

The Fourfold Gospel

**Parts VII, VIII: Week Before
the Crucifixion Through the
Appearance to Paul**

Workbook Based on *The Fourfold Gospel*

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Electronic Edition

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Introduction

This lesson workbook is based on an electronic edition of *The Fourfold Gospel* by Ernie Stefanik. I have corrected some errors that existed in the electronic edition mostly consisting of punctuation and spelling errors as well as minor omissions.

Each lesson is divided into three sections. In this Bible Class edition, I have taken the commentary and extracted the Biblical text and placed it in a separate section labeled "Bible Text Only" allowing easier reading of the Bible text. Below the Bible text, there is a section labeled "Bible Text and Commentary" which contains the original work set forth in *The Fourfold Gospel*. Lastly, there are some study questions appropriate for individual study or class discussion.

For McGarvey and Pendleton's Introduction and the Electronic Edition Introduction, see the first book in this series (Parts: I, II, III).

The timeline that I have included in this book is based on information in McGarvey's Commentary.

Allan McNabb

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**Estimated Timeline: Last Week through Jesus' Appearance to Paul
(Timeline in Roman Time)**

Friday and Saturday:

Jesus Arrives and is Feasted at Bethany.

Sunday:

Jesus' Triumphal Entry into Jerusalem.

Monday:

Barren Fig-Tree. Temple Cleansed.

Tuesday:

Finding the Fig-Tree Withered.

In to the Questions as to His Authority, Jesus Gives the Third Great Group of Parables.

- A. Introduction.
- B. Parable of the Two Sons.
- C. Parable of the Wicked Husbandmen.
- D. Parable of the Marriage of the King's Son.

Jewish Rulers Seek to Ensnare Jesus.

- A. Pharisees and Herodians Ask About Tribute.
- B. Sadducees Ask About the Resurrection.
- C. A Lawyer Asks About the Great Commandment.
- D. Jesus' Question Which None Could Answer.

Jesus' Last Discourse. Denunciation of Scribes and Pharisees.

Observing the Offerings and Widow's Mites.

Greeks Seek Jesus. He Foretells That He Shall Draw All Men Unto Him.

Destruction of Jerusalem Foretold.

The Second Coming of Christ.

Conclusion of Our Lord's Discourse. Parables of Virgins and Talents. The Final Judgment.

Jesus Predicts, the Rulers Plot for, and Judas Bargains for His Death.

Thursday:

Preparation for Passover. Disciples Contend for Precedence.

The Paschal Meal. Jesus Washes the Disciples' Feet.

Judas' Betrayal and Peter's Denial Foretold.

The Lord's Supper Instituted.

Farewell Discourse to Disciples.

The Lord's Prayer.

Thursday Late Night or Friday Early Morning:

Going to Gethsemane, and Agony Therein.

Jesus Betrayed, Arrested, and Forsaken.

Friday Early Morning:

First Stage of Jewish Trial. Examination by Annas.

Second Stage of Jewish Trial. Jesus Condemned by Caiaphas and the Sanhedrin.

Peter Thrice Denies the Lord.

Third Stage of Jewish Trial. Jesus Formally Condemned by the Sanhedrin, and Led to Pilate.

First Stage of the Roman Trial. Jesus Before Pilate for the First Time.

Second Stage of the Roman Trial. Jesus Before Herod Antipas.

Friday 6:00-9:00 A.M.:

Third Stage of the Roman Trial. Pilate Reluctantly Sentences Him to Crucifixion.

Remorse and Suicide of Judas.

Friday 9:00 A.M.-3:00 P.M.

The Crucifixion.

A. On the Way of the Cross.

B. Jesus Crucified and Reviled. His Three Sayings During First Three Hours.

C. Darkness Three Hours. After Four More Sayings, Jesus Expires. Strange Events Attending His Death.

Friday 3:00-6:00 P.M.

D. Jesus Found to Be Dead. His Body Buried and Guarded in the Tomb.

Sunday Morning:

Angels Announce the Resurrection to Certain Women. Peter and John Enter the Empty Tomb.

First and Second Appearances of the Risen Christ. The Resurrection Reported to the Apostles.

Some of the Guards Report to the Jewish Rulers.

Sunday Afternoon:

Third and Fourth Appearances of Jesus.

Sunday Evening:

Fifth Appearance of Jesus.

Sunday, one week later:

Sixth Appearance of Jesus.

Seventh Appearance of Jesus.

While on earth forty days after resurrection:

Eight Appearance of Jesus.

The Great Commission Given.

Ninth and Tenth Appearances of Jesus.

The Ascension.

Appearance to Paul:

Our Lord Appears After His Ascension.

PART SEVENTH.
LAST WEEK OF OUR LORD'S MINISTRY, THE FOURTH PASSOVER,
THE CRUCIFIXION.

CIV.

JESUS ARRIVES AND IS FEASTED AT BETHANY.

(From Friday afternoon till Saturday Night, March 31 and April 1, A. D. 30.)

^dJOHN XI. 55-57; XII. 1-11; ^aMATT. XXVI. 6-13; ^bMARK XIV. 3-9.

Bible Text:

^d55 Now the passover of the Jews was at hand: and many went up to Jerusalem out of the country before the passover, to purify themselves. 56 They sought therefore for Jesus, and spake one with another, as they stood in the temple, What think ye? That he will not come to the feast? 57 Now both the chief priests and the Pharisees had given commandment, that, if any man knew where he was, he should show it, that they might take him. ^d1 Jesus therefore six days before the passover came to Bethany, where Lazarus was, whom Jesus raised from the dead. 2 So ^a6 Now when Jesus was in Bethany, ^dthey made him a supper there: ^ain the house of Simon the leper, ^dand Martha served; but Lazarus was one of them that sat at meat with him. ^b3 And while he was [there] as he sat at meat, there came ^aunto him a woman {^d3 Mary} ^ahaving an alabaster cruse of exceeding precious ointment, ^bof pure nard very costly; ^d3 Mary therefore took a pound of ointment of pure nard, very precious, ^band she brake the cruse, and poured it over {^aupon} ^bhis head. ^aas he sat at meat. ^dand anointed the feet of Jesus, and wiped his feet with her hair: and the house was filled with the odor of the ointment. 4 But Judas Iscariot, one of his disciples, that should betray him, saith, 5 Why was not this ointment sold for three hundred shillings, and given to the poor? 6 Now this he said, not because he cared for the poor; but because he was a thief, and having the bag took away what was put therein. ^a8 But when the disciples saw it, they {^bthere were some that} had indignation among themselves, ^asaying, To what purpose is this waste? ^bTo what purpose hath this waste of the ointment been made? 5 For this ointment might have been sold ^afor much, ^bfor above three hundred shillings, and given to the poor. And they murmured against her. ^a10 But Jesus perceiving it ^dtherefore said, ^aunto them, ^bLet her alone; ^aWhy trouble ye the woman? for she hath wrought a good work upon me. ^dSuffer her to keep it against the day of my burying. ^a12 For in that she poured this ointment upon my body, she did it to prepare me for burial. ^b8 She hath done what she could; hath anointed my body beforehand for the burying. ^d8 For the poor ye have always with you; ^band whensoever ye will ye can do them good: but me ye have not always. 9 And verily I say unto you, Wheresoever the {^athis} gospel shall be preached in {^bthroughout} the whole world, that also which this woman hath done shall be spoken of for a memorial of her. ^d9 The common people therefore of the Jews learned that he was there: and they came, not for Jesus' sake only, but that they might see Lazarus also, whom he had raised from the dead, 10 But the chief priests took counsel that they might put Lazarus also to death; 11 because that by reason of him many of the Jews went away, and believed on Jesus.

