

carelessly fall into the water again and perish. If a man does not believe the Gospel he will be condemned regardless of whether he is baptized or not, hence it was not necessary to mention baptism on the negative side.

Verses 17, 18. *Them that believe* are the believers of the preceding verse. It cannot be restricted to the apostles on the ground that "believe" is in the present tense, for verse 14 says that even the apostles did not believe at the time Jesus was speaking. *Follow* means to attend or accompany one, and refers to the spiritual gifts that were bestowed upon Christians in the first years of the Gospel age (Acts 6: 8; 19: 6; 1 Corinthians chapters 12, 13, 14; Ephesians 4: 8-14; James 5: 14, 15). Matthew then names some of the miracles that Christians were enabled to perform in that period.

Verse 19. The ascension is reported also in Luke 24: 51 and Acts 1: 9.

LUKE I

Verse 1. I have consulted a great number of works of reference, such as histories, Bible Dictionaries, encyclopedias, lexicons and critical concordances; also a number of commentaries, and all agree that Luke is the author of the book we are now studying. For the sake of saving space, I do not think it necessary to list all of these works, in view of the unity in their statements making the conclusion well founded. Many of them state also that Luke was not a born Jew, and that he was a doctor of medicine. He was not an apostle but was inspired to write a record of the Gospel.

Verse 2. Luke was not an eyewitness of the things on which he writes, but they were told him by those who were. In copying down the things told him he would be qualified by inspiration, even as the Spirit guaranteed the accuracy of the memory of the apostles which was promised by Jesus before he left them (John 14: 26).

Verse 3. So thorough was the report these witnesses gave Luke that he says it caused him to have perfect ("exact"—Thayer) understanding of the whole story. The book of Luke was addressed to Theophilus who was an outstanding, educated Christian, according to the Bible Dictionaries. Being addressed to one individual does not affect its importance for others, any more than does the fact that Paul wrote four of his epistles to individuals do so.

Verse 4. The special purpose Luke had in writing to this man was that he might be assured of the instructions he had already received.

Verse 5. Luke, like Matthew, begins his record at the time just prior to the birth of Jesus. However, unlike Matthew, he first gives us the history concerning the parentage of John the Baptist. It was in the days of Herod (The Great) who was king of Judea. *Course of Abia* is explained at 1 Chronicles 24 in volume 2 of the Old Testament Commentary. All priests had to be descendants of Aaron but that was not required of their wives, hence Luke gives us the added information that Elizabeth was also from Aaron.

Verse 6. This couple lived up to all requirements of the law, which proves that it was not physically impossible to do so as some teach. Paul was another who did this according to Philipians 3: 6.

Verse 7. *They had no child, because that Elizabeth was barren.* This is a significant statement that contrasts with the practice of some professed Christians who are childless from choice. Such people treat with contempt the first object of marriage by practicing birth control. Not only was Elizabeth barren, but she and her husband were in advanced age as were Abraham and Sarah (Genesis 11: 30; 17: 17), yet they did not give up hope (verse 13).

Verse 8. *Order of his course.* (See the comments at verse 5).

Verse 9. *This custom of the priest's office* is described in Exodus 30: 7-10.

Verse 10. *The whole multitude* were obeying Leviticus 16: 17.

Verse 11. The altar of incense was in the first holy room of the temple, and incense was burned on it daily. *Right side;* on Zacharias's right hand as he stood facing the altar in the service.

Verse 12. The people were not permitted to accompany the priest in this place (verse 10), hence the appearance of an angel there caused Zacharias to be disturbed.

Verse 13. *Prayer is heard and bear thee a son* are phrases that are related; he had been praying for a son. This was one thing that caused Luke to say this couple was righteous. Had they been opposed to children and tried to avoid having them, they would not have been righteous. The promise of a son included instructions for his name.

Verse 14. Not only was Zacharias to rejoice over this son, but many others would have reason to be glad for his birth because of the great work he was to do in preparing a people for the king of heaven.

Verse 15. *Great in the sight of the Lord* whether the world admired him or not. *Drink neither wine nor strong drink* was a qualification of a Nazarite under the law (Numbers 6: 1-4). During his entire life he was to be under the guidance of the Spirit.

Verse 16. This verse shows the fulfillment of Malachi 4: 6.

Verse 17. Elias (Elijah) was a powerful prophet in the Old Testament, and John was to be given a spirit of power like his. *Turn the hearts of the fathers, etc.*, refers to the same as at verse 16. *A people prepared for the Lord* means the people whom John baptized in preparing a people for Christ.

Verse 18. The promise of a child under the conditions seemed so nearly impossible that Zacharias overlooked the evidence of the miracle already before him, that of the presence of an angel in that exclusive spot.

Verse 19. This was not merely an angel, but was one of the two who only are named in the Bible. This one was from the immediate presence of God where he usually stood, ready to do the bidding of the occasions as they came up.

Verse 20. Zacharias was to receive a sign that would be both an evidence and a mild punishment, *because he believed not the words*. This dumbness that was to come at once would start the evidence, and when it was completed it would strengthen the meaning.

Verse 21. The people waited according to the law, but Zacharias was detained longer than the regular service usually required which caused them to wonder.

Verse 22. *A vision* is defined as something that appears to one either while awake or asleep. As Zacharias had become speechless since he entered the temple, the people realized that something supernatural had occurred.

Verse 23. *Days of his ministration were accomplished*. The priests took turns in the service which is explained in the comments at 1 Chronicles 24: 6, volume 2 of the Old Testament Commentary.

Verse 24. *Hide* is from PERIKRUPTO which Thayer defines, "to conceal on all sides or entirely, to hide," and he explains his definition, "to keep one's self at home." It is the usual custom for expectant mothers to keep in retirement the last months of the period, but Elizabeth did the reverse. Nothing is said about her continuing the retirement after the five months, hence we would not think the other was done out of false modesty. A reasonable conclusion is that she was still under the feeling that it was "too good to be true," and before telling the good news to her friends, she decided to await the five months which would be the time for life to be evident.

Verse 25. After the five months had shown that she was to become a mother, she then commented by *saying* (last word of the preceding verse) that it was the Lord who had dealt thus with her. In bestowing this upon Elizabeth she commented that it would take away her *reproach*. To be unable to bear children in those days was considered a *reproach*, and it is still so considered with those who respect the first commandment regarding the divine object of marriage.

Verse 26. *Sixth month* means the sixth since the conception by Elizabeth. The same angel who appeared to her at the first was sent on a similar mission to Nazareth.

Verse 27. A virgin is a person who has not had any relations with the opposite sex. The connection must show in each case whether the virgin is a male or female. Since this one was *espoused* (engaged) to a man we know it means a female. *House* is from *orkos* and Thayer defines it at this place, "stock, race, descendants of one," which denotes that Joseph was a descendant of David.

Verse 28. *Hail* is a friendly greeting, indicating that some good news is about to be given to the person addressed. This was to be given to Mary as a special favor peculiar to women, and it was to be from the Lord.

Verse 29. *Troubled* means "agitated," and it was caused by the unexpectedness of the situation, and she was wondering what it all meant.

Verse 30. Seeing the disturbed condition of Mary, the angel assured her there was nothing to fear, but that God had selected her as an object of His favor.

Verse 31. *Womb* is from *GASTER*, and this is the only place where it

comes from that Greek word. Also, this is the only place in the Bible where a statement of conceiving is joined with the word womb; this is significant. Matthew 3: 9 says that God could raise up children even from the stones. To promise Mary (a single girl) a son might have been taken to mean that God would give her a son in some miraculous way independent of her own body. Hence it was necessary to tell this virgin that she was to conceive *in her womb*. The name of the son also was selected for her at this time.

Verse 32. Verses 28 and 30 contain all that the angel said by way of praise for Mary. After that he spoke of the greatness to be bestowed upon her son. *Son of the Highest* is the same as calling him the Son of God. *Throne of David* means the throne which David (his great ancestor) had prophesied should be given him (Psalms 132: 11).

Verse 33. *House of Jacob* is a phrase often used to mean the Jewish nation in general, and later referring to the people of God spiritually whether Jew or Gentile. The kingdom of this "son of David" and of Mary was to stand for ever. (See Daniel 2: 44.)

Verse 34. *I know not a man*. This cannot mean that Mary had no male acquaintance, for she was even engaged to one. The word *know* is from *ginosko*, and Thayer says at this place the word means, "the carnal [sexual] connection of male and female." Robinson says virtually the same thing, except that he gives it as his definition of the word at this place. Mary meant that she was not being intimate with any man, which she thought would be necessary to conceive in her womb. We are taught an important lesson in morals here. The fact of being engaged was as binding in Biblical times as the actual marriage as far as obligations towards each other were concerned, but it did not authorize any intimacies until the time of marriage.

Verse 35. The Holy Ghost (Spirit) is an invisible, though personal being, and that is why he could enter into and take charge of the womb of Mary without any conscious participation on her part. The germ of life necessary to fertilize that of the female was thus deposited in the proper place by this holy Being, sent directly from God and authorized to represent Him in this union. Therefore, the angel concluded, the person to be brought

forth from this union was to be called the Son of God. This is the only instance in which God ever did a thing like this, and that is the reason Jesus is called the *ONLY* begotten Son of God. From the conception and ever afterward through the period of expectancy, the experience of Mary was like that of all mothers.

Verse 36. The Greek word for *cousin* has an indefinite meaning, and may apply to any relative not as near as brother or sister. Mary had not expressed any doubt of the miracle that the angel just promised. However, he supported the promise by reporting another one along the same line, that her cousin was already six months along in her expectancy, notwithstanding she was called barren.

Verse 37. This verse is the angel's explanation of the two miracles of conception. God cannot do anything wrong, but nothing is impossible with Him because it is too hard.

Verse 38. This speech of resignation of Mary is one of the sweetest passages ever made. There is no sign of exultation over her special favor, but a meek submission as a handmaid, unto the word of the Lord. The angel delivered his message and departed.

Verses 39, 40. It was a sweet and confidential meeting these happy women had with each other. This joy was mutual, but Mary's evidence was only the word of the angel for as yet there was no physical evidence of her conception, while Elizabeth had that of the living child within her own body.

Verse 41. It is usual for an unborn babe at that period to manifest a movement of life, but this was a miraculous instance since it not merely moved but *leaped*. Besides, it occurred as an immediate result of the voice of Mary acting through the ears of Elizabeth. The explanation is in the closing sentence, *Elizabeth was filled with the Holy Ghost*.

Verse 42. The entrance of the Spirit into Elizabeth inspired her so that the words she spoke from here through verse 45 are those of inspiration. The blessing pronounced on Mary was emphasized by the one upon *the fruit of thy womb*.

Verse 43. *Mother of my Lord*. Elizabeth could have known this only by having been filled with the Holy Ghost, for the angel said nothing about it as far as we are told.

Verse 44. An unborn babe is uncon-

scious, so the physical movement of this one was a reaction to the effect produced in the mind of Elizabeth; it was for joy of hers that caused the stirring of the babe in her womb.

Verse 45. *She that believed* refers to Mary who had no physical evidence as yet. (See the comments at verses 39, 40.) Elizabeth then gave Mary an assurance of the fulfillment of the promises, and that was an expression of her inspired mind.

Verses 46. To *magnify* the Lord denotes a desire to "esteem highly," not that any human being can contribute anything to the greatness of the Lord.

Verse 47. Mary is not making any technical distinction between her soul and her spirit. Her entire inner being was filled with praise for the greatness of the Lord.

Verse 48. *Low estate* refers to the humble station in life she had occupied; now she will receive the good esteem of all generations, but not that she would be worshiped.

Verse 49. Mary attributes her great favor to the One with a holy name.

Verse 50. The mercy will endure continuously to all who fear Him.

Verse 51. Since we know that Elizabeth was enabled by the Spirit to speak with supernatural wisdom, we may properly conclude Mary to have been doing the same thing.

Verse 52. *He hath* is general as to tense, and means that God always recognizes humility and rewards it with His favor, but deposes those who exalt themselves.

Verse 53. These statements are figurative in form, but teach the same principles as those in the preceding verses.

Verse 54. *Holpen* means helped Israel in remembrance or in view of his wondrous mercy.

Verse 55. Abraham was the father of the Jewish race, and God had promised him an heir who should bless the world, which Mary was recalling to mind.

Verse 56. Mary visited with Elizabeth until the time for the birth of her son, then she returned to her own home in Nazareth in Galilee.

Verse 57. Elizabeth gave birth to a son at the usual time after conception.

Verse 58. *Shew'd great mercy* refers to the former condition of barrenness that had been overcome. Rejoiced with her is an example of Romans 12: 15.

Verse 59. The covenant with Abraham as well as the law of Moses required this rite (Genesis 17: 12; Leviticus 12: 2, 3). The law did not specify the age when the child should be named, but custom had established the time of circumcision for it. It happens frequently even today that people outside the family will presume to name the new baby. It was understandable why they would suggest the name of his father as that had long been another custom.

Verse 60. Elizabeth did not resent their wanting to pick a name for her baby, only they did not have the right one.

Verse 61. These people even argued the question which reminds us of 1 Peter 4: 15.

Verse 62. It is strange that the father had not been consulted in the first place, instead of waiting until they wanted him to decide a dispute. *Made signs* means they beckoned by a nod or something similar what they wanted him to do.

Verse 63. Zacharias had been dumb since the appearance of Gabriel (verse 20), hence his calling for a *writing table* which means a tablet. *They marvel'd* because Zacharias said the babe's name is John, indicating that the matter had been previously decided, which it had been by the angel (verse 13).

Verse 64. *Mouth was opened immediately* fulfills verse 20. He had two reasons for praising God; the birth of a son and the recovery of his speech.

Verse 65. *Fear* means a general feeling of respectful consideration for the wonderful things that had occurred. *These sayings* or happenings were reported extensively all through the country of Judea.

Verse 66. *Laid them up in their hearts* denotes that they kept them in mind. *What manner of child shall this be!* This remark was caused by the unusual circumstances connected with his conception and birth.

Verse 67. Being filled with the Holy Ghost made Zacharias' prophecies inspired.

Verse 68. This was said in view of the work of John in reforming the Jewish people, preparing them for the work of Christ (See Malachi 4: 6).

Verse 69. This whole speech of Zacharias was on a theme that combined the work of John and Christ, with the weight of it in favor of the

latter. This priest was happy to be the father of the forerunner of the Saviour of his people. *Horn of salvation* refers to the power that Christ would have to be able to save the people.

Verse 70. Christ had been foretold by the prophets through Old Testament times, in places too numerous to mention at this place.

Verse 71. *Saved from our enemies* has reference to the suffering the Jews were undergoing from the heathen powers, as well as from the influences of sin.

Verse 72. *This holy covenant* pertains to the promise of Christ.

Verse 73. This oath to Abraham is recorded in Genesis 12: 3; 18: 18; 22: 18.

Verse 74. This is the same in meaning as verse 71.

Verse 75. Zacharias places salvation on condition of lifelong righteousness.

Verse 76. *Thou, child*, has specific reference to his own son who had just been born. *Called the prophet* was done by Jesus in Matthew 11: 9. *Go before . . . to prepare his ways* pertains to the work of John in preparing a people for Christ.

Verse 77. *Knowledge of salvation* means to let the people know what would be necessary for salvation. It was to be the remission of sins upon repentance and baptism (Matthew 3: 11). This was preached by Jesus also (Mark 1: 15).

Verse 78. *Day spring* is a comparison of the coming of Jesus into the world with the sunrising that ushers in a new day for the inhabitants of the earth.

Verse 79. *Light and darkness* are figurative terms to represent truth and error. The teaching of Jesus was to show mankind the way of peace.

Verse 80. This *child* refers to the babe John, whose birth had occasioned this interesting speech of Zacharias. As the child grew he lived in the deserts. That was appropriate since he was to do his work there, when the time came for him to appear among the people of Israel as the forerunner of Christ.

LUKE 2

Verse 1. Caesar Augustus was the head of the Roman Empire at the time John and Jesus were born. *World* is from a Greek word that means the inhabitants of the earth. Virtually all of the civilized people of the world

were under the power of this empire (it being the fourth of the world empires predicted in Daniel 2: 36-40). *Taxed* is from *apographo* which means to be enrolled. The purpose of this enrollment was to obtain a list of the citizens to be taxed, which is the reason the translators rendered the word as they did.

Verse 2. Josephus, *Antiquities of the Jews*, Book 18, Chapter 1, Section 1, verifies this statement of Luke. The reader may consult this historical passage for his own information, which I will not take the space to copy here.

Verse 3. *His own city*. Most countries are divided into smaller units, each with a center of jurisdiction at which the birth lists of citizens are kept on record, such as the county unit in the United States. The Jews had a similar custom of keeping their records according to the family groups to which one belonged, and such records were stored in the city that was attributed to that family.

Verse 4. Joseph descended from David, hence he went to Bethlehem to register because that little city was known as the city of David. (See 1 Samuel 16: 1.)

Verse 5. A wife would not have to leave home to pay her taxes, but she would need to appear in person to be placed upon the enrollment of citizens according to the Roman procedure. *His espoused wife* is explained at Matthew 1: 25. Her condition of expectancy though engaged only to Joseph is explained at Matthew 1: 18-20.

Verse 6. *While they were there*. Many of the Lord's plans seem to have been done just "as occasion suggested." They may look that way to man, but God knows all about the future and can regulate it as He sees fit. It had been determined that Jesus was to be born in Bethlehem and the prophets predicted the same (Micah 5: 2; Psalms 132: 6). The Lord foresaw this edict of Caesar and planned the conditions with Joseph and Mary to coincide with it for the birth of the royal babe.

Verse 7. *Laid him in a manger*. The birth had taken place elsewhere on a birthstool, a seat so constructed that the mother could be seated while giving birth; this is what is meant by the "stools" in Exodus 1: 16. When Rachel proposed to let her maid "bear upon her knees" (Genesis 30: 3), she meant that her knees could be used instead of the birthstool. After Jesus was born, the mother found no suit-

able place for him as a crib, hence she put him in a manger. The lodging places in that country were combinations of bedrooms for people and stalls for their beasts of service, just as some hotels are provided with garage space for the automobiles. The word "inn" should be rendered "guestchamber" (the same word is so rendered in chapter 22: 11), where the guests would be gathered usually as they do in the lobby or waiting rooms in hotels. It was a time of large crowds on account of the decree of Caesar calling for all the people to come to the proper headquarters for registration. So the words *no room for them in the inn* have no reference to the attitude of the public towards these "humble, poor people," as a popular but erroneous statement of sentimentality represents.

Verse 8. The shepherds were guarding their flocks from robbers and wolves.

Verse 9. *Sore afraid* means they were greatly frightened by the unexpected appearance of a person out there in the darkness of the night.

Verse 10. The angel calmed their fears by telling them he was there to bring them good news. The thing he was going to tell them was a matter that concerned *all people*, not merely any certain race or nationality.

Verse 11. *Unto you* denotes that it was for their benefit the birth had occurred. The announcement of it was about the same as was predicted in Isaiah 9: 6.

Verse 12. All newborn babes look very much alike, hence some mark of recognition was necessary for the information of the shepherds. This was done by two unusual facts; the way the babe was clothed and the place used for his crib. He was bound round with a strip of cloth only, indicating that the birth had very recently taken place, and a manger was not the place where babes were generally placed as a crib.

Verse 13. The "shock" was eased by the appearance of only one angel. Then suddenly a multitude of the angel band of the heavenly army appeared shouting praises to God.

Verse 14. Moffatt renders *in the highest*, "in high heaven," and *good will toward men*, he renders, "for men whom He favors."

Verse 15. *Let us go even unto Bethlehem*, shows the shepherds understood

that the "city of David," which the angel named, meant that place.

Verse 16. They found the parents near the babe that was lying in the manger.

Verse 17. That circumstance verified what the angel had told them. Doubtless they were well pleased at the combination of circumstances and reported it publicly.

Verse 18. The people wondered about the coincidence. These shepherds could not have merely guessed at what had taken place for there were too many details in the case.

Verse 19. To *ponder* means to think or meditate, wondering over the great happiness that had been poured down upon her.

Verse 20. The shepherds praised God for the combination of events with the statement of the angel, thereby constituting a verifying weight of evidence. It was such a strong evidence of divine truth they could not refrain from rejoicing.

Verse 21. See the comments at chapter 1: 59 as to naming a child at the same time with the rite of circumcision. According to Smith's Bible Dictionary, "the name *Jesus* signifies *saviour*," which made it an appropriate one to give this child.

Verse 22. See the law on this subject in Leviticus 12: 1-6.

Verse 23. To be called *holy to the Lord* means to be regarded as His, hence the reason for presenting him to the Lord at Jerusalem where the temple was located.

Verse 24. In verse 8 of the chapter in Leviticus cited, it can be seen that a woman was permitted to offer these birds only in case she was not financially able to offer a larger sacrifice, such as a four-footed animal of the clean description.

Verse 25. Various men were inspired in Biblical times when God wished to have some message spoken, and this good man Simeon was one of those persons. *The consolation* means the blessing that God had promised to Israel (and all the world) through the seed of Abraham (Genesis 12: 3; 22: 18).

Verse 26. A special promise had been made to Simeon that he would live to see the Lord's Christ, which means the Anointed One.

Verse 27. The Spirit in this verse is the same as the Holy Ghost in the preceding one. It was by this Spirit

that Simeon was caused to come into the temple at the same time the parents of Jesus came in.

Verse 28. Simeon blessed God for letting him live to see Jesus.

Verse 29. Simeon was willing to die since the great wish of his last years had been realized, and if he had been called to die then he would have had "a peaceful hour to die," for his last thoughts would have been on the Saviour of the world.

Verse 30. *Have seen thy salvation* means the salvation provided of God.

