely, all converted from the beginning. Literally rendered the expression stands as follows: *And the number of the men became five thousand.*

6. How long was this after Pentecost? Uncertain. As the festival usually lasted seven days, this second great ingathering of disciples may have occurred before the dispersion of the multitudes.

8. *Peter and John arraigned and questioned by the Rulers* (5-7).

And it came to pass on the morrow, that their rulers, and elders,

and scribes, (6) And An'nas the high priest, and Ca'iaphas, and John, and Alexan'der, and as many as were of the kindred of the high priest, were gathered together at Jeru'salem. (7) And when they had set them in the midst, they asked, By what power, or by what name, have ye done this?

1. Who came together on the next day to try the apostles? 5, 6.

2. Who were these Rulers? 5. Most likely members of the Sanhedrim.

3. Who were the elders? 5. Heads of families, and rulers of synagogues.

4. Who were the scribes? 5. Teachers and transcribers of the law.

5. Why is Annas called the high priest? 6. He seems to have been still regarded by the Jews as their legal high priest, though he had been deposed by Valerius Gratus (Jos. Ant. xviii. 2, 2). See Luke iii. 2; John xviii. 13.

6. Who were John and Alexander? 6. Evidently men of great influence among the Jews.

7. Where did they place Peter and John? 7. In the midst of the court.

8. Where did this supreme court hold its sessions? 7. For many years the Sanhedrim met in a rotunda, half of which was in the court of the Priests, and half in the court of the Israelites, on the south side of the temple. In the northern semicircle sat the members of the Sanhedrim in the following order: at the extreme end, or northern limit of the hall, sat the High Priest on an elevated seat; on his right hand sat his deputy, and on his left his sub-deputy; while on each side sat the other members on low cushions, arranged according to their age and learning, in a semicircle. Before them in the southern semicircle sat three rows of disciples; from the first of which, the ranks of the Judges were always filled up. About A.D. 30, their place of meeting was transferred to a court on the east side of the temple mount; and at a later period they are said to have met on mount Zion. The meeting at the palace of the high priest (Matt. xxvi. 57-75) was irregular.

9. What question did the Rulers put to Peter and John? 7.

10. What was their object in this? 7.

9. *Peter's defense and testimony before the Sanhedrim.* (8-12).

Then Pe'ter, filled with the Holy Ghost, said unto them, Ye rulers of the people, and elders of Is'rael, (9) If we this day be examined of the good deed done to the impotent man, by what means he is made whole; (10) Be it known unto you all, and to all the people of Is'rael, that by the name of Je'sus Christ of Naza'reth, whom ye crucified, whom God raised from the dead, even by him doth this man stand here before you whole. (11) This is the stone which was set at nought of you builders, which is become the head of the corner. (12) Neither is there salvation in any other; for there is none other name under heaven given among men, whereby we must be saved.

1. What is meant by Peter's being filled with the Holy Spirit? 8. It was then imparted to him in larger measures in order to meet the exigencies of the occasion. See Matt. x. 19, 20.

2. What can you say of Peter's *manner* of salutation? 8.

3. What, of the skill with which he makes his points?

4. What evidence is here given of his courage? 11.

5. From what Psalm does he quote? 11. See Psa. cxviii. 22.

6. What evidence have we that this refers to Christ. See Matt. xxi. 42, and 1 Pet. ii. 4, 6.

7. What may we learn from this short address?

10. *Embarrassment and charge of the Rulers* (13-18).

Now when they saw the boldness of Pe'ter and John, and perceived that they were unlearned and ignorant men, they marveled; and they took knowledge of them that

they had been with Je'sus. (14) And beholding the man which was healed standing with them, they could say nothing against it. (15) But when they had commanded them to go aside out of the council, they conferred among themselves, (16) Saying, What shall we do to these men? for that indeed a notable miracle hath been done by them is manifest to all them that dwell in Jeru'salem; and we can not deny it. (17) But that it spread no further among the people, let us straitly threaten them, that they speak henceforth to no man in this name. (18) And they called them, and commanded them not to speak at all nor teach in the name of Je'sus.

1. At what were the Rulers so much astonished? 13. At the self-possession and intelligence of Peter and John.

2. Why call Peter and John "*unlearned and ignorant men*"? 13. The meaning is, that they were both illiterate and obscure. They had not been educated in the Jewish schools, as teachers of the law.

3. How were the Rulers able to recognize them as disciples of Jesus? 13. Perhaps both from their manner and personal appearance, as well as from the subject-matter of Peter's address.

4. Why could the Rulers say nothing in reply? 14. Because the evidence against them and in favor of the apostles was perfectly overwhelming. They were dumb.

5. Why did they require the apostles to retire from the council? 15.

6. On what course did the Rulers finally resolve? 17, 18.

7. What may we learn from this paragraph?

11. *Reply of Peter and John* (19, 20).

But Pe'ter and John answered and said unto them, Whether it be right in the sight of God to hearken

unto you more than unto God, judge ye. (20) For we can not but speak the things which we have seen and heard.

1. Meaning of, "*in the sight of God*"? 19. In God's estimation.

2. What is the force of the words, "*judge ye*"? 19. We leave you to settle that matter, as you may think best, with God and your own consciences.

3. Why could not the apostles refrain from speaking? 20. They were by a moral necessity constrained to declare to the people the whole counsel of God. See Ch. xvii. 16, 17; xviii. 5.

4. What more may we learn from this paragraph?

12. *The Rulers, embarrassed, further threaten, and then dismiss the apostles* (21, 22).

So when they had further threatened them, they let them go, finding nothing how they might punish them, because of the people: for all men glorified God for that which was done. (22) For the man was above forty years old, on whom this miracle of healing was shewed.

1. What is meant by their further threatening them? 21.

2. What so much perplexed and embarrassed the Rulers? 21.

3. Why were the people on the side of the apostles? 21.

4. Why does Luke give the age of the healed man? 22.

13. *Peter and John make their report to the disciples, and unite with them in prayer and praise* (23-31).

And being let go, they went to their own company, and reported all that the chief priests and elders had said unto them. (24) And when they heard that, they lifted up their voice to God with one accord, and said, Lord, thou art God, which hast made heaven, and earth, and the sea, and all that in them is; (25) Who by the mouth of thy

servant Da'vid hast said, Why did the heathen rage, and the people imagine vain things? (26) The kings of the earth stood up, and the rulers were gathered together against the Lord, and against his Christ. (27) For of a truth against thy holy child Je'sus, whom thou hast anointed, both Her'od, and Pon'tius Pi'late, with the Gen'tiles, and the people of Is'rael, were gathered together, (28) For to do whatsoever thy hand and thy counsel determined before to be done. (29) And now, Lord, behold their threatenings: and grant unto thy servants, that with all boldness they may speak thy word, (30) By stretching forth thine hand to heal; and that signs and wonders may be done by the name of thy holy child Je'sus. (31) And when they had prayed, the place was shaken where they were assembled together; and they were all filled with the Holy Ghost, and they spake the word of God with boldness.

1. Who are meant by their own company? 23. The other apostles and disciples.

2. *How* did they lift up their voice "with one accord"? 24. It is most likely that one led in the prayer, and that the rest assented audibly: though it is possible that they may have all uttered the same words, as they were moved by the Holy Spirit.

3. *Whence* the introductory clause of this prayer? 24. See Ex. xx. 11.

4. From whom is the next quotation made? 25.

5. Where is it recorded? 25. See Psa. ii. 1, 2.

6. What evidence have we that in this Psalm, David speaks of Christ? 27.

7. What had God before determined to be done? 28. That Jesus should die for the sins of the world.

8. Why, then, were the Jews and Ro-

mans held guilty? 28. God's righteous purpose to give his Son for the redemption of mankind, did not in any way legalize or justify the wickedness of those who put him to death. See 1 Kings xii. 15, and Isa. x. 5-12.

9. For what did the apostles pray? 30.

10. How did God then manifest his presence and his power? 31.

11. How were all filled with the Holy Spirit? 31.

12. What may we learn from this paragraph?

§ IV. UNITY AND LIBERALITY OF THE DISCIPLES, TOGETHER WITH THE FIRST INTERNAL TROUBLE OF THE CHURCH, AND ITS FAVORABLE RESULTS (iv. 32-v. 16). A. D. 35.

1. *The believers are all of one mind, and have all things common* (32-35).

And the multitude of them that believed were of one heart and of one soul: neither said any of them that aught of the things which he possessed was his own; but they had all things common. (33) And with great power gave the apostles witness of the resurrection of the Lord Je'sus: and great grace was upon them all. (34) Neither was there any among them that lacked: for as many as were possessors of lands or houses sold them, and brought the prices of the things that were sold, (35) And laid them down at the apostles' feet: and distribution was made unto every man according as he had need.

1. What is meant by their all being of one heart and one soul? 32.

2. How can we account for such unity in so great a multitude? 32.

3. How had they "all things in common"? 33. See Ch. ii. 44.

4. From whom was this grace that was on all the disciples? 33. From both God and man. Luke ii. 52.

5. What manifestation did they give of their mutual love and liberality? 34.

6. Why did they place their money

and other effects at the apostles' feet? 85.

7. What may we learn from this paragraph?

2. *The noble example of Barnabas (36, 37).*

And Jo'ses, who by the apostles was surnamed Bar'nabas, (which is, being interpreted, The son of consolation,) a Le'vite, and of the country of Cy'prus, (37) Having land, sold it, and brought the money, and laid it at the apostles' feet.

1. What is the meaning of the name *Barnabas*? 36. It means *son of exhortation*; *i. e.*, a man powerful in exhortation. See Ch. xi. 23, 24.

2. Why is he called a Levite? 36.

3. Where is Cyprus, and what can you say of it? 36.

4. What did Barnabas sell? 36.

5. Was any land given to the Levites in the original distribution of Canaan? See Num. xxxv. 1-8, and Deut. x. 8, 9.

6. Why is special mention made of the case of Barnabas? It may be on account of his future usefulness and celebrity as an evangelist.

3. *Hypocrisy and death of Ananias (v. 1-6).*

But a certain man named Anani'as, with Sapphi'ra his wife, sold a possession, (2) And kept back part of the price, his wife also being privy to it, and brought a certain part, and laid it at the apostles' feet. (3) But Pe'ter said, Anani'as, why hath Satan filled thine heart to lie to the Holy Ghost, and to keep back part of the price of the land? (4) While it remained, was it not thine own? and after it was sold, was it not in thine own power? why hast thou conceived this thing in thine heart? thou hast not lied unto men, but unto God. (5) And Anani'as hear-

ing these words fell down, and gave up the ghost: and great fear came on all them that heard these things.

(6) And the young men arose, wound him up, and carried him out, and buried him.

1. What did Ananias do? 1, 2.

2. What is meant by his wife's being privy to it? 2.

3. In what did the sin of Ananias consist? 2. It consisted (1) In his vanity and ostentation; (2) In his covetousness; and (3) In his hypocrisy and falsehood.

4. What evidence have we that his sin was willful and deliberate? 1, 2, 4.

5. How did Satan fill his heart to lie to the Holy Spirit? 3.

6. Why hold Ananias responsible for what Satan did? 3. See Jas. iv. 7.

7. How did he lie to the Holy Spirit? 3.

8. What young men buried him? 6. The younger men of the assembly. On these, such duties at that time most naturally devolved.

4. *Hypocrisy and death of Sapphira (7-11).*

And it was about the space of three hours after, when his wife, not knowing what was done, came in. (8) And Pe'ter answered unto her, Tell me whether ye sold the land for so much? And she said, Yea, for so much. (9) Then Pe'ter said unto her, How is it that ye have agreed together to tempt the Spirit of the Lord? behold, the feet of them which have buried thy husband are at the door, and shall carry thee out. (10) Then fell she down straightway at his feet, and yielded up the ghost: and the young men came in, and found her dead, and, carrying her forth, buried her by her husband. (11) And great fear came upon all the church, and upon as many as heard these things.

1. How are we to understand the phrase "*for so much*"? 8. This is Luke's mode of expressing the matter indefinitely. Peter doubtless named the exact sum which Ananias had brought and placed at the disposal of the apostles.

2. Why was Sapphira held equally responsible with Ananias? See ver. 2.

3. What is meant by their agreeing "to tempt the Spirit of the Lord"? 9. It means to try whether the Holy Spirit could, or could not, detect the fraud. This was the effect, not the purpose of their hypocrisy.

4. Why did God so signally punish these two transgressors? He did this as a warning to others. See Lev. x. 1-3; Num. xvi. 1-35; 2 Sam. vi. 6-12.

5. Had their punishment the desired effect? 11.

6. What may we learn from this case of Ananias and Sapphira?

5. *Great power and influence of the apostles (12-16).*

And by the hands of the apostles were many signs and wonders wrought among the people; (and they were all with one accord in Solomon's porch. (13) And of the rest durst no man join himself to them: but the people magnified them. (14) And believers were the more added to the Lord, multitudes both of men and women;) (15) In-somuch that they brought forth the sick into the streets, and laid them on beds and couches, that at least the shadow of Peter passing by might overshadow some of them. (16) There came also a multitude out of the cities round about unto Jeru'salem, bringing sick folks, and them which were vexed with unclean spirits: and they were healed every one.

1. What evidence is given of their power? 12.

2. Who were all with one accord in Solomon's porch? 12. The apostles men-

tioned in the preceding clause, as in ver. 42.

3. Who were "*the rest*"? 13. The people who were not Christians. None now dared to play the hypocrite. But the Christians were all most happily united in one society, of which the apostles were the prominent leaders and representatives. Those therefore who joined the church joined the apostles. See Ch. iv. 23.

4. How were believers added to the Lord? 14.

5. What further evidence is given of the apostles' influence? 15, 16.

6. What may we learn from this paragraph?

§ V. THE APOSTLES ARE AGAIN PERSECUTED BY THE JEWISH RULERS (v. 17-42). A. D. 35.

1. *Their imprisonment and miraculous release (17-21).*

Then the high priest rose up, and all they that were with him, (which is the sect of the Sad'ducees,) and were filled with indignation. (18) And laid there hands on the apostles, and put them in the common prison. (19) But the angel of the Lord by night opened the prison doors, and brought them forth, and said, (20) Go, stand and speak in the temple to the people all the words of this life.

1. What high priest rose up? 17. Most likely Annas. See Ch. iv. 5.

2. Who rose up with him? 17.

3. Was Annas a Sadducee in sentiment? 17. It seems from this passage that he was. Josephus says (Ant. xx. 9, 1), that his son Annas, or Ananus, was of this sect, and that he was a violent persecutor of the Christians.

4. Why were these Sadducees filled with indignation? 17.

5. On what apostles did they lay their hands? 18. Probably on all the twelve.

6. Why did they put them into the public prison? 18.

7. Who released the apostles? 19.

8. How did the angel open the doors of the prison? 19.

9. What instructions did he give the apostles? 20.

10. What did he mean by "the words of this life"? 20. The whole doctrine of salvation through Christ. See Ch. xiii. 26.

11. What may we learn from this paragraph?

2. *Convention and embarrassment of the Rulers (21-25).*

And when they heard that, they entered into the temple early in the morning, and taught. But the high priest came, and they that were with him, and called the council together, and all the senate of the children of Israel, and sent to the prison to have them brought. (22) But when the officers came, and found them not in the prison, they returned, and told, (23) Saying, The prison truly found we shut with all safety, and the keepers standing without before the doors: but when we had opened, we found no man within. (24) Now when the high priest and the captain of the temple and the chief priests heard these things, they doubted of them whereunto this would grow. (25) Then came one and told them, saying, Behold, the men whom ye put in prison are standing in the temple, and teaching the people.

1. What council did the high priest and his associates call together? 21. The Sanhedrim, consisting, according to the best Jewish authorities, of seventy-one members, selected from among the chief priests, the elders, and the scribes.

2. What is meant here by "the senate of the children of Israel"? 21. It means, properly, the eldership; consisting, most likely, of the rulers of the synagogues

and other men of age and experience not officially connected with the Sanhedrim. The occasion was one of great importance, and required the united wisdom of the nation.

3. Whom did the rulers send to bring the apostles before them? 21, 22. These officers were the ministers of the Sanhedrim. See John vii. 32.

4. What was the report made by the officers? 22, 23.

5. Who was this captain of the temple? 24. See Ch. iv. 1.

6. About what did the chief priests and others doubt? 24. The pronoun *them* may refer either to the apostles, or to the things reported. The latter construction is the more natural. They doubted what would be the result of the whole matter.

7. What report was then brought to the rulers? 25.

3. *The apostles are again arrested and brought before the Sanhedrim (26-28).*

Then went the captain with the officers, and brought them without violence; for they feared the people, lest they should have been stoned. (27) And when they had brought them, they set them before the council: and the high priest asked them, (28) Saying, Did not we straitly command you that ye should not teach in this name? and, behold, ye have filled Jeru'salem with your doctrine, and intend to bring this man's blood upon us.

1. Why did the captain now go with the officers? 26.

2. Why did they bring the apostles without violence? 26.

3. Why were the people so favorably disposed toward the apostles? 26.

4. Why did the *high priest* interrogate the apostles? 27. He was, *ex officio*, president of the Sanhedrim.

5. What are the two main specifications in his charge against them? 28. These are: (1) A total disregard of their (the Rulers') authority; and (2) A determination to make them the victims of popular indignation.

4. *The reply of the apostles and its effect on the council (29-33).*

Then Pe'ter and the other apostles answered and said, We ought to obey God rather than men. (30) The God of our fathers raised up Je'sus, whom ye slew and hanged on a tree. (31) Him hath God exalted with his right hand to be a Prince and a Savior, for to give repentance to Is'rael, and forgiveness of sins. (32) And we are his witnesses of these things; and so is also the Holy Ghost, whom God hath given to them that obey him. (33) When they heard that, they were cut to the heart, and took counsel to slay them.

1. With what self-evident proposition does Peter begin his address? 29.

2. How does he then apply this truth to the case in hand? 30-32.

3. Why does he speak of the God of their *fathers*? 30. To remind the Rulers of the promises which God had made to them.

4. Why does he say "*on a tree*"? 30. This is a Hebraism for *on a cross*. See Ch. x. 39, and xiii. 29.

5. How had God exalted Jesus? 31.

6. For what purpose had he so exalted him? 31.

7. How did he give *repentance* to Is'rael? 31. He gave them the means, opportunity, and disposition to repent.

8. How did he grant them *forgiveness*? 31. See Ch. ii. 38.

9. How were the apostles witnesses of the things spoken? 32.

10. How was the Holy Spirit a witness? 32.

11. To whom does God give his Spirit? 32.

12. In what sense is it given to the obedient? 32. See Ch. ii. 38, and John vii. 38, 39. See also Sch. of Red. pp. 276-284.

13. What was the effect of this address? 33.

14. What important practical lessons may we learn from this paragraph?

5. *Advice of Gamaliel (34-39).*

Then stood there up one in the council a Phar'isee, named Gama'liel, a doctor of the law, had in reputation among all the people, and commanded to put the apostles forth a little space; (35) And said unto them, Ye men of Is'rael, take heed to yourselves what ye intend to do as touching these men. (36) For before these days rose up Theu'das, boasting himself to be somebody; to whom a number of men, about four hundred, joined themselves: who was slain; and all, as many as obeyed him, were scattered, and brought to nought. (37) After this man rose up Ju'das of Gal'ilee in the days of the taxing, and drew away much people after him: he also perished; and all, even as many as obeyed him, were dispersed. (38) And now I say unto you, Refrain from these men, and let them alone: for if this counsel or this work be of men, it will come to nought: (39) But if it be of God, ye can not overthrow it; lest haply ye be found even to fight against God.

1. What is the scope of Gamaliel's speech? He advises that the apostles be let alone for the following reasons: (1) Because if their claims were false, they would, like other impostors come to nought; and (2) If they were messengers from God, then it was awfully hazardous to interfere with them.

2. By what historical examples does he illustrate his first point? 36, 37.

3. How does he enforce the second? 39.

6. *The apostles suffer joyfully for Christ, and continue to preach him daily (40-42).*

And to him they agreed: and when they had called the apostles, and beaten them, they commanded that they should not speak in the name of Je'sus, and let them go. (41) And they departed from the presence of the council, rejoicing that they were counted worthy to suffer shame for his name. (42) And daily in the temple, and in every house, they ceased not to teach and preach Je'sus Christ.

1. What was the effect of Gamaliel's speech? 40.

2. Why did they beat the apostles? 40.

3. What command did they give them? 40.

4. Why did the apostles rejoice? 41.

5. What is it to suffer for Christ? 41.

6. What is it to preach him? 42.

7. Why preach in private houses as well as in the Temple? 42.

8. What may we learn from this paragraph?

§ VI. APPOINTMENT OF THE FIRST DEACONS (vi. 1-7). A. D. 36.

1. *A second cause of discord in the church* (1).

And in those days, when the number of the disciples was multiplied, there arose a murmuring of the Gre'cians against the He'brews, because their widows were neglected in the daily ministrations.

1. Who were the Grecians? Jews who had been brought up in foreign countries, and who spoke the Greek language. They used the Septuagint version of the Hebrew Scriptures. See Reas. and Rev. p. 267.

2. Who were the Hebrews? Natives of Palestine who spoke the Hebrew, or rather the Aramæan language. They used the Hebrew Scriptures.

3. What complaint was made by the former against the latter?

4. Was their ground of complaint real or imaginary? Most likely it was

real; though, no doubt, much exaggerated.

2. *Remedy proposed by the apostles* (2-4).

Then the twelve called the multitude of the disciples unto them, and said, It is not reason that we should leave the word of God, and serve tables. (3) Wherefore, brethren, look ye out among you seven men of honest report full of the Holy Ghost and wisdom, whom we may appoint over this business. (4) But we will give ourselves continually to prayer, and to the ministry of the word.

1. What *twelve* called the multitude together? 2.

2. Who composed this multitude? 2.

3. What do the apostles mean by *serving tables*? 2.

4. Why was it improper that they themselves should leave the preaching of the Word to attend to such matters? 2.

5. What remedy did the apostles propose? 3.

6. Why did they recommend that *seven* men should be elected? 3.

7. Of what character and qualifications? 3. Compare with this 1 Tim. iii. 8-13.

8. Why did not the apostles choose these men? 3. See Sch. of Red. pp. 343-351.

9. What did the apostles mean by giving themselves to prayer and to the ministry of the Word? 4.

10. Was it any part of the *official* duty of these seven men to preach the Word? 3, 4. See Sch. of Red. pp. 338-343.

3. *The seven are chosen and appointed* (5, 6).

And the saying pleased the whole multitude: and they chose Ste'phen, a man full of faith and of the Holy Ghost, and Phil'ip, and Proch'orus, and Nica'nor, and Ti'mon, and Par'menas, and Nic'olas a proselyte of An'tioch; (6) Whom they set

before the apostles : and when they had prayed, they laid their hands on them.

1. Who chose these seven men ? 5.
2. What were their names ? 5.
3. Were they Hellenists or Hebrews ?
5. It seems they were all Hellenists, as their names are of Greek origin.
4. As the Hebrews were more numerous than the Hellenists, why did they not elect men of their own party ? 5. They knew that this was not the proper way to remove existing jealousies.
5. What practical lesson should we learn from this ?
6. Why is Nicolas called a *proselyte* ? 6. He was at first a Gentile, and was afterward converted to Judaism.
7. Why did the apostles pray and lay hands on these men ? 6. To ordain, or set them apart to the work to which they had been called. See Sch. of Red. pp. 351-358.
8. What may we learn from this paragraph ?

4. *Happy results and consequences of this appointment (7).*

And the word of God increased ; and the number of the disciples multiplied in Jeru'salem greatly ; and a great company of the priests were obedient to the faith.

1. How did the word of God increase ?
2. What is said about the increase of converts ?
3. Why does Luke speak particularly of the *priests* ? Because their conversion was a most signal indication of the triumphs of the Gospel. See Ch. iv. 4.
4. What is here meant by "*the faith*" ? It means the Gospel. See Jude 3.
5. What practical lessons may we learn from this paragraph ?

§ VII. THE ACCUSATION, DEFENSE, AND DEATH OF STEPHEN (vi. 8-viii. 4). A. D. 36.

1. *His great power and influence (8).*

And Stephen, full of faith and power, did great wonders and miracles among the people.

1. Meaning of, "*full of faith*" ? The reading by the best MSS. is, *full of grace* : i. e., full of divine grace ; the source of all wisdom and power,

2. What is the difference between wonders and miracles (*signs*) ? Both words denote miracles, viewed under different aspects. The same miraculous demonstrations served to excite the wonder of the people, and to indicate at the same time the presence, power, and favor of God.

3. Did Stephen preach and perform these miracles by virtue of his late appointment as a Deacon of the Church ? He did not ; but as a Prophet of God. See vers. 2-4.

2. *He is accused before the Sanhedrim (9-15).*

Then there arose certain of the synagogue, which is called the synagogue of the Lib'ertines, and Cyre'nians, and Alexan'drians, and of them of Cili'cia — (Si-lish'i-a) — and of A'sia, disputing with Ste'phen. (10) And they were not able to resist the wisdom and the spirit by which he spake. (11) Then they suborned men, which said, We have heard him speak blasphemous words against Mo'ses, and against God. (12) And they stirred up the people, and the elders, and the scribes, and came upon him, and caught him, and brought him to the council. (13) And set up false witnesses, which said, This man ceaseth not to speak blasphemous words against this holy place, and the law : (14) For we have heard him say, that this Je'sus of Naz'areth shall destroy this place, and shall change the customs which Mo'ses delivered us. (15) And all that sat in the council, looking steadfastly on him, saw his face as it had been the face of an angel.

1. Who disputed with Stephen? 9.
2. Who were these Libertines? 9. They were Jews who had been liberated from slavery by their Roman masters. They had, it seems, a separate synagogue in Jerusalem.
3. Who were the Cyrenians and Alexandrians? 9.
4. Where were Cilicia and Asia? 9.
5. Were these opponents of Stephen Hebrews or Hellenists? They were all from foreign countries, and no doubt spoke the Greek language.
6. Why, then, were they so much incensed against Stephen?
7. Were they able to meet him in argument? 10.
8. To what means of opposition did they then resort? 11.
9. What is meant by their suborning men? 11. They induced them by bribery, or other unfair means, to bear false witness against Stephen. See 1 Kings xxi. 10, 13.
10. What accusation did they bring against Stephen? 11.
11. Who stirred up the people, elders, and scribes? 12. These foreign Jews stirred them up by means of their false witnesses. This is the first time that the people sympathized with the Rulers in their opposition to the Church.
12. Before what council did they bring Stephen? 12.
13. What specifications are now made under the general charge of blasphemy? 13, 14.
14. Were these words, even if spoken by Stephen, really blasphemous? 14.
15. What is said of Stephen's appearance before the council? 15.
16. How can we account for this? 15. The expression may denote no more than a high degree of mental serenity, which was then manifested in his countenance; but it is more probable that Luke has reference to a sudden glow of supernatural brightness. See Ex. xxxiv. 29.
17. What may we learn from this paragraph?

3. *The question of guilty or not guilty proposed by the High Priest (vii. 1).*

Then said the high priest, Are these things so?

1. Why did the high priest ask this question? This he did as president of the council.

2. What is the exact import of his question?

3. How was Stephen's speech an answer to this? In order to understand this matter fully, it is necessary to observe that Stephen's speech was both *apologetic* and *polemic*. By giving an outline of Old Testament history, he evidently aims to show (1) That he was a believer in the Old Economy as well as in the New, between which there is throughout a divine harmony; and (2) That his accusers and persecutors were, in their opposition to the Gospel, treading in the footsteps of their fathers, who, from a misapprehension of God's plans and purposes, had from the beginning resisted the Holy Spirit. He seems to have been interrupted, however, in the midst of his address, the full bearing of which would doubtless have been made more obvious, had he been allowed to finish it.

4. *Stephen's introduction, embracing an outline of God's dealings with Abraham (2-8).*

And he said, Men, brethren, and fathers, hearken; The God of glory appeared unto our father A'braham, when he was in Mesopota'mia, before he dwelt in Char'ran, (3) And said unto him, Get thee out of thy country, and from thy kindred, and come into the land which I shall show thee. (4) Then came he out of the land of the Chalde'ans, and dwelt in Char'ran: and from thence, when his father was dead, he removed him into this land, wherein ye now dwell. (5) And he gave him none inheritance in it, no, not so much as to set his foot on: yet he promised that he would give it to him for a possession, and to his seed after him, when as yet he had no child. (6) And God spake on this wise, That his seed should sojourn in a strange land; and that they should bring them into bond-

age, and entreat them evil four hundred years. (7) And the nation to whom they shall be in bondage will I judge, said God: and after that shall they come forth, and serve me in this place. (8) And he gave him the covenant of circumcision: and so A'braham begat I'saac, and circumcised him the eighth day; and I'saac begat Ja'cob; and Ja'cob begat the twelve patriarchs.

1. Why did Stephen address his opponents as "*men, brethren, and fathers*"? 2.

2. Why did he begin his address with the history of Abraham? 2.

3. Where was Mesopotamia? 2.

4. Where was Charran? 2.

5. Who were the Chaldeans? 4.

6. How long did Abraham remain in Charran? 4. About five years; at the close of which his father, Terah, died.

7. Why did not God give to Abraham an inheritance in Canaan? 5. For two reasons: (1) Because Canaan was then the property of the Amorites, and other descendants of Canaan (Gen. xv. 16); and (2) Because God designed to make him and his seed types of those who are but pilgrims on the earth. See Heb. xi. 8-16.

8. From what time is this period of 400 years reckoned? 6. From the birth of Isaac. See Gen. xv. 13.

9. How can we reconcile this with Ex. xii. 40? 6. From the call of Abraham to the exodus was a period of 430 years; but from the birth of Isaac to the exodus was only 400 years. Abraham lived 5 years in Haran and 25 in Canaan, before Isaac was born.

10. When did God give to Abraham the covenant of circumcision? 8. See Gen. xvii. 1-14.

11. What were the provisions and the design of that covenant? 8. See Sch. of Red. pp. 79-82.

5. *Argument from the history of Joseph* (9-16).

And the patriarchs, moved with envy, sold Jo'seph into E'gypt: but God was with him, (10) And de-

livered him out of all his afflictions, and gave him favor and wisdom in the sight of Pha'raoh king of E'gypt; and he made him governor over E'gypt and all his house. (11) Now there came a dearth over all the land of E'gypt and Cha'naan, and great affliction: and our fathers found no sustenance. (12) But when Ja'cob heard that there was corn in E'gypt, he sent out our fathers first. (13) And at the second time Jo'seph was made known to his brethren; and Jo'seph's kindred was made known unto Pha'raoh. (14) Then sent Jo'seph, and called his father Ja'cob to him, and all his kindred, threescore and fifteen souls. (15) So Ja'cob went down into E'gypt, and died, he, and our fathers, (16) And were carried over into Sy'chem, and laid in the sepulcher that A'braham bought for a sum of money of the sons of Em'mor, the father of Sy'chem.

1. Why does Stephen refer here to the selling of Joseph? 9. To show that even the patriarchs were opposed to God and ignorant of his purposes. Here begins the *polemic* element of the address, which, throughout the remainder of the discourse, runs parallel with the apologetic and didactic.