Bible Text with Commentary:

^d55 Now the passover of the Jews was at hand: and many went up to Jerusalem out of the country before the passover, to purify themselves. [These Jews went up before the Passover that they might have time to purify themselves from ceremonial uncleanness before the feast. They were expected to purify before any important event (Ex. xix. 10, 11), and did so before the passover (II. Chron. xxx. 13-20), for those who were ceremonially unclean were excluded from it--John xviii. 28.] **56 They sought therefore for Jesus, and spake one with another, as they stood in the temple, What think ye? That he will not come to the feast? 57 Now both the chief priests and the Pharisees had given commandment, that, if any man knew where he was, he should show it, that they might take him.** [The decree of the Sanhedrin ordering the arrest of Jesus led the people to question as to whether he would dare to approach the city. But this mention of it and the stir and question which it created have a dark significance. It shows that the Jews generally were forewarned of the evil purpose of the Sanhedrin, and the dangers which surrounded Jesus. They were not taken unawares when their rulers told them to raise the cry "Crucify him!" And they raised it after they had due notice and time for deliberation.] **^d1 Jesus therefore six days before the passover came to Bethany, where Lazarus was, whom Jesus raised from the dead.** [The word "therefore" refers to the decree and consequent dangers just mentioned. Because his "hour" had come Jesus went to face these dangers. We are told that he came to the house of Lazarus and that he kept near Lazarus because these facts emphasized the great miracle which roused the hatred of the Jews, and caused them more earnestly to seek the death of Christ. Jesus appears to have arrived in Bethany Friday afternoon, March 31, A.D. 30. It is likely that he spent the Sabbath day at that place, and that the supper mentioned below was given him after sunset on Saturday, which, according to Jewish reckoning, would be the beginning of Sunday. This supper is mentioned later by Matthew and Mark, but without any note of time to show that it belongs specifically where they put it. But John does give us a note of time. The twelfth verse of this chapter shows that it was the night before the triumphal entry, and therefore we follow the chronology of John.] **2 So ^a6 Now when Jesus was in Bethany, ^dthey made him a supper there: ^ain the house of Simon the leper, ^dand Martha served; but Lazarus was one of them that sat at meat with him.** [Who Simon the leper was is not known. It is not unlikely that he was one whom Jesus had healed, and that he united with the household of Lazarus in a joint effort to show gratitude unto the Lord for his goodness to this group of his friends.] **^b3 And while he was [there] as he sat at meat, there came ^aunto him a woman {^d3 Mary} ^ahaving an alabaster cruse of exceeding precious ointment, ^bof pure nard very costly; ^d3 Mary therefore took a pound [a *litra*, a Greek weight containing nearly twelve ounces avoirdupois] of ointment of pure nard, very precious [Nard was a liquid perfume distilled from some odorous plant or plants and mingled with oil. It was sealed in flasks or alabaster boxes and imported from the far East], ^band she brake the cruse, and poured it over {^aupon} ^bhis head. ^aas he sat at meat. ^dand anointed the feet of Jesus, and wiped his feet with her hair** [The cruse seems to have been a long-necked flask sealed with wax so tightly as to necessitate it being broken to extract the nard. These flasks were tasteful and costly objects such as women delight to possess. Many of them were so delicate that Pliny compares them to closed rosebuds, and the same writer, speaking of nard, reckons it as an instance of excessive luxury to anoint the feet or ankles with it]: **and the house was filled with the odor of the ointment.** [Thus the liberality of Mary contributed to the pleasure of all the guests. The odor of a good deed is generally diffusive.] **4 But Judas Iscariot, one of his disciples, that should betray him, saith, 5 Why was not this ointment sold for three hundred shillings, and given to the poor? 6 Now this he said, not because he cared for the**