Verse 31. *Hast prepared* denotes the plans and prophecies that had been formulating through the centuries, and now brought to a climax in the birth of this child.

Verse 32. *Gentiles* is from a Greek word that means "nations," and that was what God promised to Abraham as recorded in Genesis 18: 18. While all nations were to be blessed through Jesus, the people of Israel were especially honored since he was a Jew.

Verse 33. *His mother* means the mother of Jesus; she and her husband looked on and listened to the many things being done with the admiration of fond parents.

Verse 34. Simeon then directed his prophecies toward Mary concerning the child. To be *set* means "to be destined or appointed," indicating that Jesus would be the cause of the results about to be mentioned. This *fall* and *rising* is the same as Jesus taught in Matthew 23: 12. *A sign spoken against* refers to the opposition that Jesus would encounter among the people who would not like his teaching.

Verse 35. *Sword shall pierce through thy own soul* refers to the sorrow that Mary was to have at seeing her son suffering on the cross (Matthew 27: 56; Mark 15: 40; John 19: 25). Jesus was to exalt or abase men according to whether the *thoughts of their hearts* were good or evil, for he would be able to read and expose those thoughts.

Verse 36. *From her virginity* means from the time she was of marriageable age. She married at that time but her husband lived only seven years after this marriage. Women were inspired in Old Testament times as well as in the New. (See Exodus 15: 20; Judges 4: 4; 2 Kings 22: 14.)

Verse 37. This woman was a good example of the widow described in 1 Timothy 5: 5.

Verse 38. *Spake . . . looked for redemption in Jerusalem*. Only an inspired person could speak on this subject with any authentic assurance, hence this good woman used her qualification as a prophetess for that purpose.

Verse 39. Luke omits the flight into Egypt from Judea before the return to Nazareth. Matthew 2: 13-15 should be read in connection with this verse.

Verse 40. The body of Jesus was human as well as divine, and was subject to the same law of growth or development as that of any other child. His spiritual or inner man, therefore, would have to develop in accordance with his body. However, since the work to be accomplished by him was of such special importance, his Father favored him with wisdom that was "beyond his years." This will account for the beautiful story we are about to read in some following verses.

Verses 41. The law required all the males of the Jews (others might if they wished) to appear at Jerusalem at the three yearly feasts (Exodus 23: 14-17; Deuteronomy 16: 16).

Verse 42. Joseph took his wife and child Jesus with him on the occasion when the child was twelve years old. Whether they always went with him we are not told.

Verse 43. *Fulfilled the days* refers to the Passover on the fourteenth day of the first month and the seven days immediately following (Leviticus 23: 4-8). Jesus began to manifest the "special wisdom" referred to at verse 40, and he remained at Jerusalem after his parents departed. There being a large group traveling together toward Galilee, the child was not missed for a while.

Verse 44. It was the next day before the parents of Jesus observed that he was not in their family unit. They next made a search for him among acquaintances and relatives but did not find him.

Verse 45. The parents returned to Jerusalem where they had last seen their son.

Verse 46. It was three days before they found their son. The *doctors* were the teachers in the law of Moses. *Hearing and asking questions* shows that Jesus was conducting what is sometimes termed a "forum" in which questions and answers may be exchanged between the people in the assembly.

Verse 47. *Understanding* refers to his ability to ask proper questions, for

a person needs to know something about a subject to be able to ask intelligent questions about it. His *answers* refers to the questions these doctors (teachers) were asking Jesus about the things that pertained to the *business* of God.

Verse 48. The mother of Jesus told him that she and his father had been searching for him. She meant his earthly foster father, for he it was who would need to search.

Verse 49. *About my Father's business* is rendered "in the affairs of my Father" by the Englishman's Greek New Testament. The wisdom mentioned in verse 40 taught Jesus that he was destined to perform some special work in the world that pertained to God. The temple was the official headquarters of the system of religion then in force for the Jews, hence Jesus was found in that building where his parents should have looked first.

Verse 50. This verse will help to explain why the parents were so disturbed about the disappearance of their son. *They understood not* because they did not have that special wisdom that he had, mentioned and commented upon at verse 40.

Verse 51. Whatever object God wished to accomplish in the temple at this time by this 12-year-old boy, was done, and he was then left to accompany his parents to their home. Jesus furnishes an important example of obedience to parents that all other children should imitate. Although he possessed wisdom that was given him in a special manner (which no boy or girl today can have), yet he realized his duty to his parents. All of the things that were happening were wonderful to his mother, and she *kept them in her heart* or held them as a cherished subject of meditation in her young motherly affections.

Verse 52. This verse is virtually the same in thought as verse 40.

LUKE 3

Verse 1. According to some facts of history it would seem that the fifteenth year of Tiberius Caesar is too late for the other things mentioned in this verse. The difficulty is made clear by a statement in Webster's Ancient History, page 447. "Of the successors of Augustus, the first, and by far the ablest, was his stepson, Tiberius. His merits as a soldier and administrator were well known to Augustus, who, even during his own lifetime, granted

Tiberius a share in the government." The fifteen years of Tiberius mentioned by Luke includes the three years he reigned jointly with Augustus.

Verse 2. John 18: 13 calls Annas the father-in-law to Caiaphas the high priest. There was no provision made in the law of Moses for more than one high priest to be in office at the same time, but in the days of Christ the secular government was taking much part in the affairs of the Jews. In that arrangement Annas was president of the Sanhedrin and Caiaphas was high priest for religious activities. Chapter 1: 80 leaves John in the wilderness, and the present verse says the Lord called him by His word.

Verse 3. At the Lord's call, John came out of his retirement and began preaching in the region of the Jordan. *Baptism of repentance* means baptism that is preceded and prompted by repentance or a turning away from the practice of sin. *For remission of sins* denotes that repentance and baptism was in order to the remission of sins.

Verse 4. *Esaias* is the same as Isaiah, and this prophecy is in that book, chapter 40: 3. 4. *Make his paths straight* is explained at Matthew 3: 3.

Verse 5. This verse is a figurative description of preparing the path mentioned in the preceding verse, which was to be accomplished by adjusting the conditions in the lives of men to suit them for the service of Christ who was to follow soon.

Verse 6. *All flesh* signifies that the Gentiles as well as the Jews were to receive the benefits of salvation through the work of Christ.

Verse 7. This verse is explained at Matthew 3: 7.

Verse 8. *Fruits worthy of repentance* means to show by a reformation of life that they had repented. For further comments on this verse see those at Matthew 3: 9.

Verse 9. *Ax is laid* means it will be done at the proper time which will be at the judgment day. However, the way for them to avoid that "ax" was being pointed out by John, and it required the people to bring forth a life of righteousness.

Verse 10. John had been preaching in general terms, now the people wished him to specify some of the things they would be expected to do.

Verse 11. This verse pertains to the duty that one owes to another, in

sharing his good things of life with those who do not have them.

Verse 12. The publicans are described by comments on Matthew 9: 10.

Verse 13. The quotation cited at the preceding verse shows that the publicans were assigned the duty of collecting the taxes from the people. Many of them had taken advantage of their appointment to demand more than the government levied, then putting the difference in their own pockets.

Verse 14. A soldier has no right to oppress the citizens just because he is a military man. To *accuse falsely* means to extort money from the people to be used on their own gratification. *Be content with your wages.* Dissatisfaction with one's wages does not make it right to use violence against the government or other employer.

Verse 15. *Mused* is properly rendered "reasoned, or debated" in the margin. The people were considering the reasons for and against the question whether John were the Christ predicted in the Scriptures.

Verse 16. *John answered.* The people had done their reasoning in *their hearts*, hence John had to be inspired to answer them. He did so by telling some of the differences between himself and "the Christ." The first one he gave was the baptism each performed. John baptized with water only but the one coming next would baptize with the Holy Ghost (Spirit) and with fire. The first one by Jesus took place on the day of Pentecost and the subjects were the apostles. The second one will take place after the judgment and the subjects will be the disobedient persons of the earth. What he says about the shoes is to illustrate his sense of inferiority to Christ.

Verse 17. *Fan* is explained by the comments on Matthew 3: 12.

Verse 18. John not only preached the truth to the people, but he exhorted them, which means to "insist on doing a known duty."

Verses 19, 20. For the information on this see Matthew 14: 3-5 and comments.

Verses 21, 22. The reader should see the comments on Matthew 3: 13-17.

Verse 23. *As was supposed* is from *nomizo* and is defined by Thayer, "to hold by custom or usage, own as a custom or usage." The people in general did not understand the whole story of Jesus and Joseph, hence Luke inserts the clause in order to make his

record conform to the facts. Matthew (chapter 1) records the genealogy of Jesus from Abraham, down through David's son Solomon until he gets to the same Joseph of our chapter, who was the son-in-law of Heli, the father of Mary. Then, beginning his genealogy of Jesus on his real mother's side, Luke records it from her and her father Heli up on that side and joins the genealogy with that of Matthew when he gets to Nathan who was the full brother of Solomon. From there on Luke records the same genealogy as Matthew until he gets to Abraham, the place where Matthew begins his, but Luke goes on up until he gets to Adam who was the first man. Before going any further here, the reader should carefully consult the comments on Matthew 1: 1, 2.

Verses 24-38. I have grouped these verses into one paragraph because they have been virtually all considered in the preceding one. In ancient times certain names were used even by more than one person in the same family. If the reader observes some that he thinks he has read elsewhere he should not become confused. To clarify the subject for a final comment, let it be understood that Matthew gives the genealogy of Christ on his foster father's (Joseph) side of the house, while Luke gives it on his mother's side, both blood streams being joined in David.

LUKE 4

Verses 1-13. This paragraph is really a repetition of Matthew 4: 1-11, and to conserve space I shall request the reader to see that place in connection with this group.

Verse 14. *Power* is from *DUNAMIS* which means might or ability that belongs to an individual as a part of his own personality. Jesus possessed such a faculty which he exercised through the instrumentality of the Spirit. This enabled him to perform many miracles which caused him to become famous throughout all Galilee.

Verse 15. *Synagogues* is explained at Matthew 4: 23. To *glorify* is defined in the lexicon, "to praise, extol, magnify, celebrate." This honor was bestowed upon Jesus because of his wonderful teaching. (See Matthew 7: 28, 29.)

Verse 16. Nazareth was the "home town" of Jesus to which he was paying a visit. When he *stood up* in the synagogue it was a signal to the one in charge that he was ready to do

some reading, that being the main purpose of the synagogues.

Verse 17. Observing the position of Jesus, the ruler of the synagogue handed him the book of Isaiah. Being divinely inspired, Jesus did not need the copy to know what it said, but it was a mark of respect for "the written word" for him to read it, and he had no trouble in locating the place he wished to read which is quoted next verse.

Verse 18. This passage is in Isaiah 61: 1-3, and is a prediction of the spiritual mission of Jesus into the world. However, some of the statements have reference also to the miraculous cures he was to perform.

Verse 19. *Acceptable year* denotes one in which the most desirable and beneficial experiences would be offered to all who would accept them.

Verse 20. Thayer defines the original for minister as "an attendant." It was customary, after the reading had been done, for the reader or someone else to offer some comments if it was his desire (Acts 13: 14, etc.). *All eyes were fastened on him.* They were wondering if this famous man would also become their "guest speaker."

Verse 21. He did, and this verse is the introduction to his remarks. By applying the passage to himself, Jesus raised a stir within the audience, at least in their minds, to begin with.

Verse 22. The first reaction was not so unfavorable but it caused them to begin to wonder in their minds. *Is this not Joseph's son?* The idea was whether this humble man could speak such wonderful things.

Verse 23. Jesus was aware of the reasoning the people were doing, whether he heard them with his fleshly ears or not. He knew they would wonder why he did not perform the same amount of wonderful deeds there that he was reported to have done in other countries such as that in the vicinity of Capernaum. *Physician, heal thyself* was a prediction that was fulfilled at the cross (Matthew 27: 40), but the other words of the verse were being fulfilled while Jesus was speaking.

Verse 24. This verse explains why he did not go any farther with his work while in the neighborhood of Nazareth. It was because the people would not appreciate it on the principle that *no prophet is accepted in his own country.*

Verse 25. This verse merely shows that the condition of dependency was

very general in the days to which Jesus will soon refer in remarks about who was favored.

Verse 26. *Elias* is the same as Elijah in 1 Kings 17: 8-16.

Verse 27. *Eliseus* is the same as Elisha in 2 Kings 5: 1-14.

Verse 28. The people saw the point that Jesus was making. If those old prophets passed over so many people and bestowed their favors upon a few humble cases, it was because they were considered worthy of the benefits. Hence, these people in the home community of Jesus were not going to receive very much attention from him because they were not considered as being entitled to it, having given him "the cold shoulder" because he was an old home product. When they saw this lesson in the teaching of Jesus it made them to be filled with wrath.

Verse 29. Jesus did not resist their force until it was necessary to preserve his life. It was not time for him to die and hence he used his superior might to escape his enemies. However, he did not use force but escaped by a miraculous movement.

Verse 30. This movement enabled him to go on his way without harming them.

Verse 31. Capernaum was the other city which Jesus had previously adopted as a residence (Matthew 4: 13).

Verse 32. This verse means exactly the same as Matthew 7: 29, because the word for *power* is *EXOUSIA*, which is the word for "authority" in that passage.

Verse 33. *Unclean* means in regard to moral character, and this was one of the fallen angels that sinned and were cast down to hell (2 Peter 2: 4), which is explained in the notes at Matthew 8: 28, 29.

Verse 34. The note cited in the preceding paragraph explains why the devil said *I know thee who thou art*, and also why he asked to be left alone.

Verse 35. These devils had superhuman power and could injure human beings unless restrained. Jesus suffered this one to throw the man down but not hurt him otherwise.

Verse 36. An interesting feature of this verse is the use of both *authority* and *power* in one connection. The first comes from *EXOUSIA* and its first definition is the word by which it is here rendered; the second is from *DUNAMIS* and is properly rendered in this place. The thought is that Jesus had the

right to give orders to the devils, and also had the ability to execute the orders.

Verse 37. Jesus was not performing his deeds merely to gain notoriety, but such a result was inevitable because of the natural trait of interest in the unusual things.

Verse 38. This was Simon Peter (Matthew 4: 18) whose mother-in-law was sick. We observe that Peter was married, although the Romanists forbid their clergy to marry, and yet claim that Peter was the first pope.

Verse 39. All miraculous cures were *immediate* as this one was.

Verse 40. By evening the fame of Jesus had reached so far that many afflicted persons had been gathered together, and when they were brought to him he healed them all.

Verse 41. Jesus would not suffer the devils even to confess him, because he did not want to be supported by such unworthy characters. Besides, their confession would not have been a matter of faith for *they knew that he was the Christ*.

Verse 42. Wherever Jesus went the crowds followed. *Stayed him* means they detained him; not by force to be sure, but by earnest requests.

Verse 43. Jesus was kind and did not want to disappoint the people, so he explained that other places should have the preaching of the kingdom given them also.

Verse 44. With such an explanation, Jesus left this eager crowd and preached in the same general territory, but in the synagogues where other people would be assembled.

LUKE 5

Verse 1. Gennesaret was another name for the Sea of Galilee. *The people* were the ones meant by *the common people* in Mark 12: 37. They were not prejudiced as were the priests and scribes, and manifested a hunger to hear the teaching of Jesus.

Verse 2. When a boat is said to be standing it means it is stationary in a certain spot. These two ships were thus being held while their owners were out washing their nets after a night's use in the sea.

Verse 3. Simon's full name was Simon Peter (verse 8). By moving the boat a little distance from the shore, the people could see and hear Jesus better.

Verse 4. The water was too shallow for fishing with a net where Jesus had been speaking. In bidding Simon to let the net down *for a draught* (for a "catch"), Jesus assured him that he would not be disappointed.

Verse 5. Simon's remarks indicated that his lowering of the net would be through faith in Jesus, even though the appearances were unfavorable.

Verse 6. The word *brake* is from an original that means a complete rending of the net. However, since the fish were not lost, the idea is that a full loss would have occurred had not something been done to prevent it.

Verse 7. The loss of the fish was prevented by the help of their partners in the business. *Began to sink* means the weight of the fish caused the boats to begin lowering, not that they were being submerged as yet.

Verse 8. Peter already had expressed faith in Jesus, but the success of the event was far beyond his expectation. *Depart . . . I am a sinful man*. He was so overawed by the power and wisdom of Jesus that he felt unworthy to be in his presence.

Verse 9. Doubtless the net had come into contact with a shoal or school of fish and no equipment would be able to withstand such a mass. But it required the wisdom of Jesus to know when and where to find such a group, hence the people were astonished.

Verse 10. This is the same event given notice in Matthew 4: 18-21, but that passage omits the items of the net and mass of fish.

Verse 11. *Forsook all* includes their father, who is mentioned by Matthew.

Verse 12. Lepers were under perpetual quarantine by the law of Moses (Leviticus 13: 45, 46), which accounts for the earnestness of this unfortunate man.

Verse 13. Leprosy was an incurable disease by any natural means, hence it was cured miraculously by Jesus and the recovery was *immediate*.

Verse 14. *Tell no man*. He was not to take the time for publishing the event to the people, for he had a personal duty yet to perform in connection with his recovery. The ceremony still remaining for him is described in Leviticus 14: 1-32.

Verse 15. In spite of the request, the leper spread his report to the deed until it caused the crowds to gather about Jesus to receive his favors.

Verse 16. This was the occasion when he walked on the sea towards the apostles to their terrified astonishment (Matthew 14: 23-33).

Verse 17. These Pharisees and doctors (teachers) of the law were present for the purpose of finding fault with Jesus as we shall soon learn.

Verse 18. *Sought means* refers to the crowd that was in the way about the door.

Verse 19. See the comments at Mark 2: 4 for the explanation of this verse.

Verse 20. A distinction is made between *their* and *him*. As far as the passage states, the palsied man did not have any faith to begin with.

Verse 21. This verse proves the statement made at verse 17 about the Pharisees.

Verses 22-24. For comments on this paragraph see those on Matthew 9: 5, 6.

Verse 25. *Immediately* is the important word here. Professed workers of miracles today require patients to have the faith that "holds out" long enough to effect a cure. The true miraculous healing did not call for a prolonged period of time.

Verses 26. For ordinary human beings to *glorify* God means for them to give Him the credit for the wonderful things accomplished.

Verse 27. Levi's other name was Matthew (Matthew 9: 9). The *receipt of custom* was the tax office, and Levi was there because he was a publican whose business was to receive the taxes on behalf of the government.

Verse 28. At the bidding of Jesus, Levi left his work and followed.

Verse 29. Since Levi was a publican by occupation, it was natural that many of his guests at the feast would be from that class.

Verse 30. See the notes on Matthew 9: 11 about *eating with others*.

Verse 31. If the Pharisees had been as righteous as they claimed, that would have been the very reason for Jesus to associate with the others, on the principle that the sick are the ones who need a physician.

Verse 32. This verse continues the same thought set forth in the preceding one. The sinner is the one who needs to be induced to repent.

Verse 33. John was dead and his disciples were fasting and mourning his absence. The disciples of Jesus still had him with them and hence had no occasion for mourning.

Verses 34, 35. Children of the bride-chamber were the close friends of the bridegroom. After the wedding the bridegroom would leave and then it would be appropriate for them to mourn. In the illustration Jesus likens himself to the bridegroom.

Verses 36-38. This paragraph is explained by the comments on Matthew 9: 16, 17.

Verse 39. This verse has the same lesson that the preceding paragraph teaches, which is one of appropriateness. Incidentally, it also overthrows the theory referred to, that the illustration applied to the Old and New Testaments. According to that notion, Jesus teaches that every man would prefer the Old Testament as being the better.

LUKE 6

Verse 1. *Second sabbath after the first* has something to do with the relation between the religious and the civil year. It does not have much significance to us with such a translation, and most versions give it simply as "on a sabbath." For comments on taking this corn see those at Matthew 12: 1.

Verse 2. The Pharisees would not accuse the disciples of stealing, for they knew what the law said on the subject of taking the corn, but pretended to object to their doing so on the sabbath because it was a holy day.

Verses 3, 4. This paragraph is explained at Matthew 12: 4.

Verse 5. God and his Son are one in purpose and were together in giving the law. Therefore Jesus had the right to apply his own law as he saw fit.

Verse 6. Jesus was busy every day and taught the people whenever the opportunity came. His reason for entering the synagogue on sabbath days was because on that day the Jews assembled there to read and hear read the law. The man's hand was withered as a result of some obstruction in the circulation of his blood.

Verse 7. The scribes and Pharisees pretended to be zealous for the sanctity of the sabbath. That was only a screen for their envy of Jesus because of his teaching against their hypocritical life.

Verse 8. Jesus could read their thoughts and decided to head them off from their intended criticism. The man was told to stand, he being normal except the condition of his hand. This brought him into full view of the people in the building.

Verse 9. See the comments on Mark 3: 4 for the questions Jesus asked.

Verse 10. Jesus looked round to make sure of the attention to his work. The man's hand only was afflicted, hence he was able without miraculous help to stretch out his arm. With that act came the complete restoration of the afflicted hand.

Verse 11. *Madness* is from *ANOIA* which Thayer explains to be a condition in which they were "expressing themselves in rage." This was because they were completely baffled by the unexpected way in which Jesus handled the case. They *communed* or consulted with each other as to how they might destroy him.

Verse 12. Jesus had an important problem to solve, which was the selection of men to appoint over his kingdom that was at hand. It was fitting that he should spend the preceding hours of night in prayer to his Father.

Verse 13. Jesus had many disciples, but out of them he chose twelve only to be his apostles, to be sent into the world with the message of salvation through the Gospel.