2. How was God with Joseph? 9.

3. How reconcile ver. 14 with Gen. xlvi. 27? According to the Hebrew text, there were, in this family, sixty-six persons, besides Jacob himself, Joseph, and his two sons, Ephraim, and Manasseh; making in all seventy persons. See also Ex. i. 5, and Deut. x. 22. But the Septuagint, after giving the number sixty-six, then adds, *and the sons of Joseph, who were born to him in Egypt, were nine souls*. These added to sixty-six make the seventy-five. Why the nine souls are given in the Septuagint does not appear; nor does it at all affect the argument. The reckoning is no doubt correct; and, as Stephen and his accusers were Hellen-

ists, it was natural and proper that he should follow the Septuagint version.

4. *Who were buried at Sychem?* 16. The twelve sons of Jacob. Jerome says, that in his day their tombs were still to be seen at Shechem or Sychem. Jacob himself was buried at Hebron. See Gen. i. 13.

5. *Who purchased the place of their sepulcher?* 16.

6. *Who made the purchase according to Gen. xxxiii. 19, and Josh. xxiv. 32?*

7. *How can we reconcile these two accounts?* Both are most likely correct. Abraham may have bought the land first for his altar (Gen. xii. 6, 7); and Jacob bought it afterward, with perhaps some additions, for a resting-place (Gen. xxxiii. 19); all of which, it seems, he had to recover at a later period by force. See Gen. xlviii. 22.

6. *Argument from the bondage in Egypt and the early history of Moses (17-29).*

But when the time of the promise drew nigh, which God had sworn to A'braham, the people grew and multiplied in E'gypt, (18) Till another king arose, which knew not Jo'seph. (19) The same dealt subtly with our kindred, and evil entreated our fathers, so that they cast out their young children, to the end they might not live. (20) In which time Mo'ses was born, and was exceeding fair, and nourished up in his father's house three months: (21) And when he was cast out, Pha'raoh's daughter took him up, and nourished him for her own son. (22) And Mo'ses was learned in all the wisdom of the Egyp'tians, and was mighty in words and in deeds. (23) And when he was full forty years old, it came into his heart to visit his brethren the children of Is'rael. (24) And seeing one of them suffer wrong, he defended him, and avenged him that was oppressed,

and smote the Egyp'tian: (25) For he supposed his brethren would have understood how that God by his hand would deliver them; but they understood not. (26) And the next day he shewed himself unto them as they strove, and would have set them at one again, saying, Sirs, ye are brethren; why do ye wrong one to another? (27) But he that did his neighbor wrong thrust him away, saying, Who made thee a ruler and a judge over us? (28) Wilt thou kill me, as thou didst the Egyp'tian yesterday? (29) Then fled Mo'ses at this saying, and was a stranger in the land of Ma'dian, where he begat two sons.

1. *When the time of what promise drew nigh?* 17. See ver. 7, and Gen. xv. 13, 14.

2. *Did God make a formal oath to Abraham when he gave him the promise recorded in Gen. xv. 14?* He may have done so, or he may not. Moses makes no mention of such an oath until we come to Gen. xxii. 16. But according to the learned Maimonides, "Every divine assurance, such as that given in Gen. xv. 13, 14, is equivalent to an oath."

3. *Why did the new king oppress the Israelites?* 18, 19.

4. *What decrees did he issue?* See Ex. i. 11, 16, 22.

5. *What is said of the birth and childhood of Moses?* 20, 21.

6. *What is meant by the wisdom of the Egyptains?* 22.

7. *Why was Moses so thoroughly instructed in their sciences and literature?* 22.

8. *How, "mighty in words"?* 22.

9. *How can we reconcile this with Ex. iv. 10?*

10. *Why did Moses desire to visit his brethren?* 23. This object was to give them relief.

11. *What is meant by Moses "avenging him that was oppressed"?* 24. He defended him, and vindicated his rights.

12. What did he do to the Egyptian?
 24. See Ex. ii. 12.
 13. On what ground did Moses assume to be the deliverer of his brethren? 25.
 14. On what ground did he expect his brethren to recognize him as their deliverer? 25.
 15. Why did Moses flee into Midian? 29.
 16. Where was Midian? 29.
 17. What bearing has this paragraph on Stephen's argument?
 18. What lessons may we learn from it?

7. *Argument from the subsequent appointment of Moses (30-34).*

And when forty years were expired, there appeared to him in the wilderness of mount Si'na an angel of the Lord in a flame of fire in a bush. (31) When Mo'ses saw it, he wondered at the sight: and as he drew near to behold it, the voice of the Lord came unto him, (32) Saying, I am the God of thy fathers, the God of A'braham, and the God of I'saac, and the God of Ja'cob. Then Mo'ses trembled, and durst not behold. (33) Then said the Lord to him, Put off thy shoes from thy feet: for the place where thou standest is holy ground. (34) I have seen, I have seen the affliction of my people which is in E'gypt, and I have heard their groaning, and am come down to deliver them. And now come, I will send thee into E'gypt.

1. How long was Moses in the wilderness? 30.
 2. How was he employed during that time? See Ex. iii. 1.
 3. Where was mount Sinai? 30.
 4. Who was this angel of the Lord? 30. He may have been a created angel, such as Gabriel or Michael; or he may have been the eternal and uncreated Logos, the messenger of the covenant (Mal. iii.

- 1). The latter view is the more probable. See Ex. iii. 4-6.
 5. What did the *bush* denote? 30. The house of Israel.
 6. What did the *fire* denote? 30. The fiery trials through which the Israelites were then passing.
 7. Why was not the bush consumed? See Ex. iii. 2. Nothing can consume God's people while he is in their midst.
 8. What voice did Moses hear from the bush? 32.
 9. What argument does Jesus draw from this against the doctrine of the Sadducees? See Matt. xxii. 31, 32.
 10. Why did the Lord require Moses to put off his sandals? 33. It was a mark of reverence in the East to take off the sandals in the presence of a superior. And hence the priests in the tabernacle always officiated barefoot.
 11. How can we reconcile the idea of God's coming down with the doctrine of God's omnipresence? 34. God often speaks after the manner of men, so as to adapt himself more perfectly to our own finite conceptions of him. See Gen. vi. 6, and xi. 5.
 12. What bearing has this paragraph on the argument of Stephen?

8. *Argument from the ministry of Moses, as the chosen leader of God's people (35-43).*

This Mo'ses whom they refused, saying, Who made thee a ruler and a judge? the same did God send to be a ruler and a deliverer by the hand of the angel which appeared to him in the bush. (36) He brought them out, after that he had shewed wonders and signs in the land of E'gypt, and in the Red sea, and in the wilderness forty years. (37) This is that Mo'ses, which said unto the children of Is'rael, A Prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear. (38) This is he, that was in the church in the wilderness with the angel which spake to him in the

mount Si'na, and with our fathers: who received the lively oracles to give unto us: (39) To whom our fathers would not obey, but thrust him from them, and in their hearts turned back again into E'gypt, (40) Saying unto Aa'ron, Make us gods to go before us; for as for this Mo'ses, which brought us out of the land of E'gypt, we wot not what is become of him. (41) And they made a calf in those days, and offered sacrifice unto the idol, and rejoiced in the works of their own hands. (42) Then God turned, and gave them up to worship the host of heaven; as it is written in the book of the prophets, O ye house of Is'rael, have ye offered to me slain beasts and sacrifices by the space of forty years in the wilderness? (43) Yea, he took up the tabernacle of Mo'loch, and the star of your god Rem'phan, figures which ye made to worship them: and I will carry you away beyond Bab'ylon.

1. Why does Stephen say "*this Moses*"? 35. In this and the next two verses he marks out Moses very emphatically, with the view of impressing on the mind of his hearers the fact that their fathers had rejected Moses, just as they themselves had rejected the great Prophet of whom he spoke.

2. What wonders and signs did Moses in Egypt, in the Red Sea, and in the wilderness? 36.

3. What evidence have we that Jesus is the great Prophet of whom Moses spoke to the Israelites in Deut. xviii. 15-19? 37.

4. What is meant by the Church in the wilderness? 38. The congregation of the Israelites.

5. Why call the Israelites a church? 38. They were called out of Egypt, and were so made typical of the Church of Christ.

6. What angel spoke to him in mount Sinai? 38. See ver. 30.

7. What does Stephen mean by "*the Living Oracles*"? 38. God's communications to the Israelites.

8. What further dishonor did the Israelites show to Moses? 39-41.

9. How did they turn back into Egypt? 39. They longed after its idolatries. See Ex. xxxii. 4, and Neh. ix. 18.

10. Why did they make their idol in the form of a calf? 41. Because a young bullock was the sacred representation of Osiris, the principal deity of Egypt.

11. What is meant by the expression, "*Then God turned*"? 42. He turned from them in anger. See Isa. lxiii. 10, and Rom. i. 24, 26, 28.

12. What is meant by "*the host of heaven*"? 42. The sun, moon, and stars. See Deut. iv. 19, and 2 Kings xvii. 16.

13. In what "*book of the Prophets*" is this written? 42. See Amos v. 25-27. The twelve minor Prophets were all comprised in one roll, and were regarded as one book. See Reas. and Rev. pp. 209, 210.

14. What is the proper answer to the question proposed in ver. 42? The construction implies and requires a strong negative. You know that you did not so worship me *exclusively* during even the eventful period of your sojourn in the wilderness. But on the contrary, you took up the tabernacle of Moloch, etc.

15. Who was Moloch? 43. An idol of the Amorites. The name *Moloch* means a *king*.

16. What was Remphan? 43. Remphan was probably the Egyptian name of the planet *Saturn*, called in Hebrew *Chiun*.

17. What bearing has this paragraph on the argument?

9. *Argument from the tabernacle and the temple* (44-50).

Our fathers had the tabernacle of witness in the wilderness, as he had appointed, speaking unto Mo'ses, that he should make it according to the fashion that he had seen. (45) Which also our fathers that came after brought in with Je'sus into the possession of the Gen'tiles, whom God drave out before the

face of our fathers, unto the days of David; (46) Who found favor before God, and desired to find a tabernacle for the God of Ja'cob. (47) But Sol'omon built him a house. (48) Howbeit the Most High dwelleth not in temples made with hands; as saith the prophet, (49) Heaven is my throne, and earth is my footstool: what house will ye build me? saith the Lord: or what is the place of my rest? (50) Hath not my hand made all these things?

1. Why was the tabernacle called "the tabernacle of witness"? 44. It was a witness of the covenant between God and his people (Num. xvii. 8); and also of the good things to come (Heb. iii. 5).

2. By whose authority was it constructed and given to the Israelites? 44.

3. Why, then, did they prefer the tabernacle of Moloch? See ver. 43.

4. What evidence that the name *Jesus* in ver. 45 should be rendered *Joshua*? This is evident from the context. The reference is clearly to the person who led the Israelites into Canaan.

5. What did David desire to build for the God of Jacob? 46. Not a tabernacle, but a temple. See 2 Sam. vii 1-17.

6. Why does Stephen make any reference to the temple? 47-49. His object is to show (1) That a *change* from the tabernacle to the temple had been made by God's authority; and (2) That the reverence of the Jews for the temple and its services, was narrow and superstitious. The universe is God's temple.

10. *Stephen's charge against his judges and persecutors* (51-53).

Ye stiffnecked and uncircumcised in heart and ears, ye do always resist the Holy Ghost: as your fathers did, so do ye. (52) Which of the prophets have not your fathers persecuted? and they have slain them which shewed before of the coming of the Just One; of whom ye have been now the betrayers and

murderers: (53) Who have received the law by the disposition of angels, and have not kept it.

1. Why does Stephen call them *stiff-necked*? 51. They were rebellious, like the stubborn ox which refuses to receive the yoke.

2. Why call them "uncircumcised in heart and ears"? 51. This is equivalent to calling them *heathens*. They were not consecrated to God in their hearts, and were therefore unable to hear his words.

3. How did they resist the Holy Spirit? 51. By resisting his inspired messengers.

4. In what other respects were they like their fathers? 52, 53.

5. Who is here meant by "*the Just One*"? 52.

6. What law did the Jews receive through the disposition of angels? 53. The law of Moses, given from mount Sinai. See Gal. iii. 19; Heb. ii. 2.

7. Can you explain what part the angels performed in the giving of that law? 53. See Deut. xxix. 29.

8. What may we learn from this paragraph?

11. *Stephen's martyrdom* (vii. 54-viii. 1).

When they heard these things, they were cut to the heart, and they gnashed on him with their teeth. (55) But he, being full of the Holy Ghost, looked up steadfastly into heaven, and saw the glory of God, and Je'sus standing on the right hand of God. (56) And said, Behold, I see the heavens opened, and the Son of man standing on the right hand of God. (57) Then they cried out with a loud voice, and stopped their ears, and ran upon him with one accord, (58) And cast him out of the city, and stoned him: and the witnesses laid down their clothes at a young man's feet, whose name was Saul. (59) And they stoned Ste'phen, calling upon

God, and saying, Lord Je'sus, receive my spirit. (60) And he kneeled down, and cried with a loud voice, Lord, lay not this sin to their charge. And when he had said this, he fell asleep. (1) And Saul was consenting unto his death.

1. Who were cut to the heart? 54. The rulers as well as the people.

2. Why were they cut to the heart? 54.

3. How did they give expression to their rage? 54.

4. Why was Stephen allowed to have this vision? 55, 56.

5. Why was Jesus represented as *standing* at God's right hand? 56. Perhaps to indicate his readiness to give relief.

6. Why did they drag Stephen out of the city? 58. See Lev. xxiv. 14.

7. Was it lawful for the Jews to put him to death without the consent of the Romans? See John xviii. 32.

8. Who were these witnesses, and what part did they take in the death of Stephen? 58. See Ch. vi. 13, and Deut. xvii. 7.

9. What does the reference here to Saul indicate? 58. That he was even then a very decided enemy of the Christians. See also Ch. viii. 1, 3.

10. To whom was Stephen's prayer addressed? 59. To Jesus. The word *God* is not in the original.

11. Meaning of, "*Receive my Spirit*"? 59. Compare with this Luke xxiii. 46.

12. What were the last words of Stephen? 60. See Luke xxiii. 34.

13. Meaning of, "*he fell asleep*"? 60. See 1 Thess. iv. 14.

14. Why should the first clause of Ch. viii. 1, be included in this paragraph?

15. What may we learn from this paragraph?

12. *Burial of Stephen, with continued persecutions against the whole Church* (viii. 1-3).

And at that time there was a great persecution against the church which was at Jeru'salem: and they were all scattered abroad throughout the regions of Jude'a and Sama'ria, except the apostles. (2) And devout men carried Ste'phen to his burial, and made great lamentation over him. (3) As for Saul, he made havoc of the church, entering into every house, and halting men and women committed them to prison.

1. At what time was this persecution?

1. Immediately after the death of Stephen.

2. Why did this persecution so soon become general? 1.

3. Who were then scattered abroad? 1. The word *all* may denote all the *proclaimers* of the Gospel except the apostles (ver 4); or it may be taken as a natural hyperbole to denote simply the greater part of the members of the whole Church. The latter view is the one more commonly received by the critics. See Ch. ix. 26-30.

4. Why did the apostles remain in Jerusalem? 1. They were, no doubt, instructed to do so by the Holy Spirit, under whose protection they of course dwelt securely.

5. Who buried Stephen? 2.

6. Were they Jews or Christians? 2. This is doubtful. Most likely they were pious Jews (Ch. ii. 5) who disapproved of the fanatical and murderous proceedings of the mob against Stephen. See Luke xxiii. 50-54.

7. What is said of Saul's proceedings? 3.

8. What may we learn from this paragraph?

PART II.

GENERAL SPREAD OF THE GOSPEL AMONG BOTH JEWS AND GENTILES (viii. 4-xii. 25).

Time: about nine years, from A. D. 36 to A. D. 45.

§ I. CONVERSION OF THE SAMARITANS (viii. 4-25). A. D. 36.

1. *Philip's preaching and success in Samaria (4-8).*

Therefore they that were scattered abroad went every-where preaching the word. (5) Then Phil'ip went down to the city of Sama'ria, and preached Christ unto them. (6) And the people with one accord gave heed unto those things which Phil'ip spake, hearing and seeing the miracles which he did. (7) For unclean spirits, crying with loud voice, came out of many that were possessed with them: and many taken with palsies, and that were lame, were healed. (8) And there was great joy in that city.

1. What did these persecuted Christians do, as they went into foreign parts? 4.

2. How did they preach the word? 4. They proclaimed the simple facts of the Gospel (1 Cor. xv. 1-5). Wherever they went they told the simple story of the cross; so that their dispersion was really a blessing in disguise.

3. Who was Philip? 5. See Ch. vi. 5, and xxi. 8.

4. To what city of Samaria did Philip go? 5. The expression may be rendered either *a city of Samaria* or *the city of Samaria*. And some have therefore supposed that the reference is to Sychar, as

in John iv. 5; but it is more probable that Luke refers to the city called *Samaria*, as we say the city of Lexington, the city of Cincinnati, etc.

5. What miracles were wrought by Philip? 7.

6. What was the object of these miracles?

2. *Case of Simon the sorcerer (9-13).*

But there was a certain man, called Si'mon, which beforetime in the same city used sorcery, and bewitched the people of Sama'ria, giving out that himself was some great one: (10) To whom they all gave heed, from the least to the greatest, saying, This man is the great power of God. (11) And to him they had regard, because that of long time he had bewitched them with sorceries. (12) But when they believed Phil'ip preaching the things concerning the kingdom of God, and the name of Je'sus Christ, they were baptized, both men and women. (13) Then Si'mon himself believed also: and when he was baptized, he continued with Phil'ip, and wondered, beholding the miracles and signs which were done.

1. What is said of Simon's previous course and influence in Samaria? 9-11.

2. What is meant by his using sorcery? 9. He practiced magic.

3. What, by his *bewitching* the people?
9. He greatly excited their wonder and amazement.

4. How can we account for his wonderful influence over the people of Samaria?
10. The only rational way of doing this is by supposing him to be in league with Satan. See Sch. of Red. pp. 87-89.

5. Why did these people now abandon Simon and join Philip? 12.

6. *Who* of them were baptized? 12.

7. On what authority? 12. See Ch. ii. 38.

8. Why did Simon believe? 13.

9. Was the belief of Simon *real*, or *feigned*? 13. It was certainly real so far as it went. But whether it was a mere logical assent of the understanding (John xii. 42, and Acts xxvi. 27), or a confiding trust of the heart (Rom. x. 10), is not so evident. It seems most probable, however, that Simon was at first really converted to Christ; though he very soon afterward became an abandoned apostate; for when Peter and John came down to Jerusalem, he was "*in the gall of bitterness and bond of iniquity.*" See ver. 23.

10. What may we learn from this paragraph?

3. *Spiritual gifts are imparted by Peter and John (14-17).*

Now when the apostles which were at Jeru'salem heard that Sama'ria had received the word of God, they sent unto them Pe'ter and John: (15) Who, when they were come down prayed for them, that they might receive the Holy Ghost: (16) (For as yet he was fallen upon none of them: only they were baptized in the name of the Lord Je'sus.) (17) Then laid they their hands on them, and they received the Holy Ghost.

1. How far was Samaria from Jerusalem? 14. About forty miles.

2. Why send Peter and John down thither? 14. The main reason was, doubtless, that they might confer on a sufficient number of the Samaritan converts the necessary gifts of the Holy Spirit. None but the apostles, it would seem, had power to do this.

3. How did they impart these gifts? 15-17.

4. In what sense did these new converts then receive the Holy Spirit? 17. In its miraculous powers and manifestations (ver. 18). The ordinary gift of the Spirit was, no doubt, bestowed, according to the general law of the kingdom, on all who believed with the heart, at the time of their baptism. See Ch. ii. 38, and v. 32.

5. Why did the apostles lay hands on them? 17. See 2 Tim. i. 6.

6. What more may we learn from this paragraph?

4. *The sin and sinfulness of Simon exposed (18-24).*

And when Si'mon saw that through laying on of the apostles' hands the Holy Ghost was given, he offered them money, (19) Saying, Give me also this power, that on whomsoever I lay hands, he may receive the Holy Ghost. (20) But Pe'ter said unto him, Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money. (21) Thou hast neither part nor lot in this matter: for thy heart is not right in the sight of God. (22) Repent therefore of this thy wickedness, and pray God, if perhaps the thought of thine heart may be forgiven thee. (23) For I perceive that thou art in the gall of bitterness, and in the bond of iniquity. (24) Then answered Si'mon, and said, Pray ye to the Lord for me, that none of these things which ye have spoken come upon me.

1. How could Simon see this effect? 18. See Ch. xix. 6.

2. Why did he offer the apostles money? 18.

3. Why was Simon so anxious to possess this power? 19.

4. What did Peter say to him? 20-23.

5. Why was Peter so indignant? 20.
 6. "Thou hast neither part nor lot in" what matter? 21. Literally, *in this word*: that is, in this gospel which we preach. Not merely in the power to impart spiritual gifts; but, as is manifest from the reason assigned, in this gospel, which is the power of God for salvation to every one that believeth with the heart (Rom. x. 10); but your heart is not right in the sight of God; for *you are "in the gall of bitterness, and in the bond of iniquity."*
 7. What does Peter mean by Simon's being "in the gall of bitterness and bond of iniquity"? 23.
 8. To what special "thought" does Peter refer in ver. 22?
 9. Was this the sum total of Simon's guilt? 23.
 10. What request did Simon make of Peter? 24.
 11. What does this indicate? 24. Nothing more than a desire to escape God's wrath. There is in it no evidence whatever of genuine repentance.
 12. What may we learn from this paragraph?

5. *Peter and John return to Jerusalem (25).*

And they, when they had testified and preached the word of the Lord, returned to Jeru'salem, and preached the gospel in many villages of the Samar'itans.

1. Why did they again return to Jerusalem?
2. What is said of their labors on the way?
3. Who were the Samaritans? See notes on John iv. 9.

§ II. CONVERSION OF THE ETHIOPIAN EUNUCH (viii. 26-40). A. D. 36.

1. *Philip is sent to the eunuch (26-31).*

And the angel of the Lord spake unto Phil'ip, saying, Arise, and go toward the south, unto the way that goeth down from Jeru'salem unto Ga'za, which is desert. (27) And he arose and went: and, behold, a man of Ethio'pia, a eunuch of great authority under Can'dace queen of

the Ethio'pians, who had the charge of all her treasure, and had come to Jeru'salem for to worship, (28) Was returning, and sitting in his chariot read Esa'ias the prophet. (29) Then the Spirit said. unto Phil'ip, Go near, and join thyself to this chariot. (30) And Phil'ip ran thither to him, and heard him read the prophet Esa'ias, and said, Understandest thou what thou readest? (31) And he said, How can I, except some man should guide me? And he desired Phil'ip that he would come up and sit with him.

1. Where was Philip when the angel so instructed him? 26. Most likely he was still in Samaria.
2. Where was Gaza? 26. In the S. W. part of Palestine, about fifty miles from Jerusalem.
3. What "is desert"? 26. As there were several roads leading from Jerusalem to Gaza (Robinson's Bib. Researches ii. 640), it was necessary to designate the particular one on which the eunuch was then traveling. This the angel does by describing it as the *desert-way*: that is, the way leading through a thinly-peopled district of country.
4. Where was Ethiopia? 27. South of Egypt. It was for some time governed by a succession of queens, all having the common title *Candace* (Pliny Nat. Hist. vi. 29).
5. What was the rank and character of this eunuch? 27.
6. Why did he come to Jerusalem to worship? 27. See Ch. ii. 5-11.
7. How was he occupied on his return? 30.
8. What may we learn from this paragraph?

2. *Philip proclaims to him the gospel from Isa. liii. 7, 8 (32-35).*

The place of the Scripture which he read was this, He was led as a sheep to the slaughter; and like a lamb dumb before his shearer, so opened he not his mouth: (33) In

his humiliation his judgment was taken away: and who shall declare his generation? for his life is taken from the earth. (34) And the eunuch answered Phil'ip and said, I pray thee, of whom speaketh the prophet this? of himself, or of some other man? (35) Then Phil'ip opened his mouth and began at the same Scripture, and preached unto him Je'sus.

1. What evidence have we that Isa. liii. refers to Jesus?

2. How was he like a sheep and a lamb? 32.

3. How was his judgment taken away? 33. The common rights of justice were withheld from him; and he was violently hurried away from the tribunal to the cross.

4. Meaning of, "Who shall declare his generation"? 33. Who shall properly comprehend and set forth the wickedness of his contemporaries in their treatment of him?

5. What is meant by Philip's preaching unto him *Jesus*? 35.

3. *Baptism of the eunuch* (36-40).

And as they went on their way, they came unto a certain water: and the eunuch said, See, here is water: what doth hinder me to be baptized? (37) And Phil'ip said, If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Je'sus Christ is the Son of God. (38) And he commanded the chariot to stand still: and they went down both into the water, both Phil'ip and the eunuch; and he baptized him. (39) And when they were come up out of the water, the Spirit of the Lord caught away Phil'ip, that the eunuch saw him no more: and he went on his way rejoicing. (40) But Phil'ip was found at Azo-

tus: and passing through he preached in all the cities, till he came to Cesare'a.

1. How did the eunuch know any thing about baptism? 36. Philip had doubtless explained to him not only the work of Jesus, but also all the requirements of the Gospel.

2. Why does Philip make believing with the heart a condition of baptism? 37. See Rom. x. 10.

3. Why did the eunuch confess that Jesus is the Son of God? 37. This is also made a condition of pardon. See Sch. of Red. pp. 463-465.

4. Is ver. 37 spurious, or genuine? It is quoted as genuine by Irenæus, Jerome, and some of the other Christian Fathers. But as it is wanting in our best MSS., and most of the ancient versions, it is now commonly rejected by the critics as spurious.

5. Does its rejection affect any doctrine of the Scripture? It does not; as the same things are clearly taught in other passages.

6. Why did both Philip and the eunuch go down into the water? 38.

7. How did Philip baptize him? 38.

8. How did the Spirit take away Philip? 39.

9. Why did the eunuch now go on his way rejoicing? 39.

10. Where was Philip found? 40.

11. Where did he preach? 40.

12. What may we learn from this paragraph?

§ III. CONVERSION AND EARLY MINISTRY OF SAUL (ix. 1-30). A. D. 37-40.

1. *His commission from the High Priest* (1, 2).

And Saul, yet breathing out threatenings and slaughter against the disciples of the Lord, went unto the high priest, (2) And desired of him letters to Damas'cus to the synagogues, that if he found any of this way, whether they were men or women, he might bring them bound unto Jeru'salem.

1. Why does Luke say that Saul was yet breathing out threatenings and slaughter? 1. The narrative is here resumed from Ch. viii. 3. About one year had probably intervened since the death of Stephen.

2. Meaning of, "breathing out threatenings and slaughter"? 1. The historian here represents Saul as living in an atmosphere of rage and murder.

3. Who was then the high priest? 1. Most likely Theophilus, son of Annas. Caiaphas remained in office till the Passover of A. D. 37, when he was removed by Vitellus, the proconsul of Syria. After removing Caiaphas, he first appointed Jonathan, who was also a son of Annas; but in the course of a few weeks, his brother Theophilus was invested with the robes and the mitre, which he wore till A. D. 41 (Jos. Ant. xviii. 5, 3). What became of Caiaphas after A. D. 37, is not known.

4. Why did Saul ask letters from the high priest? 2. The authority of the high priest and Sanhedrim was acknowledged by the Jews, even in foreign countries.

5. "If he found any of" *what way?* 2. The way of Christ. Any who were found following him were to be brought bound to Jerusalem. On the force of this word *way* see Ch. xix. 9, 23; xxii. 4; xxiv. 14.

2. *His interview with Jesus (3-6).*

And as he journeyed, he came near Damas'cus: and suddenly there shined round about him a light from heaven: (4) And he fell to the earth, and heard a voice saying unto him, Saul, Saul, why persecutest thou me? (5) And he said, Who art thou, Lord? And the Lord said, I am Je'sus whom thou persecutest: it is hard for thee to kick against the pricks. (6) And he trembling and astonished said, Lord, what wilt thou have me to do? And the Lord said unto him, Arise, and go into the city, and it shall be told thee what thou must do.

1. How far was Damascus from Jerusalem? 3. About 140 miles.

2. What occurred when he came near Damascus? 3.

3. *Whence* this great light? 3. See Ch. xxii. 6, and xxvi. 13.

4. How was Saul persecuting Jesus? 4. See Matt. xxv. 40.

5. What is the force of the proverb, "*It is hard for thee to kick against the goads*"? 5. Your opposition to me will only bring injury upon yourself. This is most likely an interpolation from Ch. xxvi. 14, as it is not found here in our best MSS.

3. *Effect of the interview on Saul and his companions (7-9).*

And the men which journeyed with him stood speechless, hearing a voice, but seeing no man. (8) And Saul arose from the earth; and when his eyes were opened, he saw no man: but they led him by the hand, and brought him into Damas'cus. (9) And he was three days without sight, and neither did eat nor drink,

1. Who were the men with Saul? 7.

2. What did they hear? 7.

3. How reconcile this with Ch. xxii. 9? They heard an indistinct sound; but they were unable to distinguish and understand the words uttered.

4. What did they see? See Ch. xxii. 9.

5. How long was Saul blind and without food? 9. Most likely one whole day and part of two others.

4. *Instructions given to Ananias (10-16).*

And there was a certain disciple at Damas'cus, named Anani'as; and to him said the Lord in a vision, Anani'as. And he said, Behold, I am here, Lord. (11) And the Lord said unto him, Arise, and go into the street which is called Straight, and inquire in the house of Ju'das for one called Saul, of Tar'sus: for, behold, he prayeth, (12) And hath

seen in a vision a man named Anani'as coming in, and putting his hand on him, that he might receive his sight. (13) Then Anani'as answered, Lord, I have heard by many of this man, how much evil he hath done to thy saints at Jeru'salem; (14) And here he hath authority from the chief priests to bind all that call on thy name. (15) But the Lord said unto him, Go thy way: for he is a chosen vessel unto me, to bear my name before the Gen'tiles, and kings, and the children of Israel: (16) For I will shew him how great things he must suffer for my name's sake.

1. What was the character of Ananias? 10. See Ch. xxii. 12.

2. Why did the Lord appear to him in a vision? 10. See Ch. x. 10-16.

3. What instructions did he give Ananias? 11, 12.

4. Why was this street called *Straight*?

11. Streets in the Eastern cities are generally winding and angular; but there is still a street in Damascus called *Straight* on account of its unusual directness, which runs through the entire city, a distance of three miles, from east to west.

5. Why does Jesus speak of Saul's praying? 11. This is said in proof of his penitence and conversion. See Rom. x. 13.

6. Why did Ananias hesitate to comply with the instructions given? 13, 14.

7. How had Ananias heard all this about Saul? He may have received letters from Jerusalem concerning him; though Saul's reputation had no doubt ere this spread far and wide, as a persecutor.

8. Meaning of, "all that call on thy name"? 14. All who invoke thy name; who worship thee as God. See Ch. vii. 59, 60; Luke xxiv. 52; Heb. i. 6.

9. Why does the Lord call Saul "*a chosen vessel*"? 15. See 2 Tim. ii. 20, 21.

10. Did Saul ever suffer much for the name of Jesus? 16. See 2 Cor. xi. 23-29.

11. What may we learn from this paragraph?

5. *Saul is baptized and filled with the Holy Spirit* (17-19).