poor; but because he was a thief, and having the bag took away what was put therein. ^a8 But when the disciples saw it, they ^b{there were some that} had indignation among themselves, ^asaying, To what purpose is this waste? ^bTo what purpose hath this waste of the ointment been made? ⁵ For this ointment might have been sold ^afor much, ^bfor above three hundred shillings, and given to the poor. And they murmured against her. [It seems very likely that this murmuring was started by Judas Iscariot, for the murmurers fall in with his notions that the price of the ointment should be deposited in the poor fund. It is a singular thing that Jesus permitted a thief to occupy the office of treasurer. It is probable that Judas was honest when he was called to serve, but that same management and spirit of economy which made him fit for the place ruined him when he got it. Thus our strong points are often our weakest. The price of the pound of nard would be about fifty-one dollars of our money, but the purchasing power of money was then nearly ten times as great as it is now. The price here named agrees almost exactly with the figures at which Pliny rates the most costly nard.] ^a10 But Jesus perceiving it ^dtherefore said, ^aunto them, ^bLet her alone; ^aWhy trouble ye the woman? for she hath wrought a good work upon me. ^dSuffer her to keep it against the day of my burying. ^a12 For in that she poured this ointment upon my body, she did it to prepare me for burial. ^b8 She hath done what she could; hath anointed my body beforehand for the burying. [The expression "Suffer," etc., used by John, is taken by some as implying that all the ointment was not poured out, and that some of the apostles were endeavoring to persuade Mary to keep and sell what was left, and that Jesus ordered it kept to finish the embalming of his body which Mary had already begun. But there is nothing in the language to require such an interpretation. Jesus meant, "Let her use it rightly," using the word "keep" as in the expression, "keep the feast;" *i. e.*, observe the ceremony. The words of Jesus about the ointment taken as a whole may be construed thus: "The sorrows of my coming passion oppress me (Matt. xxvi. 38), and Mary, conscious of that sorrow, wishes to cheer me with the evidence of her love and gratitude. She sympathizes with me as I approach the shadow of death, and anoints me beforehand for the burial. You do not begrudge what is given to the dead. You do not censure as extravagant what is spent for the embalming of a dear one. You yourselves would be ready enough to anoint me in this same manner after I am dead. So do not censure her because in the fullness of her sympathy she has anticipated the coming catastrophe and has anointed me beforehand."] ^d8 For the poor ye have always with you [Deut. xv. 11]; ^band whensoever ye will ye can do them good: but me ye have not always. [There would be plenty of opportunities in which to do good to the poor, but the time for conferring a personal benefit upon Christ in the flesh was now limited to seven days. Thereafter gifts could only be given to Christ by bestowing them upon the poor.] ⁹ And verily I say unto you, Wheresoever the ^a{this} gospel shall be preached in ^b{throughout} the whole world, that also which this woman hath done shall be spoken of for a memorial of her. [Jesus here makes prominent the different estimates which God and man place upon the same acts. That which the disciples had censured as a waste and that which they had regarded as worthy of rebuke was in his sight an action fit to be kept in everlasting remembrance as a model for the conduct of future generations throughout the whole earth, and he accordingly decreed that it be so kept in mind.] ^d9 The common people therefore of the Jews learned that he was there [in Simon's house]: and they came, not for Jesus' sake only, but that they might see Lazarus also, whom he had raised from the dead, ¹⁰ But the chief priests took counsel that they might put Lazarus also to death; ¹¹ because that by reason of him many of the Jews went away [withdrew from the party headed by the Jewish rulers], and believed on Jesus. [The presence of the resurrected man and the Christ who had resurrected him both at one table greatly excited the curiosity of the multitudes who had come up to Jerusalem to attend the passover. When word of this supper spread among the

people it was natural that they should slip out to Bethany to see the sight, and it was equally natural that seeing it they should believe in Jesus. This deflection of the common people gave a keener venom to the hatred of the rulers.]

Study Questions:

1. Why were many people going to Jerusalem? What questions did they have concerning Jesus?
2. What had the chief priests and Pharisees commanded concerning Jesus?
3. When and where was a supper made for Jesus?
4. What did Mary do while Jesus was reclining at the table?
 - a. Who criticized Mary for anointing Jesus? What was their criticism?
 - b. What was Judas' true motive in criticizing Mary?
 - c. How did Jesus respond to those who criticized Mary? What lessons do we learn today from Jesus' response?
5. What did the common Jewish people do after learning that Jesus was in Bethany?
 - a. Why did they also want to see Lazarus?
 - b. Why did the chief priests want to put Lazarus to death in addition to Jesus?

CV.

JESUS' TRIUMPHAL ENTRY INTO JERUSALEM.

(From Bethany to Jerusalem and Back. Sunday, April 2, A. D. 30.)

^aMATT. XXI. 1-12, 14-17; ^bMARK XI. 1-11; ^cLUKE XIX. 29-44; ^dJOHN XII. 12-19.

Bible Text:

^c29 And ^d12 On the morrow ^cit came to pass, when he drew nigh unto Bethphage and Bethany, at the mount that is called Olivet, ^a1 And when they drew nigh unto Jerusalem, and came unto Bethphage, unto ^bat ^athe mount of Olives, then Jesus sent ^bsendeth two of his ^cthe disciples, ^b2 and saith ^a2 saying unto them, ^cGo your way into the village ^athat is over against you, ^band straightway as ye enter into it, ^aye shall find an ass tied, and a colt ^btied, ^awith her: ^bwhereon no man ever yet sat; loose him, ^athem, ^band bring him. ^athem unto me. 3 And if any one say aught unto you, 31 ^cAnd if any one ask you, ^bsay unto you, Why do ye this? ^cWhy do ye loose him? thus shall ye say, The Lord hath need of him. ^athem; ^band straightway he will send him ^athem. ^bback hither. ^a4 Now this is come to pass, that it might be fulfilled which was spoken through the prophet, saying, 5 Tell ye the daughter of Zion, Behold, thy King cometh unto thee, Meek, and riding upon an ass, And upon a colt the foal of an ass. 6 And the disciples ^cthey that were sent went away, ^aand did even as Jesus appointed them, ^cand found even as he had said unto them. ^ba colt tied at the door without in the open street; and they loose him. ^c33 And as they were loosing the colt, ^bcertain of them that stood there ^cthe owners thereof said unto them, Why loose ye the colt? ^bWhat do ye, loosing the colt? 6 And they said unto them even as Jesus had said: and they let them go. 7 And they bring ^abrought the ass, and the colt, ^chim ^bunto Jesus, ^aand put on them their garments; ^cand they threw ^bcast ^ctheir garments upon the colt, and set Jesus thereon. ^aand he sat thereon. ^bupon him. ^da great multitude that had come to the feast, when they heard that Jesus was coming to Jerusalem, 13 took the branches of the palm trees, and went forth to meet him, and cried out, Hosanna: Blessed is he that cometh in the name of the Lord, even the King of Israel. 14 And Jesus, having found a young ass, sat thereon; as it is written, 15 Fear not, daughter of Zion: behold, thy King cometh, sitting on an ass's colt. 16 These things understood not his disciples at the first: but when Jesus was glorified, then remembered they that these things were written of him, and that they had done these things unto him. 17 The multitude therefore that was with him when he called Lazarus out of the tomb, and raised him from the dead, bare witness. 18 For this cause also the multitude went and met him, for that they heard that he had done this sign. 19 The Pharisees therefore said among themselves, Behold how ye prevail nothing; lo, the world is gone after him. ^c36 And as he went, ^athe most part of the multitude ^bmany spread their garments upon ^ain ^bthe way; and others ^aspread ^bbranches, ^ain the way. ^bwhich they ^acut ^bhad cut from the fields. ^atrees, ^c37 And as he was now drawing nigh, *even* at the descent of the mount of Olives, the whole multitude of the disciples began to rejoice and praise God with a loud voice for all the mighty works which they had seen; ^a9 And the multitudes that went before him, and that followed, cried, saying, ^bHosanna; ^aHosanna to the son of David: blessed is he that cometh in the name of the Lord; ^cblessed is the King that cometh in the name of the Lord: ^b10 blessed is the kingdom that cometh, the *kingdom* of our father David: ^cpeace in heaven, and glory in the highest. ^aHosanna in the highest. ^c39 And