Verses 14-16. See the notes at Matthew 10: 2-4 in connection with this paragraph.

Verses 17, 18. This paragraph corresponds with Matthew 4: 23-25, which see.

Verse 19. *Virtue* is from *DUNAMIS*, one of the words rendered by "power" in many places. The crowds sought to touch Jesus to obtain this power to cure their diseases.

Verse 20. Luke's account of the sermon on the mount begins with this verse. That sermon is related with more detail by Matthew, likewise my comments are more extended at that place, which are to be found in Matthew 5, 6, and 7. The reader should consult that account in connection with this chapter of Luke.

Verse 21. There is some slight variation in the way Luke words these several verses, from the way Matthew gives them, but the thoughts are the same.

Verse 22. Another word for *blessed* is "happy," and the original is so rendered in many passages. These evil treatments must have been inflicted because of their devotion to the Son of man, in order for the disciples to be given this blessing.

Verse 23. The blessing was not to be in this life but after reaching heaven.

In suffering for the sake of righteousness, the disciples were classed with the prophets.

Verse 24. This is somewhat figurative, meaning to be enjoying the pleasures of this world by neglecting the obligation of a righteous life.

Verse 25. *Full and hunger, laugh and weep*, are figures used for the purpose of contrast. The thought is the same as expressed by comments on the preceding verse.

Verse 26. A righteous man is not popular with the majority of mankind. If he does his duty he will condemn sin, and that will cause the guilty ones to speak against him.

Verse 27. *Love your enemies*. See the long note at Matthew 5: 43 on "love."

Verse 28. To *bless* means to wish for something beneficial to happen to one. It does not mean anything merely for pleasure, but that which will actually do him good.

Verse 29. See the comments at Matthew 5: 39.

Verse 30. This is explained at Matthew 5: 42 with its comments.

Verse 31. This verse is popularly spoken of as the "golden rule." It is commented upon at length at Matthew 7: 12 which the reader is urged to consult.

Verse 32. See the long note on the word "love" at Matthew 5: 43.

Verse 33. This verse refers to men who bestow favors on others with a selfish motive, thinking chiefly of their own personal gain they hope to get in return.

Verse 34. This verse deals with the same selfishness as the preceding one.

Verse 35. *Love, do good*, and the other terms of service to others, are used in the sense of unselfish ministrations for the chief purpose of doing good. If gratitude returns some reward it is right to accept it, but that should not be the motive. The Highest bestows the blessings of creation on all mankind, and His example is cited as a rule for the disciples to follow.

Verse 36. To be *merciful* means to be more lenient toward an offender than his conduct would entitle him to expect, but not to the extent of encouraging him in wrong doing.

Verse 37. *Judge not*, etc. See the comments at Matthew 7: 1.

Verse 38. Almost every rule has some exceptions, but usually if a man is kind and generous with others, they will remember him when he gets in need. That is the meaning of Proverbs 18: 24 that has been erroneously applied to Christ. That passage is explained in volume 3 of the Old Testament Commentary. The phrases in our verse are figurative, drawn from the act of crowding out unnecessary space in measuring produce.

Verse 39. A parable is a comparison. One blind man following another is like a person closing his mental eyes and letting a false teacher tell him how to go.

Verse 40. A disciple is a learner, and such a person could not know more than his teacher. *Perfect* means complete; if the disciple will absorb all of his master's teaching he will be like him which should satisfy him.

Verses 41, 42. See the comments on Matthew 7: 3-5.

Verses 43, 44. Trees and shrubs are used to illustrate the lives of men. When we see a man practicing evil we know he has an evil heart. (See Matthew 15: 19.)

Verse 45. Words as well as deeds spring from the heart, whether good or bad.

Verse 46. The word "lord" means ruler. It is inconsistent to call Jesus by a name that means one who is in the rule, but then refuse to obey what he commands.

Verses 47-49. This paragraph is explained at Matthew 7: 24-27.

LUKE 7

Verse 1. *His sayings* refers to the ones in the preceding chapter. Capernaum was the city that Jesus adopted as his residence after leaving Nazareth (Matthew 4: 13).

Verse 2. A centurion was a man having charge of a hundred soldiers.

Verse 3. The centurion was a Gentile, but was in good standing with the Jews, for they had their elders to take a message of request to Jesus from the officers.

Verse 4. Jesus had taught the principle of favoring those only who were worthy (Matthew 7: 6), hence that point was stressed in their appeal for his help.

Verse 5. Synagogues were places built for assembling to hear the law read. Strangers are not to be solicited for contributions to the Lord's cause,

but their voluntary offerings may be accepted. Paul accepted help from non-Christians (Acts 28: 2, 7, 10).

Verse 6. This Gentile felt unworthy to have Jesus in his house.

Verse 7. He did not even think he was good enough to make a personal contact with the Lord, but sent others to speak for him. He expressed faith in the power of Jesus to heal his servant by just speaking the word.

Verse 8. This reasoning was to show that his remarks were not in flattery. (See the comments at Matthew 8: 9.)

Verse 9. The Jews had not produced any example of faith that was as great as this. Jesus announced this truth to the people who were following him.

Verse 10. The faith of the centurion was rewarded with the immediate healing of his servant, for the messengers found him well upon their return.

Verse 11. Nain was a village of Galilee, the same district that contained Capernaum. As usual, as Jesus journeyed toward this place the crowds followed him.

Verse 12. The death of this young man was especially saddening by the circumstance that he was the only support of his widowed mother; this explains *why much people was with her* and thus showing their sympathy for her.

Verse 13. *Compassion* means pity, and Jesus felt that way toward this sorrowing mother. (See Isaiah 53: 4.) In his sympathy for her he bade her cease weeping.

Verse 14. Jesus touched the bier (casket) to indicate he wished the pallbearers to stop. He then spoke to the dead man, showing he had power over inanimate objects.

Verse 15. In response to the command of Jesus the man came to life and sat up. It was not merely a mechanical performance upon a dead body for the young man spoke to them and then rejoined his mother.

Verse 16. This *fear* was that of deep respect, for they glorified God which means they gave Him credit for the deed performed by Jesus. It meant to the people that he was a great prophet, else God would not have enabled him to perform this deed.

Verse 17. This *rumor* means the report of what had been done for the dead.

Verse 18. John's disciples reported

this deed to him, which would be of special interest to him in view of his preparatory work for Christ.

Verses 19-22. This paragraph is so much like Matthew 11: 2-5 which is commented upon at length, that I shall ask the reader to consult that place in explanation of this.

Verse 23. This is explained with the lexicon definition at Matthew 11: 6.

Verse 24. The importance of John and his work will be the subject of some verses, all of which will show that Jesus had a high regard for him. A *reed* is a tall and slender stem that would be swayed easily by the wind. Such would illustrate a man with little stability and one who could be easily influenced. The question of Jesus implies that John was not that way.

Verse 25. A man who was accustomed to the soft and luxurious life of royal palaces would be unsuited for work out in the wilderness. But the prophets had predicted the forerunner of Jesus was to operate in the wilderness, hence no surprise should be felt over the rough outdoor raiment of the Baptist.

Verse 26. *More than a prophet.* John not only uttered prophecies, but his life and work in preparing a people for Christ constituted a fulfillment of the sayings of other prophets, which made him more than a mere prophet.

Verse 27. This prediction is recorded in Malachi 3: 1.

Verse 28. See the comments on Matthew 11: 11.

Verse 29. *Justified God* means they acknowledged God to be just in authorizing John to baptize the people. They expressed their belief on this subject by being baptized.

Verse 30. To reject an ordinance of God is interpreted as rejecting Him. The lawyers were men who were acquainted with the law of Moses and interpreted it to others.

Verses 31-35. This paragraph is explained at Matthew 11: 16-19.

Verse 36. The Pharisees were a sect of the Jews who were prominent in the time of Christ. See a description of them in the comments at Matthew 16: 12.

Verse 37. All people are *sinners* in a general sense, but there were certain outcasts who were called thus as a class. This incident must not be confused with the one in Matthew 26: 7; that woman was Mary a sister of Lazarus (John 11: 2).

Verse 38. Kissing the feet of Jesus was an act of worship (Matthew 2: 2) that was prompted by the spirit of humility. It also indicated reverence for Jesus as a holy man. Another custom of those times was the washing of the feet of a guest. This will be explained when we come to John 13.

Verse 39. Jesus knew the thoughts of men, whether they were expressed or not. This Pharisee was thinking of the woman in the light of the class she supposedly represented.

Verse 40. Jesus called for the attention of his host. The word *master* is from an original that properly means "teacher," and Simon used it in that sense.

Verse 41. A *pence* would be worth about sixteen cents in our money. The value of the individual coin is unimportant, the illustration being drawn from the difference between fifty and five hundred.

Verse 42. The question was based on the comparative favors each debtor received.

Verse 43. Simon answered the question correctly that Jesus asked.

Verse 44. Simon had other guests (verse 49), and evidently they were "rating" a little higher than Jesus, and had received the regular attention usually paid to visitors. For some reason, Jesus had been neglected and he decided to make a lesson of it.

Verse 45. The kiss was the customary form of greeting in those days. But Simon did not give Jesus the usual kiss on the mouth, while this woman kissed his feet often.

Verse 46. As a matter of refreshing, a guest was anointed on the head with olive oil. Jesus had been neglected in that by his host, while the woman anointed his feet.

Verse 47. Jesus did not deny that the woman was of the lower class and had many sins. But she was given a higher rating than the debtor who owed five hundred pence. He gave his love after receiving the favor of being forgiven the debt, but the woman loved Jesus because of her sincere faith in him even before having received any favor. In return for that attitude Jesus gave her the great reward of complete forgiveness.

Verse 48. No further condition was mentioned, for she was forgiven her sins as a reward for her loving service and her simple trust in the grace of Jesus.

Verse 49. This is the question raised by the people in Matthew 9: 1-6.

Verse 50. Her faith saved her, but it does not say faith *alone*. She had performed the works for which her sins were forgiven.

LUKE 8

Verse 1. *Shewing the glad tidings* all comes from the Greek word *euaggelizo* which occurs many times in the New Testament, and the universal meaning is to tell any good news. The connection has to be noticed to learn what particular good news is meant in any given case, and in the present one it is the news that the kingdom of God is at hand. The *twelve* means the apostles (Matthew 10: 2-4; Mark 3: 14-19).

Verse 2. The closing sentence of the preceding verse is continued in this to include *certain women*, etc. One of them was Mary Magdalene who had been possessed of seven devils until Jesus relieved her of them. She was present at the cross when Jesus was crucified (Matthew 27: 56).

Verse 3. The women had been favored by Jesus miraculously, and they showed their appreciation by ministering to him of *their substance*, which means necessities of life.

Verse 4. These parables were spoken to the people, not his disciples. The reason for teaching them in this manner is explained at Matthew 13: 11.

Verses 5-15. This is the beginning of the parables, and the full explanation is given in Matthew 13 which will not be repeated in detail here. However, a few of the items of this passage will be noticed. *Thorns* means a bramble, and is the same plant of which the soldiers made a crown and placed upon the head of Jesus in mockery (Matthew 27: 29). *Devil* is from *diabolos* which is applied to Satan as the chief of demons. *Good ground* is defined as an honest heart that causes good fruit to be produced.

Verse 16. The teaching of this verse is that a man should not hinder the influence of righteous deeds by some unwise action otherwise. (See Romans 14: 16.)

Verse 17. As a candle is not supposed to be covered, so the good things learned from Jesus should be permitted to go out for the benefit of others.

Verse 18. *That which he seemeth to have*. (See Matthew 13: 12; 25: 29.)

Verse 19. The *press* means the crowd that pressed about the door.

Verse 20. The *brethren* means the same as the word ordinarily denotes. Had Luke meant his spiritual brethren (as the Romanists teach), there would have been no reason for mentioning his *mother*, for that is a fleshly relationship.

Verse 21. See the comments at Matthew 12: 47, 48.

Verse 22. This *lake* means the Sea of Galilee which Jesus wished to cross, where he was going to do more teaching and perform his great deeds.

Verse 23. *Filled with water* is explained by the closing words, *were in jeopardy*. We know that if the boat had been literally filled they would have perished then, but instead of that they were in danger of perishing.

Verse 24. *We perish* means the same as the preceding verse about being in great danger. *Rebuked the wind* indicates control over inanimate objects by miraculous power.

Verse 25. They had heard him command intelligent creatures such as the demons, but were astonished to see him control things that have no consciousness.

Verse 26. Gadarenes (also called Gergesenes) was situated near the eastern shore of the Sea of Galilee, and that is where Jesus went ashore.

Verse 27. These tombs were cavities in the rocks, such as were sometimes used as burial places. This man was possessed with devils, which made him abnormally strong.

Verse 28. The devils knew Christ because they were fallen angels and had seen him before they were cast out of heaven. (See 2 Peter 2: 4; Jude 6.) *Torment me not*. The devils knew that if they had to leave this world they would have to go back to the place of torment into which they were cast when they first sinned.

Verse 29. The man was under the control of the devils. (See the note at Matthew 8: 28.) It explains the condition of being possessed with the devil.

Verse 30. *Legion* means an indefinite but great number of beings. But one of the devils was spokesman for the others is why the pronoun is in singular number sometimes.

Verse 31. *Deep* is from *abussos* which is defined by Thayer as follows: "Bottomless, unbounded; the pit; the abyss." He also explains it to mean,

"The immeasurable depth; a very deep gulf or chasm in the lowest of the earth; the common receptacle of the dead, Romans 10: 7, and especially as the abode of demons, Luke 8: 31; Revelation 9: 1; 11: 7; 17: 8; 20: 1, 3."

Verse 32. The devils did not know the swine would perish, so they requested to be let go into them rather than go back to this *deep* where they had been tormented.

Verse 33. The possession of devils made the swine mad and induced them to destroy themselves by drowning, thus forcing the spirits out of the world.

Verses 34-37. It will be well to read the comments on Matthew 8: 28-34.

Verses 38, 39. Gratitude prompted the man to wish for the privilege of accompanying Jesus, but the Lord preferred to make a messenger of him among the people of his own house. He did so and even extended his report throughout the whole city.

Verse 40. After the miracle of casting out these devils, Jesus entered the boat again and recrossed the sea, when he found people waiting for him with joy.

Verses 41-56. For detailed comments on this paragraph see the ones on Matthew 9: 18-26. For the reader's convenience, I shall make some remarks on various specific items in the present paragraph. A *ruler* was one presiding over a synagogue. The woman had a chronic hemorrhage of twelve years' standing. She was cured *immediately* which was always the case with miraculous healing. *Not dead but sleepeth* is explained in the passage cited above at Matthew 9: 24.

LUKE 9

Verse 1. *Power* means the ability to control the devils, and *authority* means the right to do so. The *twelve* were the apostles, given ability also to cure diseases.

Verse 2. The primary object of the work was to preach the news of the kingdom; the miracles were to prove the apostles were genuine.

Verse 3. A *scrip* is a provision bag, used as a modern lunch basket. No extensive provision needed to be made while Jesus was in the world to insure their care.

Verse 4. *There abide and thence depart* means for them to make only one house call in each city, except where the first one proved to be unworthy.

Verse 5. After finding one proper house for their work, they were to leave for another city. As they were leaving, they were to shake the dust from their feet. That was an ancient custom of showing disapproval of the place where they had got the dust.

Verse 6. The *gospel* they preached was the good news that the kingdom of heaven was at hand. They did the healing to prove they were not false prophets.

Verse 7. This *Herod* was a son of Herod the Great. A *tetrarch* was a ruler over a division of a general territory. *John was risen from the dead* is explained at Matthew 14: 2.

Verse 8. *Elias* is the same as *Elijah* in the Old Testament. Nothing is said about his rising again for he had not died (2 Kings 2: 11).

Verse 9. The beheading of John is reported in Matthew 14: 1-12 and Mark 6: 17-29. *Desired to see him* was accomplished as recorded at chapter 23: 8.

Verse 10. There were times when Jesus wished for private consultation with his apostles. Bethsaida was a city on the west shore of the Sea of Galilee.

Verse 11. It was not long until the people knew of the presence of Jesus and followed him. In his compassion he received them and gave them both spiritual teaching and physical cure for their ills.

Verse 12. The desert was on the east side of Jordan, but the country in general was unsettled and not equipped with many markets at which to buy food.

Verse 13. Jesus opened the exercises of the occasion by telling the apostles to feed the multitude. They explained how small was their supply of food at hand.

Verses 14, 15. Jesus prepared to feed the multitude by a miracle of the food. For the sake of orderliness he had them sit down in convenient groups.

Verse 16. *Looking up to heaven* was in recognition of the source of all blessings. (See James 1: 17.) The breaking was necessary because more than one person was going to partake, which was the only reason that Jesus broke the bread in Matthew 26: 26.

Verse 17. The twelve baskets of fragments remaining proves that being *filled* was not imaginary on the part of the multitude.

Verses 18. See Matthew 16: 13 on why Jesus asked them this question.

Verse 19. These statements of the people were made on the basis of an erroneous theory called "transmigration of souls." (See Matthew 14: 2.)

Verse 20. Peter's confession means "the Anointed one of God."

Verse 21. This is explained in the comments at Matthew 16: 20.

Verse 22. Luke's account omits the conversation about the church, but he mentions the vital fact on which it was to be built, which was to be proved by His resurrection.

Verse 23. To *deny* one's self means to disown one's earthly interests. *Take up his cross* is figurative and is based on the practice of compelling a doomed man to carry his own cross to the place of crucifixion.

Verse 24. Two kinds of life are considered here, the temporal and the spiritual. The temporal is the one meant first. If a man neglects his duty to Christ for the sake of his temporal or worldly life, he will lose his spiritual or eternal life.

Verse 25. The thought is that the things of this world altogether are not as valuable as the soul of man. If he exchanges his soul to gain the world it will be a transaction in which there will be no profit.

Verse 26. To be ashamed of one means to feel humiliated at the thought of associating with him. Christ does not expect us to become his equal in the degree of our goodness and dignity, because we are human while he is divine. But if we will obey him and do him the honor of fashioning our lives after his, he will regard it as a compliment and hence will not feel humiliated in associating with us even in the presence of his Father and the angels in the glory world.

Verse 27. If the kingdom of God has not yet been set up (as certain people teach), then the world has in it somewhere a number of persons who are many centuries old!

Verse 28. See comments at Matthew 17: 1 in connection with this verse.

Verse 29. *Fashion* is from *eidōs* which Thayer defines, "Properly that which strikes the eye, which is exposed to view; the external appearance, form, figure, shape." Matthew (chapter 17: 2) says Jesus was "transfigured," and the definition is given at that place. The words used by each

of the evangelists were true of Jesus then.

Verse 30. See the description of this scene at Matthew 17: 3. Elias was the Elijah of the Old Testament, and a faithful prophet of God.

Verse 31. Matthew does not tell what these men talked about, but Luke gives the subject of their conversation. *Decease* is from *exodos* which Thayer defines, "Exit, i. e., departure; departure from life, decease." This word is interesting from being the name given to the second book of the Bible. *Accomplish* is from *plerōō* and the lexicon of Thayer defines it, "To make full, to fill, to fill up." The idea is that in his death Jesus completed the sacrificial service that was allotted to him by his Father. That is why he declared "it is finished" just as he was dying (John 19: 30).

Verse 32. Peter and his group were under an oppressed feeling during the conversation between Jesus and his distinguished visitors. But upon being aroused they saw the trio of glorified beings.

Verse 33. *As they departed*. That is, the conversation was ended and the guests were preparing to leave. Peter wanted to detain them and proposed that provision be made for housing them. *Not knowing what he said*. He did not realize that beings from the unseen world would not dwell in material tabernacles.

Verse 34. The word *cloud* is used a great many times in the New Testament but seldom in connection with rain. Instead, it is used to represent something that has nothing to do with moisture which would form an object that is dark. True, this verse says the cloud *overshadowed* them, but the same event is recorded in Matthew 17: 5 where it is called a "bright cloud," which would not suggest one that was leaden with condensed vapor and ready to drop rain. The idea is that something of a miraculous character was used to indicate the presence of God.

Verse 35. The words *hear him* are in addition to what was said at the time of his baptism (Matthew 3: 17; Mark 1: 11). They were said because the life's work of Jesus was nearing completion and he had proved his worthiness of the distinction.

Verse 36. *They told no man* was because of the instruction that Jesus gave them as they were coming down from the mountain (Matthew 17: 9; Mark 9: 9).

Verse 37. *Hill* and *mountain* are used in the same sense in the New Testament. The people were generally on hands whenever Jesus reappeared from his places of privacy.

Verse 38. The word *master* means "teacher," a term Jesus acquired among the people because of his many talks to them upon the subject of his kingdom. This son is the same case explained at Matthew 17: 15-18.

Verse 39. *Spirit* is from a Greek word that could apply to any disembodied being. In the present case it applies to the devil that had taken possession of the child.

Verse 40. See the comments on Matthew 17: 20, 21 for the present verse.

Verse 41. The *faithless generation* was said about the disciples, according to the statements in the verses cited at 38 and 40.

Verse 42. This *devil* is the same *spirit* mentioned in verse 39 and so termed in this. It had supernatural power and *tore* the boy. The original word for this and also in verse 39, means he was thrown into convulsions. It was an affliction, hence the Lord rebuked the unclean spirit, not the lad.

Verse 43. The words *mighty power* are from a Greek original that means "majesty," and it is so translated in 2 Peter 1: 16. This impression of *amazement* was caused by the powerful circumstance of the boy's recovery from so distressing an ailment.

Verse 44. *The sayings* include what Jesus had been expressing, also the one about his expected betrayal into the hands of men.