And Anani'as went his way, and entered into the house; and putting his hands on him said, Brother Saul, the Lord, even Je'sus, that appeared unto thee in the way as thou camest, hath sent me, that thou mightest receive thy sight, and be filled with the Holy Ghost. (18) And immediately there fell from his eyes as it had been scales: and he received sight forthwith, and arose, and was baptized. (19) And when he had received meat, he was strengthened.

1. For what purpose did Ananias put his hands on Saul? 17. Not with the view of bestowing on him any spiritual gift (Gal. i. 1, 11, 12); but simply in token of God's blessing.

2. What was the immediate result? 18.

3. Why did Saul *arise* to be baptized? 18. See Ch. viii. 38.

4. What may we learn from this paragraph?

6. *He preaches boldly in Damascus* (19-22).

Then was Saul certain days with the disciples which were at Damas'cus. (20) And straightway he preached Christ in the synagogues, that he is the Son of God. (21) But all that heard him were amazed, and said; Is not this he that destroyed them which called on this name in Jeru'salem, and came hither for that intent, that he might bring them bound unto the chief priests? (22) But Saul increased the more in strength, and confounded the Jews which dwell at Damas'cus, proving that this is very Christ.

1. What is it to preach-Christ? 19. See 1 Cor. i. 23, 24.

2. Does it mean just the same as to preach *about* Christ? If not, what is the difference?

3. Why were those who heard Saul so much amazed? 21.

4. How did he prove that Jesus is the Christ? 22. By comparing the types and prophecies of the Old Testament with the well known facts relating to the birth, life, death, and resurrection of Jesus. See Luke xxiv. 27; Acts xxviii. 23.

5. Whence did Saul obtain so accurate a knowledge of the Old Testament Scriptures, and of the economy of redemption? 22. See Gal. i. 12.

7. *Saul's escape from Damascus (23-25).*

And after that many days were fulfilled, the Jews took counsel to kill him: (24) But their laying await was known of Saul. And they watched the gates day and night to kill him: (25) Then the disciples took him by night, and let him down by the wall in a basket.

1. What did the Jews of Damascus now resolve to do? 23.

2. How long was this after Saul's conversion? 23. See Gal. i. 16-18.

3. Why were the Jews so anxious to kill him? 23.

4. How did they attempt to carry out their purpose? 24.

5. How did Saul make his escape? 25. See 2 Cor. xi. 32, 33.

8. *Saul returns to Jerusalem; and goes thence to Tarsus (26-30).*

And when Saul was come to Jeru'salem, he assayed to join himself to the disciples: but they were all afraid of him, and believed not that he was a disciple. (27) But Bar'nabas took him, and brought him to the apostles, and declared unto them how he had seen the Lord in the way, and that he had spoken to him, and how he had preached

boldly at Damas'cus in the name of Je'sus. (28) And he was with them coming in and going out at Jeru'salem. (29) And he spake boldly in the name of the Lord Je'sus, and disputed against the Gre'cians: but they went about to slay him. (30) Which when the brethren knew, they brought him down to Cesare'a, and sent him forth to Tar'sus.

1. Why did he go to Jerusalem? 26. See Gal. i. 18.

2. Why were the disciples there afraid of him? 26. They seem to have doubted his sincerity.

3. To what apostles did Barnabas bring him? 27. See Gal. i. 18, 19.

4. Who were these Gre'cians? 29. See Ch. vi. 1.

5. Why did he leave Jerusalem? 29, 30. See Ch. xxii. 17-21.

6. Whither did he go? 30.

7. Where were Cæsarea and Tarsus? 30.

8. What may we learn from this paragraph?

‡ IV. PETER, DURING A SEASON OF PEACE AND PROSPERITY, VISITS LYDDA AND JOPPA (ix. 31-43). A. D. 40, 41.

1. *Flourishing and prosperous state of the Church throughout Palestine (31).*

Then had the churches rest throughout all Jude'a and Gal'ilee and Sama'ria, and were edified; and walking in the fear of the Lord, and in the comfort of the Holy Ghost, were multiplied.

1. *When* had the Church rest throughout Judea, Galilee, and Samaria? While Saul was laboring in Syria and Cilicia.

2. Is the proper reading here *church* or *churches*? Our best MSS. and ancient versions have *church* in the singular number.

3. From what had the Church rest? From persecution.

4. How can we account for this cessation of hostilities? It was probably owing to the order of Caius Caligula, the Roman emperor, that his statue should

be set up in the temple of God at Jerusalem (Jos. Ant. xviii. 8, 2-9). This, for a time, much engrossed the minds of the Jews all over Palestine; and so gave rest to the Christians.

5. How was the Church edified? She was built up in faith and piety.

6. What is meant by her "walking in the fear of the Lord and in the comfort of the Holy Spirit"?

2. Peter cures Æneas at Lydda (32-35).

And it came to pass, as Pe'ter passed throughout all quarters, he came down also to the saints which dwelt at Lyd'da. (33) And there he found a certain man named Ene'as, which had kept his bed eight years, and was sick of the palsy. (34) And Pe'ter said unto him, Ene'as, Je'sus Christ maketh thee whole: arise, and make thy bed. And he arose immediately. (35) And all that dwelt at Lyd'da and Sa'ron saw him, and turned to the Lord.

1. What is said of Peter's travels? 32

2. Where was Lydda? 32.

3. What disciple did Peter cure at Lydda? 33, 34.

4. What evidence that this cure was miraculous? 34.

5. What was the effect of this miracle? 35.

6. What and where was Saron or Sharon? 35. The word *Sharon* means a plain. It was used as the proper name of the great fertile plain running from Joppa to Cæsarea. See Song of Sol. ii. 1.

3. He restores Tabitha to life (36-43).

Now there was at Jop'pa a certain disciple named Tab'itha, which by interpretation is called Dor'cas: this woman was full of good works and almsdeeds which she did. (37) And it came to pass in those days, that she was sick, and died: whom when they had washed, they laid

her in an upper chamber. (38) And forasmuch as Lyd'da was nigh to Jop'pa, and the disciples had heard that Pe'ter was there, they sent unto him two men, desiring him that he would not delay to come to them. (39) Then Pe'ter arose and went with them. When he was come, they brought him into the upper chamber: and all the widows stood by him weeping, and shewing the coats and garments which Dor'cas made, while she was with them. (40) But Pe'ter put them all forth, and kneeled down and prayed; and turning him to the body said, Tab'itha, arise. And she opened her eyes: and when she saw Pe'ter, she sat up. (41) And he gave her his hand, and lifted her up; and when he had called the saints and widows, he presented her alive. (42) And it was known throughout all Jop'pa; and many believed in the Lord. (43) And it came to pass, that he tarried many days in Jop'pa with one Si'mon a tanner.

1. Where was Joppa? 36.

2. What cure did Peter effect at Joppa? 36.

3. What is the meaning of the word *Tabitha*? 36. *Tabitha* was the Aramæan, and *Dorcas* the Greek corresponding with our English word *gazelle*: which means a small species of antelope remarkable for the beauty and soft expression of its eyes. See Prov. v. 19.

4. What was the character of *Tabitha*? 36.

5. Why did the disciples send for Peter? 38.

6. Why does Luke speak particularly of the *widows*? 39. They had no doubt been the objects of her benevolence.

7. Why did Peter cause the company to retire while he prayed? 40. See 1

Kings xvii. 19-23; 2 Kings iv. 32-36; and Matt. ix. 25.

8. What evidence have we that this cure was miraculous?

9. How did this miracle cause many to believe? 42.

10. Why did Peter tarry so long in Joppa? 43. Being a large sea-port town, it was a proper center from which the influence of the gospel might spread in all directions.

‡ V. CONVERSION OF CORNELIUS AND HIS HOUSEHOLD (x. 1-38). A. D. 41.

1. *Character of Cornelius* (1, 2).

There was a certain man in Cesare'a called Corne'lius, a centurion of the band called the Ital'ian band, (2) A devout man, and one that feared God with all his house, which gave much alms to the people, and prayed to God always.

1. Who was Cornelius? 1.

2. Why is he called a centurion? 1.

3. To what band or cohort did he belong? 1.

4. Why was it called the Italian cohort? 1. It was composed of Italians.

5. What was the character of Cornelius? 2. See also ver. 30.

2. *His vision* (3-6).

He saw in a vision evidently, about the ninth hour of the day, an angel of God coming in to him, and saying unto him, Corne'lius. (4) And when he looked on him, he was afraid, and said, What is it, Lord? And he said unto him, Thy prayers and thine alms are come up for a memorial before God. (5) And now send men to Jop'pa, and call for one Si'mon, whose surname is Pe'ter: (6) He lodgeth with one Si'mon a tanner, whose house is by the sea-side: he shall tell thee what thou oughtest to do

1. What was this vision? 3.

2. Why say he saw *evidently*? 3. He saw the angel plainly and distinctly in open day; not in a dream or in a trance.

3. At what hour did the angel appear? 3.

4. What evidence have we that the prayers and the alms of Cornelius were acceptable to God? 4. See also ver. 31.

5. What instructions did the angel give Cornelius? 5, 6.

6. How far was Joppa from Cæsarea? 5. About thirty miles.

7. Why did not the angel himself preach the gospel to Cornelius? 6. Because Jesus had committed to the apostles, and through them to the Church, the word of reconciliation. See Ch. i. 8; 2 Cor v. 18, 19; 1 Tim. iii. 15; 2 Tim. ii. 2.

8. What may we learn from this paragrah?

3. *He sends messengers to Joppa* (7, 8).

And when the angel which spake unto Corne'lius was departed, he called two of his household servants, and a devout soldier of them that waited on him continually; (8) And when he had declared all these things unto them, he sent them to Jop'pa.

1. How many and whom did he send?

7. See also ver. 19.

2. What was the character of the soldier? 7.

3. How had these Gentiles become acquainted with the character of God? 7. Living, as they did, in Cæsarea, they had doubtless heard much about Jesus, as well as about the God of Israel.

4. *Peter's vision* (9-16).

On the morrow, as they went on their journey, and drew nigh unto the city, Pe'ter went up upon the housetop to pray about the sixth hour: (10) And he became very hungry, and would have eaten: but while they made ready, he fell into a trance, (11) And saw heaven opened, and a certain vessel de-

scending unto him, as it had been a great sheet knit at the four corners, and let down to the earth: (12) Wherein were all manner of fourfooted beasts of the earth, and wild beasts, and creeping things, and fowls of the air. (13) And there came a voice to him, Rise, Pe'ter; kill, and eat: (14) But Pe'ter said, Not so, Lord; for I have never eaten any thing that is common or unclean. (15) And the voice spake unto him again the second time, What God hath cleansed, that call not thou common. (16) This was done thrice: and the vessel was received up again into heaven.

1. Why did Peter go to the *house-top* to pray? 9. This was customary in the East. The roofs of the Oriental houses being flat, and surrounded with balustrades three or four feet high (Deut. xxii. 8), were often found to be the most convenient place, not only for prayer, but also for private meditation and consultation. See 1 Sam. ix. 25.

2. At what hour did he go up? 9. About noon, which was the second hour of prayer. See Psa. lv. 17.

3. What is meant by his falling into a trance? 10. The word *trance* denotes a state in which the soul seems to be freed from the body; so that it can then perceive things which lie beyond the reach of the natural senses. See 2 Cor. xii. 2, and Rev. i. 10.

4. What did Peter see? 11, 12.

5. Why this mixture of clean and unclean animals? 12. To show that the ceremonial distinctions of the law (Lev. xi. and Deut. xiv.) were then abrogated.

6. What was the object of this vision? See ver. 28.

7. What was done three times? 16. "The whole scene, including the sights and sounds, the vision and the dialogue," was repeated three times.

8. For what purpose was it repeated? 16. See Gen. xli. 32.

9. What did Peter learn from this vision? See vers. 34, 35.

10. What may we learn from the whole paragraph?

5. *Peter is directed to go with the messengers, who had now arrived at Joppa (17-23).*

Now while Pe'ter doubted in himself what this vision which he had seen should mean, behold, the men which were sent from Corne'lius had made inquiry for Si'mon's house, and stood before the gate, (18) And called, and asked whether Si'mon, which was surnamed Pe'ter, were lodged there. (19) While Pe'ter thought on the vision, the Spirit said unto him, Behold, three men seek thee. (20) Arise therefore, and get thee down, and go with them, doubting nothing: for I have sent them. (21) Then Pe'ter went down to the men which were sent unto him from Corne'lius; and said, Behold, I am he whom ye seek: what is the cause wherefore ye are come? (22) And they said, Corne'lius the centurion, a just man, and one that feareth God, and of good report among all the nation of the Jews, was warned from God by a holy angel to send for thee into his house, and to hear words of thee. (23) Then called he them in, and lodged them.

1. Did Peter at once comprehend the meaning of the vision? 17.

2. Before what gate were the messengers standing? 17. The gate of the hall leading into the inner court.

3. What instructions did the Holy Spirit then give Peter? 19, 20.

4. What inquiry did Peter make of the messengers? 21.

5. What was their answer? 22.

6. What is meant by Peter's *lodging* the messengers? 23. He extended to them all the usual rights of hospitality.

6. *His reception at Cæsarea (23-33).*

And on the morrow Pe'ter went away with them, and certain brethren from Jop'pa accompanied him. (24) And the morrow after they entered into Cesare'a. And Corne'lius waited for them, and had called together his kinsmen and near friends. (25) And as Pe'ter was coming in, Corne'lius met him, and fell down at his feet, and worshiped him. (26) But Pe'ter took him up, saying, Stand up; I myself also am a man. (27) And as he talked with him, he went in, and found many that were come together. (28) And he said unto them, Ye know how that it is an unlawful thing for a man that is a Jew to keep company, or come unto one of another nation; but God hath shewed me that I should not call any man common or unclean. (29) Therefore came I unto you without gainsaying, as soon as I was sent for: I ask therefore for what intent ye have sent for me? (30) And Corne'lius said, Four days ago I was fasting until this hour; and at the ninth hour I prayed in my house, and, behold, a man stood before me in bright clothing, (31) And said, Corne'lius, thy prayer is heard, and thine alms are had in remembrance in the sight of God. (32) Send therefore to Jop'pa, and call hither Si'mon, whose surname is Pe'ter; he is lodged in the house of one Si'mon a tanner by the sea-side: who, when he cometh, shall speak unto thee. (33) Immediately therefore I sent to thee; and thou hast well done that thou art come.

Now therefore are we all here present before God, to hear all things that are commanded thee of God.

1. What brethren accompanied Peter? 23. See Ch. xi. 12.
2. How long were they in traveling from Joppa to Cæsarea? 24. More than one day, as they entered Cæsarea on the morrow after leaving Joppa.
3. How did Cornelius receive Peter? 25.
4. What is meant by his *worshipping* Peter? 25. Perhaps nothing more than that he prostrated himself before Peter and did him homage, after the Oriental custom, as God's ambassador. But even this was unbecoming; and Peter therefore promptly declined the honor, ver. 26. What a contrast between Peter and his pretended Roman successors!
5. What does Peter mean by "*unlawful*" in ver. 28? He means contrary to the *custom* of the Jews. Moses had prohibited intermarriages, social equality, and religious intercourse with the heathen (Deut. vii. 1-8); but the Jews had evidently carried their restrictions and prohibitions beyond both the letter and the spirit of the law.
6. How can we reconcile Peter's remark with Matt. xxiii. 15? He refers here to *general* social intercourse, according to the Rabbinical rules; but to these there were some exceptions. See Jos. Cont. Apion ii. 29.
7. For what reason had Peter, in this instance, acted contrary to Jewish customs? 28.
8. What inquiry did he make of Cornelius? 29.
9. What was his reply? 30-33.

7. *Peter's address (34-43).*

Then Pe'ter opened his mouth, and said, Of a truth I perceive that God is no respecter of persons: (35) But in every nation he that feareth him, and worketh righteousness, is accepted with him. (36) The word which God sent unto the children of Is'rael, preaching peace by Je'sus Christ: (he is Lord of

all :) (37) That word, I say, ye know, which was published throughout all Jude'a, and began from Gal'ilee, after the baptism which John preached; (38) How God anointed Je'sus of Naz'areth with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the devil; for God was with him. (39) And we are witnesses of all things which he did both in the land of the Jews, and in Jeru'salem; whom they slew and hanged on a tree: (40) Him God raised up the third day, and shewed him openly; (41) Not to all the people, but unto witnesses chosen before of God, even to us, who did eat and drink with him after he rose from the dead. (42) And he commanded us to preach unto the people, and to testify that it is he which was ordained of God to be the Judge of quick and dead. (43) To him give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins.

1. To what important conclusion was Peter led by his own vision and the explanations given by Cornelius? 34.

2. What is the proper force and construction of the noun "word" in ver. 36? The construction is quite ambiguous; and the exact meaning is therefore somewhat uncertain. This term may be in apposition with "word" in ver. 37, and therefore synonymous with it as in our English version. But as the words in Greek are different, it is more probable that the former (*logon*) denotes the doctrine of Christ, which Peter now, for the first time, perceives in its fullness; and that the latter (*rema*) means the report or rumor concerning him, which was spread all over Palestine, and which was therefore well known to Cornelius and many other Gentiles. If so, the

former would be governed in the accusative case, either by the preceding verb "perceive," or by a preposition understood, as follows: *Of a truth I perceive that God is no respecter of persons; but in every nation he that feareth him and worketh righteousness is accepted with him* [according to] *the word [or doctrine] which God sent unto the children of Israel, preaching peace by Jesus Christ: he is Lord of all. Ye know the word [history] which was published throughout all Judea, etc.*

3. Why say "after the baptism which John preached"? The public ministry of Christ followed in the main that of John. See Matt. iv. 12, 17.

4. How was Jesus anointed? 38. See also Isa. lxi. 1-3, and Heb. i. 6.

5. How does the devil oppress men? 38. By his tyranny over their bodies (Luke xiii. 6) and also over their souls (2 Tim. ii. 26).

6. Of what were the apostles witnesses? 39.

7. Why did not Jesus appear to all the people after his resurrection? 41. Perhaps for the same reason that God does not now manifest himself to all men as he once did to Adam. See Matt. vii. 6.

8. Could the apostles be deceived in the testimony which they bore concerning Jesus? They could not. See Reas. and Rev. pp. 80-82.

9. How did the prophets bear witness? 43.

10. What examples can you give to illustrate? See Isa. liii. 11; lv. 1-3; Joel ii. 32.

11. Why is belief in Jesus made a condition of pardon? 43.

12. Is it the only condition? See Ch. ii. 38.

13. How may these statements be reconciled?

14. What may we learn from this paragraph?

8. *Cornelius and other believing Gentiles receive the Holy Spirit (44-46).*

While Pe'ter yet spake these words, the Holy Ghost fell on all them which heard the word. (45) And they of the circumcision which believed were astonished, as many as came with Pe'ter, because that on the Gen'tiles also was poured out

the gift of the Holy Ghost. (46) For they heard them speak with tongues, and magnify God.

1. What was the object of this gift? 44. It was a demonstration (1) Of the fact that the gospel is God's plan of justification; and (2) Of the fact that it is designed for the Gentiles as well as for the Jews. See Ch. xi. 17, 18.

2. What effect had this miracle on the Jews who were present? 45.

3. What was the effect on the Gentiles themselves? 46.

4. What evidence have we that this was a baptism in the Holy Spirit? See Ch. xi. 16, 17.

5. What may we learn from this paragraph?

9. *They are all afterward baptized in water (46-48).*

Then answered Pe'ter, (47) Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we? (48) And he commanded them to be baptized in the name of the Lord. Then prayed they him to tarry certain days.

1. What question did Peter propose to his Jewish brethren? 46, 47.

2. Why did he ask this question? 47. His object was simply to challenge any one present to give a reason why these Gentile believers should not be baptized in water, and so admitted to all the privileges of the Church of Christ.

3. What evidence have we that they were believers? See xv. 9.

4. Who baptized them? 48. Most likely the six Jewish brethren who were with Peter. See 1 Cor. i. 17.

5. Meaning of, "*in the name of the Lord Jesus*"? 48. By the authority of the Lord Jesus.

6. What may we learn from this paragraph?

§ VI. CONTROVERSY AT JERUSALEM ABOUT PETER'S INTERCOURSE WITH THE GENTILES (xi. 1-18). A. D. 41.

1. *The charge preferred against Peter (1-3).*

And the apostles and brethren that were in Jude'a heard that the Gen'tiles had also received the word of God. (2) And when Pe'ter was come up to Jeru'salem, they that were of the circumcision contended with him, (3) Saying, Thou wentest in to men uncircumcised, and didst eat with them.

1. What is meant by the Gentiles receiving "the word of God"? 1.

2. Who contended with Peter at Jerusalem? 2.

3. What charge did they bring against him? 3.

2. *His defense and vindication (4-17).*

But Pe'ter rehearsed the matter from the beginning, and expounded it by order unto them, saying, (5) I was in the city of Jop'pa praying: and in a trance I saw a vision, A certain vessel descend, as it had been a great sheet, let down from heaven by four corners; and it came even to me: (6) Upon the which when I had fastened mine eyes, I considered, and saw four-footed beasts of the earth, and wild beasts, and creeping things, and fowls of the air. (7) And I heard a voice saying unto me, Arise, Pe'ter; slay and eat. (8) But I said, Not so, Lord: for nothing common or unclean hath at any time entered into my mouth. (9) But the voice answered me again from heaven, What God hath cleansed, that call not thou common. (10) And this was done three times: and all were drawn up again into heaven. (11) And, behold, immediately there were three men already come unto the house where I was, sent from

Cesare'a unto me. (12) And the Spirit bade me go with them, nothing doubting. Moreover these six brethren accompanied me, and we entered into the man's house: (13) And he shewed us how he had seen an angel in his house, which stood and said unto him, Send men to Jop'pa, and call for Si'mon, whose surname is Pe'ter; (14) Who shall tell thee words, whereby thou and all thy house shall be saved. (15) And as I began to speak, the Holy Ghost fell on them, as on us at the beginning. (16) Then remembered I the word of the Lord, how that he said, John indeed baptized with water; but ye shall be baptized with the Holy Ghost. (17) Forasmuch then as God gave them the like gift as he did unto us, who believed on the Lord Je'sus Christ, what was I, that I could withstand God?

1. How did Peter defend himself against the charge of his brethren? 4-17.

2. Does he add any thing to the narrative that is given in Ch. x?

3. How could *words* save Cornelius and his house? 14.

4. To what beginning does Peter refer in ver. 15? To the beginning of Christ's kingdom. See Ch. ii. 1-41.

5. Why does Peter call this gift of the Spirit a *baptism*? 16.

6. Was it bestowed on believers, or on unbelievers? 17.

7. What can you say as to the *force* of Peter's argument?

8. What may we learn from this paragraph?

3. *All acquiesce in Peter's course, as being in harmony with God's will* (18).

When they heard these things, they held their peace, and glorified God, saying, Then hath God also to

the Gen'tiles granted repentance unto life.

1. Why did all hold their peace when Peter had made his defense?

2. How did they glorify God?

3. What is repentance?

4. What is repentance unto life? It is that repentance which leads to life, and which secures it according to the Gospel plan. See 2 Cor. vii. 10.

§ VII. SUCCESS OF THE GOSPEL IN ANTIOCH (xi. 19-30). A. D. 41-44.

1. *First preaching in Antioch* (19-21).

Now they which were scattered abroad upon the persecution that arose about Ste'phen traveled as far as Pheni'ce, and Cy'prus, and An'tioch, preaching the word to none but unto the Jews only. (20) And some of them were men of Cy'prus and Cyre'ne, which, when they were come to An'tioch, spake unto the Gre'cians, preaching the Lord Je'sus. (21) And the hand of the Lord was with them: and a great number believed, and turned unto the Lord.

1. What can you say of Phenice, or rather Phœnicia? 19.

2. What, of Cyprus? 19.

3. What, of Antioch? 19.

4. Why did these dispersed disciples preach only to the Jews? 19.

5. Where was Cyrene? 20.

6. Who were the Grecians? 20. See note on Ch. vi. 1. But the true reading is most likely *Greeks*. These were Gen'tiles, and seem to be contrasted with *Jews* in ver. 19.

7. What more may we learn from this paragraph?

2. *The mission and labors of Barnabas* (22-24).

Then tidings of these things came unto the ears of the church which was in Jeru'salem: and they sent forth Bar'nabas, that he should go

as far as An'tioch. (23) Who, when he came, and had seen the grace of God, was glad, and exhorted them all, that with purpose of heart they would cleave unto the Lord. (24) For he was a good man, and full of the Holy Ghost and of faith: and much people was added unto the Lord.

1. Who sent Barnabas to Antioch? 22.

2. What was his character? 24.

3. What is said of his success at Antioch? 24.

4. How were these people added to the Lord? 24.

5. What more may we learn from this paragraph?

3. *Joint labors of Saul and Barnabas* (25, 26).

Then departed Bar'nabas to Tar'sus, for to seek Saul; (26) And when he had found him, he brought him unto An'tioch. And it came to pass, that a whole year they assembled themselves with the church, and taught much people. And the disciples were called Christians first in An'tioch.

1. Why did Barnabas go after Saul? 25.

2. How long did they labor jointly and uninterruptedly in Antioch? 26.

3. During what year did this occur? 26. Probably during a part of A. D. 43 and 44. If so, Paul had then labored in Syria and Cilicia about four years.

4. By whom were the disciples first called *Christians* in Antioch? 26. Most likely, by Saul and Barnabas: though most commentators allege that the name Christian is of heathen origin. See Ch. xxvi. 28; Jas. ii. 7; 1 Pet. iv. 16.

4. *The famine predicted by Agabus* (27, 28).

And in these days came prophets from Jeru'salem unto An'tioch. (28) And there stood up one of

them named Ag'abus, and signified by the Spirit that there should be great dearth throughout all the world: which came to pass in the days of Clau'dius Ce'sar.

1. In what days did prophets come from Jerusalem? 27.

2. Why were these persons called prophets? 27. They spoke the words of God. See 1 Cor. ii. 13, and 2 Pet. i. 21.

3. What is here meant by "*all the world*"? 28. It probably means the whole Roman Empire. See Luke ii. 1, 2.

4. When did Claudius Cæsar reign? 28. From A. D. 41 to A. D. 54. During this period, different parts of the Empire suffered much from famine: in A. D. 44 and 45 it was particularly severe in Judea. See Jos. Ant. xx. 2, 5, and xx. 5, 2.

5. *The brethren of Antioch send relief to the brethren in Judea* (29, 30).

Then the disciples, every man according to his ability, determined to send relief unto the brethren which dwelt in Jude'a: (30) Which also they did, and sent it to the elders by the hands of Bar'nabas and Saul.

1. According to what rule did they contribute? 29. See 1 Cor. xvi. 2, and 2 Cor. viii. 2-4, 12, 14.

2. To whose care was the contribution sent? 30.

3. Who were these elders? 30. See Ch. xiv. 23; xx. 17; Titus i. 5.

4. Why did the brethren of Antioch send their contribution to these elders? 30.

5. Through whose agency did they send it? 30.

6. What practical lessons may we learn from this paragraph?

‡ VIII. RENEWED PERSECUTION IN JERUSALEM, RESULTING IN THE FURTHER TRIUMPHS OF THE GOSPEL (xii. 1-25). A. D. 44.

1. *Death of James* (1, 2).

Now about that time Her'od the

king stretched forth his hands to vex certain of the church. (2) And he killed James the brother of John with the sword.

1. What Herod was this? 1. Herod Agrippa, son of Aristobulus and grandson of Herod the Great.

2. Why is he called *king*? 1. Because, like his grandfather, he reigned over all Palestine.

3. What was his character? He had been liberally educated at Rome; and was extremely fond of show and popularity. See Jos. Ant. xix. 7, 3.

4. Why did he begin to persecute the Church? 1. See ver. 3.

5. Who was James? 2. See Matt iv. 21.

2. Imprisonment of Peter (3-5).

And because he saw it pleased the Jews, he proceeded further to take Pe'ter also. (Then were the days of unleavened bread.) (4) And when he had apprehended him, he put him in prison, and delivered him to four quaternions of soldiers to keep him; intending after Easter to bring him forth to the people. (5) Pe'ter therefore was kept in prison: but prayer was made without ceasing of the church unto God for him.

1. Why did Herod imprison Peter? 3.

2. At what season of the year did this occur? 3.

3. Why were these called "*the days of unleavened bread*"? 3. See Ex. xii. 15, 16.

4. To how many soldiers did Herod deliver Peter? 4. To sixteen: that is, four soldiers for each of the four watches of the night. Of these, two were placed at the doors, as the first and the second guard (ver. 10), and two were chained to Peter.

5. Meaning of, "*after Easter*"? 4. After the Passover, or feast of Unleavened Bread. Easter (*Eostre*) was the goddess of love among the ancient Celts; and her festival occurred in April about the time of the Passover.

6. Why did the brethren pray so earnestly and constantly for Peter? 5.

7. What may we learn from this?

3. Miraculous deliverance of Peter? (6-11).

And when Her'od would have brought him forth, the same night Pe'ter was sleeping between two soldiers, bound with two chains: and the keepers before the door kept the prison. (7) And, behold, the angel of the Lord came upon him, and a light shined in the prison: and he smote Pe'ter on the side, and raised him up, saying, Arise up quickly. And his chains fell off from his hands. (8) And the angel said unto him, Gird thyself, and bind on thy sandals: and so he did. And he saith unto him, Cast thy garment about thee, and follow me. (9) And he went out, and followed him; and wist not that it was true which was done by the angel; but thought he saw a vision. (10) When they were past the first and the second ward, they came unto the iron gate that leadeth unto the city; which opened to them of his own accord: and they went out, and passed on through one street; and forthwith the angel departed from him. (11) And when Pe'ter was come to himself, he said, Now I know of a surety, that the Lord hath sent his angel, and hath delivered me out of the hand of Her'od, and from all the expectation of the people of the Jews.

1. On what night did this occur? 6. The night preceding the day on which he was to be executed.

2. Why was Peter kept between two soldiers and bound with two chains? 6.

3. How can we account for the falling off of his chains? 7.

4. Why did he wait to gird himself? 8.

There was no occasion for a hasty and precipitate flight.

5. Meaning of, "the first and second ward"? 10. This has reference to the two soldiers who kept guard; the one at the door of Peter's cell; and the other, probably, at the outer gate of the prison.

6. How did the iron gate open of its own accord? 10. It seemed to open spontaneously, without any *visible* cause.

7. Where did the angel leave Peter? 10.

8. What is meant by Peter's coming to himself? 11.

9. What more may we learn from this paragraph?

4. *Peter goes to the house of Mary, where he finds some of the brethren assembled for prayer (12-17).*

And when he had considered the thing, he came to the house of Ma'ry the mother of John, whose surname was Mark; where many were gathered together praying. (13) And as Pe'ter knocked at the door of the gate, a damsel came to hearken, named Rho'da. (14) And when she knew Pe'ter's voice, she opened not the gate for gladness, but ran in, and told how Pe'ter stood before the gate. (15) And they said unto her, Thou art mad. But she constantly affirmed that it was even so. Then said they, It is his angel. (16) But Pe'ter continued knocking: and when they had opened the door, and saw him, they were astonished. (17) But he, beckoning unto them with the hand to hold their peace, declared unto them how the Lord had brought him out of the prison. And he said, Go shew these things unto James, and to the brethren. And he departed, and went into another place.