some of the Pharisees from the multitude said unto him, Teacher, rebuke thy disciples. **40** And he answered and said, I tell you that, if these shall hold their peace, the stones will cry out. **41** And when he drew nigh, he saw the city and wept over it, **42** saying, If thou hadst known in this day, even thou, the things which belong unto peace! but now they are hid from thine eyes. **43** For the days shall come upon thee, when thine enemies shall cast up a bank about thee, and compass thee round, and keep thee in on every side, **44** and shall dash thee to the ground, and thy children within thee; and they shall not leave in thee one stone upon another; because thou knewest not the time of thy visitation. ^b**11** And he entered into Jerusalem, ^a**10** And when he was come into Jerusalem, all the city was stirred, saying, Who is this? **11** And the multitude said, This is the prophet, Jesus, from Nazareth of Galilee. **12** And Jesus entered into the temple of God, **14** And the blind and the lame came to him in the temple; and he healed them. **15** But when the chief priests and the scribes saw the wonderful things that he did, and the children that were crying in the temple and saying, Hosanna to the son of David; they were moved with indignation, **16** and said unto him, Hearst thou what these are saying? And Jesus saith unto them, Yea: did ye never read, Out of the mouth of babes and sucklings thou hast perfected praise? ^band when he had looked round about upon all things, it being now eventide, ^ahe left them, and went forth out of the city ^bunto Bethany with the twelve. ^aand lodged there.

Bible Text with Commentary:

^c**29** And ^d**12** On the morrow [after the feast in the house of Simon the leper] ^cit came to pass, when he drew nigh unto Bethphage and Bethany, at the mount that is called Olivet, ^a**1** And when they drew nigh unto Jerusalem, and came unto Bethphage, unto ^bat ^athe mount of Olives [The name, Bethphage, is said to mean *house of figs*, but the derivation is disputed. Canon Cook and others think that the region on the eastern slope of Olivet was called Bethphage, and that Bethany was located in it. If it was a village, all trace of it has long since vanished, and it is not worth while to give the guesses and surmises of commentators as to its location. But it was evidently near Bethany], then Jesus sent ^bsendeth **two of his** ^cthe disciples, ^b2 and saith ^a2 saying **unto them,** ^cGo your way into the village [probably Bethphage, for Jesus started from Bethany] ^athat is over against you, ^band straightway as ye enter into it, ^aye shall find an ass tied, and a colt ^btied, ^awith her: ^bwhereon no man ever yet sat; loose him, ^athem, ^band bring him. ^athem **unto me.** [Numerous Scripture references show that the ass was held in high estimation in the East. The sons of the judges used them, and David's mule was used at the coronation of Solomon (Judg. x. 4; I. Kings i. 33). It is specifically stated that no man had ever sat upon this colt, for if the colt had been used by men it would have been unfit for sacred purposes--Num. xix. 2; Deut. xxi. 3; I. Sam. vi. 7.] **3** And if any one say aught unto you, **31** ^cAnd if any one ask you, ^bsay unto you, **Why do ye this? Why do ye loose him? thus shall ye say, The Lord hath need of him. ^athem; ^band straightway he will send him ^athem. ^bback hither.** [The owner of the ass was no doubt a disciple or well-wisher of Jesus, and therefore readily consented to respond to the Master's need. Such a well-wisher might readily be found in a multitude ready to lay their garments in the road to honor Christ. The words "send him back" are usually construed to be a promise on the part of Christ that he would return the colt when through with him. But such a promise seems rather out of keeping with the dignity of the occasion. We prefer to construe the words as referring to the movements of Christ's two messengers from the neighborhood of Bethany to Bethphage and back again, or to a backward movement along the caravan's line of march.] ^a**4** Now this is come to pass, that it might be fulfilled which was

spoken through the prophet, saying, **5 Tell ye the daughter of Zion** [the poetical name for the city of Jerusalem], **Behold, thy King cometh unto thee, Meek, and riding upon an ass, And upon a colt the foal of an ass.** [The prophecy is a combination of Isa. lxii. 11 and Zech. ix. 9. This is the only instance given in which Jesus rode. He entered in meekness, for the ass was a symbol of peace as the horse was of war (Job xxxix. 19-25), but there was nothing degrading about riding such a beast. The Eastern ass is smaller, but livelier, and better framed than the specimens found in our country. They constituted a chief asset in the property of the wealthy--Gen. xii. 16; xxx. 43; Job xlii. 12; I. Chron. xxvii. 30; I. Kings i. 38.] **6 And the disciples {^cthey} that were sent went away, ^aand did even as Jesus appointed them, ^cand found even as he had said unto them. ^ba colt tied at the door without in the open street** [the streets being narrow, one would very seldom see an ass tied in one]; **and they loose him. ^c33 And as they were loosing the colt, ^bcertain of them that stood there ^cthe owners thereof said unto them, Why loose ye the colt? ^bWhat do ye, loosing the colt? 6 And they said unto them even as Jesus had said: and they let them go. 7 And they bring {^abrought} the ass, and the colt, {^chim} ^bunto Jesus, ^aand put on them their garments** [The garments were the loose cloaks worn over the tunics or shirts. This cloak survives in the abba or hyke of the modern Arab. The unbroken colt would of course have no saddle, and these loyal disciples lent their cloaks to supply the deficiency, and to do Jesus royal honor. Compare the enthronement of Jehu (II. Kings ix. 13). They prepared both beasts, not knowing which he would choose to ride]; **and they threw {^bcast} ^ctheir garments upon the colt, and set Jesus thereon. ^aand he sat thereon. {^bupon him.} ^da great multitude that had come to the feast, when they heard that Jesus was coming to Jerusalem, 13 took the branches of the palm trees, and went forth to meet him** [Palm-trees were never abundant in Palestine, but there were many around Jericho, through which city these Galilean pilgrims had so recently come. They were date palms, the leaves of which were often ten feet in length. They are now comparatively rare, but are found in the plains of Philistia. The palm branch is emblematic of triumph and victory-- Lev. xxiii. 40; Rev. vii. 9; I. Macc. xiii. 51; II. Macc. x. 7], **and cried out, Hosanna: Blessed is he that cometh in the name of the Lord, even the King of Israel.** [The shouting appears to have been started by those who came out of Jerusalem; it is evident, therefore, that the apostles who were approaching the city with Jesus had nothing to do with inciting this praise.] **14 And Jesus, having found a young ass, sat thereon; as it is written, 15 Fear not, daughter of Zion: behold, thy King cometh, sitting on an ass's colt. 16 These things understood not his disciples at the first: but when Jesus was glorified, then remembered they that these things were written of him, and that they had done these things unto him.** [The apostles were not conscious that the prophecies were being fulfilled nor did they understand that Jesus was approaching a heavenly rather than an earthly coronation. But after Jesus was glorified, their understandings were spiritually illuminated (John xvi. 13). They not only remembered the prophecy, but saw in what sense it was that Jesus was king, and how badly mistaken they had been when they expected him to antagonize the Romans. The greatness of her king would have removed all cause for fear if Jerusalem had but accepted him.] **17 The multitude therefore that was with him when he called Lazarus out of the tomb, and raised him from the dead, bare witness.** [The two parts of the miracle--the calling and the raising--are both mentioned as alike impressive, sublime and wonderful.] **18 For this cause also the multitude went and met him, for that they heard that he had done this sign.** [It is evident from this that the testimony of those who witnessed the raising of Lazarus had enthused the pilgrims in Jerusalem and had sent a large band of them forth charged with that ardent admiration which produced the shouting of the triumphant entry.] **19 The Pharisees therefore said among themselves, Behold how ye prevail nothing; lo, the world is gone after him.** [Again, as at John xi. 47-49, we notice the self-confessed impotency of the