Verse 45. The disciples had thought from the start that Jesus was going to set up an earthly kingdom. Such a government would require the bodily presence of the king, hence they were confused over this prediction that he was to be delivered unto men.

Verse 46. Their mistaken idea of the kingdom explains why they could have these thoughts about the different ranks in it, for such distinctions exist in earthly powers.

Verse 47. Jesus could always read the thoughts of his disciples.

Verse 48. Jesus loves little children because they are pure and humble. To receive such a child *in his name* is to do so because Jesus loves him. But no one will do that as long as he is filled with the pride of his own importance. While the man who will thus humble

himself is great in the true sense according to the mind of the Lord.

Verses 49, 50. See the comments on Mark 9: 38, 39.

Verse 51. *The time was come* means it was getting near the time when Jesus was to leave the earth and ascend to heaven. That made it necessary for him to be in Jerusalem, hence he turned his steps in that direction.

Verse 52. Jesus was in Galilee at this time which would make it necessary to go through Samaria. He sent some ahead to find a place for him to stop on the way.

Verse 53. The Samaritans were not on good terms with the Jews (John 4: 9), and for that reason they had a prejudice against Jerusalem. Hence they did not welcome Jesus when they learned that he was heading in that direction.

Verse 54. The brothers, James and John, were angered over the slight and suggested some physical destruction for them, citing the case of Elias (Elijah) in 2 Kings 1: 10, 12. What they suggested would have been the action that is meant by pulling up the tares in the parable of the tares. (See Matthew 13: 28.)

Verse 55. This means the brothers did not realize what kind of a spirit they were manifesting. It was just the reverse of what they should have shown.

Verse 56. The kind of spirit they should have manifested was that of Jesus, desiring to save men from spiritual destruction. And that could not be done if their lives were destroyed by physical death as these brothers wished to do.

Verses 57, 58. See the comments at Matthew 8: 19, 20.

Verses 59, 60. This paragraph is explained at Matthew 8: 21, 22.

Verse 61. Following Jesus here means the bodily traveling as explained in verse 57. This man was at that very time absent from his "loved ones," and hence had not shown any great concern for them. His sudden interest in them betrayed at least a divided state of mind between them and Jesus.

Verse 62. *Ploughs* were made with one handle according to Smith's Bible Dictionary, hence the mentioning of a single handle. To make a success of the work a farmer should keep his eye on the ground ahead of him. The work is used to illustrate what should

be the attentive devotion of those professing to follow Jesus.

LUKE 10

Verse 1. The words *other seventy* are arranged as "seventy others" in the Greek text, and means seventy besides the twelve apostles. This was a special mission and intended as a hasty work of immediately preparing the people for the reception of Jesus. His work was nearing its close and he wished to accomplish as much as possible in the time. To help towards that end these disciples were sent ahead of him. He sent them in pairs, which had many advantages in that each could encourage the other.

Verse 2. There were so many people who needed help that neither Jesus or any other man could be bodily present with all of them. That is what he meant by saying *the harvest is plentiful but the laborers are few*, and prayed that they might increase.

Verse 3. A lamb among wolves would be in great danger. But by great care he might not attract needless attention to himself and so would escape harm.

Verse 4. A *scrip* was a provision bag used as a lunch basket, and a *purse* was a money bag. Note they were not to carry these, which is also said about shoes. It means not to take any "spares" as will be explained at verse 7. *Salute no man* might seem unfriendly. Thayer explains the word for *salute* as follows: "As a salutation was made not merely by a slight gesture and a few words, but generally by embracing and kissing, a journey was retarded by saluting frequently."

Verse 5. Their call at a house was to begin by offering their peace to it.

Verse 6. *Son* (of peace) is from *huion* which Thayer defines, "One who is worthy of a thing." The Lord was with these disciples in spirit, and if the people in a house were not worthy of the favors that were offered them, the Lord would see that none would come to them and the wishes of the disciples would return to them.

Verse 7. The work of the disciples in spreading the news of the kingdom entitled them to their living. That explains the instructions in verse 4 about not taking along their own provisions. *Go not from house to house*. They were to make only one call in each city because of the shortness of time. (See Matthew 10: 11, 23.)

Verse 8. *Eat such things as are set before you*. This is similar to Paul's instructions in 1 Corinthians 10: 27. Conscientious Jews were often afraid to eat of things unknown to them because of the restrictions of the law of Moses. Jesus did not overlook the law, yet he was about to give a new one to the world, and certain parts of the old one were to be discontinued.

Verse 9. The disciples were to preach the news of the approaching kingdom of God. By healing the sick they would prove they were true prophets.

Verse 10. A city that would not give the disciples a welcome was to be considered unworthy. The disciples were to get out of the house and into the street.

Verse 11. Shaking off the dust was an ancient custom and was used to indicate disapproval of a place. *Notwithstanding*. Even though they rejected the teaching of the disciples, that would not stop the program of the Lord, for the kingdom of God was going to come into their midst in due time.

Verse 12. *In that day* is indefinite as to date, but the same subject is handled in other passages in which the day of judgment is specified. (See Matthew 10: 15; 11: 22, 24; Mark 6: 11.) It should be noted that the tolerance is to be shown on that day, not afterward.

Verse 13. This is the same as Matthew 11: 21.

Verse 14. *At the judgment* is explained at verse 12.

Verse 15. *Exalted to heaven* is a figure of speech, based on the fact that Jesus was an inhabitant of Capernaum by choice (Matthew 4: 13), and hence it had the advantage of his presence. See the comments on Matthew 11: 23 for the meaning of *hell*.

Verse 16. Jesus ordained the apostles and the seventy and hence whatever attitude was shown to them was equivalent to showing it to Jesus. On the same principle, that attitude also pertains to God since he sent Jesus into the world. To *despise* Jesus and God means to disrespect them or belittle their authority.

Verse 17. The disciples looked upon their work of controlling the devils as an exploit of which to boast. It was much like the spirit of the Corinthians which they exhibited over the possession of spiritual gifts.

Verse 18. *I beheld Satan as light-*

ning fall from heaven. Moffatt renders this, "I watched Satan fall from heaven like a flash of lightning." John refers to this event in Revelation 12: 9. The thought is that Jesus would have more to boast of than the disciples, since he saw the chief of devils fall from heaven. But he was not making any such use of it as a personal advantage.

Verse 19. Jesus had given his disciples the ability to perform these miracles so they could prove they were not a group of false teachers.

Verse 20. This power was not intended for their personal distinction over which to rejoice. What counted the most was a spiritual favor, that of having their names written in heaven. (See Hebrews 12: 23; Revelation 21: 27.)

Verse 21. See the comments on Matthew 11: 25 for the present verse.

Verse 22. The complete mutual knowledge of the Father and Son of each other was not shared by the world. But such information as would be deemed necessary for others was to be revealed by the Son in his own manner.

Verse 23. The disciples were enjoying some bits of information that had not been granted to preceding generations, and for this Jesus called them *blessed* or happy.

Verse 24. It was not the time for those ancient prophets and kings to receive that information, although they had a desire for it. (See Ephesians 3: 9-11; 1 Peter 1: 10-12.)

Verse 25. A *lawyer* was a man informed in the law of Moses and who taught it to the people. The question he asked was a proper one as far as its form was concerned. But the inspired writer tells us the man's motive was wrong, that he wished to tempt Jesus.

Verse 26. *How readeest thou?* This was a direct allusion to the profession of the lawyer. That being his business he should have known what he was expected to do to be saved if he had been reading the law carefully, hence the question Jesus asked him.

Verse 27. The lawyer correctly cited the requirements of the law.

Verse 28. *Thou shalt live* is equivalent to inheriting eternal life, the thing the lawyer inquired for. Under whatever dispensation people lived, if they did the things required by its law they were promised salvation.

Verse 29. The young man of Matthew 19: 20 affirmed he had kept all the commandments from his youth. The lawyer did not make that claim which he evidently could not do truly. To *justify* means to show one's self to be righteous. The lawyer thought he would clear himself of coming short of his duty by the use of a quibble over the interpretation of terms, so he asked *who is my neighbor?*

Verse 30. This entire story is told in answer to the lawyer's question, but there are some bits of information incidental to the main subject that will make it worth while to consider. The misfortune of this traveler could happen to any man, so that part of the story is not unusual.

Verses 31, 32. All priests were Levites, but not all Levites were priests (Exodus 29: 9; 40: 12-16; Numbers 4: 1-4), which is the reason for using the terms *priest* and *Levite* separately. But they were both Jews and considered themselves as being followers of the law which this inquirer also professed to follow.

Verses 33, 34. The Samaritans were a mixture of Jew and Gentile blood, the origin of which is recorded in 2 Kings 17: 24-33. The Jews had no dealings with them (John 4: 9), and thought that very little good ever came from them. That is what makes this part of the story significant; for the Samaritan was the one who showed a neighborly feeling toward the injured man.

Verse 35. The assistance given by the Samaritan did not consist in words of sympathy only, but he assumed the full expense of the case.

Verses 36, 37. *Which . . . was neighbor?* Jesus switches the direction of the subject from the neighbor to be loved to the one acting the part of a neighbor. Upon the lawyer's answering the question of Jesus correctly, he was told to go and do likewise.

It all sums up the matter by answering the lawyer's question stated in verse 29 by showing that whoever needs our help is our neighbor.

Verse 38. *This certain village* was Bethany, the town of Lazarus and his sisters (John 11: 1). Martha seems to have been head of the house as to domestic affairs.

Verse 39. The teaching of Jesus absorbed the attention of Mary.

Verse 40. The original for *cumbered* is defined by Thayer as "distracted."

Martha was so interested in the entertainment of her guest that she let it crowd out her attention to spiritual things. Frequently today professed Christians will actually plan to be absent from the assembly of the saints in order to prepare a meal for expected guests. Such women are in the same class as Martha and deserve the same rebuke as she.

Verses 41, 42. Jesus does not teach that it is wrong to perform the duties of the home, but he does frown upon one's allowing them to overwhelm him with undue care. *Needful* is from a strong word meaning very necessary. The food that sustains the body will cease to exist at the same time that the fleshly body is destroyed (1 Corinthians 6: 12, 13), but the spiritual nourishment will *not be taken away*.

LUKE 11

Verse 1. *Teach us to pray*. Some people would disapprove the idea of exercises for the training in prayer, yet Jesus endorsed the request of this disciple by doing the very thing he asked for. If disciples of Christ would put in some time studying and preparing themselves for prayer, there might be fewer unscriptural efforts performed.

Verses 2-4. For comments on this prayer see those at Matthew 6: 9-13.

Verses 5-7. This parable compares an earthly *friend* with the disciple who wanted to know how to pray. The outcome of a proper prayer is the lesson of the illustration.

Verse 8. No illustration is intended to apply at all angles. God is not to be regarded as this householder is described, for that is not the point of the parable. The comparison is in the word *importunity* which means persistence. We are taught to have a faith that will not shrink because we do not receive what we think we need, or do not receive it as soon as desired.

Verses 9-13. This paragraph is explained in detail at Matthew 7: 7-11, which is a part of the "sermon on the mount" delivered to the disciples.

Verse 14. *It was dumb* means the devil had caused the person to be dumb, for after it was cast out the *dumb spake*. Being possessed with a devil did not affect all people alike, the reason for which is not given in the scripture.

Verse 15. See the comments at Matthew 12: 24.

Verse 16. These people were clamoring for some miracle that they imagined would be a test of the power of Jesus. Their motive was a desire to tempt the Lord.

Verses 17, 18. This is explained at Matthew 12: 25, 26.

Verse 19. See the explanation at Matthew 12: 27.

Verse 20. Explained at Matthew 12: 28.

Verses 21, 22. See the comments on Matthew 12: 29.

Verse 23. There is no "neutral" ground in matters of right and wrong. Regardless of how inactive a man may be, if he is not active for Christ he is his enemy.

Verses 24-26. This unusual passage is explained at Matthew 12: 43, 44.

Verse 27. This woman meant that the mother of Jesus was to be considered in a special sense. The Romanists make a great ado about the Virgin just as this woman did, except she did not even suggest that any worship should be offered to her.

Verse 28. Jesus did not go even to the extent of endorsing what the woman said, but stated what he would *rather* be done, which was to keep the word of God.

Verse 29. Because it was an evil generation, Jesus refused to perform any miracle at the time. However, he was willing to stake his reputation as a true prophet on an event yet to come.

Verse 30. Thayer defines the original for *sign*, "A sign, prodigy, portent," and he explains his definition to mean "an unusual occurrence, transcending [going beyond] the common course of nature." Jonah lived three days and three nights in the belly of the fish, which was certainly something unusual. And Jesus predicted that he would be three days and three nights in the heart of the earth (Matthew 12: 40) and live again.

Verse 31. See the comments on Matthew 12: 42.

Verse 32. The point of the verse is one about responsibility based on opportunity. See the comments on Matthew 12: 41.

Verse 33. The common judgment shown by a man after lighting a candle, is used to compare that which disciples should show about their influence.

Verse 34. The natural eye is used for the same purpose as the candle in

the preceding verse. A man has but one means of seeing and that is by his natural eye. If it is *single* (not defective) the owner will be able to see. Likewise, a man has only one life that he can live, and he should so conduct it that it will shed spiritual light upon the world about him.

Verse 35. This verse denotes that by an improper life, a man's influence will be turned into one that is for evil or spiritual darkness. (See Romans 14: 16.)

Verse 36. This verse has a thought similar to verse 23. A man is counted either for or against Christ. His influence is either one of darkness or of light.

Verse 37. Jesus accepted the invitation to dine with the Pharisee, which was not considered strange since they both were Jews. *Went in and sat down to meat*, indicates that he did this without any previous ceremony.

Verses 38, 39. The Pharisee was surprised that Jesus did not wash before coming to the table. This does not refer to ordinary cleanliness, but to a ritual the Jews had that was a mere formality. Jesus knew the mind of the Pharisee and accused him and his class of hypocrisy in the exercise of their formalities.

Verse 40. It is true that God made the outward man and wants him to be kept clean. But he also made the inner man and requires that he be kept clean, which means that he should not be defiled with pride of tradition and with acts of hypocrisy.

Verse 41. If we are helpful toward others with our good things of life, we will be edifying the inner man and will need have no fears of harm from imaginary defilement.

Verse 42. See the comments at Matthew 23: 23 for explanation of this verse.

Verse 43. These *uppermost seats* were the front pews that faced the audience. The *markets* were public gathering places, and these Pharisees craved special attention there.

Verse 44. *Appear not* means that the use being made of them is not apparent. Men walking *over* or about them do not realize that corruption is contained within. Jesus used the fact to compare the hypocrite trying to hide his wickedness.

Verse 45. *Thus saying* refers to the general denunciation Jesus has been uttering against leaders among the

Jews. The lawyer may have thought he would bring an apology from Jesus by complaining in this way, relying, perhaps, on the dignity of his profession.

Verse 46. *With one of your fingers* is a figure of speech, for a burden that could be moved with one finger would not be very heavy. It means they were not willing to exert themselves in the least toward practicing the commandments of the law.

Verse 47. The Jews were influenced much by the traditional respect for their forefathers. The devotion to their sepulchres indicated a sentimental feeling for them, and this notwithstanding their guilt of having murdered the prophets.

Verse 48. Jesus verifies the remarks on the preceding verse.

Verses 49-51. This is explained at Matthew 23: 34-36.

Verse 52. *Key* is from *κλεις*, and Thayer explains it to mean, "the ability and opportunity to obtain knowledge." Robinson gives virtually the same comment. *Entered not in*, etc. They were not willing to accept the truth nor let others have it.

Verse 53. *Urge him* means to irritate him in the hope of provoking him to say many things in reply to them.

Verse 54. Their motive was to lead Jesus into saying something that would be subject to criticism. Had he done this, they would have gone to the authorities with it.

LUKE 12

Verse 1. *Trode one upon another* indicates the extent of influence that Jesus was having through his teaching. On another occasion (Matthew 16: 6-12) Jesus warned his disciples against the leaven of the Pharisees, and afterward they had to have it explained. In this instance he specifies that he means the *hypocrisy* of the Pharisees. Thayer defines the original for *leaven* by the single word "*leaven*." He then explains his application as follows: "It is applied to that which, though small in quantity, yet by its influence thoroughly pervades a thing; either in a good sense, . . . or in a bad sense."

Verse 2. The persecutors perform their evil work in an underhanded and cowardly manner. But their deeds will finally be exposed and all false accusations be disproved.

Verse 3. See the comments on Matthew 10: 27 for this verse.

Verse 4. Men can cause physical death but can do nothing against the soul of the man who serves God with a righteous life.

Verse 5. God is the one who can cast the entire being into *hell*, hence our conduct should be such that He will not regard us as deserving that awful doom. The full definition of the word *hell* is quoted at Matthew 5: 30.

Verse 6. The thought is that God is mindful of everything He has created, even to the comparatively unimportant case of the sparrow. He certainly will not overlook the being made in His image.

Verse 7. The thought in the preceding verse is continued in this. Each hair (a small portion of man's being) is counted by the Creator, which denotes that the whole person is of more value than the sparrows.

Verses 8, 9. See the comments on chapter 9: 26.

Verse 10. This refers to what is commonly referred to as the "unpardonable" sin. For a full discussion of this subject see the comments at Matthew 12: 24-32.

Verse 11. This does not mean they were to be unconcerned about the matter, but they were not to be planning what they were going to say.

Verse 12. The reason for the preceding verse is shown here. The Holy Ghost was to dictate the speeches as the case demanded, hence it would be in the same hour.

Verse 13. The subject of personal rights is an important one, but not one that should be regarded as worthy of absorbing the main interests of a man's life; certainly not worthy of claiming the attention of the busy Son of man, who was here in the interests of the kingdom of heaven and the salvation of the souls of men.

Verse 14. Jesus rebuked the man by this question which amounted to the refusal to "take the case" as a wise judge might say if asked to interfere in an outside affair.

Verse 15. A man with only a proper interest in his temporal possessions would not have thought of disrupting the work of Jesus by the subject. Therefore the Lord accused him of covetousness, and told him that the things a man possesses do not constitute the main part of his life.

Verse 16. Jesus frequently emphasized his lessons by telling a story that was adapted to the case. The man in the present instance had an unusually large crop.

Verse 17. The yield was so great that his granaries were not sufficient.

Verse 18. It was necessary to build larger facilities for the crops.

Verse 19. Up to this point there was nothing wrong in what the farmer did and said, for it is not only right but necessary to care for the product of the soil that it may not be wasted. But his mistake was in the use he was proposing to make of his crops. He thought to relax and live an indolent and luxurious manner of life, as if that were the main purpose of the good things of nature.

Verse 20. *Soul* is from *psuche*, and Thayer's first definition is, "Breath, i. e., the breath of life; the vital force," and he adds by way of explanation, "which animates the body and shows itself in breathing." The verse does not necessarily mean that God performed a special act to take the man's life from him because of his selfishness. But the uncertainty of this life is a result of the edict of God after the sin of the first man. It was in that sense that God took the rich man's life from him that night.

Verse 21. *So is he* verifies my comments on the preceding verse, and shows that no special miracle was done to punish the farmer. The lesson of Jesus applies to all men who hoard their riches, or who trust in them for selfish enjoyment (1 Timothy 6: 17-19.)

Verses 22, 23. See the comments on Matthew 6: 25.

Verse 24. This is explained at Matthew 6: 26.

Verses 25, 26. Undue anxiety will not add the slightest amount to one's size, hence it is useless to be concerned to the extent of unreasonable worry about life.

Verse 27. See the comments on this thought at Matthew 6: 29.

Verse 28. God's care for comparatively unimportant things such as the flowers, and hence His greater care for man, is the lesson of the verse. (See Matthew 6: 30.)

Verse 29. *Seek ye not* means not to be overanxious about it.

Verse 30. The *nations of the world* have only the temporal things in mind, but the disciples of Christ should make such interests secondary.

Verse 31. This is commented upon at Matthew 6: 33.

Verse 32. *Little* is from *MIKROS*, which Thayer defines, "small, little," and at our verse he explains it to mean, "of quantity, i. e., number or amount." Jesus was speaking especially to his apostles who were only twelve in number, hence would constitute the *little flock*. The promise that the Father would give them the kingdom proves that it was not yet in their possession at that time, and hence was still in the future although near ("at hand").

Verses 33, 34. See the comments at Matthew 6: 19-21.

Verse 35. *Loins be girded* is an allusion to the practice of soldiers who put a belt around their body as a brace for their strength. (See Ephesians 6: 14.) *Lights burning* is a figurative admonition to be prepared. (See Matthew 25: 1-13.)

Verse 36. In the parable of the ten virgins (Matthew 25) the waiting was for the lord to come to the wedding. In this one the waiting is for him to return from it. The lesson is the same in both, which is the necessity of being prepared.

Verse 37. If a servant is watching he will not be caught with surprise, but will be ready to open the door to let him in. The happy bridegroom will regale his faithful servants by serving them with the wedding feast.

Verse 38. The second and third watches were at nine and twelve o'clock. If the servants do not go to sleep, they will be ready for their lord when he gets back home.

Verse 39. This verse is given for the same purpose as the preceding one; the necessity of watching. Incidentally, however, another lesson is taught here. Jesus speaks favorably of this householder who would resist having his house attacked. But the only way he could do so would be to oppose force with force, which shows it is right to use force if necessary in defending one's home and family.

Verse 40. This verse is the lesson of the preceding ones.

Verse 41. Much of the teaching of Jesus was to the apostles only, hence Peter asked for the application of the parable.

Verse 42. Instead of a direct answer, Jesus replied in a manner that made it apply to all who profess to be his servants. The activities described per-

tain to some customs in connection with weddings, but the point is in reference to the favors that Jesus will bestow on his faithful servants when he comes back to the earth.