1. Who was Mary? 12. A sister of Barnabas. See Col. iv. 10.

2. For what were these brethren praying? 12. See ver. 5; Isa. lxxv. 24; 1 John v. 14, 15.

3. Who came to see who was knocking? 13.

4. Why did she not at once open the door and receive Peter? 14.

5. Did the brethren believe her report? 15. Why not?

6. What did they mean by "*his angel*"? 15. It was a common opinion among the Jews, that every person has his own guardian angel. Whether this is true or not, our inspired author does not affirm.

7. Why were they all so much astonished to see Peter? 16.

8. Who was James? 17. See Ch. xv. 13; xxi. 18; Gal. ii. 12.

5. *The guards examined and put to death (18, 19).*

Now as soon as it was day, there was no small stir among the soldiers, what was become of Pe'ter. (19) And when Her'od had sought for him, and found him not, he examined the keepers, and commanded that they should be put to death. And he went down from Jude'a to Cesare'a, and there abode.

1. Why did not the soldiers discover Peter's escape sooner? 18.

2. Why did Herod put the guards to death? 19.

3. What was the place of Herod's residence? 19.

6. *Death of Herod (20-24).*

And Her'od was highly displeased with them of Tyre and Si'don: but they came with one accord to him, and, having made Blas'tus the king's chamberlain their friend, desired peace; because their country was nourished by the king's country. (21) And upon a set day Her'od, arrayed in royal apparel, sat upon his throne, and made an oration unto them. (22) And the people gave a shout, saying, It is the voice

of a god, and not of a man. (23) And immediately the angel of the Lord smote him, because he gave not God the glory: and he was eaten of worms, and gave up the ghost. (24) But the word of God grew and multiplied.

1. Who were the Tyrians and Sidonians? 20.

2. What was their chief occupation? They were mostly engaged in commerce and other maritime matters; and they obtained their supplies of grain chiefly from Palestine. See 1 Kings v. 9; Ezra iii. 7; Ezek. xxvii. 17.

3. How did they make Blastus their friend? 20. Perhaps by bribing him.

4. On what "set day" did Herod make this oration? 21. According to Josephus (Ant. xix. 8, 2) it was on the second day of the public shows held at Cæsarea in honor of the emperor Claudius. On the morning of that day Herod came into the theater covered with a silver garment to make known his decision to the Phœnician ambassadors. These shows were held in the month of August.

5. On what throne did Herod sit? 21. On a royal seat prepared for him in the theater.

6. To whom did he make this address? 21. To the deputies of Tyre and Sidon.
7. What did the people cry out? 22.
8. Why did they do so? 22.

9. Why did the angel so smite Herod? 23.

10. How did the word of God grow and multiply? 24.

11. What important lessons may we learn from this paragraph?

7. *Barnabas and Saul return to Antioch* (25).

And Bar'nabas and Saul returned from Jeru'salem, when they had fulfilled their ministry, and took with them John, whose surname was Mark.

1. When they had fulfilled what ministry? See Ch. xi. 30.

2. How long did they remain at Jerusalem? Probably only for a short time.

3. At what season of the year did they return to Antioch? Probably in August. The games in honor of Claudius Cæsar were held at Cæsarea, near the beginning of August.

4. Who was John Mark? See Col. iv. 10.

PART III.

PAUL'S TOURS AMONG THE GENTILES (xiii. 1-xxi. 17).

Time: about thirteen years, from A. D. 45 to A. D. 58.

§ I. HIS FIRST MISSIONARY TOUR IN COMPANY WITH BARNABAS (xiii. 1-xiv. 28). A. D. 45-50.

1. *They are, by the direction of the Holy Spirit, set apart to the work* (xiii. 1-3).

Now there were in the church that was at An'tioch certain prophets and teachers; as Bar'nabas, and Sim'eon that was called Ni'ger, and Lu'cius of Cyre'ne, and Mana'en, which had been brought up with Her'od the tetrarch, and Saul. (2) As they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Bar'nabas and Saul for the work whereunto I have called them. (3) And when they had fasted and prayed, and laid their hands on them, they sent them away.

1. What prophets and teachers were at Antioch? 1.

2. What is the difference between prophets and teachers? 1. All prophets are teachers, but all teachers are not prophets.

3. Why was Simeon called *Niger*? 1. The word *Niger* (Ny'jer) means *black*. Some think that he was the same person who bore the cross after Jesus. See Matt. xxvii. 32.

4. Meaning of, "brought up with Herod"? 1 This phrase would be better rendered, *a foster-brother of Herod: i. e., one nourished at the same breast*. The mother of Manaen was probably Herod's nurse.

5. "As they ministered to the Lord" *how*? 2. As they were fulfilling their ministry in doing the Lord's work.

6. Why were they fasting? 2. It may have been a time of trial; though seasons of fasting and prayer are often necessary. See Sch. of Red. pp. 388-392.

7. What may we learn from their example? 2.

8. Meaning of, "Separate me Barnabas," etc.? 2. Solemnly and religiously set them apart to the work whereunto I have called them.

9. How did they perform this duty? 3.

10. Why did not the Holy Spirit give, at the same time, special instructions *as to the way and manner* of setting these men apart? Simply because this was not then necessary. The law of ordination was at that time fully understood, just as was the law of baptism, the law of confession, etc.; and hence they proceeded at once to set them apart, as was customary, with fasting, prayer, and the imposition of their hands.

11. What evidence have we that hands were laid on for this purpose? 3. This is clearly implied in our text, as well as in several parallel passages. See Sch. of Red. pp. 352-358.

2. *Their labors in Cyprus* (4-12).

So they, being sent forth by the Holy Ghost, departed unto Seleucia; and from thence they sailed to Cy'prus. (5) And when they were at Sal'amis, they preached the word of God in the synagogues of the Jews: and they had also John to their minister. (6) And when they had gone through the isle unto Pa'phos, they found a certain sorcerer, a false prophet, a Jew, whose name was Bar-je'sus: (7) Which was with the deputy of the country,

Ser'gius Pau'lus, a prudent man; who called for Bar'nabas and Saul, and desired to hear the word of God. (8) But El'ymas the sorcerer. (for so is his name by interpretation) withstood them, seeking to turn away the deputy from the faith. (9) Then Saul, (who also is called Paul,) filled with the Holy Ghost, set his eyes on him, (10) And said, O full of all subtilty and all mischief, thou child of the devil, thou enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord? (11) And now, behold, the hand of the Lord is upon thee, and thou shalt be blind, not seeing the sun for a season. And immediately there fell on him a mist and a darkness; and he went about seeking some to lead him by the hand. (12) Then the deputy, when he saw what was done, believed, being astonished at the doctrine of the Lord.

1. Why is it said that Paul and Barnabas were sent forth by the Holy Spirit? 4.

2. Where was Seleucia? 4.

3. What can you say of Cyprus? 4.

4. Where was Salamis? 5.

5. In what capacity did John Mark accompany Paul and Barnabas? 5.

6. How far was Paphos from Salamis?

6. About 100 miles.

7. Who was the proconsul of the island? 7.

8. What was his character? 7.

9. Where did he live? 6, 7.

10. What magician was with him? 6, 8.

11. What is the meaning of the word *El'ymas*? 8. It is an Arabic word, and means *sorcerer*.

12. What is the difference between the names *Saul* and *Paul*? 9. The former is of Hebrew origin, and means *asked for*; the latter is of Roman origin, and means *little*. It was at that time quite common

for Jews living in Gentile countries to have both a Hebrew and a Gentile name. There is no evidence whatever that Saul assumed the name *Paul* in honor of Ser'gius Paulus.

13. What opposition did Elymas make to Paul and Barnabas? 8.

14. What sentence did Paul pronounce on him? 10, 11.

15. What evidence that this punishment was miraculous? 11.

16. What effect had this miracle on the proconsul? 12.

17. What may we learn from this paragraph?

3. *Their journey through Perga to Antioch in Pisidia* (13-15).

Now when Paul and his company loosed from Pa'phos, they came to Per'ga, in Pamphyl'ia: and John departing from them returned to Jeru'salem. (14) But when they departed from Per'ga, they came to An'tioch in Pisid'ia, and went into the synagogue on the sabbath day, and sat down. (15) And after the reading of the law and the prophets, the rulers of the synagogue sent unto them, saying, Ye men and brethren, if ye have any word of exhortation for the people, say on.

1. Who were with Paul on this journey? 13. Barnabas and John, and perhaps others. Henceforth Paul becomes the leader.

2. Where was Perga? 13.

3. Why did John return to Jerusalem? 13. The reason is doubtful. He may have objected to Paul's free intercourse with the Gentiles; or he may have been unwilling to encounter the many dangers and difficulties of the way. All that we know certainly about the matter is that Paul did not approve of his course. See Ch. xv. 38.

4. What can you say of Antioch in Pisidia? 14.

5. Why did Paul and Barnabas go into the synagogue on the Sabbath? 14.

6. What was read in the synagogue? 15.

7. What is meant by the Law and the Prophets? 15.

8. What message did the Rulers send to Paul and Barnabas? 15.

9. Why did they send it? 15.

4. *Paul's address in the synagogue at Antioch (16-41):*

(1) *Historical introduction, in which Jesus is brought forward as the promised Messiah (16-25).*

Then Paul stood up, and beckoning with his hand said, Men of Is'rael, and ye that fear God, give audience. (17) The God of this people of Is'rael chose our fathers, and exalted the people when they dwelt as strangers in the land of E'gypt, and with a high arm brought he them out of it. (18) And about the time of forty years suffered he their manners in the wilderness. (19) And when he had destroyed seven nations in the land of Cha'naan, he divided their land to them by lot. (20) And after that he gave unto them judges about the space of four hundred and fifty years, until Sam'uel the prophet. (21) And afterward they desired a king: and God gave unto them Saul the son of Cis, a man of the tribe of Ben'jamin, by the space of forty years. (22) And when he had removed him, he raised up unto them Da'vid to be their king: to whom also he gave testimony, and said, I have found Da'vid the son of Jes'se, a man after mine own heart, which shall fulfill all my will. (23) Of this man's seed hath God, according to his promise, raised unto Is'rael a Savior, Je'sus: (24) When John had first preached before his coming the baptism of repentance to all the

people of Is'rael. (25) And as John fulfilled his course, he said, Whom think ye that I am? I am not he. But, behold, there cometh one after me, whose shoes of his feet I am not worthy to loose.

1. With what gesture did Paul usually begin his addresses? 16. See also Ch. xxi. 40, and xxvi. 1.

2. Whom did Paul address on this occasion? 16. The Jews and the devout Gentiles. The latter are said to have occupied a separate place in the synagogues.

3. How did God exalt the people in Egypt? 17. He made them numerous and powerful. See Isa. i. 2.

4. How did he bear them in the wilderness? 18. See Deut. i. 31.

5. What seven nations did he destroy in Canaan? 19. See Deut. vii. 1.

6. How was the land of Canaan divided among the tribes of Israel? 19. See Josh. xiv. 1-5.

7. How long did the Judges rule? 20.

8. How can we reconcile this with 1 Kings vi. 1? Various ways have been proposed; the most plausible of which is that which, according to the reading of our best MSS., reckons the 450 years from the birth of Isaac (1896 B. C.) to the division of Canaan among the tribes (1445 B. C). But loath as I am to admit that there is an error in the text, without the most clear and conclusive evidence, I am nevertheless constrained to think that a mistake may in some way have been committed in transcribing 1 Kings vi. 1. The computation of Paul as given in our text agrees well with that of Josephus. In his Ant. viii. 2, 1, Josephus says that 592 years had elapsed between the Exodus and the building of the temple. If, then, we deduct from this, 40 years for the wandering of the Israelites in the wilderness; 25 for the administration of Joshua; 40 for the reign of Saul; 40 for David, and 4 for Solomon (1 Kings vi. 1), we have left 443, or nearly 450, for the period of the Judges.

9. How was David a man after God's own heart? 22. This commendation is not absolute but relative. The object is to give the character of David as a theocratic sovereign in contrast with that of

Saul. See 1 Sam. xiii. 14, and Psa. lxxxix. 20, 21.

10. According to what promise had God raised up Jesus of the seed of David to be a Savior to Israel? 23. See 2 Sam. vii. 12, and New Testament Commentary on Heb. i. 5, by the Author.

11. Before *what coming* of Jesus did John preach the baptism of repentance? 24. Before his entrance on his public ministry.

12. Why does Paul here bring in John's testimony? 25. See John v. 32-35.

(2) *Evidence of the Messiahship of Jesus drawn from the facts and prophecies relating to his death and resurrection (26-37).*

Men and brethren, children of the stock of A'braham, and whosoever among you feareth God, to you is the word of this salvation sent. (27) For they that dwell at Jeru'salem, and their rulers, because they knew him not, nor yet the voices of the prophets which are read every sabbath day, they have fulfilled them in condemning him. (28) And though they found no cause of death in him, yet desired they Pi'late that he should be slain. (29) And when they had fulfilled all that was written of him, they took him down from the tree, and laid him in a sepulcher. (30) But God raised him from the dead: (31) And he was seen many days of them which came up with him from Gal'ilee to Jeru'salem, who are his witnesses unto the people. (32) And we declare unto you glad tidings, how that the promise which was made unto the fathers, (33) God hath fulfilled the same unto us their children, in that he hath raised up Je'sus again; as it is also written in the second psalm,

Thou art my Son, this day have I begotten thee. (34) And as concerning that he raised him up from the dead, now no more to return to corruption, he said on this wise, I will give you the sure mercies of Da'vid. (35) Wherefore he saith also in another psalm, Thou shalt not suffer thine Holy One to see corruption. (36) For Da'vid, after he had served his own generation by the will of God, fell on sleep, and was laid unto his fathers, and saw corruption: (37) But he, whom God raised again, saw no corruption.

1. To whom does Paul here make the offer of salvation through Jesus? 26.

2. In what sense did not the Rulers know Jesus, nor the prophecies relating to him? 27. See Ch. iii. 17.

3. How did they fulfill these prophecies in condemning Jesus? 27. See Luke xxiv. 26, 27, 44.

4. How did God bear witness in behalf of Jesus? 30, 31. See also Rom. i. 4.

5. Who were made witnesses of his resurrection? 31. See Ch. i. 8; v. 32.

6. What promise was made to the fathers? 32. See Gen. xii. 3; xxii. 18; Eph. ii. 12.

7. How was the resurrection of Jesus a fulfillment of this promise? 33. His resurrection implies also his ascension, coronation, reign, and final triumph.

8. What *begetting* is referred to in Psa. ii. 7? 33. See Rev. i. 5.

9. What is meant by "the sure mercies of David"? 34. The blessings surely promised to David. These are promised to all God's children (Isa. lv. 3), but with special reference to Jesus. See 2 Sam. vii. 10: Psa. lxxxix. 1, 3, 28.

10. What evidence have we that Psa. xvi. 10, has reference to Christ? 36, 37. See also Ch. ii. 25-31.

11. What more may we learn from this paragraph?

(3) *Offer of salvation, with a solemn warning not to neglect it (38-41).*

Be it known unto you therefore,

men and brethren, that through this man is preached unto you the forgiveness of sins: (39) And by him all that believe are justified from all things, from which ye could not be justified by the law of Moses. (40) Beware therefore, lest that come upon you, which is spoken of in the prophets; (41) Behold, ye despisers, and wonder, and perish: for I work a work in your days, a work which ye shall in no wise believe, though a man declare it unto you.

1. How is remission of sins *through* Christ? 38. See Rom. iii. 25, 26, and viii. 1-4.

2. Why is faith or belief made a condition of salvation? 39. See Rom. xiv. 23, and Heb. xi. 6.

3. Why could not men be justified through the law of Moses? 39. Because there was nothing in the law that was adequate either to satisfy the claims of the Divine government against the sinner, or to reconcile the sinner to God. See Sch. of Red. pp. 226-243.

4. *Whence* these solemn words of warning? 41. They are a free citation from Hab. i. 5. But as the reference is to the prophets taken collectively, the plural number is here preferred to the singular.

5. To what had the words of Habakkuk primary reference? 41. To the destruction of Jerusalem by the Chaldeans.

6. On what principle does Paul apply them to his own contemporaries? 41. On the principle of accommodation. See Reas. and Rev. p. 409.

7. What is meant by the expression, "*though a man declare it unto you*"? 41. Though some one should clearly and fully declare it to you.

8. What may we learn from this paragraph?

5. *Effect of Paul's speech* (42, 43).

And when the Jews were gone out of the synagogue, the Gen'tiles besought that these words might be preached to them the next sabbath. (43) Now when the congregation was broken up, many of the Jews

and religious proselytes followed Paul and Bar'nabas; who, speaking to them, persuaded them to continue in the grace of God.

1. When who were going out of the synagogue? 42. Not the Jews, as in our text, but Paul and Barnabas. As they were about to leave the synagogue, the Rulers requested that the same themes should be discussed on the following Sabbath. And after this, when the congregation was broken up, many of the Jews and proselytes followed Paul and Barnabas.

2. To what did Paul and Barnabas exhort those Jews and proselytes who followed them? 43.

3. How could they continue in the grace of God? 43. By trusting in him and obeying his commandments.

6. *Result of their labors on the second Sabbath* (44-48).

And the next sabbath day came almost the whole city together to hear the word of God. (45) But when the Jews saw the multitudes, they were filled with envy, and spake against those things which were spoken by Paul, contradicting and blaspheming. (46) Then Paul and Bar'nabas waxed bold, and said, It was necessary that the word of God should first have been spoken to you: but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gen'tiles. (47) For so hath the Lord commanded us, saying, I have set thee to be a light of the Gen'tiles, that thou shouldest be for salvation unto the ends of the earth. (48) And when the Gen'tiles heard this, they were glad, and glorified the word of the Lord: and as many as were ordained to eternal life believed.

1. Who came together on the next Sabbath? 44.

2. What is meant by "*almost the whole city*"? 44. Nearly all the inhabitants, both Jews and Gentiles.

3. Why were the Jews then filled with envy? 45.

4. How "*blaspheming*"? 45. Reviling both the teachers and their doctrine.

5. What reply did Paul and Barnabas make to them? 46, 47.

6. Why was it necessary to preach the gospel first to the Jews? 46. This was according to God's plan. See Ch. iii. 26.

7. Where do we find this promise that Jesus should be for light and salvation to the Gentiles? 47. See Isa. xlix. 6.

8. What effect had the reply of Paul and Barnabas on the Gentiles? 48.

9. How did they glorify the word of the Lord? 48. They rejoiced and blessed God that they were embraced in his plan of redemption.

10. Meaning of, "*as many as were ordained to eternal life believed*"? 48. As many as were disposed to accept God's plan, according to which they had been chosen in Christ before the foundation of the world (Eph. i. 4, and Rom. viii. 28-30), believed.

7. *Paul and Barnabas being persecuted leave Antioch for Iconium (49-52).*

And the word of the Lord was published throughout all the region. (50) But the Jews stirred up the devout and honorable women, and the chief men of the city, and raised persecution against Paul and Bar'nabas, and expelled them out of their coasts. (51) But they shook off the dust of their feet against them, and came unto Ico'nium. (52) And the disciples were filled with joy, and with the Holy Ghost.

1. Where was the word of God now published? 49.

2. How was it so published? 49. Partly, no doubt, through the labors of the apostles, and partly through the zeal and labors of the new converts.

3. What opposition did the Jews now raise against Paul and Barnabas? 50.

4. Why did they stir up the honor-

able women? 50. These women were, most likely, proselytes to Judaism; and belonging, as they did, to the chief families in the city, they were made the medium of Jewish hate and envy.

5. Why did the apostles shake off the dust of their feet? 51. See Matt. x. 14.

6. Why were the disciples so joyful? 52.

7. What may we learn from this paragraph?

8. *Their labors and success in Iconium (xiv. 1-3).*

And it came to pass in Ico'nium, that they went both together into the synagogue of the Jews, and so spake, that a great multitude both of the Jews and also of the Greeks believed. (2) But the unbelieving Jews stirred up the Gen'tiles, and made their minds evil affected against the brethren. (3) Long time therefore abode they speaking boldly in the Lord, which gave testimony unto the word of his grace, and granted signs and wonders to be done by their hands.

1. Where was Iconium? 1. In the province of Lycaonia, about ninety miles east of Antioch in Pisidia.

2. What success had Paul and Barnabas in Iconium? 1.

3. What opposition did they there encounter? 2.

4. Why did they remain so long in Iconium? 3. On account of their great success, notwithstanding the opposition of the Jews.

9. *Their flight to Lystra and Derbe (4-7).*

But the multitude of the city was divided: and part held with the Jews, and part with the apostles. (5) And when there was an assault made both of the Gen'tiles, and also of the Jews with their rulers, to use them despitefully, and to stone them, (6) They were ware of it,

and fled unto Lys'tra and Der'be, cities of Lycao'nia, and unto the region that lieth round about: (7) And there they preached the gospel.

1. How were the people divided in Iconium? 4.

2. In what sense is the word *apostles* used in vers. 4 and 14? In the general sense of *missionaries* or *messengers*. See 2 Cor. viii. 23.

3. Why did the apostles flee to Lystra and Derbe? 6.

4. Why did they not forcibly resist the assault of their enemies? 5, 6. See Matt. x. 23.

5. Where were Lystra and Derbe? 6.

6. What did the apostles do there? 7.

7. What is it to *preach the gospel*? 7.

10. *Paul cures a cripple at Lystra* (8-10).

And there sat a certain man at Lys'tra, impotent in his feet, being a cripple from his mother's womb, who never had walked: (9) The same heard Paul speak: who steadfastly beholding him, and perceiving that he had faith to be healed, (10) Said with a loud voice, Stand upright on thy feet. And he leaped and walked.

1. What evidence that this cure was miraculous? 8.

2. What is meant by his "having faith to be healed"? 9. He had such faith as made it proper that he should be healed.

3. Was it possible to deceive the people in a case like this?

4. What, then, does this miracle prove?

11. *Effect of the miracle on the people* (11-13).

And when the people saw what Paul had done, they lifted up their voices, saying in the speech of Lycao'nia, The gods are come down to us in the likeness of men. (12) And they called Bar'nabas, Ju'piter; and Paul, Mercu'rius, because he

was the chief speaker. (13) Then the priest of Ju'piter, which was before their city, brought oxen and garlands unto the gates, and would have done sacrifice with the people.

1. What evidence that these people were idolaters? 11.

2. Who was Jupiter? 12. He was regarded by the ancient Greeks and Romans as the chief of the gods. He was probably worshiped by the people of Lystra as their tutelary deity, as his image and altar were in front of their city. See ver. 13.

3. Who was Mercurius? 12. He was looked upon as the attendant and spokesman of Jupiter.

4. What was the object of the people in offering sacrifice to Paul and Barnabas? 13.

5. What may we learn from this paragraph?

12. *Speech of Paul and Barnabas to the Lystrians* (14-18).

Which when the apostles, Bar'nabas and Paul, heard of, they rent their clothes, and ran in among the people, crying out, (15) And saying, Sirs, why do ye these things? We also are men of like passions with you, and preach unto you that ye should turn from these vanities unto the living God, which made heaven, and earth, and the sea, and all things that are therein: (16) Who in times past suffered all nations to walk in their own ways. (17) Nevertheless he left not himself without witness, in that he did good, and gave us rain from heaven, and fruitful seasons, filling our hearts with food and gladness. (18) And with these sayings scarce restrained they the people, that they had not done sacrifice unto them.

1. Why did the apostles rend their

clothes? 14. This was a common mode of expressing grief and other painful emotions. See Gen. xxxvii. 29, and Matt. xxvi. 65.

2. What do they mean by calling themselves "men of like passions" with the Lystrians? 15. They were subject to the same infirmities; and, like others, depended on the grace of God.

3. To what *vanities* have they reference in ver. 15? To such imaginary deities as Jupiter and Mercury.

4. To whom did they refer the Lystrians, as the only proper object of worship? 15-17.

5. Meaning of, "*made heaven and earth*"? 15. The meaning is that God created them. See Gen. i. 1; John i. 3; Heb. xi. 3.

6. How did he suffer all nations to walk in their own ways? 16. See Sch. of Red. pp. 73, 74.

7. How did he not leave himself without witnesses? 17. Though he did not give them a written law, he nevertheless gave them many natural demonstrations of his existence, power, and goodness. See Rom. i. 18-21.

8. What may we learn from this paragraph?

13. *Paul stoned at Lystra* (19, 20).

And there came thither certain Jews from An'tioch and Ico'nium, who persuaded the people, and, having stoned Paul, drew him out of the city, supposing he had been dead. (20) Howbeit, as the disciples stood round about him, he rose up, and came into the city: and the next day he departed with Bar'nabas to Der'be.

1. Who stirred up the Lystrians against Paul? 19.

2. Why did they follow him so far? 19.

3. What evidence of fickleness on the part of the people? 19. Compare with ver. 19, vers. 11 and 12.

4. Why did they drag Paul out of the city? 19. They dragged him out as they would have dragged out the carcass of an animal; not for burial, but for exposure.

5. Was his recovery natural, or miraculous? 20.

6. Why did God allow Paul to endure these sufferings? See 2 Cor. 1, 5, 6, and Col. i. 24.

14. *Paul and Barnabas revisit and organize the churches* (21-23).

And when they had preached the gospel to that city, and had taught many, they returned again to Lys'tra, and to Ico'nium, and An'tioch, (22) Confirming the souls of the disciples, and exhorting them to continue in the faith, and that we must through much tribulation enter into the kingdom of God. (23) And when they had ordained them elders in every church, and had prayed with fasting, they commended them to the Lord, on whom they believed.

1. What is said of their labors in Derbe? 21.

2. What is meant by the expression, "*had taught many*"? 21. Had made many disciples. See Matt. xxviii. 19.

3. Why did they return to Lystra, Iconium, and Antioch? 21, 22.

4. How did they confirm the souls of the disciples? 22.

5. Why must we enter the kingdom of God "through much tribulation"? 22. See Rom. v. 3; 2 Cor. iv. 17; Heb. xii. 5-11.

6. *Why* did they ordain elders in every city? 23. See Ch. xx. 28, and 1 Pet. v. 1, 2.

7. *How* did they ordain them? 23. As they themselves had been ordained (ch. xiii. 3), and as the apostles had ordained the seven deacons (ch. vi. 6). The disciples chose the elders, and then in behalf of the several churches Paul and Barnabas ordained them, with fasting, prayer, and imposition of hands. See Sch. of Red. 351-360.

8. What are the duties of elders? They are appointed to *teach* and to *rule* the congregation of which they are themselves members. See Ch. xx. 28-30; 1 Tim. iii. 2; v. 17.

15. *They return to Antioch, and make their report to the Church (24-28).*

And after they had passed throughout Pisid'ia, they came to Pamphyl'ia. (25) And when they had preached the word in Per'ga, they went down into Atta'lia: (26) And thence sailed to An'tioch, from whence they had been recommended to the grace of God for the work which they fulfilled. (27) And when they were come, and had gathered the church together, they rehearsed all that God had done with them, and how he had opened the door of faith unto the Gen'tiles. (28) And there they abode long time with the disciples.

1. Through what places did they pass on their return? 24-26.

2. Why did they make their report to the Church? 27. They did this as the agents or missionaries of the Church. They had been set apart to the work by the brethren of Antioch, and it was therefore fit and becoming that they should make their report to them.

3. How had God opened a door of faith to the Gentiles? 27. He had given them access to the Gospel and its privileges.

4. How long did Paul and Barnabas remain together at Antioch after their return? 28. This is uncertain. They left Antioch in A. D. 45, and their mission to Asia Minor, in connection with their subsequent labors in and around Antioch, is supposed to have occupied about five years. But how much of this time was devoted to the mission, and how much to labor in Antioch, we have no means of knowing. The former is generally thought to have occupied about two years; but it seems to me that from three to four years would be a more probable estimate.

§ II. CONTROVERSY TOUCHING THE QUESTION WHETHER OR NOT THE GENTILES SHOULD BE CIRCUMCISED AND KEEP THE LAW OF MOSES (XV. 1-35. See also Gal. ii. 1-21). A. D. 50.

1. *Origin of this controversy (1, 2).*

And certain men which came down from Jude'a taught the brethren, and said, Except ye be circumcised after the manner of Mo'ses, ye can not be saved. (2) When therefore Paul and Bar'nabus had no small dissension and disputation with them, they determined that Paul and Bar'nabus, and certain other of them, should go up to Jeru'salem unto the apostles and elders about this question.

1. Who were these men who came down from Judea? 1. Certain false brethren (Gal. ii. 2), who came there without any commission or authority from the Church. See ver. 24.

2. What did they teach? 1.

3. Who opposed them? 2.

4. Who determined that Paul and others should go up to Jerusalem about the matter? 2. The brethren of Antioch (ver. 1). But it seems from Gal. ii. 2, that this resolution of the Church was in harmony with a special revelation from God.

5. What practical lessons may we learn from this paragraph?

2. *Report of Paul and Barnabas touching the conversion of the Gentiles. (3, 4).*

And being brought on their way by the church, they passed through Pheni'ce and Sama'ria, declaring the conversion of the Gen'tiles: and they caused great joy unto all the brethren. (4) And when they were come to Jeru'salem, they were received of the church, and of the apostles and elders, and they declared all things that God had done with them.

1. How were Paul and Barnabas brought on their way by the Church? 3. They were sent forward with a special escort. See Ch. xx. 38, and xxi. 5. It seems also implied, though not expressed,

that their expenses were borne by the Church.

2. Through what places did they pass, on their way to Jerusalem? 3.

3. How, and by whom were they received at Jerusalem? 4. They were cordially received by the Church, the apostles, and the elders.

4. What report did they make to the brethren at Jerusalem? 4.

3. *The controversy renewed at Jerusalem* (5).

But there rose up certain of the sect of the Pharisees which believed, saying, That it was needful to circumcise them, and to command them to keep the law of Mo'ses.

1. What occasioned, or called forth, this opposition on the part of the converted Pharisees? The report which Paul and Barnabas had just made to the brethren.

2. Why were they so zealous for the law? This was owing to their previous education. As a sect, they had always been noted for their formalism. See Matt. xxiii. 13-33; Mark vii. 1-13.

4. *Meeting of the apostles and elders to consider the question* (6).

And the apostles and elders came together for to consider of this matter.

1. Who were the apostles?

2. Who were the elders?

3. Did any other persons take part in this controversy? See vers. 22, 23.

5. *Speech of Peter in the assembly, showing that the question had already been settled by Divine authority* (7-11).

And when there had been much disputing, Peter rose up, and said unto them, Men and brethren, ye know how that a good while ago God made choice among us, that the Gen'tiles by my mouth should hear the word of the gospel, and believe. (8) And God, which

knoweth the hearts, bare them witness, giving them the Holy Ghost, even as he did unto us; (9) And put no difference between us and them, purifying their hearts by faith. (10) Now therefore why tempt ye God, to put a yoke upon the neck of the disciples, which neither our fathers nor we were able to bear. (11) But we believe that through the grace of the Lord Jesus Christ we shall be saved, even as they.

1. How long was this after the conversion of Cornelius? 7. About nine years.

2. Why does Peter speak here of God's "*knowing the hearts*" of men? 8. To show that his judgment in all such cases was absolutely infallible. Men may be deceived, but God can not be.

3. How did God bear witness as to the qualifications of Cornelius and his household? 8.

4. How did God purify their hearts? 9.

5. Why does Peter call the law of Moses *a yoke*? 10.

6. What made it so onerous? 10.

7. What is Peter's conclusion? 11.

6. *Further report of Paul and Barnabas* (12).