Pharisees, but the Sadducees, under the determined and more resolute leadership of Caiaphas, did not participate in this despair. The Pharisees speak of the world as if its acquisition by Jesus was their loss.] **‘36 And as he went, ^athe most part of the multitude {^bmany}** [Matthew would have us know that the demonstration was no small affair, but was well-nigh universal. Josephus estimates that the number present at one passover was three million, or about one-half the population of Judæa and Galilee. The language of the Pharisees in verse 19 above--"the world"--shows that there must have been indeed an immense multitude. The people had always been ready to acknowledge Jesus as king, and, seeing that he had now an evident disposition to accept their homage, they hastened to render it] **spread their garments upon {^ain} ^bthe way; and others ^aspread ^bbranches, ^ain the way. ^bwhich they {^acut} ^bhad cut from the fields. {^atrees,}** [It has been the custom of all lands to bestrew in some manner the pathway of those who are thought worthy of the highest honor. When Lafayette visited our fathers after the Revolution the roads over which he approached our cities were strewn with flowers. Thus over flowers Alexander entered Babylon, and Xerxes crossed the bridge of the Hellespont over a myrtle-strewn pathway. Monier tells of a Persian ruler who in modern times made his honored progress over a road covered for three miles with roses. But it is more natural to contrast the entry of Jesus with the Roman triumphs so popular in that day. The wealth of conquered kingdoms was expended to insure their magnificence. We find none of that tinsel and specious glitter in the triumph of Christ. No hired multitudes applaud him; no gold-broidered banners wave in his honor. There is nothing here but the lusty, honest shout of the common people, and the swaying of the God-made banners of the royal palms. The rich in purse, the learned in schoolcraft and the high in office were, as usual, not there--I. Cor. i. 26.] **‘37 And as he was now drawing nigh, even at the descent of the mount of Olives, the whole multitude of the disciples began to rejoice and praise God with a loud voice for all the mighty works which they had seen** [John has shown us just above that the raising of Lazarus was most prominent in their thoughts]; **‘9 And the multitudes that went before him, and that followed** [Jesus approached the city leading a multitude of pilgrims, and we have seen from John's account above that another multitude came out of the city to meet him: Jesus approached the city between two great multitudes.], **cried, saying, ^bHosanna** [This is the Greek form or spelling of two Hebrew words, Hoshiah-na, which means, Save now, or, Save, I pray, na being a particle of entreaty added to imperatives. The two words are taken from Ps. cxviii. 25, which was recognized as the Messianic Psalm. The shout "Hosanna" was customarily used at the feast of the tabernacles and the other festivals. It was a shout of exaltation about equivalent to "Salvation"]; **‘Hosanna to the son of David** [see p. 357]: **blessed *is* he that cometh in the name of the Lord** [Ps. cxviii. 26]; **‘blessed *is* the King that cometh in the name of the Lord: ^b10 blessed *is* the kingdom that cometh, the *kingdom* of our father David: ‘peace in heaven, and glory in the highest. ^aHosanna in the highest.** [This phrase is taken to mean in the highest degree or highest strains or in the highest heavens. It is likely they were calling upon heaven to participate in glorifying and to ratify their shouts of salvation. The Evangelists give us the various cries of the multitude, for they did not all cry one thing. The cries, if seriously construed, were a fore-recognition of the Messiahship of Jesus, but popular cries are soon caught up and are as fickle as the impulses which beget them. But the public recognition of the Messiahship of Jesus gave weight to the accusation made by Simon Peter on the day of Pentecost that they had slain the Messiah-- Acts ii. 36. Comp. Acts iii. 14, 15.] **‘39 And some of the Pharisees from the multitude** [not a committee sent from Jerusalem for that purpose] **said unto him, Teacher, rebuke thy disciples.** [It is possible that these may have been moved with an honest fear that the enthusiasm of the people would call down the vengeance of the Romans (John xi. 48), but it is more likely that they were prompted solely by envy.] **40 And he answered and said, I tell you that, if these shall hold their peace, the stones will cry out.** [The