Verses 43, 44. This is still figurative as in the preceding verse.

Verses 45, 46. This paragraph is explained at Matthew 24: 48-51.

Verses 47, 48. It would be impractical not to consider these two verses in one paragraph. A popular notion is that it teaches different degrees of punishment after the judgment. By the process of elimination we know it cannot mean that. The ones on the left of the judge (Matthew 25: 45) were guilty of only neglecting their service to needy disciples, yet they are to be cast into the same fire that is prepared for the devil and his angels. So if the mildest and strongest classes of evil will get the same punishment, it is foolish to talk about "degrees" for any of the intervening classes. The Bible speaks of but one Gehenna; one lake of fire; one hell; into which the devil and his angels and all other unsaved persons will be cast after the judgment. Being beaten with many or few stripes has nothing to do with the punishment after the judgment, but refers to the judgment itself. Jesus makes his own application of the figurative stripes and begins it with the word *for*. Then he says *unto whom much is given, of him shall much be required*. Nothing said about what will be given to the man after the judgment, but it is what was already given to him before the judgment. Upon the faithfulness or unfaithfulness of the servant in making the required use of these goods (talents) will depend the decision as to which of the TWO sides (not several) he will be assigned at the judgment. After that is done, only one sentence will be pronounced upon all in whatever group a man is placed.

Verse 49. *Fire* is from *PUR*. Thayer defines it in this place by, "dissension," and he explains the definition to be because "fire disorganizes and sunders things joined together and compact." Robinson says the word symbolizes "strife and disunion." These definitions and comments agree with the statements of Jesus in verses soon to follow. He does not mean that he wished people to be divided among themselves, but he did come to bring the teaching he knew would cause the dissension. *Already kindled*. Even as Jesus was speaking, there were con-

flicts among the people over his doctrine.

Verse 50. It might be asked why Jesus would persist in his teaching when he knew it would bring opposition: this verse answers that question. Baptism is used figuratively and refers to the sufferings he was destined to experience in order to fulfill the scripture (Matthew 26: 54). That is why he says *how am I straitened* (made completely to suffer), (according to the predictions), *until it* (the baptism of suffering) *be accomplished*.

Verse 51. Jesus continues the same line of thought but is more literal or direct in his language. Not that his motive was to cause division just for the sake of division, but he did mean to put his teaching out among people although it was bound to bring division.

Verse 52. House means household and it was destined to be divided.

Verse 53. The division was not to come between comparative strangers only, but the closest of relatives would be arrayed against each other. That would be because a father would accept the truth while his son would not, and so on through other relatives.

Verses 54, 55. Jesus referred the Jews to their own study of the conditions in nature, in which they professed to know how to figure out the future by present signs.

Verse 56. The signs of the times were as clearly portrayed in the Scriptures as were the weather signs, yet they pretended there was nothing on record to indicate the work and purposes of Jesus.

Verse 57. *Right* is from ΔΙΚΑΙΟΣ and Thayer's definition at this place is, "rendering to each his due; passing just judgment on others." Robinson gives virtually the same definition. The verse reflects on the three preceding this one. If they would treat the teaching of the Scripture with the same reasoning and fairness they did the weather signs, they would be able of themselves to decide their duty without any miraculous signs from Jesus.

Verses 58, 59. See the comments at Matthew 5: 25, 26.

LUKE 13

Verse 1. There was more or less friction between the Jews and the Romans, although the former were suffered to carry on their religious practices. Something had occurred that

angered Pilate, and he enforced his penalties upon them even while they were engaged in their sacrificial devotions. The reporters came to Jesus with the news, thinking the incident was a sort of "judgment" sent upon them by the Lord.

Verse 2. Jesus informed them that the Galileans were not any worse than other sinners in God's sight, even though this misfortune had come to them.

Verse 3. *Likewise* does not mean they were to meet the same fate, but that they would perish just as surely if they did not repent of their sins.

Verse 4. Jesus then added another event which they doubtless knew about, though we have no other account of it. He then asked them the same question as in verse 2.

Verse 5. He gave the same answer as he did to the question about the Galileans. All sinners look alike to God, when it comes to dealing with them concerning their future after their stay on earth is ended. (See comments at chapter 12: 47, 48.)

Verse 6. This *certain man* in the parable represents God, and the fig tree and vineyard is the Jewish nation (Isaiah 5: 1-6).

Verse 7. The *dresser of the vineyard* is Christ to whom God announced his determination of destroying the nation, meaning he would disown it.

Verse 8. The Jews were given many opportunities to render acceptable service to God. They were given the assistance of prophets and other teachers of truth.

Verse 9. When they proved unworthy of the favor of God, they were given over to the outside forces who laid them even with the ground. This has reference to the overthrow of the nation by the Romans.

Verse 10. The use of synagogues is explained at Matthew 4: 23.

Verse 11. *Spirit of infirmity* means the woman was bent over from weakness to such an extent that she could not straighten herself up.

Verse 12. *Her to him* is not in the original text. The passage means Jesus called to her and told her that she was released from her infirmity.

Verse 13. The woman was cured *immediately* as all miraculous cures were done. People who demand "plenty of time" for their so-called divine performances are frauds.

Verse 14. The Jews pretended to be offended at the desecration of the sabbath. But note that the ruler did not have the fairness to attack Jesus direct, although he was the one who had done the work, but condemned *the people*. This was cowardly, for there was no evidence that they had *come to be healed*.

Verse 15. Jesus had respect for the sabbath and for all other items in the law. But he knew that it was not reverence for the day that prompted the ruler to criticize him, but a desire to have a pretext for condemning him. Because of this Jesus called him a hypocrite. He further exposed the insincerity of the critic, by reminding him of his own practice of attending the care of his beast even on the sabbath.

Verse 16. *Satan hath bound*. The devil has supernatural power when God suffers him to exert it. The reader should see the comments on this subject at Exodus 8: 16-19, in volume 1 of the Old Testament Commentary. Yet there is no evidence that the present case of infirmity was a direct act of Satan. Diseases are in the world because of the sin of Adam, and it was the devil who induced him and his wife to commit it and thus bring disease and death into the world.

Verse 17. The argument of Jesus was unanswerable, which caused his critics to be ashamed. The people were truly glad to see the afflicted woman relieved.

Verse 18. To be *like or resemble* a thing does not mean identical in every particular. That is why the precaution was offered at Matthew 13: 3.

Verse 19. See the comments on Matthew 13: 32 for the present verse.

Verses 20, 21. *Leaven* has been misunderstood by many readers of the Bible. The same parable is discussed at Matthew 13: 33.

Verse 22. *City and village* are often used interchangeably in the New Testament. When named together as in this place, the former is somewhat the larger.

Verse 23. We are not told just why this question was asked Jesus by the man in the audience. It is reasonable to conclude it was because of the strict teaching he had been doing.

Verse 24. *To enter in* all comes from one Greek word, and the meaning is "to be among or of the number." That is, to be among the saved ones, since

that is the question asked of Jesus. *Strive* is from AGONIZOMAI which Thayer defines, "To enter a contest; contend in the gymnastic games. To contend with adversaries, fight. To contend, struggle, with difficulties and dangers. To endeavor with strenuous zeal, strive." The word originated with the athletic performances in which opposing persons engaged against each other. It is used by Jesus with reference to the struggle for salvation, because Satan and his followers are arrayed against the man who wishes to serve the Lord. *To enter in* is the same as in the beginning of the verse, and means that many will seek to be among the saved but will not be able. There is no account of a case where sinners tried to obey the commands of the apostles or other evangelists of the Gospel, and found it impossible. Hence we must look further for the date when this disappointment will befall human beings.

Verse 25. This verse tells when the disappointment will come that was spoken of at the preceding verse. It will be when Jesus closes the door to salvation which will be at the judgment day. This is proved by the passage of Matthew 25: 31-46. *I know you* not is explained at Matthew 25: 12.

Verse 26. They thought Jesus meant he would be literally unacquainted with them, hence they made the argument about their personal association with him.

Verse 27. *I know you* not is used in the same sense as in verse 25.

Verses 28, 29. Abraham and the others named had been dead for centuries, and the kingdom on earth had not been set up when Jesus said those words, hence we know he meant the kingdom after the judgment. This paragraph is discussed at length at Matthew 8: 11, 12.

Verse 30. *First and last* are explained at Matthew 19: 30.

Verse 31. The Pharisees were enemies of Jesus and wanted to get him out of the community. They thought they could frighten him by a threat about Herod (Antipas).

Verse 32. Jesus disregarded the insincerity of the warning, because there was no doubt that Herod would be disposed to do the very thing the Pharisees suggested. He therefore proposed sending him a message to let him know that the good work being done would continue regardless of any supposed danger. *For* is used figuratively

and when so used is explained by Thayer to mean, "a sly and crafty man."

Verse 33. Jesus announced that he had a three-day journey to make soon in order to arrive at Jerusalem. And that was necessary because it was determined by the Lord that he should die by violence (Acts 2: 23), yet the Jews could not lawfully condemn a man until he had been brought before the Sanhedrin which was in that city. (See Josephus, *Antiquities*, Book 14, Chapter 9, Section 3.)

Verses 34, 35. This is a fundamental statement and prediction. It occurs almost verbatim in Matthew 23: 37-39, which is commented upon quite fully at that place.

LUKE 14

Verse 1. The Pharisees were ever on the alert to discover something in the work of Jesus for which to condemn him. Their most convenient pretext usually came on the sabbath day. Since Jesus was always busy, it was not unusual to see him performing some act of kindness on that day.

Verse 2. Sure enough, there was a man in the group who was afflicted with *dropsy*. That word is from *HYDROPS*, meaning "water." It is related to the word from which we get our English word "hydrant."

Verse 3. *Jesus answering*. The text says nothing about whether the people said anything openly, but Jesus could read the thoughts of men, and he knew they were thinking of criticizing him. He anticipated them by speaking on the very subject of their wicked motives. But he did not put the question in the form they would have wished. He could have asked if it was lawful to do anything on the sabbath, but that form of question would have implied its own answer which would have been negative. So he put it on the humane basis of healing a man on the sabbath day.

Verse 4. The Pharisees were too wise to say that it would ever be wrong to heal an afflicted person, and they were too prejudiced to say yes to the question of Jesus. He then proceeded to heal the man and release him cured.

Verses 5, 6. Referring to their own practice, Jesus asked them another question which they *could not* answer. It means they could not harmonize their practices with the criticism they made against Jesus in their hypocritical hearts.

Verses 7, 8. *Chief rooms* means the same as *highest rooms*, the expression used in this verse. *More honorable* means from a social standpoint, not in the sense of character.

Verse 9. The host might wish to prefer the *more honorable* in assigning a seat. It would be humiliating to be directed to step down with the other guests looking on.

Verse 10. A guest would be running no risk of embarrassment to take a low place voluntarily, even should he be left there; instead, he would stand a chance of being promoted. *Worship* in this place means "honor" according to the note at Matthew 2: 2.

Verse 11. This verse states a principle that applies to human beings in general, whether in their relation to each other, or to that under the Lord and His treatment of human servants. (See Esther 7: 9, 10; Daniel 4: 37; James 4: 10.)

Verse 12. We recall that Jesus spoke the present group of parables while at the feast mentioned in verse 1. We know Jesus did not condemn showing hospitality to persons who were not actual cases for "charity," for he was at that very time enjoying a meal given for the sake of sociability and friendship. *Lest a recompense be made* denotes he should not restrict his feasts to those who would be able to repay him.

Verse 13. The classes named could not "return the call," hence if a man offered them a feast, it could be for no selfish motive as to temporal things.

Verse 14. It is right to do good to the unfortunate with a view of reward after the resurrection, for that would mean one is expecting his reward from the Lord.

Verse 15. Jesus had just spoken of the future reward for one giving a dinner to the poor. This fellow guest thought it was to be in the form of another meal in the kingdom of God, meaning a spiritual feast in heaven. With such an idea in view, he pronounced a blessing on whomsoever would have that privilege.

Verse 16. This group was evidently of the Jewish race since it was by invitation of a chief Pharisee (verse 1) that the meal was being served. Knowing the attitude the Jews as a nation were going to take toward the Gospel, Jesus saw the need for an important lesson in which a spiritual meal (the Gospel) would be served long before the one this guest had in

mind, and he spoke a parable in the form of a *great supper*.

Verse 17. *Them that were bidden* means the Jews to whom the invitation was first given. (See Matthew 10: 5, 6; Acts 13: 46; Romans 1: 16.)

Verse 18. In an illustration some items need to be told to make the story intelligible, even though they are not literally applicable. *Make excuse* is rendered "excuse themselves" in the Englishman's Greek New Testament. Much speculation has been done over these "excuses," but we should see in them only a part of the parable that was intended to portray the unfavorable attitude of the Jews to the Gospel.

Verse 19. If I cared to moralize on this subject, I would say this man was more interested in his temporal products than in the good things offered by the "certain man."

Verse 20. Marriage is a divine institution, but a man should not let love for his wife be greater than the things offered him by the Lord.

Verse 21. The servant who was sent to call the invited guests was one of the preachers of Christ. He reported the cold reception he had been given by the ones originally invited. It made the master of the house angry, and he decided to extend the invitation to others who had not been previously favored. They would be Jews, but of the lower class, such as the "publicans and harlots" (Matthew 21: 31).

Verse 22. There is room enough in the plan of salvation for the whole world, hence the servant told the master that *yet there is room*.

Verse 23. *Highways and hedges* means the regions of the Gentiles. *Compel* means to use the force of truthful persuasion in bringing them into the house of the Master, which means the kingdom of heaven on earth.

Verse 24. This is explained at verse 17.

Verse 25. The crowds that walked after Jesus did not all have the same motives (John 6: 26), and that called forth the teaching of several verses following.

Verse 26. *Hate* is from *miseo* which Thayer defines at this place, "to love less, to postpone in love or esteem, to slight." It is clear, therefore, that Jesus does not contradict other passages that require us to love our parents. He means for us to love the Lord above all earthly beings.

Verse 27. This is explained at Matthew 10: 38; 16: 24.

Verse 28. The lesson of the parable, beginning with this verse, is that following Christ should not be a matter of carelessness or light concern. Whoever thinks of being a disciple of Jesus should realize it will cost him many sacrifices.

Verses 29, 30. In temporal matters a man usually manifests the good judgment expressed in the preceding verse. That is not only because it is good business, but to avoid the belittling remarks that might be made by the observers. They would criticize a man for starting something before he learned whether he would be able to finish it.

Verse 31. This parable teaches the same lesson as the preceding one. A wise commander would not declare war against another until he had studied the comparative strength of the two armies and other military resources.

Verse 32. Even after hostilities have started, if he realizes that the outcome may be doubtful, he will not rashly proceed without first trying to make a settlement with the opposing forces.

Verse 33. We need not speculate on all the details of the story. Jesus gives us his own interpretation of the parable by repeating what he had previously taught, namely, that one who proposes to follow Him must sacrifice everything that would hinder.

Verses 34, 35. This is commented upon at Matthew 5: 13.

LUKE 15

Verse 1. *Publicans and sinners*. See the notes on Matthew 9: 10; 21: 28.

Verse 2. *Pharisees and scribes*, as well as the publicans and sinners, were all Jews but in different classifications according to the social castes devised by the self-righteous Jewish leaders. On the significance of *eating* with others, see the quotation from the works of reference at Matthew 9: 11.

Verse 3. *This parable* and the others in this chapter were occasioned by the complaint of the Pharisees and scribes in verse 2. The reader should bear in mind as he studies these three parables, that the lesson pertains to the two classes of Jews designated above, and not to the Jews and Gentiles. All have the same lesson, that of the Father's love for his wayward or otherwise unfortunate creatures. It is the

same subject as that shown by the physician and the sick in Matthew 9: 12. However, since the stories needed to be told to make the point of application clear, I shall comment upon the verses in their order.

Verse 4. The 99 sheep, like the Pharisees and scribes (according to their pretensions), were not needing any special attention because they were within the care of the shepherd. The one that was lost (as the Pharisees considered the publicans and sinners), was the one that needed and received the attention of the shepherd.

Verse 5. *Layeth it on his shoulders* indicates a tender regard for the wandering sheep, also a willingness to help it get back to the flock.

Verse 6. It is natural for one to wish others to share with him in the event of good fortune. Paul tells Christians to "rejoice with them that do rejoice" (Romans 12: 15).

Verse 7. *Joy* does not mean love or esteem. God and the angels will always love the righteous with a divine affection. Joy denotes a spirit of active gratitude for some satisfactory event or truth, such as the recovery of an article of value that was lost.

Verses 8-10. Substitute a lost sheep for the piece of silver, and this parable is identical in thought with the preceding one.

Verse 11. The remainder of this chapter, beginning with this verse, was spoken for the same purpose as the two preceding parables, and none of the details were intended to teach any special lesson besides. Yet it will be necessary to consider the parts of the story, especially since so much speculative use has been made of it. It is commonly called "the parable of the prodigal son," but it is not so named in the text. The word "prodigal" means extravagant or wasteful, and that characteristic is given to this younger son in verse 13.

Verse 12. The younger son did not want to wait until the usual time for settling up of the estate of his father, for he did not intend to remain at home that long.

Verse 13. True to the indicated plans, the son left home with all of his part of the estate. *Riotous* is from *asoros* and this is the only place in the New Testament where the word occurs. Thayer defines it, "dissolutely, profligately," which has the same meaning as "wastefully."

Verse 14. The famine came just after he had spent all his money.

Verse 15. Employment became scarce as it commonly does in hard times. This young man accepted a very humble job, that of a swineherd.

Verse 16. His wages evidently proved insufficient for he became hungry in spite of his job. *Husks* is described by both Thayer and Smith's Bible Dictionary as the podded fruit of a locust tree. They also say this product was used for fattening swine, and for food among the poor people. This "prodigal son" was so hungry he would gladly have supplemented his own scanty diet with this article, but due to the famine it was denied him because the owner reserved it for his swine.

Verse 17. *Came to himself* is rendered "came to his senses" in Moffatt's translation. The meaning is that he was made to realize his true condition. He recalled that even the servants at home had plenty of the good things of life.

Verse 18. He knew he could not justly request more of his father's estate for he had already received his full share. He would have to return and throw himself upon the mercy of his father. *Sinned against heaven*. When anyone does wrong, the sin is an offense against the Lord regardless of who may be affected among men.

Verse 19. This is an expression of one who realizes his unworthiness of favors.

Verse 20. The father observed his son at a great distance before he arrived at the home and ran to meet him. This detail truly represents God's attitude toward sinners. He is always casting a loving glance toward them. *Fell on his neck* is an expression that denotes affectionate feelings for another, instead of the formal kiss upon the mouth merely as a salutation that was the custom in old times.

Verse 21. This act of affection encouraged the repentant son to go on with the confession he had decided upon when he *came to himself*.

Verse 22. The father did not assign him to the low position he so humbly suggested. Penitence brings forth forgiveness instead of strict justice from the offended parent. The robe and other articles to be worn would not satisfy the hunger of the famished son, but it indicated the fullness of the father's forgiveness. The hunger will be cared for in another way.

Verse 23. It was usual for families to keep a fattened animal in readiness for any occasion of a feast that might arise, and the arrival of the "lost" son furnished one.

Verse 24. These words may have been used figuratively only, and yet this son had been dead to his father's home, since death means "separation."

Verse 25. The *elder son* represents the Pharisees and scribes in verse 2, and their envious attitude toward the younger son who represents the publicans and sinners of the same verse. As the elder son was coming in from his work he heard the *music and dancing*. Some have tried to see a significance in the mention of dancing. It has no moral application in the least since that is not the subject of the parable. It is put into the story only because it indicates the condition of joy being felt in the household.

Verse 26. When the elder son went to work, the return of the "prodigal" had not occurred, hence he did not understand the cause of the merriment.

Verses 27, 28. This *elder son* (the Pharisees and scribes) began to pout and refused to go into the house. That was not because he objected to the things being done as though they were wrong, but because of his jealousy against his brother. Ordinary human nature would have prompted the father to be "independent" and just ignore his son's action. But since this father represents the Father of mercies, the parable shows him manifesting his love for the son by making a move toward pacifying him.

Verses 29, 30. The elder son had no just ground of complaint. His brother had done wrong, but it was against his father and God only. This son was not being deprived of anything that was due him, so his attitude could be explained only on the basis of jealousy. He made two comparisons in his protest; they were between the conduct of himself and that of his brother, and between what his father had done for each son. He had always been at home and faithful, while his brother had been away living a life like that of a spendthrift. Also, his father had never as much as given him a kid (a rather inferior animal), but had given this wasteful son the choice of food animals.

Verse 31. The favors being shown the returned son did not deprive the elder one of a single possession, hence

his objections were the result of his jealousy only.

Verse 32. It was meet or fitting for the father and his household to be glad. But it was not on the ground of the worthiness of the younger son for he had no just claim to the favors being accorded him. The reason assigned by the father was that a son that was lost had been found. Likewise, the Father in heaven is concerned about the spiritual safety of the lowest of human beings and is always ready to receive them as soon as they repent.

LUKE 16

Verse 1. The first seven verses of this chapter constitute another parable. Like others, it has a specific point in view, which is to show the importance of using present opportunities to prepare for the future. Keeping this in mind, let us consider the details of the story. The *rich man* in the parable represents God, and the *steward* means human beings to whom God has entrusted the use of talents and good things of life.

Verse 2. *Give an account* stands for the warning that all mankind will have to give an account of personal conduct to God (Romans 14: 12).

Verse 3. The anxiety of the steward about how he could meet the accounting, represents the concern that men should feel over the coming judgment before God and Christ.

Verse 4. The pronoun *they* in the application of the parable, refers to God and Christ as we shall see farther down in the chapter.