Then all the multitude kept silence, and gave audience to Barnabas and Paul, declaring what miracles and wonders God had wrought among the Gen'tiles by them.

1. All what multitude kept silence?

2. Why did Paul and Barnabas speak of the miracles wrought among the Gen'tiles? To show, as Peter had done, that their work among the Gentiles had been attested by the same demonstrations of divine power, mercy, and love, as among the Jews.

7. *Speech and proposition of James* (13-21).

And after they had held their peace, James answered, saying, Men

and brethren, hearken unto me: (14) Sim'eon hath declared how God at the first did visit the Gen'tiles, to take out of them a people for his name. (15) And to this agree the words of the prophets; as it is written, (16) After this I will return, and will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up: (17) That the residue of men might seek after the Lord, and all the Gen'tiles, upon whom my name is called, saith the Lord, who doeth all these things. (18) Known unto God are all his works from the beginning of the world. (19) Wherefore my sentence is, that we trouble not them, which from among the Gen'tiles are turned to God: (20) But that we write unto them, that they abstain from pollutions of idols, and from fornication, and from things strangled, and from blood. (21) For Mo'ses of old time hath in every city them that preach him, being read in the synagogues every sabbath day.

1. Who was James? 13. See Gal. ii. 12.
2. Does he regard the argument of Peter as conclusive? 14.
3. How does he further corroborate it? 15-17.
4. From which of the ancient prophets does he quote? 16, 17. See Amos ix. 11, 12.
5. How, "*build again the tabernacle of David?*" 16. The meaning is, I will restore the decayed splendor of his family, in the person of his Son the Messiah. See Luke i. 32, 33.
6. Who are meant by "*the residue of men.*"? 17. The Gentiles.
7. What is the scope of the argument made by James? 18. As God is now, according to his eternal purpose (Eph. i. 4), admitting the Gentiles into his Church without circumcision, as foretold by the

ancient prophets, it would of course be wrong in us to oppose him.

8. What proposition does James now submit? 19-21.

9. Why does he make these four specifications? 21. As the heathen were all given up to these degrading practices, it was due to the Jewish party and to the cause of Christ that the Gentile Christians should receive such an admonition.

10. What practical lessons may we learn from this speech?

8. *The apostles, elders, and brethren of Jerusalem unite in sending messengers, and also a letter containing their decision, to the brethren at Antioch (22-29).*

Then pleased it the apostles and elders, with the whole church, to send chosen men of their own company to An'tioch with Paul and Bar'nabas; namely, Ju'das surnamed Bar'sabas, and Si'las, chief men among the brethren: (23) And they wrote letters by them after this manner: The apostles and elders and brethren send greeting unto the brethren which are of the Gen'tiles in An'tioch and Syri'a and Cili'cia: (24) Forasmuch as we have heard, that certain which went out from us have troubled you with words, subverting your souls, saying, Ye must be circumcised, and keep the law; to whom we gave no such commandment: (25) It seemed good unto us, being assembled with one accord, to send chosen men unto you with our beloved Bar'nabas and Paul, (26) Men that have hazarded their lives for the name of our Lord Je'sus Christ. (27) We have sent therefore Ju'das and Si'las, who shall also tell you the same things by mouth. (28) For it seemed good to the Holy Ghost, and to us, to lay upon you no greater burden than these necessary things; (29) That

ye abstain from meats offered to idols, and from blood, and from things strangled, and from fornication: from which if ye keep yourselves, ye shall do well. Fare ye well.

1. Who concurred in this important decision? 22. See also ver. 28.

2. Why did they send Judas and Silas with Paul and Barnabas? 22. This would serve to preclude any suspicion of partiality in the verbal statements and explanations that were to be made.

3. Why send also a letter? 23. To guard still further against any possible misunderstanding in the case.

4. How were these false teachers subverting souls? 24. By drawing them away from the truth and teaching a false method of salvation.

5. Meaning of, "to whom we gave no such commandment"? 24. This phrase would be better rendered, *to whom we gave no commission*. We gave them no authority to teach any thing whatever.

6. Meaning of, "being assembled with one accord"? 25. More literally, *having become of one mind*. We are now unanimous in the following decision.

7. How did they know that they had in this decision the concurrence of the Holy Spirit? 28. The inspired men were conscious of this.

8. What things did they enjoin *as necessary*? 29.

9. Why were they so regarded? 28, 29. See Gen. ix. 4.

10. What may we learn from this paragraph?

9. *Effect of this decision, as reported, on the brethren at Antioch (30-35).*

So when they were dismissed, they came to An'tioch; and when they had gathered the multitude together, they delivered the epistle: (31) Which when they had read, they rejoiced for the consolation. (32) And Ju'das and Si'las, being prophets also themselves, exhorted the brethren with many words, and confirmed them. (33) And after they had tarried their a space, they

were let go in peace from the brethren unto the apostles. (34) Notwithstanding it pleased Si'las to abide there still. (35) Paul also and Bar'nabas continued in An'tioch, teaching and preaching the word of the Lord, with many others also.

1. Why did the brethren at Antioch rejoice when they heard the letter? 31.

2. Why are Judas and Silas called *prophets*? 32. Because they were inspired men. They spoke the words of God as they were moved by the Holy Spirit. See 2 Pet. i. 21.

3. What was the effect of their teaching in Antioch? 32.

4. Did Judas and Silas both return to Jerusalem? 33. They did. But it seems from ver. 40 that Silas soon returned to Antioch. Ver. 34 is now regarded as spurious, not being found in the best ancient versions and MSS.

5. How long after this did Paul and Barnabas remain in Antioch? 35. This is doubtful; probably not less than six or eight months. The events recorded in Gal. ii. 11-21, seem to have occurred during this interval.

§ III. PAUL'S SECOND MISSIONARY TOUR (xv. 36-xviii. 22). A. D. 51-54.

§ 1. HIS JOURNEY THROUGH ASIA MINOR TO MACEDONIA IN COMPANY WITH SILAS AND OTHERS (xv. 36-xvi. 12).

1. *Paul and Barnabas separate, and so enter upon different fields of labor (xv. 36-41).*

And some days after, Paul said unto Bar'nabas, Let us go again and visit our brethren in every city where we have preached the word of the Lord, and see how they do. (37) And Bar'nabas determined to take with them John, whose surname was Mark. (38) But Paul thought not good to take him with them, who departed from them from Pamphyl'ia, and went not with them to the work. (39) And the

contention was so sharp between them, that they departed asunder one from the other: and so Bar'nabas took Mark, and sailed unto Cy'prus; (40) And Paul chose Si'las, and departed, being recommended by the brethren unto the grace of God. (41) And he went through Syr'ia and Cili'cia, confirming the churches.

1. What proposition does Paul now make to Barnabas? 36.

2. What was his object in visiting these churches? 36.

3. Why did Barnabas wish to take with them John Mark? 37. See Col. iv. 10.

4. Why was Paul opposed to it? 38.

5. What was the result? 39.

6. What route was taken by Barnabas and John? 39.

7. What, by Paul and Silas? 41.

2. *Timothy set apart to the work of the ministry* (xvi. 1-3. See also 1 Tim. iv. 14, and 2 Tim. i. 6).

Then came he to Der'be and Lys'tra: and, behold, a certain disciple was there, named Timo'theus, the son of a certain woman, which was a Jew'ess, and believed; but his father was a Greek: (2) Which was well reported of by the brethren that were at Lys'tra and Ico'nium. (3) Him would Paul have to go forth with him; and took and circumcised him because of the Jews which were in those quarters: for they knew all that his father was a Greek.

1. Where did Timothy live? 1. At Lystra.

2. When was he converted? Probably when Paul and Barnabas first visited Lystra. See Ch. xiv. 4-20.

3. Timothy was well reported of *in what respect*? 2.

4. Why did Paul circumcise him? 3.

5. What may we learn from Paul's example in this matter? 3. See also 1 Cor. ix. 19-23, and Gt. Com. pp. 168-171.

3. *The Jerusalem decrees delivered to the churches* (4, 5).

And as they went through the cities, they delivered them the decrees for to keep, that were ordained of the apostles and elders which were at Jeru'salem. (5) And so were the churches established in the faith, and increased in number daily.

1. As they went through what cities?

4. Those in which Paul had previously preached.

2. What decrees did they deliver to the churches? 4.

3. What was the effect? 5.

4. *Paul and his company, having passed through Phrygia and Galatia, are directed to Macedonia* (6-10).

Now when they had gone throughout Phryg'ia and the region of Gala'tia, and were forbidden of the Holy Ghost to preach the word in A'sia, (7) After they were come to My'sia, they assayed to go into Bithyn'ia: but the Spirit suffered them not. (8) And they passing by My'sia came down to Tro'as. (9) And a vision appeared to Paul in the night; There stood a man of Macedo'nia, and prayed him, saying, Come over into Macedo'nia, and help us. (10) And after he had seen the vision, immediately we endeavored to go into Macedo'nia, assuredly gathering that the Lord had called us for to preach the gospel unto them.

1. Describe Phrygia and Galatia. Ver. 6.

2. What can you say of the Galatians? 6.

3. What, of Paul's success among them? See Gal. i. 2; iv. 14-16.

4. What can you say of Asia, Mysia, and Bithynia? 7.

5. Where was Troas? 8.

6. What vision had Paul at Troas? 9.

7. Where was Macedonia? 9.

8. Why does Luke here use the pronoun *we*? 10. This shows that he had at this time joined Paul's company.

9. What more may we learn from this paragraph?

5. *Their journey to Philippi* (11, 12).

Therefore loosing from Troas, we came with a straight course to Samothracia, and the next day to Neapolis; (12) And from thence to Philippi, which is the chief city of that part of Macedonia, and a colony: and we were in that city abiding certain days.

1. Describe their journey from Troas to Philippi.

2. Why does Luke call Philippi "the chief city of that part of Macedonia?" 12. Literally, *a chief city of that part of Macedonia: i. e., one of the principal cities.* Amphipolis was the capital of the north-eastern province of Macedonia; but Philippi was one of the chief cities.

3. Why does our author call it a *colony*? 12. A colony was a corporation of Roman citizens governed by their own senate and magistrates. This colony had been sent out from Italy by Augustus.

§ 2. THEIR LABORS AND SUFFERINGS AT PHILIPPI (13-40).

1. *Conversion of Lydia and her household* (13-15).

And on the sabbath we went out of the city by a river side, where prayer was wont to be made; and we sat down, and spake unto the women which resorted thither. (14) And a certain woman named Lydia, a seller of purple, of the city of Thyatira, which worshiped God, heard us: whose heart the Lord opened, that she attended

unto the things which were spoken of Paul. (15) And when she was baptized, and her household, she besought us saying, If ye have judged me to be faithful to the Lord, come into my house, and abide there. And she constrained us.

1. Why did Paul and his company go out of the city by the side of a river? 13. There seems to have been no synagogue in Philippi: but Jewish worship was held on the Sabbath outside of the city, on the banks of the Gangas, probably for the sake of quiet and convenience.

2. Who was Lydia? 14. Her name is of Greek origin, but she was most likely a convert to Judaism.

3. How did the Lord open her heart? 14. In some providential way, the circumstances of which are not recorded. By a train of remarkable circumstances, he opened the hearts of Cornelius and his household to attend to the words of Peter; and in many ways, not indeed so extraordinary, he still opens the hearts of thousands.

4. How did she attend to the things spoken by Paul? 14. She inclined her mind and gave diligent attention to what he said.

5. What was the result? 15. She believed and was baptized.

6. Was she converted through the Word, or without it? 14, 15. We read of no conversions without the Word. It is the good seed of the kingdom, that brings forth the fruits of righteousness.

7. Who composed her household? 15. Most likely women who were capable of assisting her in her business.

2. *Paul casts out a spirit of divination* (16-18).

And it came to pass, as we went to prayer, a certain damsel possessed with a spirit of divination met us, which brought her masters much gain by soothsaying: (17) The same followed Paul and us, and cried, saying, These men are the servants of the most high God, which shew unto us the way of sal-

vation. (18) And this did she many days. But Paul, being grieved, turned and said to the spirit, I command thee in the name of Je'sus Christ to come out of her. And he came out the same hour.

1. Who was this damsel? 16. A female slave, who, it seems, was owned by several masters.

2. How did she bring them much gain? 16.

3. How did she know the character and mission of Paul and Silas? 17. See Matt. viii. 29, and Mark i. 23-25.

4. By what means did Paul cast out the demon? 18.

5. What may we learn from this paragraph about demons?

3. *Paul and Silas are scourged and imprisoned (19-24).*

And when her masters saw that the hope of their gains was gone, they caught Paul and Si'las, and drew them into the marketplace unto the rulers, (20) And brought them to the magistrates, saying, These men, being Jews, do exceedingly trouble our city, (21) And teach customs, which are not lawful for us to receive, neither to observe, being Ro'mans. (22) And the multitude rose up together against them; and the magistrates rent off their clothes, and commanded to beat them. (23) And when they had laid many stripes upon them, they cast them into prison, charging the jailor to keep them safely: (24) Who, having received such a charge, thrust them into the inner prison, and made their feet fast in the stocks.

1. Why did the masters of this slave no longer hope to make gain by her? 19.

2. Why did they drag Paul and Silas before the magistrates? 19.

3. What charge did they bring against them? 20.

4. Why were the magistrates so ready to condemn Paul and Silas? 22. On account of their extreme prejudice against the Jews.

5. What is meant by "*the stocks*"? 24. This was an instrument of torture, as well as of confinement. It was usually made of wood bound with iron, having holes through which the feet were so placed as to distort the legs in a most painful manner.

4. *Conversion of the jailer and his household (25-34).*

And at midnight Paul and Si'las prayed, and sang praises unto God: and the prisoners heard them. (26) And suddenly there was a great earthquake, so that the foundations of the prison were shaken: and immediately all the doors were opened, and every one's bands were loosed. (27) And the keeper of the prison awaking out of his sleep, and seeing the prison doors open, he drew out his sword, and would have killed himself, supposing that the prisoners had been fled. (28) But Paul cried with a loud voice, saying, Do thyself no harm: for we are all here. (29) Then he called for a light, and sprang in, and came trembling, and fell down before Paul and Si'las, (30) And brought them out, and said, Sirs, what must I do to be saved? (31) And they said, Believe on the Lord Je'sus Christ, and thou shalt be saved, and thy house. (32) And they spake unto him the word of the Lord, and to all that were in his house. (33) And he took them the same hour of the night, and washed their stripes; and was baptized, he and all his, straightway.

(34) And when he had brought them into his house, he set meat before them, and rejoiced, believing in God with all his house.

1. What occurred at midnight? 25.
2. How can we account for this earthquake? 26.
3. What other effects were produced? 26.
4. Why was the jailer about to kill himself? 27. He was responsible for the prisoners; and as he thought they had all escaped, he preferred suicide to disgrace.
5. How did Paul know the jailer's intention? 28. It seems most probable that the purpose of the jailer and the condition of the prisoners were made known to him by a direct revelation. It is not at all likely that he could have seen them all at that instant by any natural means.
6. Why did the jailer call for a light? 29.
7. Why did he ask what he must do to be saved? 30. He had doubtless ere this learned something about the professed character and mission of Paul and Silas; and now this manifest interposition of God fully satisfied him that their claims were just. His heart was now open to receive whatever they had to say.
8. What was their reply? 31.
9. How reconcile this with Ch. ii. 38, and iii. 19? 31. See Sch. of Red. pp. 466-468.
10. Meaning of, "*and thy house*"? 31. And thy house shall be saved on the same conditions. Salvation is provided and offered to you all. And accordingly all his house were instructed (ver. 32); and baptized (ver. 33); and filled with faith and joy (ver. 34).
11. What may we learn from this paragraph?

5. *Paul and Silas are honorably released and dismissed* (35-40).

And when it was day, the magistrates sent the serjeants, saying, Let those men go. (36) And the keeper of the prison told this saying to Paul, The magistrates have sent to let you go: now therefore

depart, and go in peace. (37) But Paul said unto them, They have beaten us openly uncondemned, being Ro'mans, and have cast us into prison; and now do they thrust us out privily? nay verily; but let them come themselves and fetch us out. (38) And the serjeants told these words unto the magistrates: and they feared, when they heard that they were Ro'mans. (39) And they came and besought them, and brought them out, and desired them to depart out of the city. (40) And they went out of the prison, and entered into the house of Lyd'ia: and when they had seen the brethren, they comforted them, and departed.

1. What message did the magistrates send to Paul and Silas? 35.
2. Why did they send it? 35. They were probably alarmed by the earthquake, and the superstitious fears of the people.
3. Who were these *serjeants* that bore the message? 35. They were the rod-bearers that waited on the magistrates and scourged the criminals.
4. What charge does Paul prefer against the magistrates? 37.
5. What does he require of them? 37.
6. Why did he do this? 37. For the honor of Christ and his religion.
7. Why did the magistrates fear when they heard what Paul had said of them? 38.
8. What did the magistrates then do? 39.
9. What is said of the further interview that Paul and Silas had with the brethren? 40.
10. What may we learn from this paragraph?

§ 3. PAUL AND SILAS AT THESSALONICA AND BEREIA (xvii. 1-15).

1. *Their labors and success in Thessalonica* (1-4).

Now when they had passed through Amphip'olis and Apollo'-

nia, they came to Thessalonica, where was a synagogue of the Jews: (2) And Paul, as his manner was, went in unto them, and three sabbath days reasoned with them out of the Scriptures, (3) Opening and alleging, that Christ must needs have suffered, and risen again from the dead; and that this Jesus, whom I preach unto you, is Christ. (4) And some of them believed, and consorted with Paul and Silas; and of the devout Greeks a great multitude, and of the chief women not a few.

1. Where was Amphipolis and Apollonia? 1.

2. What can you say of Thessalonica? 1. It was about 100 miles S. W. of Philippi; the capital of the second division of Macedonia; and well situated for commerce.

3. To what custom of Paul does Luke refer in ver. 2? In every place where there were Jews, Paul first addressed himself to them. See Ch. xiii. 46.

4. How long did he reason with the Jews in their synagogue? 2, 3.

5. What was the burden and scope of his reasoning? 3.

6. What success had he in Thessalonica? 4.

7. Who were the devout Greeks? 4. Gentiles, who, like Cornelius (ch. x), were worshipers of the true God.

2. *They are accused and persecuted* (5-9).

But the Jews which believed not, moved with envy, took unto them certain lewd fellows of the baser sort, and gathered a company, and set all the city on an uproar, and assaulted the house of Jason, and sought to bring them out to the people. (6) And when they found them not, they drew Jason and certain brethren unto the rulers of the city, crying, These that have turned the

world upside down are come hither also; (7) Whom Jason hath received: and these all do contrary to the decrees of Cesar, saying that there is another king, one Jesus. (8) And they troubled the people and the rulers of the city, when they heard these things. (9) And when they had taken security of Jason, and of the others, they let them go.

1. Who were the movers in this persecution? 5.

2. Through whom did they operate? 5. Through the *market-loungers*; idlers about the public places.

3. Why did they make an assault upon the house of Jason? 5. See ver. 7.

4. What charge did they prefer against Paul and his companions? 7.

5. Why were the Rulers (Politarchs) and the people troubled? 8. They were, probably, apprehensive that their privileges as Roman citizens were in danger.

6. How did they take security of Jason and others? 9. The Politarchs required Jason and other brethren to give such pledges as they deemed sufficient.

3. *Their labors and success in Berea* (10-12).

And the brethren immediately sent away Paul and Silas by night unto Berea: who coming thither went into the synagogue of the Jews. (11) These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the Scriptures daily, whether those things were so. (12) Therefore many of them believed; also of honorable women which were Greeks, and of men, not a few.

1. Where was Berea? 10. About forty-five miles south-west of Thessalonica.

2. For what does Luke commend the Bereans? 11.

3. Why did many of them believe? 12.

4. What may we learn from this paragraph?

4. *Paul goes to Athens* (13-15).

But when the Jews of Thessalon'ica had knowledge that the word of God was preached of Paul at Bere'a, they came thither also, and stirred up the people. (14) And then immediately the brethren sent away Paul to go as it were to the sea: but Si'las and Timo'theus abode there still. (15) And they that conducted Paul brought him unto Ath'ens: and receiving a commandment unto Si'las and Timo'theus for to come to him with all speed, they departed.

1. Why did he leave Berea? 13.

2. Meaning of, "*to go as it were to the sea*"? 14. To go in the direction of the sea; and thence as the Spirit might direct. See Ch. xvi. 6, 7. The place of his destination was probably not determined when he left Berea.

3. Where was Athens? 15.

4. What message did Paul send back to Timothy and Silas? 15. To come to him as soon as possible.

5. Did they join Paul at Athens? They probably did; and were by him immediately sent back to Macedonia (1 Thess. iii. 1); though some think that they did not join Paul till after he had gone to Corinth (Ch. xviii. 5).

§ 4. PAUL AT ATHENS (xvii. 16-34).

1. *His disputations in the synagogue and in the forum* (16-18).

Now while Paul waited for them at Ath'ens, his spirit was stirred in him, when he saw the city wholly given to idolatry. (17) Therefore disputed he in the synagogue with the Jews, and with the devout persons, and in the market daily with them that met with him. (18) Then certain philosophers of the Epicu-

re'ans, and of the Sto'ics, encountered him, And some said, What will this babbler say? other some, He seemeth to be a setter forth of strange gods: because he preached unto them Je'sus, and the resurrection.

1. For whom did Paul wait at Athens? 16.

2. What can you say of Athens? 16.

3. How was the city wholly given to idolatry? 16. The meaning is that *it was full of idols*. In harmony with this statement of Luke, Xenophon poetically describes the city as one great altar; and Petronius, a Roman satirist, says, "It is easier to find a god than a man in Athens."

4. How was Paul affected by such a scene? 16.

5. With whom did he dispute in the synagogue and forum? 17.

6. What philosophers encountered him? 18.

7. Who were the Epicureans? 18. The followers of Epicurus. They denied the creation and government of the world; taught that all things were the result of *chance*; and that pleasure is man's chief good.

8. Who were the Stoics? 18. The followers of Zeno. They were a sort of Pantheists: believed that God is the mere soul of the world; and that all things are the result of *fate*.

9. Why did some call Paul a *babbling*?

18. Literally, "*this grain-picker*." The epithet was contemptuously used to denote a retailer of borrowed sayings.

10. Why did they charge him with setting forth strange gods? 18. Some think that they understood Paul as setting forth *Jesus* as a god and the *resurrection* (*anastasis*) as a goddess; but it is more probable that they had reference to *Jehovah* and the risen *Jesus*.

11. Why did not the Platonists and the Peripatetics also encounter Paul? Because his doctrine was much more agreeable to them than it was to the Stoics and Epicureans.

2. *He is taken to the Areopagus to explain his doctrine more fully* (19-21).

And they took him, and brought

him unto Areop'agus, saying, May we know what this new doctrine, whereof thou speakest, is? (20) For thou bringest certain strange things to our ears: we would know therefore what these things mean. (21) (For all the Athe'nians, and strangers which were there, spent their time in nothing else, but either to tell or to hear some new thing.)

1. What was the Areopagus? 19. The same as Mars' Hill (ver. 22); the place where the Supreme Court of Athens held its sessions. Here Socrates had been tried and condemned for setting forth strange gods.

2. Why did they take Paul to this place? 19. Perhaps on account both of its convenience and its associations.

3. To what *characteristic* of the Athenians does Luke here refer? 21.

3. *Paul's speech in the Areopagus (22-31).*

'Then Paul stood in the midst of Mars' hill, and said, Ye men of Ath'ens, I perceive that in all things ye are too superstitious. (23) For as I passed by, and beheld your devotions, I found an altar with this inscription, TO THE UNKNOWN GOD. Whom therefore ye ignorantly worship, him declare I unto you. (24) God that made the world and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands; (25) Neither is worshiped with men's hands, as though he needed any thing, seeing he giveth to all life, and breath, and all things; (26) And hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation; (27) That they should

seek the Lord, if haply they might feel after him, and find him, though he be not far from every one of us: (28) For in him we live, and move, and have our being; as certain also of your own poets have said, For we are also his offspring. (29) Forasmuch then as we are the offspring of God, we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and man's device. (30) And the times of this ignorance God winked at; but now commandeth all men everywhere to repent: (31) Because he hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead.

1. Give the analysis of this speech. In vers. 22, 23, we have given Paul's graceful and conciliatory introduction; in vers. 24-29, his profound and convincing argument; and in vers. 30, 31, his impressive conclusion.

2. What is the scope of his argument? 24-29. In this he shows (1) The character of the true God; and (2) The absurdity of idolatry.

3. What is the bearing and object of his conclusion? 30, 31. It is designed to impress on his hearers the fact that God holds all men responsible.

4. What does Paul mean by the expression, "*ye are too superstitious*"? 22. This would be better rendered as follows: I perceive that in all respects ye are more demon-fearing than others; ye have an unusual reverence for the gods.

5. What proof does Paul give of this? 23.

6. Meaning of, "*your devotions*"? 23. Your objects of worship.

7. Why did the Athenians dedicate an altar to an *unknown god*? 23. That there were such altars at Athens is stated by both Pausanias and Philostratus. They are supposed to have originated in an attempt to appease some unknown

deity. At all events, the inscription clearly indicates the uncertainty of the Athenian mind with regard to the proper object of worship; and of this circumstance, Paul here lays hold with great wisdom and power. I now, he says, make known to you the God whom ye ignorantly worship.

8. What does he say of the true God? 24-28.

9. What proof is here given of the unity of the human race? 26. See Sch. of Red. pp. 201, 202, foot-note.

10. What proof, of God's sovereignty? 26.

11. What proof of his special providence? 28.

12. What heathen poets had borne witness of this? 28. Aratus, in his astronomical poem, and Cleanthes, in his hymn to Jupiter.

13. How does Paul expose the absurdity of idolatry? 29.

14. Meaning of, "*God winked at*"? 30. The meaning is, that God so far overlooked the wickedness of the Gentile world during these by-gone ages of trial and experiment, as to withhold for the time being the deserved punishment. See Sch. of Red. pp. 73, 74 and 201-209.

15. What is it to repent? 30.

16. Why does God now require all men every-where to repent? 30. Because the great problems assigned to the Gentile world have now been worked out. They have, by a long series of experiments, demonstrated that Natural Religion is not sufficient to meet the wants of mankind.

17. How does Paul enforce the duty of repentance? 31. See also John v. 19-29.

18. What practical lessons may we learn from this speech?

4. *Effect of Paul's speech* (32-34).

And when they heard of the resurrection of the dead, some mocked: and others said, We will hear thee again of this matter. (33) So Paul departed from among them. (34) Howbeit certain men clave unto him, and believed: among the which was Diony'sius the Areop'agite, and a woman named Dam'aris, and others with them.

1. Why did some mock at the doctrine of the resurrection? 32. The Greeks repudiated the idea of a resurrection as an absurdity. "Once dead," says Æchylus, "there is no resurrection." This was the common faith of the heathen.

2. What persons of note were converted by this address? 34.

§ 5. PAUL AT CORINTH (xviii. 1-17).

1. *His labors on his first arrival, both in his art and in the Gospel* (1-4).

After these things, Paul departed from Ath'ens, and came to Cor'inth; (2) And found a certain Jew named Aquila, born in Pon'tus, lately come from Italy, with his wife Priscil'la, (because that Clau'dius had commanded all Jews to depart from Rome,) and came unto them. (3) And because he was of the same craft, he abode with them, and wrought: (for by their occupation they were tent makers.) (4) And he reasoned in the synagogue every sabbath, and persuaded the Jews and the Greeks.

1. What can you say of Corinth? 1.

2. When were Aquila and Priscilla converted to Christ? 2. Many think that they were Christians before they left Rome. But as Aquila is here introduced to us merely *as a Jew*, it is more natural to suppose that he and his wife were among the first of Paul's converts at Corinth.

3. What more can you say of them? See vers. 18, 26; Rom. xvi. 3; 1 Cor. xvi. 19; 2 Tim. iv. 19.

4. Why had Claudius required all Jews to leave Rome? 2. Probably on account of their turbulence, which Suetonius ascribes improperly to the influence of Christianity.

5. What is the meaning of *craft*? 3. It means a trade or an occupation. It was a familiar saying even among the wealthy Jews, that "The man who does not teach his son a handicraft, teaches him to be a thief."

6. Why did Paul work at his trade? 3.

See 1 Cor. ix. 1-23, and 2 Cor. xi. 7-12.

7. Why did he reason in the synagogue on the Sabbath? 4.

2. *Being violently opposed by the Jews, he turns to the Gentiles and converts many (5-8).*

And when Si'las and Timo'theus were come from Macedo'nia, Paul was pressed in the spirit, and testified to the Jews that Je'sus was Christ. (6) And when they opposed themselves, and blasphemed, he shook his raiment, and said unto them, Your blood be upon your own heads; I am clean: from henceforth I will go unto the Gen'tiles. (7) And he departed thence, and entered into a certain man's house, named Jus'tus, one that worshiped God, whose house joined hard to the synagogue. (8) And Cris'pus, the chief ruler of the syragogue, believed on the Lord with all his house; and many of the Corin'thians hearing believed, and were baptized.

1. What helpers now came from Macedonia? 5.

2. What Epistle did Paul write about this time? The First Epistle to the Thessalonians. See 1 Thess. iii. 6. This Epistle is supposed to have been written in A. D. 52.

3. How was Paul *pressed in spirit*? 5. The meaning seems to be this: But when Silas and Timothy came down from Macedonia, Paul was wholly occupied with the Word; testifying to the Jews that Jesus is the Christ. He had then quit his business of making tents, and was, at the time of their arrival, wholly occupied in preaching the Gospel. Our best MSS. and ancient versions have *word* instead of *spirit*, as in our English version.

4. How did the Jews manifest their opposition to Paul and the Gospel? 6. See 1 Thess. ii. 15, 16.

5. What did Paul then do? 6.

6. Where did he preach? 7.

7. What was the result? 8.

8. What was the primitive order of conversion? 8. The people first heard the Word; then they believed; and after that they were baptized.

3. *Paul, encouraged by a vision, labors on eighteen months in Corinth (9-11).*

Then spake the Lord to Paul in the night by a vision, Be not afraid, but speak, and hold not thy peace: (10) For I am with thee, and no man shall set on thee to hurt thee; for I have much people in this city. (11) And he continued there a year and six months, teaching the word of God among them.

1. What was the object of this vision? 9.

2. Had Paul reason to apprehend any personal injury? 9, 10. See 1 Cor. ii. 3, and 2 Thess. iii. 2.

3. Meaning of, "*I have much people in this city*"? 10. God, who knows the hearts of all men, foresaw that many more of the Corinthians would hear, believe, and be baptized. They were not yet his *in fact*, but they were his *in purpose*. See John x. 16, 26; Rom viii. 28-30; Eph. i. 4.

4. Why did Paul remain so long in Corinth? 11. It was a central point of much influence, from which the word of the Lord was about to be sounded out through all Achaia. See 2 Cor. i. 1.

5. What other Epistle did he write at Corinth? The Second Epistle to the Thessalonians. This is thought to have been written in A. D. 52, or A. D. 53.