expression is probably proverbial (Hab. ii. 11). The meaning is that the occasion of the great King's visit to his city (Matt. v. 35) was so momentous that, if man withheld his praise, inanimate nature would lend its acclamations.] **41 And when he drew nigh, he saw the city and wept over it, 42 saying, If thou hadst known in this day, even thou, the things which belong unto peace! but now they are hid from thine eyes.** [The summit of Olivet is two hundred feet higher than the nearest part of the city of Jerusalem and a hundred feet higher than its farthest part, so that the Lord looked upon the whole of it as one looks upon an open book. As he looked upon it he realized the difference between what his coming might mean to it and what it did mean to it; between the love and gratitude which his coming should have incited and the hatred and violence which it did incite; between the forgiveness, blessing and peace which he desired to bring it and the judgment, wrath and destruction which were coming upon it. The vision of it all excited strong emotion, and the verb used does not indicate silent tears, but audible sobbing and lamentation. The day then passing was among the last before the crucifixion, which would present to the Jews a strong motive for repentance. Had Jerusalem hearkened unto Jesus then, he would have saved her from that self-exaltation which proved her ruin. But bigotry and prejudice blinded her eyes.] **43 For the days shall come upon thee, when thine enemies shall cast up a bank about thee, and compass thee round, and keep thee in on every side** [from where Jesus then stood he could see the houses which were to be thrown down, he could locate the embankments which would be built, and he could trace almost every foot of the line of the wall by which Titus in his anger girdled the city when his embankments were burned--Jos. Wars V. 6. 2, 11. 4-6, 12. 1, 2], **44 and shall dash thee to the ground, and thy children within thee** [the city is figuratively spoken of as a mother, and her citizens as her children]; **and they shall not leave in thee one stone upon another; because thou knewest not the time of thy visitation.** [The term "visitation" usually refers to a season of judgment, but here, as elsewhere also (Ex. iv. 31), it means a season of grace. To not leave one stone upon another is a proverbial expression descriptive of a complete demolition, but in the overthrow of Jerusalem it was well-nigh literally fulfilled. Thus, while the people rejoiced in the present triumph, the prophetic eye and ear of our Lord beheld the judgments which were coming upon the city, heard the bitter cry of the starved defenders during the siege, the screams of the crucified left to perish upon their crosses after its capture, all ending in the final silence of desolation when not one stone was left upon another.] **^b11 And he entered into Jerusalem** [his route led him down the steep face of Olivet, past Gethsemane, across the stone bridge which spans the Kedron, and up the slope of Moriah to the eastern gate of the city], **^a10 And when he was come into Jerusalem, all the city was stirred, saying, Who is this? 11 And the multitude said, This is the prophet, Jesus, from Nazareth of Galilee. 12 And Jesus entered into the temple of God** [here Matthew tells of the cleansing of the temple which evidently occurred the next day], **14 And the blind and the lame came to him in the temple; and he healed them. 15 But when the chief priests and the scribes saw the wonderful things that he did, and the children that were crying in the temple and saying, Hosanna to the son of David; they were moved with indignation, 16 and said unto him, Hearst thou what these are saying? And Jesus saith unto them, Yea: did ye never read** [Ps. viii. 2 as rendered by the LXX.], **Out of the mouth of babes and sucklings thou hast perfected praise?** [Matthew mingles this scene with events which apparently occurred on Monday, but the enthusiasm and the Hosanna cry evidently belonged to the triumphant Sunday. The presence of our Lord in the temple should, indeed, have been heralded with joy, for as that was the day in which the paschal lamb was presented and set apart, it was fitting that Christ our passover should be presented there amidst rejoicing.] **^band when he had looked round about upon all things, it being now eventide** [a general expression covering the period both before and after sunset], **^ahe left them, and went forth out of the city ^bunto Bethany with the twelve.**

and lodged there. [Having inspected the temple as his Father's house, Jesus withdrew from it, for in the present state of rancor which fermented within his enemies it was not safe for him to spend the night within Jerusalem.]

Study Questions:

1. Where was Jesus when He sent two disciples to get the donkey and colt?
2. What instructions did Jesus give the disciples when sending them into the village to get the donkey and colt?
3. What prophecies were fulfilled by Jesus riding into Jerusalem on a donkey?
 - a. In what way were these Messianic prophecies?
 - b. How do these prophecies relate to the praise shouted by the multitudes (Matt. 21:15; Mk. 11:9-10; Lk. 19:38; Jn. 12:13)?
 - c. How do these prophecies relate to Jesus weeping over Jerusalem (Lk. 19:41-44)?
4. What happened when the disciples went to the village to get the donkey and colt?
5. Describe Jesus' triumphant entry from Bethany into Jerusalem.
 - a. What did the people put on the colt before Jesus sat on it? Why would they have done this?
 - b. What was symbolized by the fact that the colt had never been ridden?
 - c. What did the people put on the ground for the colt to walk upon? What does this symbolize?
 - d. What did the people shout as Jesus rode into Jerusalem?
 1. Define "Hosanna."
 2. What did the Pharisees want Jesus to do when they heard the people praising and glorifying Him in this way? What was Jesus' response?
 - e. Why did many of the people go out from Jerusalem and meet Jesus as He rode the colt?
 1. What was the Pharisees' reaction to the people going out to meet Jesus?
 - f. What did Jesus do as He approached Jerusalem? Why?
 - g. What went on in Jerusalem when Jesus entered the city?
 - h. Where did Jesus go after entering Jerusalem and what did He do?
 1. What were the children shouting in the temple?
 2. What was the chief priests and scribes' reaction to what Jesus did and the children shouted?
 3. What was significant about the things the children shouted in the temple?
 4. What was significant about Jesus triumphantly entering Jerusalem and being in the temple on this particular Sunday?
 - i. Where did Jesus go to spend the night? Who went with Him?
6. When did the disciples understand the significance of Jesus' entrance into Jerusalem on the colt?

CVI.

BARREN FIG-TREE. TEMPLE CLEANSSED.

(Road from Bethany and Jerusalem. Monday.)

^aMATT. XXI. 18, 19, 12, 13; ^bMARK XI. 12-18; ^cLUKE XIX. 45-48.