Verse 5. The steward still had charge of his lord's goods and the accounting of them, and he decided to manage the bookkeeping in a way to be an advantage to himself.

Verse 6. Upon payment of half the debt, this man was given full credit as if he had paid off his entire indebtedness.

Verse 7. This man's bill was marked "paid in full" upon his producing 80 per cent of the real account. The way the steward handled these accounts was wrong, but that was not the subject that Jesus had in mind when he spoke this parable as we shall see at the next verse.

Verse 8. The Lord (Jesus) did not commend the steward for his unjustness, but because he had *done wisely*. And that wisdom was shown by using his present opportunities to prepare

against future needs. By favoring these debtors in this way, the steward won their good will; and when he was finally thrown out of a job and home, they would gratefully give him a place in their houses. *Children of this world are wiser* means the people of the world generally manifest more good judgment than professed Christians in many cases.

Verse 9. In this verse Jesus makes his application of the parable. The *friends* are God and Christ, and *mammon of unrighteousness* means the talents and opportunities bestowed upon men in this life. The exhortation is for us to make such use of these things that we will gain the favor of these friends by being friends to them ourselves. (See John 15: 14.) Then when we *fail*, which will be when the earth and all things therein pass away, we will be invited to enter into the mansions that are in the Father's house (John 14: 1-3).

Verse 10. We will not be judged by the *amount* of good we can do, but by whether we are faithful in doing what is within our power and opportunity.

Verse 11. *Unrighteous mammon* means the temporal things of this life. If we have misused these things, we will not be regarded as worthy of those in the next life.

Verse 12. If a man is careless in handling the goods of another, he would be still more unappreciative of his own, and would feel free to do as he pleased with them.

Verse 13. See the comments on Matthew 6: 24.

Verse 14. The Pharisees had not been named in the preceding parable, yet they applied it to themselves and hence they *derided* (sneered) him. They could not make any just reply to the teaching of Christ without exposing their own covetous heart, therefore they only made fun of him.

Verse 15. To *justify* means to declare or make it appear that one is just. The Pharisees did this and deceived the public into thinking they were benevolent men by their apparent deeds of kindness. But these things that men admired (because they did not know the motive back of them), God regarded as abominable, knowing their hearts.

Verse 16. *Law and prophets until John*. After the last prophet (Malachi) laid down his pen, the world heard no more revelation from God until John broke the silence by his preaching in

the wilderness. Since then the kingdom of heaven was *preached*, but that does not say it was set up by him. *Every man presseth into it*. The kingdom of God existed in preparation before it was in existence in fact. (See Matthew 11: 12.) *Presseth into it* means those who accepted the preaching of John did so under the pressure of conscience, and in spite of opposition.

Verse 17. The reference to heaven and earth is for comparison, to indicate the permanence of the law until it had accomplished its purpose under God.

Verse 18. This is discussed in detail at Matthew 19: 9.

Verse 19. I do not deny this story being a parable on the ground that it says a *certain* rich man. The word *certain* is used elsewhere where we know a parable is being spoken (chapter 20: 9). A parable requires a comparison while there is none in this case, not even any words that necessarily have to be taken figuratively. Furthermore, there are so many facts of a circumstantial nature that it shows Jesus had some particular case in mind. It was a literal fact that rich men lived in such luxuries as are described of this one.

Verse 20. *Sores* is from a Greek word that is defined "ulcers" in the lexicon. Lazarus was afflicted so badly he had to be carried to be laid at the gate of the rich man. He was placed there as an object of charity, even as beggars today seek a prominent place on the streets where they can be seen by the public.

Verse 21. In addition to what he might receive from the crowds that would be passing in and out of the gate of such an estate, he might be given the *crumbs* or scraps taken up from the table of this rich man. *The dogs licked his sores*. That was no discomfort to the afflicted man, but the fact indicates his helpless condition. There was no one to treat and bind up the sores, but they were left to run openly, else the dogs would not have cared for it.

Verse 22. *Abraham's bosom*. In old times people reclined while eating, at tables only a few inches higher than the floor. The diners would lie on their sides and rest the head on one hand while serving themselves with the other. They lay at a 45-degree angle with the table, which placed the head of one person virtually in the

bosom of the one behind him, and in very intimate cases the two would be very near each other. (See John 13: 23.) Since the situation of Lazarus on earth pertained to food, it was fitting to represent him as lying in the bosom of Abraham, where he could partake with him of the good spiritual things in Paradise. Nothing is said of what disposition was made of the body of Lazarus, but the rich man was buried, which is to remind us that his body remained on the earth after his spirit was placed in Hades.

Verse 23. We have just read that the rich man was buried after his death. People are buried in the earth only, hence this man had something in his being besides his body that went elsewhere, and that could feel the sting of torments. For information about *hell*, see the note at Matthew 5: 30. *Abraham's bosom* is explained in the preceding verse, and *afar off* will be considered at verse 26.

Verse 24. *Father Abraham* was said because he was a descendant of that patriarch. The rich man's brothers had Moses and the prophets (verse 29), which were given to the Jews only, hence we know he was of that race. Objectors criticize this verse on the ground that the rich man's body was buried on the earth, therefore he had no *tongue to be tormented*. The objection shows the utter lack of considering the subject fairly. The only part of a human being that has any feeling is the inner man. While body and soul are united, the latter exercises itself through the former as a vehicle only, for the body itself has no feeling. If it did have, a dead man, or one under an anesthetic would flinch from pain caused by contact with any disagreeable object. Therefore, when the inner man is freed from the incumbance of the flesh, it will still maintain its ability to experience feelings.

Verse 25. Abraham addressed the rich man as *son* on the same basis as the latter called Abraham his father, as was explained at the preceding verse. Abraham told the rich man to *remember* some things that he had experienced while living on the earth. This indicates that persons in Hades or the intermediate state, will be able to recall their experiences which they had on the earth. Whether the same will apply when they enter the eternal state after the judgment, is not revealed in the Scriptures.

Verse 26. *Gulf* is from CHASMA, which Thayer defines, "A gaping opening, a chasm, gulf." He then explains the definition to mean, "Equivalent to a great interval." Since this gulf is impassable, it separates the objects on each side virtually as much as if they were a great distance apart. This explains the phrase *afar off* in verse 23. Another truth that is taught here, is that no change can be made in the spiritual classification of human beings after death; this agrees with Revelation 22: 11.

Verses 27, 28. There is nothing said about what the five brothers were to do as to their manner of life. Lazarus was to be asked to testify, which means to bear witness as to the kind of place in which their dead brother was being tormented, to the end they might so live that they would avoid it. The rich man took for granted his brothers would know what changes they would have to make in their lives; also, that if they heard from one who had seen the fate of their brother, they would take warning and make the necessary reformation.

Verse 29. The brothers had the law of Moses which would lead them in the right way of life, if they would *hear* (heed) its teaching.

Verse 30. The object the rich man thought of accomplishing was the repentance of his brethren. The evidence shows that here was a family of the prosperous ranks of society, abusing their wealth and being unconcerned about the less fortunate ones.

Verse 31. *Neither will they be persuaded*. Again there is nothing said about being convinced of facts already taught in the Scriptures, but that the brothers might be induced to do what they knew was their duty. *Rose from the dead*. The rich man understood that in going back from Hades to the earth, one would need to be raised from the dead, and Abraham endorsed that idea by repeating it without any correction. This all proves that no communication ever takes place between men on earth and the spirits in the unseen world, hence the theory of spiritualism is a fraud. Even those who have been permitted to rise from the dead never said anything about information gained while dead. God expects men to be convinced by the testimony furnished them by living persons; that was verified by the miracles performed before their eyes.

LUKE 17

Verse 1. *Impossible* is from ANEN-DEKTOS which occurs in no other place in the Greek New Testament. However, the same thought is expressed in Matthew 18: 7. (See the comments at that place.) There is nothing that God cannot do as far as power or strength is concerned. But He would need to be continuously performing miracles if all *offenses* (causes of stumbling) could be avoided, and that would prevent man from developing the kind of characters fit for the kingdom of heaven. Because of this, the Greek word should be rendered "inadmissible," which is one word in Thayer's definition.

Verse 2. The foregoing paragraph does not excuse any particular man who causes another to stumble. Being drowned will not exempt a guilty man from the punishment that will otherwise be due him after the judgment. The statement is used only as a contrast, to give an idea of the severity of that punishment. Little children, in the ordinary sense of that word, are not responsible and hence cannot stumble over wrong doing. Therefore the *little ones* are those described at Matthew 18: 5, 10.

Verse 3. This verse corresponds in thought with Matthew 18: 15.

Verse 4. This verse means the same as Matthew 18: 21, 22.

Verse 5. From the strictness of the law that Jesus just gave the apostles, they realized it would require a strong faith to comply with it, and hence made this request.

Verse 6. This verse is explained at Matthew 17: 20.

Verse 7. The question Jesus asked was an introduction to an important lesson.

Verse 8. The question in the preceding verse implied a negative answer; this verse states the positive answer.

Verse 9. The servant would not even expect to be thanked for what he had done, knowing it was in line with his regular duty. *Trow* is an obsolete word for "think."

Verse 10. *Unprofitable servants* means they did nothing beyond their duty. To be profitable, one must contribute more to another than he receives from him. That could not be done by any human being in rendering service to an infinite God.

Verse 11. Galilee and Samaria were between where Jesus was and Jerusalem. The significance of Samaria will be brought out at verse 16.

Verse 12. *Which stood afar off* is explained at Matthew 8: 2.

Verse 13. Since they were standing off at the proper distance, the lepers had to raise their voices in order (as they thought) for Jesus to recognize their cry for mercy.

Verse 14. *Show yourselves to the priests*. This was in accordance with a law of Moses, and it is commented upon at Matthew 8: 4.

Verse 15. One of the lepers, all of whom were healed, showed his gratitude by returning to Jesus and attributing to the Lord the credit for his recovery.

Verse 16. In eastern countries, to fall at the feet of another was an expression of humility and respect. *He was a Samaritan* is a significant phrase. The Jews had a dislike for the Samaritans, and thought they were about incapable of performing anything of importance. The mere mention of this man's nationality, in connection with his exceptional conduct of gratitude, was intended as a rebuke for the Jews.

Verses 17, 18. Jesus then called this lone thankful one of the group a *stranger* because he was from an "outside" nation, that being the meaning of the word *stranger*.

Verse 19. *Made thee whole* included his spiritual salvation. The ten were all healed, but this blessing was not pronounced upon the nine.

Verse 20. The Pharisees thought Jesus was going to set up a kingdom like those of the world, and they were curious to see the signs of its approach. *Observation* is rendered "outward show" in the margin, which is correct.

Verse 21. It not being a kingdom with literal boundaries and material symbols, it would not be possible for any man to point to such evidences. *Is within you*. This phrase has been perverted by those who maintain that the kingdom was set up in the lifetime of Christ, because the present tense (*is*) was used by Jesus. The kingdom as a government in fact was not built then, but one phase of the word did exist as Jesus was speaking. (See the long note at Matthew 3: 2.) The heart of man is the territory of the king from heaven, and that territory was and still is *within* or on the

inside of human beings. Just when that territory was fully taken over by the king is another question. That fact took place on the day of Pentecost, recorded in Acts 2.

Verse 22. From this verse through the end of the chapter the subject matter corresponds with Matthew 24, except it is much more brief. It will be well for the reader to examine that chapter with the comments, before going further in the present place. Like the chapter in Matthew, this one considers the destruction of Jerusalem and the second coming of Christ as two separate events, and he warns his disciples not to get the two mixed. During the siege of Jerusalem the distresses were to be so great that the disciples would long for the days when Jesus was with them. That is what is meant by *one of the days of the Son of man* which they would remember and long for.

Verse 23. Some would take advantage of the disturbances to declare it to be the approach of Christ in his second coming.

Verse 24. The comparison between lightning and the second coming of Christ is commented upon quite fully at Matthew 24: 27.

Verse 25. The preceding verse predicts the second coming of Christ, an event many centuries in the future when Jesus was here. Like it is in Matthew's account, Jesus alternates between the two periods. In the present verse he drops back from the second coming to predict another important fact to occur *first* (or before the second coming), which was his own personal sufferings. That experience was to end in his crucifixion and death, all of which would be a factor in the distress referred to above. (See Matthew 27: 25, with the comments.)

Verses 26, 27. These verses are identical in meaning with Matthew 24: 37, 38.

Verse 28. The remarks about what the people were doing in the days of Lot, receive the same comments that are cited from the preceding verses.

Verse 29. From this verse through 32, the Lord is speaking of the destruction of Jerusalem. He is making the point that, when the evidences of that event are apparent, the disciples should lose no time in "fleeing to the mountains" (Matthew 24: 16), because there would not be much more time for escape. As an argument on that point, he states that the raining of

fire on Sodom came *the same day* that Lot escaped from the city.

Verse 30. *Son of man* is revealed means when Jesus will be represented by the fulfillment of his predictions against the wicked city of Jerusalem.

Verse 31. *In that day*, etc., means the day of the destruction of Jerusalem.

Verse 32. The preceding verse closes with the words *not return back*, and the present one recalls the fate of Lot's wife because she was too much interested in the city from which she had just escaped. Likewise, when the disciples see the destruction of Jerusalem is virtually at hand, they should flee without delay, lest a fate overtake them as serious as that of Lot's wife; not just like it, but as bad.

Verse 33. The Saviour here has in mind the spiritual preparation for the second great event, so that it may not find a man among those that will be left. The two kinds of life are explained at Matthew 10: 39.

Verses 34-36. For the meaning of this paragraph, especially on the words *taken* and *left*, see the comments at Matthew 24: 40, 41.

Verse 37. Jesus comes back to the destruction of Jerusalem. The significance of the *eagles* in connection with the event is explained at Matthew 24: 28.

LUKE 18

Verse 1. The phrase *to this end* is in italics, but the thought is justified by the Greek text. *Always* and *not to faint* means to be always a praying disciple, and not hesitate or falter just because one's prayer is not answered as soon as expected. Since the inspired writer tells us this parable was spoken for this purpose, we should not make comparisons of any other parts of it; they were spoken only to connect the story.

Verse 2. The character of this judge was revealed to show why the prayers made to him had to be persistent.

Verse 3. The justness of this widow's complaint was not questioned.

Verses 4, 5. The judge was not prompted by any regard for any being, human or divine, but because he did not want to be troubled by the widow's persistence.

Verse 6. The strength of this verse will be better realized by emphasizing *unjust*. Even that kind of a judge was finally moved to action because the widow insisted.

Verse 7. The just Judge will certainly be moved to regard the prayers of His children in the proper time, if their faith does not weaken and they continue to pray.

Verse 8. *Shall he find faith on the earth?* We must not interpret one passage in such a way that it will contradict others. It is clearly taught in the New Testament that the church with its faithful members will be here when Jesus comes. (See Matthew 24: 40, 41; 1 Corinthians 15: 24, 51; 1 Thessalonians 4: 15, 17.) Therefore the question of Jesus should be understood as a kind of warning, stirring up his hearers to beware lest their individual faith should fail them.

Verse 9. *Trusted in themselves* denotes they considered themselves *righteous* on the ground of the great display they were making of their deeds. On the same principle they would *despise* (belittle) others who could not boast of such actions.

Verse 10. It was perfectly in order for both Pharisees and publicans to pray, and to go into the temple for the purpose of prayer (Isaiah 56: 7; Matthew 21: 13).

Verses 11, 12. This paragraph contains the prayer of the Pharisee. Even if all of his claims were true, his prayer would have been objectionable because it did not include a single request; only a boastful statement of his deeds.

Verse 13. There were generally many people in the temple at "the hour of prayer" (Acts 3: 1). The publican modestly stood away from the crowd, feeling that his presence might be objectionable to them, due to the common opinion of that class. He made no claim of goodness, but instead, he classed himself with sinners and prayed for mercy.

Verse 14. *Rather* is printed in italics in the King James Version, but the American Standard Version and Moffatt's translation both use the regular type. That is evidently correct according to the reasoning of Jesus. He follows his statement about who was justified, with the declaration that *he that humbleth himself shall be exalted*. If the publican was not justified, then no one in the verse was exalted.

Verses 15-17. This paragraph is explained at Matthew 19: 13, 14.

Verses 18-27. This group of verses is almost identical with Matthew 19: 16-26. To conserve space, let the reader

examine those verses and the comments.

Verse 28. This is commented upon at Matthew 19: 27.

Verses 29, 30. See the comments on Matthew 19: 28, 29.

Verse 31. The prophetic writings referred to are in Psalms 22 and Isaiah 53.

Verse 32. Spitting on one was to show the greatest of contempt.

Verse 33. It was customary to scourge all prisoners before executing them or otherwise disposing of them. The victim was stripped of all his clothing and a thong of leather was lashed across his back.

Verse 34. The apostles were baffled over these predictions about the death of Jesus. That was because they had a temporal kingdom in mind, and that would require the king to live and be present upon his throne.

Verse 35. Being blind, this man was depending upon alms for a living.

Verse 36. This wayside was a common place for people to travel, else the blind man would not have been occupying such a place to be seen by the people. *Asked what it meant* indicates that some unusual commotion was going on.

Verse 37. The fame of Jesus was frequently connected with his humble home life. It was surprising that the product of such a community could perform the deeds attributed to him. (See John 1: 46.)

Verse 38. The people told the blind man it was "Jesus of Nazareth" who was passing by, while he called him the son of *David*. This shows that at least some persons understood the Scriptures, that a descendant of David was to be called a Nazarene. (See the notes at Matthew 2: 23.)

Verse 39. As to why they rebuked him, see the notes at Matthew 20: 31.

Verse 40. It would have been a hardship for the blind man to get into the immediate presence of Jesus unaided, therefore the people were commanded to lead him to the spot.

Verse 41. A large gift of money or some regular income would have relieved the blind man of his financial worries. But instead of requesting such a favor, he asked for the restoration of his sight, which would enable him to care for himself afterwards.

Verse 42. *Saved* is from *sozo*, which Thayer defines at this place, "To make

well, heal, restore to health." This favor was given the blind man because he believed in Jesus.

Verse 43. The recovery from blindness was immediate, which was always the case with miraculous healing.

LUKE 19

Verse 1. A traveler would come to Jericho soon after crossing the Jordan from the east side; it was not far from Jerusalem (verse 11). Jesus passed through the city on his way to the capital where he was soon to close his earthly career.

Verse 2. The publicans had access to the money of the people, and by reason of that fact they could increase their own possessions. This prominent group of citizens is described at Matthew 9: 10.

Verse 3. The *press* means the crowd, which was so great that Zacchaeus could not see Jesus, he being *little of stature*, which means he was not very tall.

Verse 4. Zacchaeus knew the usual path of travel, hence he found a tree along the route and climbed up into it. The sycamore tree was planted by waysides because it had wide-spreading branches which afforded a good shade.

Verse 5. Since Zacchaeus was a Jew (Verse 9), he was a proper subject to be commanded by Jesus, for He was sent to "the lost sheep of the house of Israel" (Matthew 15: 24).

Verse 6. *Received him joyfully*. Zacchaeus evidently was surprised (and honored) to be called upon to entertain the great Teacher, knowing the general estimate that was placed on publicans as a class.

Verse 7. The thing that happened was usual under such circumstances. The people *murmured* (among themselves after Jesus had gone with Zacchaeus) because Jesus went to be a *guest* of one whom they classed as a sinner. That was because he was a publican, most of whom were justly charged with taking unlawful amounts of taxes from the people.

Verse 8. The speech in this verse was made after reaching the home of Zacchaeus, for in his response (next verse) Jesus refers to *this house*. This helps us to understand the phrase *Zacchaeus stood*, the second word of which is defined by Thayer, "To place one's self, to stand." He evidently took a position where all that were in the

house could see and hear him as he made his promises to the Lord. It is significant that he was to give half of what he had to the poor first, and then reimburse any who were wronged after the division. That adjustment would hence be made out of his half of the original stock. *False accusation* means, "To exact money wrongfully; to extort from, defraud." Such a practice was commonly done by the publicans. As this agreement was made in the hearing of the group, any man who had a complaint was given opportunity to state it.

Verse 9. *Salvation is come to this house*. Not that every member of the household was saved, for Zacchaeus was the only one who repented; it means that salvation had come to a member of that household. A son of Abraham entitled him to salvation on the basis of the statement of Jesus to the woman (Matthew 15: 24).

Verse 10. This verse states a truth that will apply generally.

Verse 11. People are inclined to go to extremes with their conclusions. Jesus had frequently told them that the kingdom of heaven was at hand. They concluded, therefore, that it was just upon them, especially because He was headed toward Jerusalem and was even then very near the city. *Immediately* is from PARACHREMA, and Thayer defines it, "On the spot; immediately, forthwith, instantly."

Verse 12. The inspired writer tells us why Jesus spoke this parable, that it was because the people thought the kingdom was to be set up as soon as Jesus reached Jerusalem. Were that to be done, virtually all of the preliminary details showing true devotion to the King would be over. That would be possible only under a worldly kingdom like what they expected. Jesus considered it necessary, therefore, to give this parable that would show it was to be a spiritual kingdom, and that its citizens would be placed under strict responsibility. The *nobleman* is Jesus, and the *far country* is Heaven. If he must go to that far country in order to *receive a kingdom*, it follows that he would not set it up in a few days, or as soon as he arrived at Jerusalem.

Verse 13. The specific lesson intended by this parable is the same as that of the talents in Matthew 25, namely, individual responsibility. The details of the story should not be strained into any other meaning. When

Jesus or his apostles select any particular subject for the purpose of illustration, they will give the details in order to make the main point stand out, but no other use should be made of such items. However, the items that are properly related to the principal subject under consideration will be explained accordingly. The *pounds* corresponds with the "talents" in Matthew 25, and *occupy till I come* is the same as developing one's talents.