4. *He is arraigned before Gallio (12-17).*

And when Gal'lio was the deputy of Acha'ia, — (A-ka'ya) — the Jews made insurrection with one accord against Paul, and brought him to the judgment seat. (13) Saying, This fellow persuaded men to worship God contrary to the law. (14) And when Paul was now about to open his mouth, Gal'lio said unto

the Jews, If it were a matter of wrong or wicked lewdness, O ye Jews, reason would that I should bear with you: (15) But if it be a question of words and names, and of your law, look ye to it; for I will be no judge of such matters. (16) And he drave them from the judgment seat. (17) Then all the Greeks took Sos'thenes, the chief ruler of the synagogue, and beat him before the judgment seat. And Gal'lio cared for none of those things.

1. Who was Gallio? 12. He was the proconsul of Achaia, and brother of Seneca the Stoic philosopher. Both he and Seneca were put to death by Nero.

2. What charge did the Jews bring against Paul? 13.

3. Why would not Gallio hear the case? 14.

4. Why did the Greeks beat Sosthenes? 17. He had, no doubt, been active in the prosecution against Paul. But see 1 Cor. i. 1.

5. Why did Gallio permit this? 17.

§ 6. PAUL RETURNS TO ANTIOCH IN SYRIA (18-22).

And Paul after this tarried there yet a good while, and then took his leave of the brethren, and sailed thence into Syr'ia, and with him Priscil'la and Aq'uila; having shorn his head in Cenchré'a: for he had a vow. (19) And he came to Eph'esus, and left them there: but he himself entered into the synagogue, and reasoned with the Jews. (20) When they desired him to tarry longer time with them, he consented not; (21) But bade them farewell, saying, I must by all means keep this feast that cometh in Jeru'salem: but I will return again unto you, if God will. And

he sailed from Eph'esus. (22) And when he had landed at Cesere'a, and gone up, and saluted the church, he went down to An'tioch.

1. How long after this did Paul remain at Corinth? 18. This is uncertain: literally, *sufficient days*.

2. Did Silas and Timothy go with Paul? 18. Probably not: but see Ch. xix. 22.

3. Where was Cencrea? 18.

4. Why did Paul shave his head at Cencrea? 18.

5. What was the character of this vow? 18. It was not the vow of a Nazarite (Num. vi. 1-21); but a private, personal vow, such as might be taken on any occasion. See Gen. xxviii. 20; Lev. xxvii. 2; Num. xxx. 2; Deut. xxiii. 21; Jud. xi. 30; 1 Sam. i. 11; 2 Sam. xv. 7; Psa. lxxv. 1. See also Jos. Bell. Jud. ii. 15, 1.

6. Why had Paul taken this vow? 18. The occasion of it is unknown.

7. Describe his journey from Cencrea to Antioch.

8. Where was Ephesus? 19.

9. Why did he not remain there longer? 21.

10. What feast was about to be held at Jerusalem? 21. Most likely the feast of Pentecost; as navigation did not usually begin until about the time of the Passover.

11. What more may we learn from this subsection?

§ IV. PAUL'S THIRD MISSIONARY TOUR (xviii; 23-xxi. 17). A. D. 54-58.

§ 1. EVENTS PRECEDING HIS ARRIVAL AT EPHESUS (xviii. 23-28).

1. *Paul's second recorded visit to the churches of Galatia and Phrygia* (23).

And after he had spent some time there, he departed, and went over all the country of Gala'tia and Phryg'ia in order, strengthening all the disciples.

1. How long did Paul remain at Antioch? Probably only for a short time. Some place here the events recorded in Gal. ii. 11-21; but see Ch. xv. 30-35.

2. Why did he again visit these churches?

3. How did he strengthen the disciples? By his instructions and exhortations.

4. Who were his companions on this journey? This is uncertain. Some think that Timothy, Erastus (Ch. xix. 22), Gaius, and Aristarchus (Ch. xix. 29), were with him during at least a part of it.

2. *Apollos at Ephesus (24-26).*

And a certain Jew named Apollos, born at Alexan'dria, an eloquent man, and mighty in the Scriptures, came to Eph'esus. (25) This man was instructed in the way of the Lord: and being fervent in the spirit, he spake and taught diligently the things of the Lord, knowing only the baptism of John. (26) And he began to speak boldly in the synagogue: whom when Aq'uila and Priscil'la had heard, they took him unto them, and expounded unto him the way of God more perfectly.

1. What was his birthplace? 24.
2. What was his character? 24.
3. What knowledge had he of the Gospel? 25.
4. Who instructed him more perfectly? 26.
5. What may we learn from this?

3. *He goes into Achaia, where he labors with much success (27, 28).*

And when he was disposed to pass into Acha'ia, the brethren wrote, exhorting the disciples to receive him: who, when he was come, helped them much which had believed through grace: (28) For he mightily convinced the Jews, and that publicly, shewing by the Scriptures that Je'sus was Christ.

1. Why did he wish to go into Achaia? 27, 28. See 1 Cor. iii. 5-7.
2. Why did the brethren give him a

letter of introduction and commendation? 28.

3. What may we learn from this?

4. What is said of the labors and success of Apollos in Achaia? 27, 28.

§ 2. PAUL'S LABORS AND TRIALS IN EPHESUS (xix. 1-40).

1. *He first, after his arrival, instructs and baptizes twelve of John's disciples (1-7).*

And it came to pass, that, while Apollos was at Cor'inth, Paul having passed through the upper coasts came to Eph'esus; and finding certain disciples, (2) He said unto them, Have ye received the Holy Ghost since ye believed? And they said unto him, We have not so much as heard whether there be any Holy Ghost. (3) And he said unto them, Unto what then were ye baptized? And they said, Unto John's baptism. (4) Then said Paul, John verily baptized with the baptism of repentance, saying unto the people, that they should believe on him which should come after him, that is, on Christ Je'sus. (5) When they heard this, they were baptized in the name of the Lord Je'sus. (6) And when Paul had laid his hands upon them, the Holy Ghost came on them; and they spake with tongues, and prophesied. (7) And all the men were about twelve.

1. How long did Apollos remain in Corinth? 1. This is not known. He had evidently left the city some time before the beginning of A. D. 57. See 1 Cor. xvi. 12.

2. Through what upper coasts did Paul pass? 1. The meaning is, *through the upper parts*, or mountainous regions in the interior of Asia Minor.

3. What can you say of Ephesus? 1.
4. Were these persons disciples of John, or of Christ? 1. Probably of both.

5. Why, then, were they so ignorant of the Gospel? 2. They were evidently foreigners, who, like Apollos, had just come to Ephesus. They may have known that the Holy Spirit was promised (John vii. 37-39), but they did not know that it was yet actually bestowed.

6. What was the difference between the baptism of John and that of Jesus? 3, 4.

7. What is the proper rendering and meaning of the expression, "in the name of the Lord Jesus"? 5. It should be *into* the name of the Lord Jesus. See Matt. xxviii. 19.

8. What evidence that the Holy Spirit came on them after the laying on of Paul's hands? 6.

9. How can we reconcile this with the law of the kingdom, as laid down by Peter in Acts ii. 38? These persons, like the Pentecostal converts, received the ordinary gift of the Spirit in immediate connection with their baptism; but its miraculous powers were not imparted till after the laying on of Paul's hands. See Ch. viii. 14-17.

10. What may we learn from this paragraph?

2. *Paul preaches three months in the synagogue, and two years in the school of Tyrannus, confirming the Word with many signs and wonders (8-12).*

And he went into the synagogue, and spake boldly for the space of three months, disputing and persuading the things concerning the kingdom of God. (9) But when divers were hardened, and believed not, but spake evil of that way before the multitude, he departed from them, and separated the disciples, disputing daily in the school of one Tyran'us. (10) And this continued by the space of two years; so that all they which dwelt in A'sia heard the word of the Lord Je'sus, both Jews and Greeks. (11) And God wrought special miracles by the hands of Paul: (12) So that from his body were brought

unto the sick handkerchiefs or aprons, and the diseases departed from them, and the evil spirits went out of them.

1. Why did he begin to preach in the synagogue? 8. See Ch. xvii. 2.

2. Why did he go to the school of Tyrannus? 9.

3. How long did he preach there? 10.

4. What was the extent of Asia at that time?

5. What other churches were established in that province? See Rev. i. 11.

6. What miracles were wrought by Paul? 11, 12.

7. How long did he preach in Ephesus? See Ch. xx. 31.

8. What Epistles did he write while there? The Epistle to the Galatians in A. D. 54 or 55, and the First Epistle to the Corinthians in the beginning of A. D. 57.

3. *Defeat and discomfiture of certain Jewish exorcists, who attempt to imitate Paul (13-16).*

Then certain of the vagabond Jews, exorcists, took upon them to call over them which had evil spirits the name of the Lord Je'sus, saying, We adjure you by Je'sus whom Paul preacheth. (14) And there were seven sons of one Sce'va, a Jew, and chief of the priests, which did so. (15) And the evil spirit answered and said, Je'sus I know, and Paul I know; but who are ye? (16) And the man in whom the evil spirit was leaped on them and overcame them, and prevailed against them, so that they fled out of that house naked and wounded.

1. Why does Luke call these persons *exorcists*? 13. The word *exorcist* means, literally, *one who binds by an oath*. Here it denotes one, who, by means of adjuration and incantation, proposes to expel demons. See Matt. xii. 27, and Jos. Ant. viii. 2, 5.

2. Why did these wicked men attempt to expel demons in the name of Jesus? 13, 14.

3. How can we account for the great strength of this demoniac? 16. See Mark v. 1-20.

4. What may we learn from this paragraph about demons?

4. *Magic arts abandoned, and the Word of God magnified (17-20).*

And this was known to all the Jews and Greeks also dwelling at Eph'esus; and fear fell on them all, and the name of the Lord Je'sus was magnified. (18) And many that believed came, and confessed, and shewed their deeds. (19) Many of them also which used curious arts brought their books together, and burned them before all men: and they counted the price of them, and found it fifty thousand pieces of silver. (20) So mightily grew the word of God and prevailed.

1. Why did fear now rest on all the Ephesians? 17.

2. What deeds did many now show and confess? 18. Their superstitious practices.

3. What books did they bring together and burn? 19. Books containing magic rules and formulæ.

4. What was the cost of the books burnt? 19. If these silver pieces were Attic drachmæ, as is most likely, then the fifty thousand pieces would amount to about \$7,500; reckoning the drachma, the same as the Roman denarius, at fifteen cents.

5. What does all this indicate? 20. The mighty triumphs of the Gospel.

5. *Paul's further plans and purposes (21, 22).*

After these things were ended, Paul purposed in the spirit, when he had passed through Macedo'nia and Acha'ia, to go to Jeru'salem, saying, After I have been there, I must also see Rome. (22) So he

sent into Macedo'nia two of them that ministered unto him, Timo'theus and Eras'tus; but he himself stayed in A'sia for a short season.

1. What was then Paul's purpose? 21.

2. What is meant by his purposing "in the Spirit"? 21. He so purposed in his own mind, subject to the will of the Spirit.

3. Was this purpose ever accomplished? 21. See Ch. xx. 1-3; xxi. 17; xxviii. 16.

4. Why did he send Timothy and Erastus into Macedonia? 22. No doubt "to set in order the things that were wanting;" and perhaps to begin the work of contributing to the wants of the poor saints in Jerusalem. See 1 Cor. iv. 17-19; xvi. 10.

5. Why did Paul himself remain in Ephesus for a season? 22. See 1 Cor. xvi. 8. About this time he wrote his First Epistle to the Corinthians. The bearers of it are not certainly known; but it was probably sent by Titus (2 Cor. ii. 13; vii. 6, 13; viii. 6), in company perhaps with Stephanas, Fortunatus, and Achaicus (1 Cor. xvi. 17).

6. *Demetrius excites a riot at Ephesus (23-27).*

And the same time there arose no small stir about that way. (24) For a certain man named Demetrius, a silversmith, which made silver shrines for Dian'a, brought no small gain unto the craftsmen; (25) Whom he called together with the workmen of like occupation, and said, Sirs, ye know that by this craft we have our wealth. (26) Moreover ye see and hear, that not alone at Eph'esus, but almost throughout all A'sia, this Paul hath persuaded and turned away much people, saying that they be no gods, which are made with hands: (27) So that not only this our craft is in danger to be set at nought; but also that the temple of the

great goddess Dian'a should be despised, and her magnificence should be destroyed, whom all A'sia and the world worshipeth.

1. There arose no small stir about *what way?* 23. See ver. 9, and Ch. ix. 2; xxii. 4; xxiv. 14.

2. Why should Christianity be called a *way?* 23. Because it prescribes and requires a particular manner of life, as the way of salvation. See Ch. xvi. 17.

3. What was the craft or occupation of Demetrius? 24.

4. What were these "*silver shrines*"? 24. They were small models of the celebrated temple of the Ephesian Artemis, with her statue. These were placed in houses and carried on journeys, as a charm. It is well to observe that the Ephesian Artemis and the Roman Diana were really different, though often confounded as in our English version.

5. What did Demetrius say to his fellow-craftsmen? 25-27.

6. What was his motive in making this speech? 27. It was made not so much for the honor of *Artemis*, as for the sake of *Demetrius*. The god self was his ruling deity.

7. *Fanatical excitement of the mob* (28-34).

And when they heard these sayings, they were full of wrath, and cried out, saying, Great is Dian'a of the Ephe'sians. (29) And the whole city was filled with confusion: and having caught Ga'ius—(Ga'yus)—and Aristar'chus, men of Macedo'nia, Paul's companions in travel, they rushed with one accord into the theater. (30) And when Paul would have entered in unto the people, the disciples suffered him not. (31) And certain of the chief of A'sia, which were his friends, sent unto him, desiring him that he would not adventure himself into the theater. (32) Some therefore cried one thing, and some another: for the assembly

was confused; and the more part knew not wherefore they were come together. (33) And they drew Alexan'der out of the multitude, the Jews putting him forward. And Alexan'der beckoned with the hand, and would have made his defense unto the people. (34) But when they knew that he was a Jew, all with one voice about the space of two hours cried out, Great is Dian'a of the Ephe'sians.

1 What effect had the speech of Demetrius on his fellow-craftsmen? 28.

2. How can we account for the great excitement that spread among the people? 29.

3. Why did the mob seize Gaius and Aristarchus? 29.

4. Why drag them into the theater? 29. The Greeks used their theaters for all kinds of public business, as well as for public entertainments.

5. Why did Paul wish to go into the theater? 29. He wished, if possible, to allay the tumult, and save his friends.

6. Who prevented his going in? 30, 31.

7. Who were these chiefs of Asia? 31. Ten men called *Asiarchs* were chosen annually, from among the wealthy and influential citizens of Asia, to superintend the games and festivals which were held in honor of the gods and the emperor. They retained the title for life.

8. Who was this Alexander? 33. He was most likely a Jewish orator and advocate whom the Jews put forward to defend themselves against the popular rage, which was then, in all probability, becoming alarming to the Jews as well as to the Christians.

8. *The city recorder quells the uproar and disperses the multitude* (35-41).

And when the town clerk had appeased the people, he said, Ye men of Eph'esus, what man is there that knoweth not how that the city of the Ephe'sians is a worshiper of the great goddess Dian'a, and of the image which fell down from

Ju'piter? (36) Seeing then that these things can not be spoken against, ye ought to be quiet, and to do nothing rashly. (37) For ye have brought hither these men, which are neither robbers of churches, nor yet blasphemers of your goddess. (38) Wherefore if Deme'trius, and the craftsmen which are with him, have a matter against any man, the law is open, and there are deputies: let them implead one another. (39) But if ye inquire any thing concerning other matters, it shall be determined in a lawful assembly. (40) For we are in danger to be called in question for this day's uproar, there being no cause whereby we may give an account of this concourse. (41) And when he had thus spoken, he dismissed the assembly.

1. What was the rank, and what the authority of this officer? 35. He was the principal guardian of the laws; and stood next in authority to the municipal chief.

2. How did he proceed in this trying emergency? By a conciliatory course, he first secured the good-will and confidence of the people; and then he artfully operated on their fears.

3. What image fell down from Jupiter? 35. The image of Artemis or Diana is that which is here intended. It was quite common to invest images, by means of such reports, with a peculiar sanctity.

4. How does the speaker expose the rashness of Demetrius and the multitude? 37-39.

5. By whom were they in danger of being held accountable for that day's uproar? 40. By the Roman authorities.

§ 3. INCIDENTS FROM THE TIME OF PAUL'S LEAVING EPHESUS UNTIL HIS RETURN TO MILETUS (XX. 1-16.)

1. *His visit to the Grecian provinces* (1-3).

And after the uproar was ceased, Paul called unto him the disciples,

and embraced them, and departed for to go into Macedo'nia. (2) And when he had gone over those parts, and had given them much exhortation, he came into Greece, (3) And there abode three months.

1. Whither did he first go from Ephesus? 1. See 2 Cor. ii. 11, 13.

2. What Epistle did he write while he was in Macedonia? 2. His Second Epistle to the Corinthians, in the latter part of A. D. 57.

3. Who was the bearer of this Epistle? See 2 Cor. viii. 6, 16-24.

4. Over what parts did Paul go? 2. See Rom. xv. 19.

5. What is the meaning of *Greece* in this place? 2. It means Greece proper, or what the Romans called Achaia; the capital of which was Corinth.

6. What Epistle did Paul now write from Corinth? 3. The Epistle to the Romans, in the beginning of A. D. 58.

2. *His return, with certain companions, through Macedonia to Troas* (3-6).

And when the Jews laid wait for him, as he was about to sail into Syr'ia, he purposed to return through Macedo'nia. (4) And there accompanied him into A'sia Sop'ater of Bere'a; and of the Thessalo'nians, Aristar'chus and Secun'dus; and Ga'ius of Der'be, and Timo'theus; and of A'sia, Tych'icus and Troph'imus. (5) These going before tarried for us at Tro'as. (6) And we sailed away from Philip'pi after the days of unleavened bread, and came unto them to Tro'as in five days; where we abode seven days.

1. Why did not Paul sail directly for Syria, as he did when he was returning from his second tour? 3.

2. Who accompanied him at this time? 4.

3. At what city of Macedonia did Paul and Luke tarry for awhile? 6.

4. When did they leave Philippi? 6.

5. How long did they remain at Troas? 6.

6. Why did they tarry so long there?

6. They desired to be present at the regular meeting of the Church on the Lord's Day.

3. *Meeting at Troas on the first day of the week (7-12).*

And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow; and continued his speech until midnight. (8) And there were many lights in the upper chamber, where they were gathered together. (9) And there sat in a window a certain young man named Eu'tychus, being fallen into a deep sleep: and as Paul was long preaching, he sunk down with sleep, and fell down from the third loft, and was taken up dead. (10) And Paul went down, and fell on him, and embracing him said, Trouble not yourselves; for his life is in him. (11) When he therefore was come up again, and had broken bread, and eaten, and talked a long while, even till break of day, so he departed. (12) And they brought the young man alive, and were not a little comforted.

1. For what purpose did the disciples meet on the first day of the week? 7.

2. What is here meant by *breaking bread*? 7. It means to partake of the Lord's Supper.

3. What does their meeting on this day and for this purpose indicate? 7. It shows that the first day of the week was then generally observed in commemoration of our Lord's resurrection; and also that on it the disciples were in the habit of coming together to break bread in commemoration of his death. See 1 Cor. xvi. 2, and Rev. i. 10.

4. When did Paul expect to leave Troas? 7.

5. What does Luke mean by, "*on the morrow*"? 7. On the next day: that is, on the second day of the week. See Ch. iv. 3, 5; x. 9, 23, 24; xiv. 20.

6. How long did Paul discourse to the disciples? 7. This is uncertain, as the time of his beginning is not stated. The ordinary duties of the day were probably attended to first; and after this, Paul began and discoursed a long time, as in Ch. xxviii. 23.

7. What evidence that his discourse was protracted much beyond the usual length? 9.

8. Was Eutychus actually killed by the fall? 9.

9. Why then does Paul say, "*his life is in him*"? 10. The meaning is, *his life is again in him*.

10. What is meant by the expression, "*had broken bread and eaten*," in ver. 11? The reference here, as in Ch. ii. 46, is, most likely, to a common meal; though many think that Luke speaks here of the Lord's Supper.

4. *Journey to Miletus (13-16).*

And we went before to ship, and sailed unto As'sos, there intending to take in Paul: for so had he appointed, minding himself to go afoot. (14) And when he met with us at As'sos, we took him in, and came to Mityle'ne. (15) And we sailed thence, and came the next day over against Chi'os; and the next day we arrived at Sa'mos, and tarried at Trogylium; and the next day we came to Mile'tus. (16) For Paul had determined to sail by Eph'esus, because he would not spend the time in A'sia: for he hasted, if it were possible for him, to be at Jeru'salem the day of Pentecost.

1. Where was Assos? 13. It was about nine miles by land from Troas.

2. Describe the journey from Assos to Miletus. Vers. 14, 15.

3. Why did not Paul stop at Ephesus? 16.

‡ 4. PAUL'S FAREWELL ADDRESS TO THE ELDERS OF THE CHURCH AT EPHESUS (xx. 17-38). The *scope* of this address is the necessity of fidelity and watchfulness on the part of Christ's ministers.

1. *He reminds these elders of his own manner of life while among them (17-21).*

And from Mile'tus he sent to Eph'esus, and called the elders of the church. (18) And when they were come to him, he said unto them, Ye know, from the first day that I came into A'sia, after what manner I have been with you at all seasons, (19) Serving the Lord with all humility of mind, and with many tears, and temptations, which befell me by the lying in wait of the Jews: (20) And how I kept back nothing that was profitable unto you, but have shewed you, and have taught you publicly, and from house to house, (21) Testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Je'sus Christ.

1. How far was Miletus from Ephesus? 17. About thirty miles.

2. What does he say of his demeanor while at Ephesus? 19-21.

3. To what temptations does he refer in ver. 19? See 1 Cor. xv. 31, 32; xvi. 9; 2 Cor. i. 8-10.

4. Why did he teach from house to house? 20.

5. What is repentance toward God? 21. That change of heart and life which every sinner owes to him.

6. What is faith in the Lord Jesus? 21. That belief and trust which we all owe to him as our Mediator and Redeemer.

2. *His future prospects, with further reference to his ministry (22-27).*

And now, behold, I go bound in the spirit unto Jeru'salem, not knowing the things that shall befall me there: (23) Save that the Holy Ghost witnesseth in every city, saying that bonds and afflictions abide me. (24) But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry, which I have received of the Lord Je'sus, to testify the gospel of the grace of God. (25) And now, behold, I know that ye all, among whom I have gone preaching the kingdom of God, shall see my face no more. (26) Wherefore I take you to record this day, that I am pure from the blood of all men. (27) For I have not shunned to declare unto you all the counsel of God.

1. Meaning of, "*bound in the spirit*"? 22. Bound in his own spirit, by the controlling influence of the Holy Spirit.

2. What did the Holy Spirit testify in every city? 23.

3. How did it so testify? 23. See Ch. xxi. 4, 11.

4. What does Paul profess to know in ver. 25?

5. How did he know this? 25. Not by inspiration, but by his own unassisted intuition. See Ch. xxvi. 27; Rom. xv. 29; Phil. i. 19, 20. Under all the circumstances he was constrained to think that he would never again return to those parts. But it seems probable that in this he was mistaken; and that he afterward did return. See Phil. i. 25; ii. 24; Philem. 22; Heb. xiii. 23.

6. What does he mean by being pure from the blood of all men? 26.

7. What, by the whole counsel of God? 27.

3. *Warnings and admonitions (28-31).*

Take heed therefore unto yourselves, and to all the flock, over the

which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood. (29) For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. (30) Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them. (31) Therefore watch, and remember, that by the space of three years I ceased not to warn every one night and day with tears.

1. How had the Holy Spirit made these elders *overseers* of the Church? 28.

2. What evidence have we that elders, overseers, and bishops are but different names of the same class of officers? 28. See ver. 17; 1 Tim. iii. 1-7; Titus i. 5-9; and Sch. of Red. pp. 319-325.

3. Why are they called *elders*? Because they are chosen from among the old men.

4. Why, called *overseers*? Because it is their business to watch over the flock.

5. Why, called *bishops*? The word *bishop* is but a corruption of the Greek word *episkopos*, which means, an overseer.

6. How did the Lord purchase the Church with his own blood? 28. See 1 Cor. vi. 20; vii. 23; 1 Pet. i. 18, 19; 2 Pet. ii. 1; Rev. v. 9.

7. Who are meant by these "*grievous wolves*"? 29. False teachers who would seek their own private interests. See Matt. vii. 15; x. 16; 2 Tim. ii. 17; 2 Pet. i. 1-3.

8. Did such teachers ever disturb the church of Ephesus? See 1 Tim. i. 3, 4.

9. What may we learn from this paragraph?

4. *Paul's benediction, with further reference to his own manner of life and the words of the Lord Jesus (32-35).*

And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance

among all them which are sanctified. (33) I have coveted no man's silver, or gold, or apparel. (34) Yea, ye yourselves know, that these hands have ministered unto my necessities, and to them that were with me. (35) I have shewed you all things, how that so laboring ye ought to support the weak, and to remember the words of the Lord Je'sus, how he said, It is more blessed to give than to receive.

1. What does Paul mean by the word of God's grace? 32. He means the Gospel.

2. What is able to build you up? 32. The word of God's grace is able to do this? See Rom. i. 16; Heb. iv. 12.

3. Who are the *sanctified*? 32. All Christians are sanctified (1 Cor. i. 2; vi. 9-11); but the reference here seems to be to those who are perfectly sanctified. See Heb. xii. 23.

4. How was Paul supported while at Ephesus? 34.

5. What words of Christ does he quote? 35.

6. Why is it more blessed to give than it is to receive? 35.

7. What may we learn from this paragraph?

5. *The parting scene (36-38).*

And when he had thus spoken, he kneeled down, and prayed with them all. (37) And they all wept sore, and fell on Paul's neck, and kissed him, (38) Sorrowing most of all for the words which he spake, that they should see his face no more. And they accompanied him unto the ship.

1. Why did Paul kneel on this occasion? 36.

2. Why did all feel so much sympathy for him? 38.

§ 5. PAUL'S JOURNEY FROM MILETUS TO JERUSALEM (xxi. 1-17).

1. *His journey to Tyre (1-3).*

And it came to pass, that after we were gotten from them, and had launched, we came with a straight course unto Co'os, and the day following unto Rhodes, and from thence unto Pat'ara: (2) And finding a ship sailing over unto Pheni'cia, we went aboard, and set forth. (3) Now when we had discovered Cy'prus, we left it on the left hand, and sailed into Syr'ia, and landed at Tyre: for there the ship was to unlade her burden.

1. Describe this journey.
2. Who accompanied Paul? Luke, as we learn from the use of the pronoun *we*; and probably Trophimus (ver. 29), Aristarchus (Ch. xx. 4, and xxvii. 2), and others.
3. Why did they stop at Tyre? 3.

2. *His interview with the Tyrian brethren* (4-6).

And finding disciples, we tarried there seven days: who said to Paul through the Spirit, that he should not go up to Jeru'salem. (5) And when we had accomplished those days, we departed and went our way; and they all brought us on our way, with wives and children, till we were out of the city: and we kneeled down on the shore, and prayed. (6) And when we had taken our leave one of another, we took ship; and they returned home again.

1. How long did they remain at Tyre? 4.
2. Why tarry there so long? 4. See ver. 3.
3. What did the disciples of Tyre say to Paul through the Spirit? 4.
4. Did Paul then *resist* the Spirit by going up to Jerusalem? 4. He did not; he only acted in opposition to the advice of the Tyrian brethren. The Spirit revealed to them the trials and dangers

that were before Paul: and from this they inferred that he should not go up to Jerusalem, and advised him accordingly. See vers. 11-14.

5. Why did they all *kneel* on the shore? 5.

6. What may we learn from this paragraph?

3. *Journey from Tyre to Cæsarea* (7-9).

And when we had finished our course from Tyre, we came to Ptol-ema'is, and saluted the brethren, and abode with them one day. (8) And the next day we that were of Paul's company departed, and came unto Cesare'a; and we entered into the house of Philip the evangelist, which was one of the seven; and abode with him. (9) And the same man had four daughters, virgins, which did prophesy.

1. Meaning of, "*had finished our course from Tyre*"? 7. The original would be more literally rendered as follows: But we, completing the voyage, came down from Tyre to Ptolemais. From Ptolemais to Cæserea, they went by land; so that the *voyage* terminated at Ptolemais.

2. Why is Philip called "*the Evangelist*"? 8. Perhaps to distinguish him from Philip the Apostle. The title was given to those who went from place to place proclaiming the Gospel. See Eph. iv. 11; 2 Tim. iv. 5; and Sch. of Red. pp. 304-318.

3. Philip was one of *what seven*? 8. See Ch. vi. 1-7.

4. What is said of his daughters? 9. See Ch. ii. 18.

4. *Prophecy of Agabus* (10, 11).

And as we tarried there many days, there came down from Jude'a a certain prophet, named Agabus. (11) And when he was come unto us, he took Paul's girdle, and bound his own hands and feet, and said, Thus saith the Holy Ghost, So shall the Jews at Jeru'salem

bind the man that owneth this girdle, and shall deliver him into the hands of the Gen'tiles.

1. How many days did they tarry at Cæsarea? 10. Literally, *more days*: that is, more than one; several days. Paul having still some time to spare before Pentecost, preferred remaining a few days with Philip and other good brethren at Cæsarea.

2. Who was Agabus? 10. See Ch. xi. 28.

3. What did he predict concerning Paul? 11.

4. Why did he bind his hands and his feet? 11. This act was emblematic of the binding of Paul. See Jer. xiii. 1-11.

5. *Paul refuses to comply with the advice of the brethren* (12-14).

And when we heard these things, both we, and they of that place, besought him not to go up to Jeru'salem. (13) Then Paul answered, What mean ye to weep and to break mine heart? for I am ready not to be bound only, but also to die at Jeru'salem for the name of the Lord Je'sus. (14) And when he would not be persuaded, we ceased, saying, The will of the Lord be done.

1. What advice did the brethren give Paul? 12.

2. Why did they so advise him? 12.

3. Why did not Paul receive their advice? 13.

4. What may we learn from this paragraph?

6. *Journey from Cæsarea to Jerusalem* (15-17).

And after those days we took up our carriages, and went up to Jeru'salem. (16) There went with us also certain of the disciples of Cesare'a, and brought with them one Mna'son of Cy'prus, an old disciple, with whom we should lodge. (17) And when we were come to Jeru'salem, the brethren received us gladly..

1. Meaning of, "*we took up our carriages?*" 15. "Having packed up our baggage."

2. Who accompanied Paul to Jerusalem?

3. Meaning of, "*brought with them one Mnason?*" 16. The expression should be rendered thus: And they brought us to one Mnason of Cyprus, an old disciple [*old*, not as a man, but as a disciple] with whom we should lodge.

4. How were Paul and his company received at Jerusalem? 17.

PART IV.

PAUL'S TRIALS AND IMPRISONMENTS (xxi. 18-xxviii. 31).

Time: a little more than four and a half years, from Pentecost A. D. 58 to the beginning of A. D. 63.

§ I. PAUL, WHILE ATTEMPTING TO CONCILIATE THE JEWS, IS VIOLENTLY SEIZED BY A MOB, AND AFTERWARD RESCUED BY LYSIAS, THE ROMAN CHILARCH (xxi. 18-36). A. D. 58.

1. *His report to James and the elders* (18, 19).