Bible Text:

^b12 And ^a18 Now ^bon the morrow, ^ain the morning ^bwhen they were come out from Bethany, ^aas he returned to the city, he hungered. 19 And seeing a fig tree by the way side, ^bafar off having leaves, ^ahe came to it, ^bif haply he might find anything thereon: and when he came to it, he ^afound nothing thereon, but leaves only; ^bfor it was not the season of figs. 14 And he answered and said {^asaith} unto it, Let there be no fruit from thee henceforward for ever. ^bNo man eat fruit from thee henceforward for ever. And his disciples heard it. ^aAnd immediately the fig tree withered away. ^b15 And they come to Jerusalem: and he entered into the temple, and began to cast out ^aall them that sold ^band them that bought in the temple, and overthrew the tables of the moneychangers, and the seats of them that sold the doves; 16 and he would not suffer that any man should carry a vessel through the temple. 17 And he taught, and said {^asaith} ^c46 saying unto them, It is written, {^bIs it not written,} ^cAnd my house shall be {^bshall be called} a house of prayer for all the nations? but ye have made {^aye make} it a den of robbers. ^b18 And the chief priests and the scribes heard it, and sought how they might destroy him: for they feared him, ^c47 And he was teaching daily in the temple. But the chief priests and the scribes and the principal men of the people sought to destroy him: 48 and they could not find what they might do; for the people all hung upon him, listening. ^bfor all the multitude was astonished at his teaching.

Bible Text with Commentary:

^b12 And ^a18 Now ^bon the morrow [on the Monday following the triumphal entry], ^ain the morning ^bwhen they were come out from Bethany, ^aas he returned to the city [Jerusalem], he hungered. [Breakfast with the Jews came late in the forenoon, and these closing days of our Lord's ministry were full of activity that did not have time to tarry at Bethany for it. Our Lord's hunger implies that of the disciples also.] 19 And seeing a fig tree by the way side, ^bafar off having leaves, ^ahe came to it, ^bif haply he might find anything thereon: and when he came to it, he ^afound nothing thereon, but leaves only; ^bfor it was not the season of figs. [Two varieties of figs are common in Palestine, the bicura or boccore, an early fig with large green leaves and with fruit which ripens in May or June, and sometimes earlier near Jerusalem. Thomson found ripe fruit of this variety as early as May in the mountains of Lebanon, a hundred and fifty miles north of Jerusalem, and Professor Post, of Beyrut, states that fig-trees there have fruit formed as early as February, which is fully ripe in April. The second variety is the summer fig or kermus. This ripens its main crop in August, but its later fruitage often hangs on all winter when the weather is mild, dropping off when the new spring leaves come. As the fruit usually appears before the leaves, the leaves were a promise that fruit might be found, and the fruit, though not perfectly ripe, is considered edible when the leaves are developed. Though it was too early for fruit, it was also too early for leaves. The tree evidently had an unusually favorable position. It seemed to vaunt itself by being in advance of the other trees, and to challenge the wayfarer to come and refresh himself.] 14 And he

answered and said {^asaith} unto it, **Let there be no fruit from thee henceforward for ever.** ^b**No man eat fruit from thee henceforward for ever. And his disciples heard it.** ^a**And immediately the fig tree withered away.** [The disciples did not pause to watch the effect of Christ's words upon the tree. But from the degree to which it had shriveled when they saw it next day it became evident to them that it had begun to wither as soon as Christ had finished uttering its sentence. Our Lord here performed a miracle of judgment unlike any other of his wonderful works. The reader can hardly fail to note how perfectly this fig-tree, in its separation from the other trees, its showy pretensions, its barrenness of results and its judgment typifies the Jewish people. In fact, Christ's treatment of it appears in some respects to be a visible and practical application of the principles which he had formerly set forth in a parable (Luke xiii. 6-9). But we must not too confidently make such an application of the parable since Jesus himself gave no hint that he intended us so to apply it.] ^b**15 And they come to Jerusalem: and he entered into the temple, and began to cast out** ^a**all them that sold** ^b**and them that bought in the temple, and overthrew the tables of the moneychangers, and the seats of them that sold the doves** [three years before, Jesus had thus cleansed the temple at the first passover of his ministry, for an account of which see pp. 121-125]; **16 and he would not suffer that any man should carry a vessel through the temple.** [The temple space being level and roomy tempted the people of Jerusalem to use it as a thoroughfare, or short-cut from one part of the city to another, but Jesus did not permit them to carry any sack, bag, jug, pail, basket, parcel or such like thing through the sacred enclosure. The Greek word *skeuos* which is here translated "vessel" embraces all kinds of household furniture. It is translated "goods" at Matt. xii. 29 and Luke xvii. 31. The LXX. uses it as equivalent to "instruments of war" at Deut. i. 41, and to "vestments" at Deut. xxii. 5.] **17 And he taught, and said {^asaith} ^c46 saying unto them, It is written** [the prophecy cited is a combination of Isa. lvi. 7 and Jer. vii. 11], {^bIs it not written,} ^c**And my house shall be {^bshall be called} a house of prayer for all the nations? but ye have made {^aye make} it a den of robbers.** [The caves in certain sections of Palestine have been immemorably infested with robbers, and Jesus, because of the injustice of extortion practiced by the merchants, likens the polluted temple to such a den. The dickering and chafing and market talk were probably not unlike the grumbling and quarreling of thieves as they divide the booty.] ^b**18 And the chief priests and the scribes heard it, and sought how they might destroy him: for they feared him,** ^c**47 And he was teaching daily in the temple. But the chief priests and the scribes and the principal men of the people sought to destroy him: 48 and they could not find what they might do; for the people all hung upon him, listening.** ^b**for all the multitude was astonished at his teaching.** [Overawed by the magnitude of the popular demonstration made on Sunday, the Jewish rulers feared to attempt any violent measures in dealing with Jesus. But they neglected no opportunity by appeals to Jesus himself, by treacherous questions, etc., to divert the popular favor from the Lord that they might put him to death.]

Study Questions:

1. What day and what time of day was it?
2. Why did Jesus go to the fig tree?
3. What did Jesus do to the fig tree? Why?
 - a. What happened to the fig tree?
 - b. How did the fig tree symbolize the Jews?
4. What did Jesus do in the temple?
 - a. How had they made the temple a den of robbers?

5. Why did the chief priests and the scribes fear Jesus and want to destroy Him?

CVII.

FINDING THE FIG-TREE WITHERED.

(Road from Bethany to Jerusalem. Tuesday.)

^aMATT. XXI. 20-22; ^bMARK XI. 19-25; ^cLUKE XXI. 37, 38.