Verse 14. This verse applies to people in the kingdom who deny the authority of King Jesus. Such persons will not make the proper use of their opportunities.

Verse 15. This verse refers to the day of judgment, when all mankind will be held to account for the way they have lived and used their talents.

Verses 16, 17. This corresponds with Matthew 25: 20, 21. In that place the faithful are told to "enter into the joy of their Lord." In our present passage it is expressed by having authority over ten cities, but the meaning is the same.

Verses 18, 19. This is equivalent to the man with two talents and the reward is to be based on the same principle, namely, faithfulness.

Verse 20. This man is in the same class as the one who buried his lord's talent, and he will be condemned for his unfaithfulness. (See Matthew 25: 24-28.)

Verses 21-26. The paragraph preceding this somewhat overlaps it, but it will be well to consider the present paragraph in connection with Matthew 25: 25-26.

Verse 27. This corresponds with Matthew 25: 30.

Verse 28. *Went before*. He took the lead in journeying toward Jerusalem.

Verses 29-35. See the notes on Matthew 21: 1-7.

Verse 36. This is explained at Matthew 21: 8.

Verses 37, 38. See Matthew 21: 9-11.

Verse 39. Evidently these Pharisees were envious of Jesus because he was receiving so much honor from the disciples. Their suggestion that He rebuke his disciples was on the pretense that it was an unnecessary disturbance, but in reality it was because of their envy. (See Matthew 21: 15, 16.)

Verse 40. The reference to the stones is figurative, to illustrate the worthiness of Jesus to be thus honored. John

told the Jews that God was able to make the stones give birth to offspring for Abraham (Matthew 3: 9), and if necessary we are sure He would cause the inanimate stones to express praises for Jesus, should the devoted disciples be forced to maintain silence.

Verses 41-44. See the notes on Matthew 23: 37-39; 24: 1, 2. *Visitation* as used here means "inspection, investigation," and applies to the time when Jerusalem was to be visited with distress, as an investigation into her history would justify.

Verses 45, 46. See Matthew 21: 12, 13.

Verse 47. *He taught daily*, also the chief of the leaders sought to destroy him. The connection between these statements is not revealed here. We know, however, it was because Jesus rebuked them for their hypocrisy.

Verse 48. The people had great respect for Jesus, and these priests and scribes did not want to lose the esteem of the public lest they fall in their own popularity.

LUKE 20

Verse 1. The *priests* were a religious group, the *scribes* were those who copied the law for the people, and the *elders* were the seniors, members of the Sanhedrin.

Verses 2-8. This paragraph is explained at Matthew 21: 23-27. We should remember that Jesus never evaded answering any proper question, but He knew these people were insincere in their questioning; it was prompted by an evil motive.

Verses 9-17. The reader will find this explained at Matthew 21: 33-43.

Verse 18. The *stone* is Christ who had been rejected by the Jewish leaders. The significance of *falling on* or being *fallen upon* is explained at Matthew 21: 44.

Verse 19. The priests and scribes properly applied the preceding parable to themselves. They would have tried to do bodily harm to Jesus but for public sentiment.

Verse 20. The priests thought they could mislead Jesus into saying something that would get him into trouble with the secular government. *Spies which should feign* means men who were hired to act the hypocrite in pretending to be *just men*. That means they were supposed to be concerned about the dignity of the government.

Verse 21. These spies really did

know all the things they claimed to know, and their statements were the truth. But their motive in saying them was to flatter Jesus, which they should have known would be a failure.

Verse 22. In their ignorance of the nature of the kingdom of heaven, they thought Jesus would be opposed to all other governments. Were that the case he naturally would oppose giving them financial aid. Had he answered them to that effect, it would have been ground for accusing him of disloyalty to "the powers that be."

Verse 23. *Craftiness* means trickery which Jesus recognized to be their purpose in the question they asked him.

Verse 24. Jesus met the situation in a manner that was doubtless unexpected. Instead of answering their question with a direct yes or no, he asked for a piece of the very kind of money that was being used in paying for the government's financial support. He then asked about the image and wording on it, as to whose it was. They said it belonged to Caesar, the ruler involved in their question.

Verse 25. In their answer they committed themselves beyond recall, for they directly said the whole thing belonged to Caesar, the very thing he was asking people to give him as tribute. No one would say it is not "lawful" to give to a man what belongs to him. They had said this money belonged to Caesar, hence it would be lawful to give it back to him. And by the same token it would be right to give to God what belongs to him, namely, their religious devotion.

Verse 26. *Could not take hold* means they had no reply they could make to the reasoning of Jesus. *Marveled* is defined by Robinson, "To wonder, to be astonished, to be amazed," not that they were favorably impressed with the wisdom of the Teacher.

Verse 27. The Sadducees are described at Matthew 16: 12.

Verse 28-36. See the comments on Matthew 22: 23-30.

Verses 37, 38. This is explained at Matthew 22: 31, 32.

Verse 39. Since it was the Sadducees who had been baffled in their attempt to entrap Jesus, the scribes doubtless found much satisfaction in complimenting Him.

Verse 40. See the comments about the end of their questioning, and the reason for it, at Matthew 22: 46.

Verses 41-44. See Matthew 22: 41-45.

Verse 45. *The audience* included the masses of the people and the disciples, but in this part of his speech Jesus was speaking to his disciples.

Verse 46. *Long robes* were worn to attract attention, and obtain special salutations in public, such as in marketplaces where many people resorted. *Highest seats* were the front pews that faced the audience. *Chief rooms* means favorite places at the table.

Verse 47. *Devour widows' houses* is figurative, referring to advantages those hypocrites took of the needy and helpless among the people. (See Matthew 23: 14.) *Greater damnation* is explained at the same passage in Matthew.

LUKE 21

Verse 1. This money was a voluntary offering, made for the upkeep of the temple. The rich men were casting in much in actual count of the money.

Verse 2. The widow cast in *two mites* instead of one as is generally stated. According to Robinson's lexicon, a mite was equal to about one fifth of a cent. The widow contributed about one half of a cent to the good work. The actual amount of money was not the main point as Jesus explains.

Verses 3, 4. Jesus stated in literal language what he meant figuratively. Our contributions to worthy causes are valued in the Lord's sight on the basis of our ability to give, not in literal "dollars and cents." (See 2 Corinthians 8: 12.)

Verse 5. This adornment of the goodly stones was by way of "remodeling," which was done at various times through a period of 46 years (John 2: 20).

Verse 6. The Jews were vain in their admiration of the temple. They had the idea that it was "titanic" and hence indestructible; but Jesus rebuked their pride by predicting its utter destruction. The completeness of this destruction and the manner in which it was to be accomplished, is related in chapter 19: 43, 44.

Verse 7. According to Matthew 24: 3, it was the disciples who asked Jesus the question. But in that passage it may be seen that they really asked two questions, although they had in mind what they thought would take place as one event. It will be well for the reader to reexamine the comments on that entire chapter.

Verse 8. This corresponds with Matthew 24: 4, 5.

Verse 9. The conflict between the Jews and the Romans did not begin in Judea. Hence the people of Jerusalem would hear about wars in the farther territories, some time before it reached the capital of the nation against which Caesar was at war.

Verse 10. The Roman Empire was composed of many nations, and when the war against the Jews broke out, it threw the whole empire into commotions.

Verse 11. A state of war often produces shortages in the necessities of life, which brings famine and pestilence as a natural consequence. A literal earthquake is never caused by warfare, but God has brought them about at various times to mark His concern for the conditions. In the present case it was to be one of the signs the disciples were given by which they could see the approaching storm.

Verse 12. Many of the Christians were Jews and others were Gentiles. The disturbances of the time stirred up the Romans against them which led to persecutions.

Verse 13. This means that when the disciples undergo these persecutions, it will turn out to be a testimony for them. They will recall that Jesus foretold it and thus it will prove to them that He was a true prophet. When a prediction becomes history, it amounts to a verifying evidence. (See Exodus 3: 12.)

Verses 14, 15. See the comments on this kind of assurance at chapter 12: 11, 12.

Verse 16. Some members of various families were disciples of Christ and some were not. In the disturbed conditions, these individuals would be arrayed against each other.

Verse 17. Some would blame the war on the influence of the teaching of Christ, and in spite would persecute the disciples.

Verse 18. *Not an hair perish* is a figurative form of speech, meaning that not the least harm would come to the disciples who heeded the instructions of Jesus. A note on Josephus, Wars, Book 2, Chapter 19, Sections 6, 7, shows how it came about that an unexpected retreat of the Roman forces from Jerusalem, for a brief period, gave the Christians an opportunity to escape from the city. "This

they did on this occasion and were preserved."

Verse 19. Christians should not let persecutions or other trials cause them to lose patience. If they will endure through to the end they will *possess* or save their souls. It means the same as Matthew 24: 13; endurance and patience are the same.

Verse 20. *Compassed with armies* will mean the siege is on.

Verse 21. Those who are outside of Jerusalem will have no difficulty as far as the hostile army is concerned, in escaping to the mountains, for the war will be directed against the cities only.

Verse 22. *Things . . . may be fulfilled*. It was predicted in Daniel 9: 27.

Verse 23. An expectant or nursing mother would find it very difficult to make a hurried escape out of the land. Jesus was not pronouncing a woe, just predicting it.

Verse 24. *Times of the Gentiles*. Jerusalem was the capital of the Jewish nation, both for its political and religious government. It continued to be such for the political government, and when the church was set up the Jews first accepted the Gospel, then they recognized it as their model (not capital) for religious government. But the Jews as a nation turned against Christ and the church, having already rejected Him and had him crucified. As a punishment, their city was doomed to be overthrown and they deprived of the possession of it. *Until* would imply that when the *times of the Gentiles* had been completed, the Jews would again come back to Jerusalem. But, they were to come back as Christians, which is predicted in Romans 11: 25.

Verses 25, 26. This paragraph is figurative and is to be explained in the same way as Matthew 24: 29; referring to the period called the "Dark Ages" in history.

Verse 27. See the notes on Matthew 24: 30.

Verse 28. *Your redemption draweth nigh* is equivalent to the gathering of the elect (the faithful) predicted in Matthew 24: 30, 31, at the second coming of Christ.

Verses 29-31. This corresponds with Matthew 24: 32, 33.

Verses 32, 33. This paragraph refers to the destruction of Jerusalem. See the notes on Matthew 24: 34, 35, giving

special attention to the word "generation."

Verse 34. *Surfeiting* is from KRAIPALÉ which Robinson defines, "A seizure of the head; hence intoxication, debauch, giddiness; reveling and drunkenness." The verse is a warning to disciples not to be absorbed in loose and worldly living, so as to let the day of Christ slip up on them. (See 1 Thessalonians 5: 1-8.)

Verse 35. A snare is something that takes a victim unexpectedly. The day of Christ will come upon the masses of human beings in the same way.

Verse 36. If Christians lead a prayerful and watchful life, they will be looking for Christ and will be ready to stand before him in peace.

Verses 37, 38. This was a "series" of meetings, something like some that are conducted today. An incidental difference is that ours generally are conducted in the nighttime, while that of Jesus was in the day.

LUKE 22

Verse 1. In Mark 14: 1 the passover and unleavened bread are spoken of as separate feasts. That is because there was no leaven allowed in their houses on the 14th day of the first month, nor on the seven days immediately following. Because of this, the two terms are sometimes used interchangeably. (See Leviticus 23: 4-6.)

Verse 2. *Sought how* means they wanted to plan the death of Jesus in some way that would avoid a riot among the people. (See Matthew 26: 4, 5; Mark 14: 1, 2.)

Verse 3. *Then entered Satan*. This does not mean that Satan here for the first time began to influence Judas, for he was called a devil by Jesus before this (John 6: 70, 71). But Judas had been rebuffed in his covetous attitude toward the woman with the ointment (John 12: 3-6), and began at once to plan a wicked scheme against Jesus, which was under the impulse of Satan. (See notes on Matthew 26: 14-16.)

Verse 4. Judas began his wicked plan by contacting the chief priests and captain, making a proposition to betray Jesus into their hands.

Verse 5. *They were glad* because they hated Him for his exposure of their hypocrisy.

Verse 6. *In the absence of the multitude*. This was because they did not want to get the multitude stirred up

in protest against the persecution of Jesus (Mark 14: 2).

Verse 7. *Day of unleavened bread* means the first day of the entire eight, during which no leaven was to be used. This 8-day period began with the day on which the passover was killed. (See the notes at verse 1.)

Verse 8. *Go and prepare*. Special arrangements had to be made because Jesus and his apostles were to eat their Passover two days before the regular time (Matthew 26: 2, 17).

Verses 9, 10. Jesus gave the two disciples instructions about preparing for their Passover, which they did according to Matthew 26: 18, 19.

Verses 11-13. Jesus was divine and knew just what conditions the disciples would find in the house, and also what the disposition of the men would be who were concerned in the appointment. *Guestchamber* is from the same word as "inn" in chapter 2: 7.

Verse 14. The events of this night are not all recorded in any one of the Gospel records, nor in strict chronological order. Before going any further at this place, I urgently insist that the reader see the comments at Matthew 26: 20, and keep his book open for frequent reference as he follows the comments at this verse and on through verse 23. I shall now comment on these verses as they come, making my remarks in view of the paragraph in Matthew cited above. *He sat down*. This phrase is from ANAPRO, which Thayer defines, "To lie back, lie down; to recline at table." (See the comments at chapter 16: 22.)

Verse 15. This was the fourth Passover Jesus ate after his baptism, according to John 2: 13; 5: 1; 6: 4; 13: 1.

Verse 16. Jesus predicted that when he ate the Passover again, it would be of a spiritual nature, for it would be in the kingdom of God (the church).

Verse 17. *Took the cup*. According to Smith's Bible Dictionary, and Funk and Wagnalls' Standard Bible Dictionary, the Jews added the drinking of wine to the celebration of the Passover. It was this cup that Jesus took in this verse.

Verse 18. *Not drink* takes the same comments as *not eat* in verse 16.

Verse 19. Jesus is now instituting his supper that is to become the weekly "breaking of bread" in the church (Acts 20: 7). *This is my body* was not said while they were in the Passover activities (see the notes in

Matthew cited above). *This do in remembrance of me* could not apply to the Jewish feast.

Verse 20. *After supper* means after the Passover supper. "A testament of force after men are dead" Hebrews 9: 16-18. As the animal sacrifices constituted the testament under the Mosaic system, so the blood of Christ (which will have been shed in his death), was to constitute *the new testament in my blood*.

Verse 21. The writer now goes back to the activities of the Passover. (See the notes and comments cited in Matthew 26, from verse 14 here.)

Verse 22. The betrayal and slaying of Jesus had been determined upon by the counsel of God (Acts 2: 23), to which the reference is made here.

Verse 23. *Began to enquire*. See the comments at Matthew 26: 22.

Verses 24-27. See the notes on Matthew 20: 25-28.

Verse 28. Throughout the public ministry of Jesus, he was subject to the trials of his life which he overcame completely. (See Hebrews 4: 15.)

Verse 29. See chapter 12: 32.

Verse 30. The privilege of eating at the table of another was regarded as a great favor. Jesus used the circumstance figuratively to designate the close relationship the apostles were to sustain with Christ in his kingdom. See Matthew 19: 28 for comments on *judging the twelve tribes*.

Verses 31-34. While the wording is a little different, the thoughts and subject matter of this paragraph are the same as Matthew 26: 31-35.

Verses 35, 36. See the comments on Matthew 10: 10. *Sell his garment and buy one* [a sword]. Jesus never did forbid the use of force in defence where life or home was threatened, but rather spoke favorably for it (chapter 12: 39); hence He advised his apostles to provide themselves with the necessary weapon. It might be objected that Jesus rebuked Peter when he used his sword (John 18: 10, 11). That is true, but that was not an act of defence, for no one's life was being even threatened by the use of weapons, hence Peter's act was an aggressive one. Besides, he proposed to use his sword in defence of the plan of salvation, while in our verse it was only for the purpose of defence against bodily harm. (See again the passage in chapter 12: 39.)

Verse 37. This verse was to show

why the apostles would have to go on without the personal presence of Jesus; he was going to be taken from them. *Things concerning me hath an end*, means the things predicted of Him (including his death) were to be fulfilled to the end, or to be fully accomplished.

Verse 38. This is an incidental item. Jesus had instructed them to procure a sword, and they told him they already had two, which was found to be sufficient.

Verse 39. *As he was wont* denotes it was a regular practice for Jesus to go out to this mount, which was the location of Gethsemane (John 18: 1, 2).

Verse 40. On this particular occasion there was a special event about to take place, the betrayal of Jesus into the hands of the chief priests and elders.

Verses 41, 42. See the comments at Matthew 26: 41, 42.

Verse 43. After Jesus had resisted Satan in the wilderness (Matthew 4: 11), God sent an angel to minister to him. Now an angel comes to his assistance in the garden.

Verse 44. *Agony* is defined, "Severe mental struggles and emotions." It was a part of the "cup" of which Jesus prayed to be relieved in verse 42. *As it were* is from HOSEI, which Thayer defines, "As if, i. e., as it were, as though, as, like as, like." Jesus did not "sweat blood" as it is so often said. His sweat was gathered upon the surface of the body in great drops that were compared to clotted blood. The condition was caused by the intense nervous agitation over the experiences He knew were soon to be thrust upon him by the powers of darkness.

Verse 45. *Sleeping for sorrow*. It was wrong for the apostles to be sleeping even for this cause, but it was not as bad as if it was from pure indifference. A like situation existed once with the Israelites in Egypt (Exodus 6: 9).

Verse 46. This verse gives an admonition that would be good for general guidance. In other places it is worded "watch and pray" (Matthew 26: 41).

Verse 47. Judas had left the company of Jesus and the other apostles just after eating of the Passover. See the comments at Matthew 26: 47.

Verse 48. The salutation of a kiss was a common practice in old times,

hence there should not have been any surprise at the mere fact that Judas kissed Jesus, under ordinary circumstances. But it had been but a short time since he left the upper room where Jesus was with the other apostles, so the usual occasion for salutations was wanting. Besides, a salutation as an act of social courtesy would have been appropriate for the apostles also, for Judas had been absent from all of them the same length of time. But Jesus exposed the hypocrisy of the traitor by this statement, in question form, but really in order to show him that his Lord knew what he was doing.

Verse 49. Neither of the other records says anything about this conversation.

Verse 50. John 18: 10 tells us it was Peter who did this.

Verse 51. In this account Jesus said to Peter, "Suffer ye thus far," meaning that he should not resist the crowd that was coming to take his Master. The event is the same as recorded in Matthew 26: 52.

Verses 52, 53. This paragraph is the same in meaning as Matthew 26: 55, 56.

Verses 54, 55. See the comments at Matthew 26: 57, 58.

Verses 56-62. This paragraph has to do with Peter's threefold denial of Christ according to predictions made by Him. The sad affair is explained at Matthew 26: 69-75.

Verse 63. These actions against Jesus were to show their disrespect of Him.

Verse 64. *Prophecy* is used in the sense of a test for the superior wisdom of Jesus. If He was divine, he should be able to know who did the striking.

Verse 65. *Blasphemously spake* means they said many things in a way that would injure the good name of Jesus, were they to be heard and believed by others.

Verse 66. The *council* was the Sanhedrin, which was the highest court the Romans permitted the Jews to have in the time of Christ and the apostles.

Verses 67, 68. Jesus let the men in the council know that He regarded their question as being insincere, and not from a desire for information.

Verse 69. Jesus made a prediction they were not expecting.

Verse 70. Taking the remark of Jesus in the preceding verse as an indirect answer to their question, they

repeated it in a slightly different form. *Ye say that I am* is a Biblical form of an affirmative answer.

Verse 71. This verse is explained at Matthew 26: 65, 66.

LUKE 23

Verses 1, 2. See Matthew 27: 1, 2.

Verse 3. *Thou sayest it* is the "good confession" referred to by Paul in 1 Timothy 6: 13, showing there is no set form in making the confession.

Verse 4. *I find no fault in this man.* This is virtually the same thought that is worded in Matthew 27: 23.

Verse 5. According to Thayer, Jewry means "all Palestine."

Verses 6, 7. This was Herod Antipas, who was governor over the territory of Galilee, but was in Jerusalem at this time because of the Passover. If he could turn Jesus over to him, Pilate thought he might get rid of the problem that was worrying him, which was that of disposing of the case against Jesus. He did not believe that Jesus was guilty of any wrong, yet was hesitating about declaring him free because of political reasons (John 19: 12).

Verse 8. The desire of Herod to see Jesus was prompted largely by curiosity about His miraculous works; in chapter 9: 9 this desire is mentioned the first time.

Verse 9. Jesus knew that Herod had no just reason for his curiosity, hence He maintained the same silence before him that Pilate had received.

Verse 10. The chief priests and scribes had followed Jesus as he was escorted into the presence of Herod. But their clamor against Jesus did not have much effect on Herod, at least it did not induce him to attach any legal charge against Him.

Verse 11. The actions listed in this verse were for the purpose of belittling Jesus, not to constitute any formal accusation against Him. (See verse 15.)

Verse 12. The usual interpretation of this passage is that Pilate and Herod dropped their personal differences, in order to unite against Christ. They did not unite because of any common enmity against Christ, for neither of them had any such a feeling. But Herod wanted to see Jesus, and Pilate granted the courtesy of a personal interview with his noted prisoner. It was this judicial recognition that broke down the long-standing feud between the two political rulers.

Verse 13. This group which Pilate called together was composed of all the persons who were interested in the case. The chief priests were the ones to get Jesus into the courts (Mark 15: 10), and the people were those who had the voice about what prisoner was to be released under the custom (Matthew 27: 15), hence it was a representative audience to which Pilate was preparing to speak.