And the day following Paul went in with us unto James; and all the elders were present. (19) And when he had saluted them, he declared particularly what things God had wrought among the Gentiles by his ministry.

1. Who was James? 18. See Ch. xii. 17, and xv. 13.

2. Who were the elders? 18.

3. What did Paul declare to them? 19.

2. *Their advice to him* (20-25).

And when they heard it, they glorified the Lord, and said unto him, Thou seest, brother, how many thousands of Jews there are which believe; and they are all zealous of the law: (21) And they are informed of thee, that thou teachest all the Jews which are among the Gen'tiles to forsake Moses, saying that they ought not to circumcise their children, neither to walk after the customs. (22) What is it therefore? the multitude must needs come together: for they will hear that thou art come.

(23) Do therefore this that we say to thee: We have four men which have a vow on them; (24) Them take, and purify thyself with them, and be at charges with them, that they may shave their heads: and all may know that those things, whereof they were informed concerning thee, are nothing; but that thou thyself also walkest orderly, and keepest the law. (25) As touching the Gen'tiles which believe, we have written and concluded that they observe no such thing, save only that they keep themselves from things offered to idols, and from blood, and from strangled, and from fornication.

1. How did they glorify God? 20.

2. What advice did James and the elders give Paul? 23, 24.

3. Why did they give this advice? 20, 21.

4. How were the Jewish believers still "zealous of the law"? 20. See Rom. x. 2; Gal. i. 14.

5. What false report had been circulated about Paul? 21.

6. What evidence have we that this report was false? 21. See 1 Cor. vii. 18; ix. 19-23.

7. What kind of a vow had these four men taken upon themselves? 23. The vow of a Nazarite.

8. What was required of those who took this vow? 23. See Num. vi. 1-21.

9. What did James and the elders

mean by Paul's being at charges with these men? 24. That he should incur expense on their account. When poor persons took the vow of a Nazarite, a devout Jew would sometimes bear the expenses of their release; and this was regarded as an act of special merit.

10. When was the head to be shaved? 24. See Num. vi. 18.

3. *Paul accepts the advice given (26).*

Then Paul took the men, and the next day purifying himself with them entered into the temple, to signify the accomplishment of the days of purification, until that an offering should be offered for every one of them.

1. How did Paul purify himself? By the usual ablutions.

2. How many were the days of purification? Seven. See ver. 27, and Num. vi. 9.

3. *To whom* was the accomplishment of these days to be signified? To the officiating priests. This was done that the necessary sacrifices might be provided and duly offered.

4. For what reason did Paul accept the advice of James and the elders? In reply to this query three different reasons have been assigned: (1) That Paul in this case acted ignorantly, not being aware of the fact that the law of Moses was no longer binding on any one as a religious institution; (2) That like Peter (Gal. ii. 11-13) he acted from fear of his Jewish brethren; and (3) That he acted simply in conformity with that law of Christian benevolence which requires us to respect even the weaknesses and prejudices of our brethren, so far as this can be done without in any way neglecting the requirements of the Gospel. For a discussion of these three hypotheses, see Gt. Com. pp. 186-200.

4. *Tumult excited against Paul (27-30).*

And when the seven days were almost ended, the Jews which were of A'sia, when they saw him in the temple, stirred up all the people, and laid hands on him, (28) Crying out, Men of Is'rael, help: This

is the man, that teacheth all men every-where against the people, and the law, and this place: and further brought Greeks also into the temple, and hath polluted this holy place. (29) (For they had seen before with him in the city Troph'imus an Ephe'sian, whom they supposed that Paul had brought into the temple.) (30) And all the city was moved, and the people ran together: and they took Paul, and drew him out of the temple: and forthwith the doors were shut.

1. When what seven days were almost ended? 27. The seven days announced to the priests, as the limit to which their vow would extend.

2. What Jews were the leaders in this tumult? 27.

3. What charges did they bring against Paul? 28.

4. Into what holy place did they allege that he had brought Greeks? 28. This was probably the court of the Israelites, from which all Gentiles were excluded. On the wall of separation between this court and that of the Gentiles, was inscribed in Greek and Latin letters: "*Let no Gentile go further, on penalty of death.*"

5. Why did they drag Paul out of the temple? 30. So that it might not be defiled with his blood.

5. *He is rescued by the Roman chiliarch (31-36).*

And as they went about to kill him, tidings came unto the chief captain of the band, that all Jeru'salem was in an uproar: (32) Who immediately took soldiers and centurions, and ran down unto them: and when they saw the chief captain and the soldiers, they left beating of Paul. (33) Then the chief captain came near, and took him, and commanded him to be bound with two chains; and demanded

who he was, and what he had done. (34) And some cried one thing, some another, among the multitude: and when he could not know the certainty for the tumult, he commanded him to be carried into the castle. (35) And when he came upon the stairs, so it was, that he was borne of the soldiers for the violence of the people. (36) For the multitude of the people followed after, crying, Away with him.

1. Who was this chief captain? 31. His name was Claudius Lysias (Ch. xxiii. 26), the commander of the Roman garrison in the tower of Antonia. The garrison, at that time, consisted of one thousand men; and hence Claudius is called the *chiliarch*.

2. How many soldiers did he take to the rescue? 32. Probably not less than two hundred; perhaps more.

3. Why did the chiliarch order that Paul should be bound with *two* chains? 33. Each arm was bound to a soldier. See Ch. xii. 6.

4. Why order that he should be taken into the castle? 34. The meaning is, that part of the castle which was occupied by the soldiers, commonly called the *bar-racks*.

5. When he came on *what stairs*? 35. On the flight of steps which led from the temple to the castle.

6. How was he borne by the soldiers? 35. They carried him away in their arms or on their shoulders.

7. What evidence is given here of God's special providence.

§ II. PAUL'S ADDRESS FROM THE STAIRS OF THE CASTLE, IN CONNECTION WITH HIS FURTHER DELIVERANCE (xxi. 37-xxii. 29). A. D. 58.

1. *He obtains permission to speak to the people* (xxi. 37-40).

And as Paul was to be led into the castle, he said unto the chief captain, May I speak unto thee? Who said, Canst thou speak Greek? (38) Art not thou that Egy'ptian,

which before these days madest an uproar, and leddest out into the wilderness four thousand men that were murderers? (39) But Paul said, I am a man which am a Jew of Tar'sus, a city in Cili'cia, a citizen of no mean city: and, I beseech thee, suffer me to speak unto the people. (40) And when he had given him license, Paul stood on the stairs, and beckoned with the hand unto the people.

1. Why did Paul desire to speak to the people? 37, 39.

2. What was the opinion of the chiliarch with regard to Paul at this time? 38. For a further account of this Egyptian Jew, see Jos. Ant. xx. 8, 6, and Bell. Jud. ii. 13, 5.

3. Why did he allow Paul to speak? 40.

2. *His introduction* (xxi. 40-xxii. 3).

And when there was made a great silence, he spake unto them in the He'brew tongue, saying, (1) Men, brethren, and fathers, hear ye my defense which I make now unto you. (2) (And when they heard that he spake in the He'brew tongue to them, they kept the more silence: and he saith,) (3) I am verily a man which am a Jew, born in Tar'sus, a city in Cili'cia, yet brought up in this city at the feet of Gama'liel, and taught according to the perfect manner of the law of the fathers, and was zealous toward God, as ye all are this day.

1. Why this great silence? 40.

2. Why did Paul speak to the people in *Hebrew*? 40. See 1 Cor. ix. 20-23.

3. Did he speak in the *pure* Hebrew? 40, 2. No doubt he spoke in the popular language of Judea, which was then vulgarly called the Hebrew; though more

correctly called the Aramæan or Syro-Chaldaic.

4. What can you say as to the wisdom and propriety of his introduction? 1, 3.

3. *His former opposition to Christ and his Church* (4, 5).

And I persecuted this way unto the death, binding and delivering into prisons both men and women. (5) As also the high priest doth bear me witness, and all the estate of the elders: from whom also I received letters unto the brethren, and went to Damas'cus, to bring them which were there bound unto Jeru'salem, for to be punished.

1. How was this opposition manifested? 4.

2. What high priest? 5. The one who was then in office (A. D. 37); and who, it seems, was a living witness of the facts stated. See Ch. ix. 1, 2.

3. Meaning of, "*all the estate of the elders*"? 5. It means simply, *all the eldership*; including probably the Sanhedrim and others.

4. *His conversion and baptism* (6-16).

And it came to pass, that, as I made my journey, and was come nigh unto Damas'cus about noon, suddenly there shone from heaven a great light round about me. (7) And I fell unto the ground, and heard a voice saying unto me, Saul, Saul, why persecutest thou me? (8) And I answered, Who art thou, Lord? And he said unto me, I am Je'sus of Naz'areth, whom thou persecutest. (9) And they that were with me saw indeed the light, and were afraid; but they heard not the voice of him that spake to me. (10) And I said, What shall I do, Lord? And the Lord said unto me, Arise, and go into Damas'cus; and

there it shall be told thee of all things which are appointed for thee to do. (11) And when I could not see for the glory of that light, being led by the hand of them that were with me, I came into Damas'cus. (12) And one Anani'as, a devout man according to the law, having a good report of all the Jews which dwelt there, (13) Came unto me, and stood, and said unto me, Brother Saul, receive thy sight. And the same hour I looked up upon him. (14) And he said, The God of our fathers hath chosen thee, that thou shouldest know his will, and see that Just One, and shouldest hear the voice of his mouth. (15) For thou shalt be his witness unto all men of what thou hast seen and heard. (16) And now why tarriest thou? arise, and be baptized, and wash away thy sins, calling on the name of the Lord.

1. State and explain the circumstances which led to his conversion. Vers. 6-10.

2. What did his companions see and hear? 9. See Ch. ix. 7.

3. Why does Paul speak here of the character of Ananias? 12.

4. How did Ananias know so much about God's purpose in reference to Paul? 14, 15.

5. How was Paul to wash away his sins? 16. *Symbolically*, in his baptism. See Ch. ii. 38.

6. Meaning of, "*calling on the name of the Lord*"? 16. Praying to Jesus, and confessing his name. See Ch. ix. 11; x. 2, 4; Rom. x. 13; Sch. of Red. pp. 461-463.

7. What is Paul's main object in this paragraph?

5. *His mission to the Gentiles* (17-21).

And it came to pass, that, when I was come again to Jeru'salem, even while I prayed in the temple, I was

in a trance; (18) And saw him saying unto me, Make haste, and get thee quickly out of Jeru'salem: for they will not receive thy testimony concerning me. (19) And I said, Lord, they know that I imprisoned and beat in every synagogue them that believed on thee: (20) And when the blood of thy martyr Ste'phen was shed, I also was standing by, and consenting unto his death, and kept the raiment of them that slew him. (21) And he said unto me, Depart: for I will send thee far hence unto the Gen'tiles.

1. What is the scope of this paragraph? Paul here endeavors to show that his mission to the Gentiles was not of his own seeking; but that it was forced upon him by Divine authority.

2. How does he show this?

6. *He is interrupted by a sudden outburst of fanatical excitement on the part of the Jews (22).*

And they gave him audience unto this word, and then lifted up their voices, and said, Away with such a fellow from the earth: for it is not fit that he should live.

1. What so greatly excited their resentment just at this moment? His declaration that God had sent him as an ambassador to the Gentiles.

2. Why did this have such an effect?

7. *He escapes torture by pleading his Roman citizenship (23-29).*

And as they cried out, and cast off their clothes, and threw dust into the air, (24) The chief captain commanded him to be brought into the castle, and bade that he should be examined by scourging; that he might know wherefore they cried so against him. (25) And as they

bound him with thongs, Paul said unto the centurion that stood by, Is it lawful for you to scourge a man that is a Ro'man, and uncondemned? (26) When the centurion heard that, he went and told the chief captain, saying, Take heed what thou doest; for this man is a Ro'man. (27) Then the chief captain came, and said unto him, Tell me, art thou a Ro'man? He said, Yea. (28) And the chief captain answered, With a great sum obtained I this freedom. And Paul said, But I was free born. (29) Then straightway they departed from him which should have examined him: and the chief captain also was afraid, after he knew that he was a Ro'man, and because he had bound him.

1. Why did Lysias now resolve to examine Paul by scourging? 24. He inferred from such an outburst of rage and fury on the part of the Jews, that Paul must have been guilty of some very grievous offense; and he therefore thought it best to extort from him a full confession in this way.

2. As they were binding him *to what?* 25. To a whipping-post.

3. Why did Paul speak to the *centurion?* 25. He was the officer who had charge of the whole matter, under the instructions of the chiliarch.

4. Why not scourge a Roman citizen as well as any other man? 25. The laws of the empire forbade it under severe penalties.

5. How had Lysias become possessor of the rights and privileges of Roman citizenship? 28. By purchase. This distinction, as he says, had cost him a large sum of money.

6. How had Paul obtained these benefits? 28. By birth. His father, or some one of his ancestors, may have received the right of citizenship from the Roman government for fidelity in civil or military service.

7. Why does Paul here avail himself of his rights as a Roman citizen? 25, 28. See Ch. xvi. 37.

8. What may we learn from this paragraph?

‡ III. SUNDRY INCIDENTS CONNECTED WITH PAUL'S REMOVAL TO CÆSAREA (xxii. 30-xxiii. 35). A. D. 58.

1. *Lysias brings Paul before the Sanhedrim* (xxii. 30).

On the morrow, because he would have known the certainty wherefore he was accused of the Jews, he loosed him from his bands, and commanded the chief priests and all their council to appear, and brought Paul down, and set him before them.

1. Why does Luke say that Lysias brought Paul down to the council. He brought him down from his prison in the castle to the council-room.

2. When did he do so?

3. For what purpose?

2. *Paul's avowal and treatment before the Sanhedrim* (xxiii. 1-5).

And Paul, earnestly beholding the council, said, Men and brethren, I have lived in all good conscience before God until this day. (2) And the high priest Anani'as commanded them that stood by him to smite him on the mouth. (3) Then said Paul unto him, God shall smite thee, thou whited wall: for sittest thou to judge me after the law, and commandest me to be smitten contrary to the law? (4) And they that stood by said, Revilest thou God's high priest? (5) Then said Paul, I wist not, brethren, that he was the high priest: for it is written, Thou shalt not speak evil of the ruler of thy people.

1. What declaration did Paul make before the Sanhedrim? 1.

2. What does he mean by a *good conscience*? 1. He means an approving conscience. See 1 Tim. i. 5, 19, and 1 Pet. iii. 16, 21.

3. Why did Paul make this declaration? 1. He had been charged with neglecting the law of Moses, and teaching others to neglect it. In reply to this charge he makes the strong affirmation that he had ever conscientiously kept the whole law of God, as he understood it.

4. What order did the high priest give to those around him? 2.

5. What did this order imply? 2. That Paul had spoken falsely and insultingly to his judges.

6. Why did Paul call him a whited wall? 3. See Matt. xxiii. 27. Ananias was soon after this killed by an assassin (Jos. Bell. Jud. ii. 17, 9).

7. What does Paul mean by saying, "I wist not that he was the high priest"? 5. This expression may denote (1) That he was at the moment thrown off his guard, and that he offers this as an apology for his error; or (2) That he regarded Ananias, not as God's high priest, but as an ambitious usurper. The latter view is the more probable.

3. *He avows himself a Pharisee, touching the resurrection* (6).

But when Paul perceived that the one part were Sad'ducees, and the other Phar'isees, he cried out in the council, Men and brethren, I am a Phar'isee, the son of a Phar'isee: of the hope and resurrection of the dead I am called in question.

1. Why did he now make this avowal? For the double purpose of vindicating himself, and dividing his persecutors.

2. What did he mean by "the hope and resurrection of the dead"? All that was believed by the Jews with respect to the future. See 1 Cor. xv. 12-20.

4. *Division of the Sanhedrim with regard to Paul* (7-10).

And when he had so said, there arose a dissension between the Phar'isees and the Sad'ducees: and the multitude was divided. (8) For

the Sad'ducees say that there is no resurrection, neither angel, nor spirit: but the Phar'isees confess both. (9) And there arose a great cry: and the scribes that were of the Phar'isees' part arose, and strove, saying, We find no evil in this man: but if a spirit or an angel hath spoken to him, let us not fight against God. (10) And when there arose a great dissension, the chief captain, fearing lest Paul should have been pulled in pieces of them, commanded the soldiers to go down, and to take him by force from among them, and to bring him into the castle.

1. Why this division? 7, 8.
2. What was the belief of the Sadducees? 8.
3. What, of the Pharisees? 8.
4. What may we learn from this paragraph touching the power and influence of party spirit?
5. Why did the chiliarch again rescue Paul? 10.

5. *Paul's vision* (11).

And the night following the Lord stood by him, and said, Be of good cheer, Paul: for as thou hast testified of me in Jeru'salem, so must thou bear witness also at Rome.

1. Why did the Lord appear to him and give him this assurance?
 2. Why did he permit him to suffer so much in the accomplishment of his purposes? See Ch. xiv. 22; Matt. x. 21, 22, 28.
 3. What may we learn from this paragraph?
6. *A conspiracy of the Jews to assassinate Paul* (12-15).

And when it was day, certain of the Jews banded together, and bound themselves under a curse, saying that they would neither eat

nor drink till they had killed Paul. (13) And they were more than forty which had made this conspiracy. (14) And they came to the chief priests and elders, and said, We have bound ourselves under a great curse, that we will eat nothing until we have slain Paul. (15) Now therefore ye with the council signify to the chief captain that he bring him down unto you to-morrow, as though ye would inquire something more perfectly concerning him: and we, or ever he come near, are ready to kill him.

1. Why did these Jews form this conspiracy? 12.
2. What is meant by their binding themselves "*under a curse*"? 12. They made an irrevocable vow that they would kill Paul; imprecating, at the same time, the curse of God upon them in case they failed to do so.
3. Why did so many engage in this wicked purpose? 13.
4. What request did they make of the chief priests and elders? 14, 15.
5. Why did they do so?

7. *The plot made known to Paul and the chiliarch* (16-22).

And when Paul's sister's son heard of their lying in wait, he went and entered into the castle, and told Paul. (17) Then Paul called one of the centurions unto him, and said, Bring this young man unto the chief captain: for he hath a certain thing to tell him. (18) So he took him, and brought him to the chief captain, and said, Paul the prisoner called me unto him, and prayed me to bring this young man unto thee, who hath something to say unto thee. (19) Then the chief captain took him by

the hand, and went with him aside privately, and asked him, What is that thou hast to tell me? (20) And he said, The Jews have agreed to desire thee that thou wouldest bring down Paul to-morrow into the council, as though they would inquire somewhat of him more perfectly. (21) But do not thou yield unto them: for there lie in wait for him of them more than forty men, which have bound themselves with an oath, that they will neither eat nor drink till they have killed him: and now are they ready, looking for a promise from thee. (22) So the chief captain then let the young man depart, and charged him, See thou tell no man that thou hast shewed these things to me.

1. Who revealed the plot to Paul and Lysias? 16.

2. How did he discover it? This is uncertain. But the whole matter serves to illustrate the wonderful workings of God's special providence. See Esther iii.-vii.

3. Why did Lysias so readily believe this young man? 22.

8. *Orders given by the chiliarch with regard to Paul (23, 24).*

And he called unto him two centurions, saying, Make ready two hundred soldiers to go to Cesare'a, and horsemen threescore and ten, and spearmen two hundred, at the third hour of the night; (24) And provide them beasts, that they may set Paul on, and bring him safe unto Felix the governor.

1. Why did he send so strong an escort? 23.

2. Who were the spearmen? 23. They are supposed to have been "a kind of light-armed troops, as distinguished from the infantry and cavalry."

3. What kind of *beasts*? They may have been horses, mules, or asses. As the journey was long and rapid, Paul would need more than one.

4. Who was Felix? 24. The procurator of Judea.

5. At what hour were they to leave Jerusalem? 23. At 9 o'clock P. M.

9. *Letter addressed by the chiliarch to Felix (25-30).*

And he wrote a letter after this manner: (26) Clau'dius Ly'sias, unto the most excellent governor Fe'lix, sendeth greeting. (27) This man was taken of the Jews, and should have been killed of them: then came I with an army, and rescued him, having understood that he was a Ro'man. (28) And when I would have known the cause wherefore they accused him, I brought him forth into their council: (29) Whom I perceived to be accused of questions of their law, but to have nothing laid to his charge worthy of death or of bonds. (30) And when it was told me how that the Jews laid wait for the man, I sent straightway to thee, and gave commandment to his accusers also to say before thee what they had against him. Farewell.

1. What was the character of Felix? 26. He was cruel, avaricious, and licentious (Tac. Hist. v. 9).

2. Why, then, does Lysias call him "*the most excellent governor*"? 26. This was then a common official and honorary title. See Ch. xxiv. 3, and Luke i. 3.

3. Did Lysias know that Paul was a Roman when he first rescued him? 27.

4. Why, then, did he so misrepresent the facts? 27. Perhaps he expected in this way to gain more credit from his superior officer.

5. If Lysias thought Paul innocent, why did he not at once release him?

10. *Paul delivered to Felix* (31-35).

Then the soldiers, as it was commanded them, took Paul, and brought him by night to Antip'atris. (32) On the morrow they left the horsemen to go with him, and returned to the castle: (33) Who, when they came to Cesare'a, and delivered the epistle to the governor, presented Paul also before him. (34) And when the governor had read the letter, he asked of what province he was. And when he understood that he was of Cili'cia; (35) I will hear thee, said he, when thine accusers are also come. And he commanded him to be kept in Her'od's judgment hall.

1. Where was Antipatris? 31. About thirty-eight miles from Jerusalem, on the way to Cæsarea.

2. How much further had Paul and his escort to travel before reaching Cæsarea? 33. About seventeen or eighteen miles.

3. What did Felix say to Paul in reference to his trial? 35.

4. Where was Paul kept as a prisoner? 35. In the pretorium of Herod, which was now occupied by Felix.

§ IV. PAUL'S TRIAL BEFORE FELIX, AND HIS SUBSEQUENT IMPRISONMENT UNDER HIM (xxiv. 1-27). A. D. 58-60.

1. *The high priest and elders, through their advocate Tertullus, accuse Paul of sedition, heresy, and sacrilege* (1-9).

And after five days Anani'as the high priest descended with the elders, and with a certain orator named Tertul'lus, who informed the governor against Paul. (2) And when he was called forth, Tertul'lus began to accuse him, saying, Seeing that by thee we enjoy great quietness, and that very worthy deeds are done unto this

nation by thy providence, (3) We accept it always, and in all places, most noble Fe'lix, with all thankfulness. (4) Notwithstanding, that I be not further tedious unto thee, I pray thee that thou wouldest hear us of thy clemency a few words. (5) For we have found this man a pestilent fellow, and a mover of sedition among all the Jews throughout the world, and a ringleader of the sect of the Naz'arenes: (6) Who also hath gone about to profane the temple: whom we took, and would have judged according to our law. (7) But the chief captain Ly'sias came upon us, and with great violence took him away out of our hands, (8) Commanding his accusers to come unto thee: by examining of whom thyself mayest take knowledge of all these things, whereof we accuse him. (9) And the Jews also assented, saying that these things were so.

1. How soon did the Jewish Rulers come down to Cæsarea to have Paul tried before Felix? 1.

2. Who was Tertullus? 1. He was most likely a Roman advocate.

3. What can you say of his introduction? 2-4.

4. What charges does he prefer against Paul? 5, 6.

5. Why does he say "*our law*," if he were himself a Roman? 6. It was customary for the advocate to speak in the name of his client.

6. What charge does he indirectly prefer against Lysias? 7.

7. What is the antecedent of "*whom*" in ver. 8? According to the *Received Text* followed by our English version, the pronoun *whom* refers to Lysias; but if we omit the last part of ver. 6, all of ver. 7, and the first part of ver. 8, as is done in some of the ancient versions and best MSS., then the reference is to Paul himself. The pronoun is in the singular

number, and can not refer to Paul's accusers.

8. What Jews assented? 9.

9. How many errors are contained in this speech of Tertullus, as indorsed by these Jews?

10. What may we learn from this?

2. *Paul's defense, in which he forcibly repels each of the aforesaid charges* (10-21).

Then Paul, after that the governor had beckoned unto him to speak, answered, Forasmuch as I know that thou hast been of many years a judge unto this nation, I do the more cheerfully answer for myself: (11) Because that thou mayest understand, that there are yet but twelve days since I went up to Jeru'salem for to worship. (12) And they neither found me in the temple disputing with any man, neither raising up the people, neither in the synagogues, nor in the city: (13) Neither can they prove the things whereof they now accuse me. (14) But this I confess unto thee, that after the way which they call heresy, so worship I the God of my fathers, believing all things which are written in the law and in the prophets: (15) And have hope toward God; which they themselves also allow, that there shall be a resurrection of the dead, both of the just and unjust. (16) And herein do I exercise myself, to have always a conscience void of offense toward God; and toward men. (17) Now after many years I came to bring alms to my nation, and offerings. (18) Whereupon certain Jews from A'sia found me purified in the temple, neither with multitude, nor with tumult. (19)

Who ought to have been here before thee, and object, if they had aught against me. (20) Or else let these same here say, if they have found any evil doing in me, while I stood before the council, (21) Except it be for this one voice, that I cried standing among them, Touching the resurrection of the dead I am called in question by you this day.

1. What can you say of his introduction? 10.

2. How long had Felix been procurator of Judea? 10. About six years; which was comparatively a long time. The provincial governors and magistrates were changed very frequently.

3. Why does Paul say that it was but twelve days since he went up to Jerusalem? 11. To show the absurdity of the charge that he had been a mover of sedition among the people.

4. How may we reckon these twelve days? 11. Arriving at Jerusalem late in the evening, he met with James and the elders on the first day; on the second, he joined the devotees in the temple; on the sixth, he was seized by the mob; on the seventh, he stood before the Sanhedrim; on the eighth, he was sent to Cæsarea; on the twelfth, he made his defense before Felix.

5. How does he respond to the charge of heresy? 14. He maintains that what the Jews call heresy is really the only proper way of fulfilling the Law and the Prophets.

6. How can we reconcile Paul's statement in ver. 15, with Ch. xxiii. 8? He here passes over the small Sadducean minority, as apostates from the faith of their fathers.

7. Meaning of, "*and herein do I exercise myself,*" etc.? 16. *On this account* I exercise myself. Having this hope of a resurrection, I, *therefore*, in anticipation of this great event, labor to do my duty.

8. What does he mean by, "*after many years*"? 17. Literally, *after more years*: i. e., more than one. After an absence of several years from Jerusalem, "I came to bring alms to my nation, and offerings." His last previous visit to Judea was in A. D. 54.

9. What alms did he bring? 17. See Rom. xv. 25, 26, 31; 1 Cor. xvi. 1-4; 2 Cor. viii, ix.

10. What offerings? 17. His own offerings to God, as prescribed by the law.

11. Does Paul concede that he had erred before the council in speaking of the resurrection? 21. Certainly not. But knowing that the Jews then present, whether Pharisees or Sadducees, would not concede the truth of that allegation, he very dexterously waives, for the time being, the whole question of the resurrection through Jesus, and challenges them, as *witnesses* of his conduct, to bring up, if they can, any other charge against him.

3. *The case deferred by Felix (22, 23).*

And when Fe'lix heard these things, having more perfect knowledge of that way, he deferred them, and said, When Ly'sias the chief captain shall come down, I will know the uttermost of your matter. (23) And he commanded a centurion to keep Paul, and to let him have liberty, and that he should forbid none of his acquaintance to minister or come unto him.

1. Why did Felix postpone the case? 22.

2. "Having more perfect knowledge" of *what way*? 22. Of Christianity. See Ch. ix. 2; xix. 9, 23; xxii. 4. Felix knew too much about Christianity to be deceived by the misrepresentations of the Jews. But, as he was unwilling to displease them, and to lose the opportunity, as he thought, of receiving a bribe (ver. 26), he resolved to defer the case.

3. What orders did he give concerning Paul? 23.

4. *Paul's speech before Felix and Drusilla (24-26).*

And after certain days, when Fe'lix came with his wife Drusil'la, which was a Jew'ess, he sent for Paul, and heard him concerning the faith in Christ. (25) And as he reasoned of righteousness, temper-

ance, and judgment to come, Fe'lix trembled, and answered, Go thy way for this time; when I have a convenient season, I will call for thee. (26) He hoped also that money should have been given him of Paul, that he might loose him: wherefore he sent for him the oftener, and communed with him.

1. What can you say of Drusilla? 24. She was a daughter of Agrippa the First (Ch. xii. 1), and a sister of Agrippa the Second (Ch. xxv. 13). Josephus says that she first married Azizus, king of Emesa; but that she was afterward persuaded by Felix to leave her husband and marry him (Ant. xx. 7, 1 and 2).

2. Why did Paul preach about righteousness, temperance, and judgment to come? 25.

3. Why did Felix tremble? 25.

4. Why did he hope to receive a bribe? 26. He saw that Paul had many friends who were anxious that he should be set at liberty.

5. *He is left a prisoner by Felix (27).*

But after two years Por'cius Fes'tus came into Fe'lix' room: and Fe'lix, willing to shew the Jews a pleasure, left Paul bound.

1. Who was Porcius Festus? He was made procurator of Judea by Nero, in A. D. 60.

2. Why did Felix leave Paul bound?

3. Why did God permit his servant to remain so long a prisoner? In this way, he no doubt made the most effectual appeal to both the understanding and the hearts of the people.

‡ V. PAUL ACCUSED AND TRIED BEFORE FESTUS (xxv. 1-12). A. D. 60.

1. *Renewed proceedings against Paul (1-5).*

Now when Fes'tus was come into the province, after three days he ascended from Cesare'a to Jeru'salem. (2) Then the high priest and the chief of the Jews informed him against Paul, and besought him,

(3) And desired favor against him, that he would send for him to Jeru'salem, laying wait in the way to kill him. (4) But Fes'tus answered, that Paul should be kept at Cesare'a, and that he himself would depart shortly thither. (5) Let them therefore, said he, which among you are able, go down with me, and accuse this man, if there be any wickedness in him.

1. When did Festus go up to Jerusalem? 1.

2. What complaint did the Jews make to him? 2.

3. What favor did they ask of him? 3. See ver. 15.

4. What reply did Festus make to them? 4, 5.

5. Do we see any indications of the hand of God in all this?

2. *His trial before Festus* (6-8).

And when he had tarried among them more than ten days, he went down unto Cesare'a; and the next day sitting on the judgment seat commanded Paul to be brought. (7) And when he was come, the Jews which came down from Jeru'salem stood round about, and laid many and grievous complaints against Paul, which they could not prove. (8) While he answered for himself, Neither against the law of the Jews, neither against the temple, nor yet against Ce'sar, have I offended any thing at all.

1. How long did Festus tarry at Jerusalem? 6. *Not more than eight or ten days*, according to the reading of our best MSS.

2. Why was Paul's trial brought on so speedily? 6.

3. What charges did the Jews prefer against him? 7. See his reply in ver. 8.

3. *His appeal to Cæsar* (9-11).

But Fes'tus, willing to do the Jews

a pleasure, answered Paul, and said, Wilt thou go up to Jeru'salem, and there be judged of these things before me? (10) Then said Paul, I stand at Ce'sar's judgment seat, where I ought to be judged: to the Jews have I done no wrong, as thou very well knowest. (11) For if I be an offender, or have committed any thing worthy of death, I refuse not to die: but if there be none of these things whereof these accuse me, no man may deliver me unto them. I appeal unto Ce'sar.