Verses 14, 15. A brief reference is made to this paragraph at verse 12. Here were two court rulers, former personal enemies, but agreeing on the innocence of Jesus.

Verse 16. It was customary to chastise all prisoners before being released, regardless of whether they were considered "guilty as charged," or not.

Verse 17. *Of necessity* denotes it was an established custom to release a prisoner at that time (Matthew 27: 15), and Pilate thought it would furnish him a way out of his problem of guarding his political interests, without directly upholding Christ.

Verse 18. *They cried out* means the people, for they alone had the legal right to speak on that subject. However, their choice was influenced by the priests and elders and scribes (Matthew 27: 20).

Verse 19. *Sedition* is from the same word as "insurrection" in Mark 15: 7. The meaning is an uprising against a legal government, of which Barabbas had been guilty.

Verse 20. *Willing to release Jesus* means his personal feelings were favorable to Jesus. He wished the people would call for His release, so that Caesar would not blame him as a disloyal officer in the Roman government.

Verse 21. This cry was the demand of a mob.

Verse 22. It is an established rule of justice that no man should be punished who is not guilty of doing wrong. Pilate realized that nothing could truly be charged against Jesus, hence his personal conclusion was that he should be discharged, after the customary *chastisement*, which means the scourging mentioned in other places.

Verse 23. The two classes in the audience (priests and people), united in the demand for the crucifixion of Jesus. The inspired writer says their voices prevailed. There was no addi-

tional evidence produced; just the pressure of public sentiment.

Verse 24. It is bad enough to punish a person when a court is only doubtful of his guilt; but Pilate never expressed a single doubt as to the innocence of Jesus. Not only that, but three attempts to get an expression from the audience as to His guilt had failed. So this unworthy judge condemned Jesus to the cross on the sole motive that it was *as they required*.

Verse 25. A seditious murderer was released on the same motive that Jesus was condemned, namely, he was the one *whom they desired*.

Verse 26. *After* is from *OPISTHEN*, and Thayer defines it, "Adverb of place, from behind, on the back, behind after." It is clear, therefore, that Simon and Jesus carried the cross together, Simon bearing one end of the instrument but walking after Jesus. See the notes at Matthew 16: 24.

Verse 27. These persons following toward the place of crucifixion were genuine sympathizers. They were not ashamed to be seen showing deep sentiments on behalf of Him, even to the extent of going with him to the place of shame. (See Hebrews 13: 13.)

Verses 28, 29. This shows a case of misplaced grief. Jesus was going to suffer the ordeal of the cross, which would be the last of all his sufferings. These people were destined to meet with distress unequalled by any case in history (Matthew 24: 21). *Blessed are the barren*, etc. When parents are forced to see the suffering imposed upon their children, they will wish that no children had been born to them.

Verse 30. *Mountains, fall on us*. This is figurative, meaning it would be a milder fate to be crushed by a mountain, than suffer the distress caused by the Romans.

Verse 31. *Green and dry* are used figuratively, meaning trees that are alive or dead. In the application, they represent a righteous and an unrighteous person. If such distress will be imposed upon a righteous person (Christ), what may be expected to be done to a wicked nation, and its helpless citizens were destined to share in the general calamity, brought about by the wicked leaders.

Verse 32. These malefactors (criminals) were thieves (Matthew 27: 38).

Verse 33. *Calvary* is explained at length at Matthew 27: 33.

Verse 34. This ignorance of which Jesus speaks, applies to the Jews as

well as the Gentiles (Acts 3: 17). Such ignorance, therefore, does not mean they were to be excused at that time regardless of any repentance on their part. In Acts 2: 23, Peter still held the murder of Jesus against this same people. But no forgiven sin is ever "remembered against" a person who has been forgiven. The meaning of the prayer of Jesus, therefore, is that even His murderers were to be given the same access to the benefits of His death that the rest of the world would have. That prayer was answered on the day of Pentecost when hundreds of them were promised "remission of sins" upon repentance and baptism (Acts 2: 38). *Parted his raiment.* (See Matthew 27: 35.)

Verse 35. Had it been a matter of power or strength only, Jesus could have even prevented their nailing him to the cross. But the deed had to be performed in order to fulfill the scripture predictions (Matthew 26: 54).

Verses 36, 37. The soldiers were the executioners for the government; four of them (John 19: 23).

Verse 38. *Superscription* is explained at Matthew 27: 37.

Verse 39. *One of the malefactors.* This is more definite than the account in Matthew 27: 44, and it should be used as a guide in interpreting that one.

Verse 40. The fact that the one thief rebuked the other indicates he had not joined in the reproaching of Jesus. However, we can be certain that one of them took the right view of the situation at the last.

Verse 41. *This man hath done nothing amiss.* The thief who spoke the above words knew that truth when he was first placed on the cross, as well as he knew it when he made the statement. That is one of my reasons for believing he was not partaking in the reproachful language against Jesus at all.

Verse 42. This man had been leading a sinful life, yet all the circumstances indicate he had known something of the work and plans of Jesus. They both were on the cross and soon were to die, yet he believed that both would live again. The request he made of Jesus was based on his faith of a resurrection. The wish was to be granted at some date farther in the future than the one at hand.

Verse 43. Jesus granted the penitent a promise to be fulfilled sooner than the favor he requested. *Paradise* is from *PARADEISOS* and Thayer's general

definition is, "A garden, pleasure ground; grove, park." In our passage he defines it, "That part of Hades which was thought by the later Jews to be the abode of the souls of the pious until the resurrection." Robinson, Groves and Hickie define it virtually in the same way. We have previously learned (notes at chapter 16: 26) that persons who are assigned to this place will always be among those who are "comforted" or saved. The conclusion is, then, that the thief was saved on the cross. That does not affect the subject of baptism or any other of the specific requirements of the Gospel. The Jewish Dispensation was still in force, hence the things that are now required through the apostles were not then binding. While Jesus was living, he had the right to forgive and save people on any terms He saw fit, or without any terms at all as far as the sinner was concerned. He forgave the woman of chapter 7: 47 because of her great love, and we have no evidence that the palsied man of Matthew 9: 1, 2 even had any faith, yet the Lord forgave him. But after the church was set up in Acts 2, no case is recorded where anyone was saved except upon obedience to the Gospel.

Verses 44, 45. The sixth hour is the same as our noon, which was the hour that darkness settled over the land. The event was prophesied in Joel 2: 30, 31.

Verse 46. See the comments on Matthew 27: 50.

Verse 47. In this account the centurion describes Jesus as a *righteous man*. The account in Matthew 27: 54 describes him as the Son of God; both statements are true.

Verse 48. Smiting the breast was an ancient custom in times of mourning or humble anxiety. (See chapter 18: 13.)

Verse 49. The women were faithful to the last, but with feminine timidity they stood some distance away watching. They had come from the same district where Jesus was brought up, Galilee, and had served Him on various occasions.

Verses 50-53. The notes on Matthew 27: 57-60 are pretty full, covering the subject matter of the present paragraph. To conserve space, I request the reader to see them.

Verse 54. *The preparation* is explained at Matthew 27: 62.

Verse 55. These women saw the manner of burying for the body of

Jesus, including the rolling of a "great stone" up to the entrance (Matthew 27: 60). That explains their concern about the stone as they were going to the sepulchre (Mark 16: 3).

Verse 56. *Returned and prepared spices.* That is, they made such preparation that same day, for the next day was a sabbath or holy day, it being the regular Passover day (Leviticus 23: 4, 5), which explains the statement about resting the sabbath day according to the commandment.

LUKE 24

Verse 1. *They came* means the women mentioned in the last verse of the preceding chapter. For additional comments on this verse, see those at Matthew 28: 1.

Verse 2. *They found the stone rolled away* because the angel had descended from Heaven and removed it, to open the way into the sepulchre (Matthew 28: 2).

Verse 3. *They entered in.* The description of ancient sepulchres may be seen in the notes on Matthew 23: 27, 28. They entered the main cavity and looked for the spot where the body had been laid. They had seen when Joseph placed the body there (Matthew 27: 61; Mark 15: 47), and were disappointed at not seeing it as they entered.

Verse 4. *These men* were angels in human form (Matthew 28: 2).

Verse 5. *Living among the dead.* This was the angel's way of saying the One who was dead was then living, to assure the women they need not be afraid any longer.

Verses 6, 7. The conversation referred to is in Matthew 17: 22, 23.

Verse 8. *They remembered.* This is more significant than might be at first realized. One form of evidence relied upon in the Bible, is the accomplishment of predictions that were made some considerable time previously. (See Exodus 3: 12 with 24: 12, 13; Matthew 3: 11 with Acts 11: 15, 16.)

Verse 9. *The eleven* leaves out Judas who had killed himself.

Verse 10. *Mary the mother of James* was also the mother of Jesus.

Verse 11. *They believed them not.* See the comments at Mark 16: 17, 18.

Verse 12. This event will be commented upon at John twentieth chapter.

Verse 13. The most important item in this verse is the words *that same day.* Verse 1 shows it was the first

day of the week, the day of the resurrection of Christ.

Verse 14. *These things* refers to the report about the disappearance of Jesus from the tomb, that had been reported by the women returning from it.

Verses 15, 16. *Holden* is from KRATEO, which Thayer defines at this place, "To hold in check, restrain." In Mark's account of this circumstance (chapter 16: 12), he says Jesus appeared in another "form." That word is defined in the lexicon, "The form by which a person or thing strikes the vision; the external appearance." The two passages considered together makes the matter clear. The person of Jesus was not literally changed, but since the eyes of the disciples were restrained, it caused Him to look like some other human being with whom they were not acquainted.

Verse 17. The changed "form" of Jesus did not make him appear as any unusual creature, for there is no indication that his speaking to them confused them.

Verse 18. A *stranger* is one from the outside, or one lately arrived at any place. Cleopas thought a regular resident would have known about these things.

Verse 19. Jesus never had to ask men for information, for He knew all about what was in man (John 2: 24, 25). By asking this question He induced the disciples to express their belief in the One from Nazareth.

Verse 20. The disciples correctly placed the blame for the death of Jesus on the chief priests and rulers. They had caused Him to be brought into the Sanhedrin, and there the rulers pronounced a sentence of death upon Him.

Verse 21. The disciples still had a temporal kingdom in mind regarding the plans of Jesus. *Third day since these things were done;* meaning the condemnation and crucifixion of Jesus (verse 20). *Since* (or after), gives us an important key to the day on which Jesus was crucified. The disciples said *today* (the day of the resurrection, verse 1), was the third day *since* the crucifixion. Then Saturday would be the second day *since* the crucifixion; Friday would be the first day *since* the crucifixion, and hence, Thursday would be the day of the crucifixion. This disproves the Romanist doctrine of Good Friday as being the day of the crucifixion.

Verse 22. *Certain women* are the ones mentioned in verse 10.

Verse 23. These disciples were gradually unfolding their story as it was told by the women. They seemed impressed with the idea that it was a report that could not be questioned, yet was a puzzling circumstance.

Verse 24. The story of the women had been confirmed by *certain* ones who went to the sepulchre afterwards, namely, Peter (verse 12), and John (John 20: 2; 21: 20, 24).

Verses 25, 26. Jesus then chided them for being so unmindful of what had been foretold, and for speaking as if the whole event was unheard-of.

Verse 27. *Expounded unto them in all the scriptures*, means He cited them to the Scriptures which predicted those things concerning Himself. The pronoun is the word of Luke, for the disciples did not yet recognize Him.

Verse 28. Jesus did this to test their spirit of hospitality.

Verse 29. Their kindness was from a pure motive of hospitality, and not just because of the importance of the person, for they still did not know Him.

Verse 30. One part of Thayer's definition of *bless*, is "to ask God's blessing on a thing, pray Him to bless it to one's use." This act of Jesus was the same as any one of His disciples can do for the good things of life. The main point in this verse is the fact that Jesus changed from being a guest, and took the position of host. The purpose of it will be seen in the next verse.

Verse 31. *Eyes were opened*. This reversed the condition that had been over their eyes which "restrained" them. No physical miracle was performed by the act of Jesus as host. But it was such an unusual procedure for a guest, especially one who had seemed reluctant to visit with them (verses 28, 29), that it aroused their attention and stirred up their memory. They doubtless had been with Him before his death, on various occasions, and had beheld just such a performance. This, together with His conversation on the way, in which the prophecies were cited, brought them "to themselves" and they recognized Him. Having accomplished the purpose of the visit, Jesus disappeared.

Verse 32. Robinson defines the original for *burn* at this place, "to be greatly moved," and Thayer gives virtually the same explanation. These disciples turned to each other after Jesus disappeared, and recalled how they had been impressed by the re-

marks which he made to them *by the way*; and that was before they realized the identity of the speaker. The whole subject flowed over their minds and filled them with a restlessness that was born of genuine interest. Under such a condition they could not be still, but must go and contact others with the interesting news.

Verse 33. Yes, these happy disciples arose the *same hour*, and leaving the village of Emmaus, they returned to Jerusalem where they found the eleven (apostles) and others gathered together, engaged in earnest conversation.

Verse 34. The two disciples arriving from Emmaus found this group talking about the great subject of the hour, namely, the resurrection of Jesus. They related to the two new arrivals the same news they had themselves heard from the report of the women.

Verse 35. Then *they* (the two) joined in with their story of how Jesus had appeared to them in the way. There could be no mistake about it, for He had sat down with them to a meal, at which He was made known to them.

Verse 36. It required only a miracle for Jesus to appear in this way among them, even as a similar feat was performed when he disappeared unobserved (chapter 4: 29, 30).

Verse 37. The human mind does some strange things. This group had just been rejoicing over the report that Jesus was alive and had been seen of a number of disciples. Now when He actually appeared in their midst they were frightened. In John 20: 19 is this same event recorded, and it states the doors were closed for fear of the Jews. They evidently had the doors fastened for safety, hence when Jesus appeared in spite of the secured shutters, they considered it was a spirit that entered.

Verse 38. Jesus knew their minds and that they thought He was a spirit.

Verses 39, 40. The body of Jesus came out of the grave in the same condition it had when it entered therein. That was necessary to furnish evidence that He was the same person who was crucified. An instance of this truth is what is recorded in this paragraph. And He retained that form as long as he was on earth because the disciples were in the flesh and could profit by association with Him only in that form. But we know it was changed before He reached heaven, for Paul says (1 Corinthians 15: 50) that

flesh and blood cannot inherit the kingdom of God. (See notes in the following paragraph about his having no blood.) Also, 1 John 3: 2 says, "It doth not yet appear what we shall be," and later in the verse he says that when He appears we shall be like Him. John knew what His appearance was like while on the earth, which shows that Jesus was changed between the time of the ascension from Mount Olivet and that of His arrival at the gates of heaven. From the above considerations, we know the popular theory about knowing Him "by the prints of the nails in his hand," is an erroneous notion, which should be classed with the materialistic heresies of the Sadducees.

Verses 41-43. *Believed not for joy* is an accommodative expression, used in the same sense as a familiar phrase, "too good to be true." He called for food and partook thereof, as a further proof that He was in the same form that went into the grave. This raises the question as to how He could live and make use of food when verse 39 indicates He had "flesh and bones" only, but not blood. It is true the Bible teaches that "the blood is the life," and we know also that animal creatures cannot normally live without air. But Jonah lived three days and nights in the body of the whale without normal air conditions; likewise the Father saw to it that the Son could live forty days and forty nights without blood. "Is anything too hard for the Lord?"

Verse 44. Some commentators think this verse goes over the interval of forty days, to the time of the ascension. That idea seems reasonable to me as it applies to most of the remaining verses. However, Acts 1: 3 tells us He was with his apostles throughout the forty days, during which time He spoke to them about these great subjects. Doubtless Jesus concluded His 40-day period of teaching with the verses from this through the end of the chapter, and I shall comment upon the verses in their order, with our minds centered on the last hours of the Saviour with the apostles. The *law* and *prophets* and the *Psalms* is one classification of the parts of the Old Testament, all of which contained prophecies of Christ. (See Deuteronomy 18: 18-20 for the *law*; Isaiah 53 for the *prophets*, and the *Psalms* 16: 8-10 for the *Psalms*.)

Verse 45. *Opened he their understanding.* This statement does not re-

quire any miracle upon the minds of the disciples. The *scriptures* referred to were the Old Testament, with which they were familiar as to its wording. The means Jesus used to get the disciples to understand them consisted in quoting them in connection with facts which they knew had been and were happening. Such an effort was accomplished in John 2: 22; Paul used this method in Acts 17: 2, 3, and Apollos used it in Acts 18: 28. The specific passage that Jesus used for this purpose will be considered in connection with the following verse.

Verse 46. *Thus it is written.* We know this refers to Psalms 16: 8-10, for Peter quotes it in Acts 2: 25-32, and applies it in the same way that Jesus does in our verse. Since this is the only place in the Old Testament where the prophecy of the *third day* is said to be *written*, the question would be raised about how that phrase is connected with it, when the words are not found in that text. The answer is found in the statement that Jesus was not to remain in the grave long enough for his body to begin decaying, or *see corruption*. In John 11: 39 we learn that a body would begin to decay after four days, hence Jesus must rise before that many days to prevent his body from decaying. And the other requirement of scripture was that He be in the grave three days and three nights. All of this brings the conclusion that Jesus was to rise from the dead the third day, according to the present verse. *Behoved* is from a word that means, "It was necessary and proper." In order to fulfill what was written, it was necessary for Christ to accomplish these things.

Verse 47. *Repentance and remission of sins* could not have been preached in the name of Christ, had He not met all the requirements of this important prophecy. *Among all nations* signifies that Jesus died for the whole world, not the Jews only. *Beginning* at Jerusalem. That city was the capital of the Jewish kingdom, both religiously and politically, and it was to be the model and beginning place (but not the capital) of the kingdom of Christ.

Verse 48. This work of being witnesses for Jesus is stated more fully in Acts 1: 8. The territory of their operation was to include Jerusalem as the beginning place, then reach unto "the uttermost part of the earth." According to Romans 10: 18 and Colos-

slans 1: 23, that commission was finally carried out.

Verse 49. *The promise of the Father* pertained to the outpouring of the Spirit, and it had been made in Joel 2: 28-32. The exact date of that event was not stated to them, hence it was necessary to tarry in Jerusalem until it came. *Be endued* is from *enduno*, and means "to be clothed with." *Power* is from *DUNAMIS*, and means might or strength. This qualification was to be upon the apostles so they would be able to "preach the Gospel to every creature," as Mark 16: 15 words it. This is why it must be said that none but the apostles were able to carry out the "Great Commission."

Verse 50. Mathew says nothing about the ascension; Mark merely mentions it, and our passage precedes it with the name of the location, which was Bethany, the home town of Lazarus and his sisters (John 11: 1).

Verse 51. Before starting his journey toward heaven, Jesus lifted up his hands to bless the apostles, thereby adding dignity and solemnity to it. *He was carried up*. Jesus could have soared through space independent of any visible vehicle, but this phrase indicates He did not do so. Acts 1: 9 states "a cloud received Him out of their sight."

Verse 52. *They worshiped Him*. This was after He had disappeared, which reminds us of the various meanings of the word "worship." (See the note at Matthew 2: 2.) *The great joy* was not over the disappearance of Jesus, of course, but for the assurances of the angels that are recorded in Acts 1: 11.

Verse 53. The temple was the headquarters of the Jewish system, and the place where the national worship was conducted. It was natural for them to be spending the time at that place, waiting for the coming of the power promised by Jesus. Their activities consisted in praising and blessing God, because they believed He was the One "From whom all blessings flow."

JOHN 1

Verse 1. *In the beginning*. It should be asked, beginning of what? The almost universal answer would be, "the beginning of time." That answer would be wrong, not only from the context, but also because time never had a beginning any more than did God. The Bible makes no distinction between "time" and "eternity." The sec-

ond word occurs once in the Bible (Isaiah 57: 15), and the definition is, "duration," and that quality belongs to the word "time" as well. The popular notion is that "time" means the period before the judgment day, and "eternity" means the period afterward; the Bible makes no such distinction. The English word "time" occurs several times in the New Testament, and it comes from 12 different Greek words, but in no single place is it used as an abstract name of the space this side of the day of judgment, as distinguished from that afterwards. In the Septuagint (Greek) version of the Old Testament, the first three words of Genesis are exactly the same as the original for the italicized words in this paragraph, and have exactly the same meaning. The reader should consult the first paragraph in volume 1 of the Old Testament Commentary.

The entire context shows the writer is considering the work of creation of the heavens and the earth, which is the subject of Genesis first chapter. The Being whom we call the Son of God was in existence before the creation of the universe, but He is here designated as the *Word*. *The Word was God* is said on the basis that God is the family name of the Deity, hence any member of that family would rightfully take that name, just as any member of the Smith family is a Smith. That is why Jesus is called God in Isaiah 9: 6; Matthew 19: 17; Acts 20: 28. And it explains why the terms "church of Christ" and "church of God" means the same, and are used interchangeably in the New Testament.

Verse 2. This verse does not change the meaning of the preceding one, but it is a significant passage, showing that while the term "God" applies to each of the Beings considered, yet they are to be understood as two separate personalities, else one of them could not be "with" the other.

Verse 3. The pronoun *him* means the Word of verse 1, and whom we know as the Son in the New Testament. *All things were made by Him*. That accounts for the plural pronoun "us" in Genesis 1: 26; 3: 22; 11: 7. In all of the domain of creation, providence and redemption, God the Father and God the Son, worked together in perfect unison although they are separate personalities.

Verse 4. A careful attention to the language of this book, will show us that John was especially impressed with the divine character of Christ,