1. What question did Festus now propose to Paul? 9.

2. *Why* did he propose this question? 9.

3. What does Festus mean by the expression, "*before me*"? 9. In my presence and under my protection. Are you willing to go up to Jerusalem, and there be tried [by the Sanhedrim] concerning these matters in my presence?

4. Why does Paul refuse to do so? 10. He was not willing that his accusers should be his judges.

5. Why did he appeal to Cæsar? 11.

4. *The right of appeal granted by Festus* (12).

Then Fes'tus, when he had conferred with the council, answered, Hast thou appealed unto Ce'sar? unto Ce'sar shalt thou go.

1. With what council did Festus confer? His own council of assessors and judges. These were appointed to assist the provincial governors in the administration of justice.

2. Had Festus the right to refuse granting this appeal? The procurators had a discretionary power in some cases. But in this instance it seems that Festus and his council saw no reason for withholding their assent. And hence the verdict: *Thou hast appealed to Cæsar; to Cæsar thou shalt go.*

3. Do we see any further indications of the hand of God in this matter? See Ch. xxiii. 11.

‡ VI. PROCEEDINGS BEFORE FESTUS AND KING AGRIPPA (xxv. 13-xxvi. 32). A. D. 60.

1. *Festus confers with Agrippa concerning Paul (13-22).*

And after certain days king Agrip'pa and Berni'ce came unto Cesare'a to salute Fes'tus. (14) And when they had been there many days, Fes'tus declared Paul's cause unto the king, saying, There is a certain man left in bonds by Fe'lix: (15) About whom, when I was at Jeru'salem, the chief priests and the elders of the Jews informed me, desiring to have judgment against him. (16) To whom I answered, It is not the manner of the Ro'mans to deliver any man to die, before that he which is accused have the accusers face to face, and have license to answer for himself concerning the crime laid against him. (17) Therefore, when they were come hither, without any delay on the morrow I sat on the judgment seat, and commanded the man to be brought forth. (18) Against whom when the accusers stood up, they brought none accusation of such things as I supposed: (19) But had certain questions against him of their own superstition, and of one Je'sus, which was dead, whom Paul affirmed to be alive. (20) And because I doubted of such manner of questions, I asked him whether he would go to Jeru'salem, and there be judged of these matters. (21) But when Paul had appealed to be reserved unto the hearing of Augus'tus, I commanded him to be kept till I might send him to Ce'sar.

(22) Then Agrip'pa said unto Fes'tus, I would also hear the man myself. To-morrow, said he, thou shalt hear him.

1. Who was King Agrippa? 13. He was a son of Agrippa I. (Ch. xii). When his father died, he was too young to be made his successor, and Judea was attached to Syria, and governed by a Roman procurator. But in A. D. 50, Agrippa II. obtained the sovereignty of Chalcis; and afterward he got Batanea, Iturea, Trachonitis, Abilene, Galilee, and Perea, with the title of king.

2. Who was Bernice? 13. She was the oldest daughter of Agrippa I. (Ch. xii), and sister of Agrippa II., with whom she was now living in incest. See Jos. Ant. xx. 7, 3, and Juvenal Sat. vi. 156.

3. What did Festus say to Agrippa concerning Paul? 14-21.

4. To what salutary Roman law does he refer in ver. 16?

5. What does he mean by *questions of their own superstition*? 19. Questions pertaining to their own religion.

6. Who was this Augustus to whom Paul had appealed? 21. Nero, who became emperor in A. D. 54, and reigned till A. D. 68. The title *Augustus* was first conferred on Octavius by the senate, and it was afterward bestowed as an honorary title on his successors.

7. Why did Agrippa desire to hear Paul? 22.

2. *Paul is brought before Agrippa, and his case publicly stated by Festus (23-27).*

And on the morrow, when Agrip'pa was come, and Berni'ce, with great pomp, and was entered into the place of hearing, with the chief captains, and principal men of the city, at Fes'tus' commandment Paul was brought forth. (24) And Fes'tus said, King Agrip'pa, and all men which are here present with us, ye see this man, about whom all the multitude of the Jews have dealt with me, both at Jeru'salem, and also here, crying

that he ought not to live any longer. (25) But when I found that he had committed nothing worthy of death, and that he himself hath appealed to Augus'tus, I have determined to send him. (26) Of whom I have no certain thing to write unto my lord. Wherefore I have brought him forth before you, and specially before thee, O king Agrip'pa, that, after examination had, I might have somewhat to write. (27) For it seemeth to me unreasonable to send a prisoner, and not withal to signify the crimes laid against him.

1. What was the rank and character of this assembly? 23.

2. Who were the chief captains? 23. The Roman chiliarchs stationed at Cæsarea. See Jos. Bell. Jud. iii. 4, 2.

3. Who is intended by "*my lord*," ver. 26? The emperor Nero.

4. What may we learn from this statement of Paul's case made by Festus?

3. *Paul's speech before Agrippa* (xxvi. 1-23). In this address, the apostle again recites the wonderful circumstances of his conversion, with the view of demonstrating the divine origin of his mission, and of the truth which he was sent to proclaim.

(1) *His introduction* (1-3).

Then Agrip'pa said unto Paul, Thou art permitted to speak for thyself. Then Paul stretched forth the hand, and answered for himself: (2) I think myself happy, king Agrip'pa, because I shall answer for myself this day before thee touching all the things whereof I am accused of the Jews: (3) Especially because I know thee to be expert in all customs and questions which are among the Jews: wherefore I beseech thee to hear me patiently.

1. Why did Agrippa, and not Festus, give Paul license to speak? 1. Because Agrippa, being a king, was allowed to preside by right of courtesy.

2. Why does Paul congratulate himself on being allowed to speak before Agrippa? 2. The Rabbinical writers say that Agrippa had a very profound knowledge of the law.

(2) *He states the reason why he had become an object of Jewish hatred and persecution* (4-8).

My manner of life from my youth, which was at the first among mine own nation at Jeru'salem, know all the Jews; (5) Which knew me from the beginning, if they would testify, that after the most straitest sect of our religion I lived a Phar'isee. (6) And now I stand and am judged for the hope of the promise made of God unto our fathers: (7) Unto which promise our twelve tribes, instantly serving God day and night, hope to come. For which hope's sake, king Agrip'pa, I am accused of the Jews. (8) Why should it be thought a thing incredible with you, that God should raise the dead?

1. What was the real cause of their enmity to him? It was not owing to his having imbibed any false principles in his youth, nor to any disrespect shown to the religion of his fathers; but it was simply because he believed and taught that the hope of Israel was to be found only in and through Jesus of Nazareth.

2. Why does he refer to his former manner of life? 4.

3. Why does he call the Pharisees *the strictest sect*? 5.

4. What promise made to the fathers? 6. The promise of the Messiah. See Gen. xxii. 18; xlix. 10; Deut. xviii. 15-19; Isa. ix. 6, 7.

5. Did the Jews still believe in that promise? 7. See Luke ii. 25, 38.

6. What, then, was the ground of difference between them and Paul? 7.

7. What is the meaning of the question proposed in ver. 8? Believing, as you Jews generally do, that God raises the dead, why do you reject, as incredible, the fact that he has raised Jesus, and that he has fulfilled the promise made to the fathers through him?

(3) *His former opposition to Christ* (9-11).

I verily thought with myself, that I ought to do many things contrary to the name of Je'sus of Naz'areth. (10) Which thing I also did in Jeru'salem: and many of the saints did I shut up in prison, having received authority from the chief priests; and when they were put to death, I gave my voice against them. (11) And I punished them oft in every synagogue, and compelled them to blaspheme; and being exceedingly mad against them, I persecuted them even unto strange cities.

1. Why does he here speak of his former opposition to Christ? 9, 10.
2. What saints did he imprison? 10.
3. How did he give his voice against them? 10. He means that he gave his vote or verdict against them.
4. What more does he say of his opposition to Christ and his followers? 11.
5. Why did Paul do all this?
6. What may we learn from his example?

(4) *His conversion and commission* (12-18).

Whereupon as I went to Damas'cus with authority and commission from the chief priests, (13) At mid-day, O king, I saw in the way a light from heaven, above the brightness of the sun, shining round about me and them which journeyed with me. (14) And when we were all fallen to the earth, I heard a voice speaking unto me, and saying in the He'brew tongue, Saul, Saul, why

persecutest thou me? it is hard for thee to kick against the pricks. (15) And I said, Who art thou, Lord? And he said, I am Je'sus whom thou persecutest. (16) But rise, and stand upon thy feet: for I have appeared unto thee for this purpose, to make thee a minister and a witness both of these things which thou hast seen, and of those things in the which I will appear unto thee; (17) Delivering thee from the people, and from the Gen'tiles, unto whom now I send thee, (18) To open their eyes, and to turn them from darkness to light, and from the power of Sa'tan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me.

1. What is the force of the word "whereupon"? 12. Literally, *in which things: i. e.,* while I was thus occupied.
2. What vision did Paul see on the way? 13.
3. Why did they all fall to the earth? 14.
4. How can we reconcile this with Ch. ix. 7?
5. Meaning of, "It is hard for thee to kick against the pricks"? 14. You are like the stubborn ox that kicks against the goads. In opposing me, you only injure yourself.
6. For what purpose did Jesus appear to Paul? 16.
7. What more may we learn from this paragraph?

(5) *His subsequent course and fidelity as an apostle* (19-23).

Whereupon, O king Agrip'pa, I was not disobedient unto the heavenly vision: (20) But shewed first unto them of Damas'cus, and at Jeru'salem, and throughout all the coasts of Jude'a, and then to the Gen'tiles, that they should repent

and turn to God, and do works meet for repentance. (21) For these causes the Jews caught me in the temple, and went about to kill me. (22) Having therefore obtained help of God, I continue unto this day, witnessing both to small and great, saying none other things than those which the prophets and Mo'ses did say should come: (23) That Christ should suffer, and that he should be the first that should rise from the dead, and should shew light unto the people, and to the Gen'tiles.

1. To whom did Paul first proclaim the Gospel? 20.

2. What was the scope and burden of his preaching? 20.

3. Why did the Jews seek to kill him? 21.

4. Did he teach any thing contrary to Moses and the prophets? 22.

5. Why say that Christ was the *first* to rise from the dead? 23. He was the first that rose above the power of death. Lazarus died again.

4. *He is interrupted by Festus (24).*

And as he thus spake for himself, Fes'tus said with a loud voice, Paul, thou art beside thyself; much learning doth make thee mad.

1. Why did Festus interrupt him?

2. With what did he charge him?

3. What does this indicate as to the *manner* of Paul's address.

5. *His reply to Festus and appeal to Agrippa (25-27).*

But he said, I am not mad, most noble Fes'tus; but speak forth the words of truth and soberness. (26) For the king knoweth of these things, before whom also I speak freely: for I am persuaded that none of these things are hidden from him; for this thing was not done in a corner. (27) King Agrip'pa, be-

lievest thou the prophets? I know that thou believest.

1. What evidence of wisdom in his reply? 25.

2. Why did he speak so freely before Agrippa? 26.

3. What was not done in a corner? 26. The whole series of events of which he has spoken.

4. Why did he make this solemn appeal to Agrippa? 27. This he did (1) To bring home the whole matter to the king's conscience; and (2) To elicit from him the weight and influence of his testimony.

6. *Agrippa's concession and Paul's closing remark (28, 29).*

Then Agrip'pa said unto Paul, Almost thou persuadest me to be a Christian. (29) And Paul said, I would to God, that not only thou, but also all that hear me this day, were both almost, and altogether such as I am, except these bonds.

1. What is the meaning of Agrippa's reply? 28.

2. What does this use of the word *Christian* indicate? 28.

3. What is the import of Paul's wish? 29.

4. Why does he except *the bonds*? 29.

7. *Decision of the court (30-32).*

And when he had thus spoken, the king rose up, and the governor, and Berni'ce, and they that sat with them: (31) And when they were gone aside, they talked between themselves, saying, This man doeth nothing worthy of death or of bonds. (32) Then said Agrip'pa unto Fes'tus, This man might have been set at liberty, if he had not appealed unto Ce'sar.

1. What was the object of this conference? 30, 31.

2. What was the verdict rendered? 31, 32.

3. Why had Paul's appeal to Cæsar rendered his immediate release imprac-

licable? 32. As the appeal had been made and accepted, the case was, according to Roman law, now irrevocably transferred to the higher court. Festus has no longer any discretion in the case. To Rome, Paul must now go, as God had himself decreed (Ch xxiii. 11).

‡ VII. VOYAGE FROM CÆSAREA TO ROME (xxvii. 1–xxviii. 16). A. D. 60 and 61.

1. *Paul and others embark from Cæsarea, and proceed to Myra* (xxvii. 1–5).

And when it was determined that we should sail into It'aly, they delivered Paul and certain other prisoners unto one named Ju'lius, a centurion of Augus'tus' band. (2) And entering into a ship of Adramyt'tium, we launched, meaning to sail by the coasts of A'sia; one Aristar'chus, a Macedo'nian of Thessaloni'ca, being with us. (3) And the next day we touched at Si'don. And Ju'lius courteously entreated Paul, and gave him liberty to go unto his friends to refresh himself. (4) And when we had launched from thence, we sailed under Cy'prus, because the winds were contrary. (5) And when we had sailed over the sea of Cili'cia and Pamphyl'ia, we came to My'ra, a city of Ly'cia.

1. Why does Luke here use the pronoun "we"? 1. This shows that he was himself one of the party.

2. To whose care were the prisoners committed? 1.

3. Why embark on a ship of Adramyttium? 2. There was, probably, no Italian vessel just then at Cæsarea. But they, no doubt, expected to find one on the coast of Asia.

4. Who was Aristarchus? 2. See Ch. xix. 29; xx. 4; Col. iv. 10; Phil. 24.

5. How was Paul treated on this part of his voyage? 3.

6. How sail *under* Cyprus? 4. Under the lee of Cyprus: *i. e.*, on the side opposite to that on which the wind blows.

2. *Incidents of the voyage from Myra to the Fair Havens* (6–8).

And there the centurion found a ship of Alexan'dria sailing into It'aly; and he put us therein. (7) And when we had sailed slowly many days, and scarce were come over against Cni'dus, the wind not suffering us, we sailed under Crete, over against Salmo'ne; (8) And, hardly passing it, came unto a place which is called the Fair Havens; nigh whereunto was the city of Lase'a.

1. What change of vessel was made at Myra? 6.

2. Where was Cnidus? 7.

3. "The wind not suffering us" *to do what?* 7. To proceed further westward.

4. Where was Salmone? 7.

5. Hardly passing *what?* 8. *Coasting along Crete with difficulty*, is the idea.

6. Where were the Fair Havens? 8.

7. Where was Lasea? 8. About five miles east of the Fair Havens.

3. *Advice of Paul and others with regard to the propriety of continuing the voyage* (9–12).

Now when much time was spent, and when sailing was now dangerous, because the fast was now already past, Paul admonished them, (10) And said unto them, Sirs, I perceive that this voyage will be with hurt and much damage, not only of the lading and ship, but also of our lives. (11) Nevertheless the centurion believed the master and the owner of the ship, more than those things which were spoken by Paul. (12) And because the haven was not commodious to winter in, the more part advised to depart thence also, if by any means they might attain to Pheni'ce, and there to winter; which is a

haven of Crete, and lieth toward the south-west and north-west.

1. Why was sailing now dangerous? 9. The stormy season was then upon them.

2. What fast was already past? 9. The great annual fast of the Jews, which was held on the tenth day of the seventh month, Tishri; about the beginning of October. After this time, sailing was considered dangerous.

3. What does Paul mean by the expression, "*I perceive*," in ver. 10? I so infer from all the circumstances of the case. An attempt to prosecute our journey at this time, will be at the risk, not only of the vessel, but also of our lives. He does not seem to speak here by divine authority, as in ver. 22.

4. Where and what was Phenice? 12. Phenice, or more properly Phœnix, was the name of both a town and a harbor on the southern coast of Crete.

5. How look from the S. W. and the N. W.? 12.

4. *Failing in their attempt to reach Phœnix, they are tempest-tost, and finally despair of safety (13-20).*

And when the south wind blew softly, supposing that they had obtained their purpose, loosing thence, they sailed close by Crete. (14) But not long after there arose against it a tempestuous wind, called Euroclydon. (15) And when the ship was caught, and could not bear up into the wind, we let her drive. (16) And running under a certain island which is called Clau'da, we had much work to come by the boat: (17) Which when they had taken up, they used helps, undergirding the ship; and, fearing lest they should fall into the quicksands, strake sail, and so were driven. (18) And we being exceedingly tossed with a tempest, the next day they lightened the ship; (19) And the third day we cast out with our

own hands the tackling of the ship. (20) And when neither sun nor stars in many days appeared, and no small tempest lay on us, all hope that we should be saved, was then taken away.

1. Supposing that they had obtained what purpose? 13.

2. What violent wind soon arose? 14.

3. Against *what* did it arise? 14. The meaning may be either that the wind struck against the ship, or that it rushed down the island, driving the ship out of her course.

4. Meaning of, "could not bear up into the wind"? 15. The ship being seized by the violent wind, was unable to face it.

5. Where was Clau'da? 16.

6. Meaning of, "*we had much work to come by the boat*"? 16. We had hard work to get the boat on board the ship.

7. What *helps* did they use? 17. The usual means of strengthening the ship, such as undergirding her with cables.

8. What *quicksands* did they fear? 17. Probably the Syrtis Major; a large sandy gulf on the northern coast of Africa.

9. Meaning of, "*strake sail*"? 17. We lowered the gear: *i. e.*, the top-sail and other tackling used in fair weather.

10. How did they lighten the ship? 18. They threw some of the cargo overboard.

11. Why did they now lose all hope of safety? 20.

5. *Paul cheers and encourages them with the hope of safety (21-26).*

But after long abstinence, Paul stood forth in the midst of them, and said, Sirs, ye should have hearkened unto me, and not have loosed from Crete, and to have gained this harm and loss. (22) And now I exhort you to be of good cheer: for there shall be no loss of any man's life among you, but of the ship. (23) For there stood by me this night the angel of God, whose I am, and whom I serve,

(24) Saying, Fear not, Paul; thou must be brought before Cesar: and, lo, God hath given thee all them that sail with thee. (25) Wherefore, sirs, be of good cheer: for I believe God, that it shall be even as it was told me. (26) Howbeit we must be cast upon a certain island.

1. "After long abstinence" from what? 21. See ver. 33.

2. What prediction does Paul now make? 22.

3. On what authority? 23-26.

4. In what sense were the passengers and others given to Paul? 24. They would all be saved for his sake, and in answer to his prayers.

6. *Their approach to Melita (27-29).*

But when the fourteenth night was come, as we were driven up and down in A'dria, about midnight the shipmen deemed that they drew near to some country; (28) And sounded, and found it twenty fathoms: and when they had gone a little further, they sounded again, and found it fifteen fathoms. (29) Then fearing lest we should have fallen upon rocks, they cast four anchors out of the stern, and wished for the day.

1. The fourteenth night from what time? 27. From the time of their leaving Crete. See vers. 18, 19.

2. Why say, "up and down in *Adria*"? 27. The Adriatic Sea embraced at that time the great basin of the Mediterranean between Sicily and Greece, as well as the gulf of Venice.

3. How did they ascertain the depth of the sea? 28.

4. Why did they cast out so many anchors? 29.

5. What is the *stern* of a ship? 29. The hinder part, opposite the stem or prow.

7. *The attempt of the sailors to escape frustrated (30-32).*

And as the shipmen were about

to flee out of the ship, when they had let down the boat into the sea, under color as though they would have cast anchors out of the fore-ship, (31) Paul said to the centurion and to the soldiers, Except these abide in the ship, ye can not be saved. (32) Then the soldiers cut off the ropes of the boat, and let her fall off.

1. Why did the sailors want to escape? 30.

2. How did they attempt to do so? 30. They let down the boat, pretending that they were about to cast anchors out of the prow of the ship.

3. What prevented their escape? 31, 32.

4. Why could not the rest be saved if the sailors would escape? 31.

8. *Paul again encourages all, and persuades them to take food (33-38).*

And while the day was coming on, Paul besought them all to take meat, saying, This day is the fourteenth day that ye have tarried and continued fasting, having taken nothing. (34) Wherefore I pray you to take some meat; for this is for your health: for there shall not a hair fall from the head of any of you. (35) And when he had thus spoken, he took bread, and gave thanks to God in presence of them all; and when he had broken it, he began to eat. (36) Then were they all of good cheer, and they also took some meat. (37) And we were in all in the ship two hundred threescore and sixteen souls. (38) And when they had eaten enough, they lightened the ship, and cast out the wheat into the sea.

1. How long had they fasted? 33.

2. Had they eaten nothing during all

this time? 33. The meaning is, that their food had been scanty and irregular, as is common in such cases. Appian speaks of an army which, for twenty days, had taken neither food nor sleep. All such expressions are, of course, hyperbolic.

3. Meaning of, "*there shall not a hair fall from the head of any of you*"? 34. You shall not sustain any injury. See 1 Kings i. 52; Matt. x. 30; Luke xxi. 18.

4. For what did Paul give thanks? 35.

5. What may we learn from this? 35.

6. How many passengers were on board? 37.

7. Why cast out the wheat into the sea? 38.

9. *The shipwreck, and escape of all on board* (39-44).

And when it was day, they knew not the land: but they discovered a certain creek with a shore, into the which they were minded, if it were possible, to thrust in the ship. (40) And when they had taken up the anchors, they committed themselves unto the sea, and loosed the rudder bands, and hoisted up the mainsail to the wind, and made toward shore. (41) And falling into a place where two seas met, they ran the ship aground; and the forepart stuck fast, and remained unmovable, but the hinder part was broken with the violence of the waves. (42) And the soldiers' counsel was to kill the prisoners, lest any of them should swim out, and escape. (43) But the centurion, willing to save Paul, kept them from their purpose; and commanded that they which could swim should cast themselves first into the sea, and get to land: (44) And the rest, some on boards, and some on broken pieces of the ship. And so it came to pass, that they escaped all safe to land.

1. Why did they attempt to run the vessel into the creek? 39. Having a smooth sandy shore, it was a suitable place for landing.

2. Why did they take up the anchors? 40. They did not do so. The meaning is, Having severed the anchors [from the vessel, by cutting the cables] they abandoned them to the sea.

3. Why loose the rudder-bands? 40. "Ancient ships were steered by two large paddles, one on each quarter. When anchored by the stern, in a gale, it would be necessary to lift them out of the water, and secure them by lashings or rudder-bands, and to loose these bands when the ship was again got under way."

4. Why did the soldiers propose to kill the prisoners? 42. See Ch. xii. 19.

5. What prevented their doing so? 43. See ver. 24.

6. What was the result of the whole matter? 44.

7. What evidence is here given of the providence of God?

10. *They are kindly received by the inhabitants of Melita* (xxviii. 1,-2).

And when they were escaped, then they knew that the island was called Me'lita. (2) And the barbarous people shewed us no little kindness: for they kindled a fire, and received us every one, because of the present rain, and because of the cold

1. How did they ascertain the name of the island? 1. Most likely by their intercourse with the inhabitants.

2. Why are the natives called "*barbarous people*"? 2. On account of their speaking a strange language. They were of Phœnician origin, and, like the Carthaginians, spoke a Semitic dialect.

3. What evidence is given of their high civilization? 2.

11. *Paul's miraculous deliverance from the bite of a viper* (3-6).

And when Paul had gathered a bundle of sticks, and laid them on the fire, there came a viper out of the heat, and fastened on his hand.

(4) And when the barbarians saw the venomous beast hang on his hand, they said among themselves, No doubt this man is a murderer, whom, though he hath escaped the sea, yet vengeance suffereth not to live. (5) And he shook off the beast into the fire, and felt no harm. (6) Howbeit they looked when he should have swollen, or fallen down dead suddenly: but after they had looked a great while, and saw no harm come to him, they changed their minds, and said that he was a god.

1. What is a viper? 3.
2. Why did the natives infer at first that Paul was a murderer? 4.
3. Why did they infer afterward that he was a god? 6. See Mark xvi. 18.

12. *Cures effected, and favors received on the island* (7-10).

In the same quarters were possessions of the chief man of the island, whose name was Pub'lius; who received us, and lodged us three days courteously. (8) And it came to pass, that the father of Pub'lius lay sick of a fever and of a bloody flux: to whom Paul entered in, and prayed, and laid his hands on him, and healed him. (9) So when this was done, others also, which had diseases in the island, came, and were healed: (10) Who also honored us with many honors; and when we departed, they laded us with such things as were necessary.

1. Who was Publius? 7. The chief magistrate of the island; supposed to be deputy of the prætor of Sicily.
2. What is said of his father? 8.
3. What other miracles were wrought? 9.

4. What favors were bestowed on Paul and his company? 10.

13. *Incidents on the way from Melita to Rome* (11-16).

And after three months we departed in a ship of Alexan'dria, which had wintered in the isle, whose sign was Cas'tor and Pol'lux. (12) And landing at Syr'acuse, we tarried there three days. (13) And from thence we fetched a compass, and came to Rhe'gium: and after one day the south wind blew, and we came the next day to Pute'oli: (14) Where we found brethren, and were desired to tarry with them seven days: and so we went toward Rome. (15) And from thence, when the brethren heard of us, they came to meet us, as far as Ap'pii Fo'rum, and the Three Taverns; whom when Paul saw, he thanked God, and took courage. (16) And when we came to Rome, the centurion delivered the prisoners to the captain of the guard: but Paul was suffered to dwell by himself with a soldier that kept him.

1. How long did they remain on the island of Melita? 11.
2. At what season of the year did they leave for Rome? 11 About the first of February, A. D. 61.
3. Who were Castor and Pollux? 11. The reputed sons of Jupiter and Leda. They were the favorite gods of seamen (Homer, Od. i. 3, 2).
4. Where was Syracuse? 12. It was the capital of Sicily, and about eighty miles north of Melita.
5. Where was Rhegium? 13.
6. Where, Puteoli? 13. About one hundred and eighty miles N. W. of Rhegium.
7. Why was Paul allowed to remain so long at Puteoli? 14.

8. How did they go from Puteoli to Rome? 14. By land.

9. Where was Appii Forum? 15. About forty miles from Rome.

10. Whom did Paul meet at Appii Forum? 15.

11. What was the effect? 15

12. What disposition was made of the prisoners at Rome? 16.

13. Why was Paul so kindly treated? 16.

§ VIII. SUMMARY OF PAUL'S LABORS DURING HIS TWO YEARS' RESIDENCE AT ROME (xxviii. 17-31). A. D. 61-63.

1. *He explains his case to the Jews* (17-20).

And it came to pass, that after three days Paul called the chief of the Jews together; and when they were come together, he said unto them, Men and brethren, though I have committed nothing against the people, or customs of our fathers, yet was I delivered prisoner from Jeru'salem into the hands of the Ro'mans: (18) Who, when they had examined me, would have let me go, because there was no cause of death in me. (19) But when the Jews spake against it, I was constrained to appeal unto Ce'sar; not that I had aught to accuse my nation of. (20) For this cause therefore have I called for you, to see you, and to speak with you: because that for the hope of Is'rael I am bound with this chain.

1. Who were "the chief of the Jews"? 17. Such as the rulers of the synagogues.

2. Why did Paul call them together? 17. See Ch. xiii. 46.

3. What did he say to them? 17-20.

4. What are the two main points which he makes in this address? They are (1) His motive in appealing to the emperor; and (2) His firm adherence to the hope of Israel.

5. Why does he say that he was bound "for the hope of Israel"? 20. He was

bound on account of the hope which they all cherished in reference to the Messiah.

2. *Their reply and request* (21, 22).

And they said unto him, We neither received letters out of Jude'a concerning thee, neither any of the brethren that came shewed or spake any harm of thee. (22) But we desire to hear of thee what thou thinkest: for as concerning this sect, we know that every-where it is spoken against.

1. What did they say in reply to Paul? 21.

2. How can we account for this silence on the part of the Jews in Palestine? 21.

3. Why did the Jews at Rome want to hear Paul? 22.

4. Why did they call the Christians a sect? 22.

3. *He expounds to them the Gospel, showing that the promises relating to the Messiah were fulfilled in Jesus* (23, 24).

And when they had appointed him a day, there came many to him into his lodging; to whom he expounded and testified the kingdom of God, persuading them concerning Je'sus, both out of the law of Mo'ses, and out of the prophets, from morning till evening. (24) And some believed the things which were spoken, and some believed not.

1. Why did Paul speak so long on this occasion? 23.

2. From what source did he draw his evidence and arguments? 23. Why so?

3. What was the result? 24.

4. How can we account for these differences? 24.

4. *Close of Paul's interview with the Jews* (25-29).

And when they agreed not among

themselves, they departed, after that Paul had spoken one word, Well spake the Holy Ghost by Esa'ias the prophet unto our fathers, (26) Saying, Go unto this people, and say, Hearing ye shall hear, and shall not understand; and seeing ye shall see, and not perceive: (27) For the heart of this people is waxed gross, and their ears are dull of hearing, and their eyes have they closed; lest they should see with their eyes, and hear with their ears, and understand with their heart, and should be converted, and I should heal them. (28) Be it known therefore unto you, that the salvation of God is sent unto the Gen'tiles, and that they will hear it. (29) And when he had said these words, the Jews departed, and had great reasoning among themselves.

1. What passage does he cite from Isaiah? 26, 27.
2. In what part of Isaiah is it found? See Isa. vi. 9, 10.
3. Is it quoted elsewhere in the New Testament? See Matt. xiii. 14, 15, and John xii. 40.
4. On what principle does Paul apply it to the Jews of his day? On the principle of accommodation. It was as applicable to them as it had been to their fathers.
5. What does he mean by "*the salvation of God*"? 28. He means the Gospel, which bringeth salvation. See Rom. i. 16.

5. *Condition and labors of Paul during his captivity* (30, 31).

And Paul dwelt two whole years in his own hired house, and received all that came in unto him, (31) Preaching the kingdom of God, and teaching those things which concern the Lord Je'sus Christ, with all confidence, no man forbidding him.

1. How long did he remain a prisoner? 30.
2. How was he occupied during these two years? 31. See also Phil. i. 12, 13, and iv. 22.
3. What Epistles did he write? The Epistles to the Ephesians, Philippians, Colossians, and Philemon.
4. In what order were these written? Most likely in the following: (1) Colossians in A. D. 62; (2) Philemon, A. D. 62; (3) Ephesians, A. D. 62; and (4) Philippians in A. D. 62 or the beginning of A. D. 63. The Epistle to the Hebrews seems to have been written in A. D. 63, immediately after Paul's release. See Heb. xiii. 23.
5. What can you say of his subsequent labors? But little is known with certainty. But it is probable that in A. D. 63 he went east (Phil. i. 25; ii. 24; Philem. 22, 23; Heb. xiii. 23); that in A. D. 64, he made his long desired journey to Spain (Rom. xv. 24; Epistle of Clement Romanus iii. 13-15); that in A. D. 65 or 66, he returned east, and in the same year wrote his First Epistle to Timothy and also his Epistle to Titus; and that in A. D. 67, he was again apprehended and carried to Rome as a prisoner, where he wrote his Second Epistle to Timothy, and was finally beheaded under Nero in A. D. 68.