Bible Text:

^c37 And every day he was teaching in the temple; and every night {^bevening} he went forth out of the city. ^cand lodged in the mount that is called Olivet. 38 And all the people came early in the morning to him in the temple, to hear him. ^b20 And as they passed by in the morning, they saw the fig tree withered away from the roots. ^a20 And when the disciples saw it, they marvelled, saying, How did the fig tree immediately wither away? ^b21 And Peter calling to remembrance saith unto him, Rabbi, behold, the fig tree which thou cursedst is withered away. 22 And Jesus answering saith {^aanswered and said} unto them, ^bHave faith in God. 23 Verily I say unto you, ^aIf ye have faith, and doubt not, ye shall not only do what is done to the fig tree, but even if ye {^bwhosoever} shall say unto this mountain, Be thou taken up and cast into the sea; and shall not doubt in his heart, but shall believe that what he saith cometh to pass; he shall have it. ^ait shall be done. 22 And ^b24 Therefore I say unto you, All things whatsoever ye pray and ask for, {^aye shall ask in prayer,} ^bbelieve that ye receive them, and ye shall have them. {^abelieving, ye shall receive.} ^b25 And whensoever ye stand praying, forgive, if ye have aught against any one; that your Father also who is in heaven may forgive you your trespasses.

Bible Text with Commentary:

^c37 And every day he was teaching in the temple [he was there Sunday, Monday and Tuesday, but he seems to have spent Wednesday and Thursday in Bethany]; and every night {^bevening} he went forth out of the city. ^cand lodged in the mount that is called Olivet. [As Bethany was on the Mount of Olives, this statement leaves us free to suppose that he spent his nights there, but it is not likely that he retired to any one house or place continuously, for had he done so the rulers could easily have ascertained his whereabouts and arrested him.] 38 And all the people came early in the morning to him in the temple, to hear him. [The enthusiasm of the triumphal entry did not die out in a day: Jesus was still the center of observation.] ^b20 And as they passed by in the morning, they saw the fig tree withered away from the roots. [It was completely withered--dead root and branch. We have observed before, p. 578, that one coming into Jerusalem from Bethany is apt to come down the steep side of Olivet, and that one returning to Bethany is apt to take the easier grade, though longer way, around the south end of the mountain. This fig-tree was apparently on this short road, and was sentenced Monday morning. The disciples, returning by the other or longer road to Bethany or its vicinity, did not see the tree Monday evening, but they saw it Tuesday morning, when they again came back by the short road. From these facts argue a method of coming and going, from which it may be fairly inferred that Jesus, on the day of his triumphal entry, approached Jerusalem by the short road, though Stanley, Edersheim, and many others, think he came in over the long road.] ^a20 And when the disciples saw it, they marvelled, saying, How did the fig tree immediately wither away? [Jesus had simply condemned it to fruitlessness, but his condemnation involved it in an evil which it justly deserved. The judgment of God reveals; and that which

is dead in fact is by it made dead in appearance also.] **^b21 And Peter calling to remembrance saith unto him, Rabbi, behold, the fig tree which thou cursedst [devotedst to death] is withered away.** [Peter is surprised both at the suddenness and at the fullness of the judgment. Since the miracles of Jesus, heretofore, had been only those of mercy, Peter boldly invited the Lord to discuss this miracle, hoping for more light on its meaning.] **22 And Jesus answering saith {^aanswered and said} unto them, ^bHave faith in God. 23 Verily I say unto you, ^aIf ye have faith, and doubt not, ye shall not only do what is done to the fig tree, but even if ye {^bwhosoever} shall say unto this mountain [Olivet], Be thou taken up and cast into the sea; and shall not doubt in his heart, but shall believe that what he saith cometh to pass; he shall have it. ^ait shall be done. 22 And ^b24 Therefore I say unto you, All things whatsoever ye pray and ask for, {^aye shall ask in prayer,} ^bbelieve that ye receive them, and ye shall have them. {^abelieving, ye shall receive.}** [Jesus here lays down the broad general rule in the application of which we must be guided by other Scriptures. The rule is, indeed, liberal and gracious, and the limitations are just and reasonable. We must not expect to obtain that which it is unlawful for us to desire (Jas. iv. 2, 3), or which it is unwise for us to seek (II. Cor. xii. 7-9), nor must we selfishly run counter to the will of God (Luke xxii. 42; I. John v. 14, 15), nor must we expect that God shall perform a miracle for us, for miracles have ceased--in short, we must pray to God in full remembrance of the relationship between us, we must consider that he is the Ruler and we his subjects, and are not to think for one moment that by faith we can alter this eternal, unchangeable relation. The disciples whom Jesus addressed were very soon to enter upon a task which would seem to them as difficult as the removal of mountains. The license and immorality of paganism, and the bigotry and prejudice of Judaism, would seem insurmountable obstacles in their pathway to success. They needed to be assured that the power of faith was superior to all these adverse forces, and that the judgments of God could accomplish in a moment changes which apparently could not be wrought out in the tedious course of years. As we to-day look back upon this promise of Christ we can see that the mountains then standing have, indeed, been removed; and that which seemed vigorous and flourishing has been blasted in a day.] **^b25 And whensoever ye stand [a customary attitude--Luke xviii. 13] praying, forgive, if ye have aught against any one; that your Father also who is in heaven may forgive you your trespasses.** [Forgiveness has already been enjoined (see pp. 253, 254). Here our Lord emphasizes the need of forgiveness because he had just performed a miracle of judgment, and he wished his disciples to understand that they must not exercise their miraculous gifts with a vengeful, unforgiving spirit. They must suffer evil and not retaliate with miracles of judgment.]

Study Questions:

1. What was Jesus doing every day? Where did Jesus go at night?
2. Where did the people in Jerusalem do early in the morning?
3. On the way to Jerusalem, what was the disciples' reaction to the fig tree Jesus had cursed?
4. What lesson did Jesus teach them after seeing the withered fig tree?
5. In what way is Jesus' teaching on faith and prayer applicable to us today?

CVIII.

IN REPLY TO THE QUESTIONS AS TO HIS AUTHORITY,
JESUS GIVES THE THIRD GREAT GROUP OF PARABLES.

(In the Court of the Temple. Tuesday.)

Subdivision A.

INTRODUCTION.

^aMATT. XXI. 23-27; ^bMARK XI. 27-33; ^cLUKE XX. 1-8.

Bible Text:

^c1 And it came to pass, on one of the days, ^bthey come again to Jerusalem: ^a23 And when he was come into the temple, ^band as he was walking in the temple, ^cas he was teaching the people and preaching the gospel, there came upon him {^bcome ^aunto him} ^bthe chief priests and the scribes, and {^cwith} the elders; {^aof the people} ^c2 and they spake, ^b28 and they said {^csaying} unto him, Tell us: By what authority doest thou these things? ^aand {^cor} who is he that gave thee this authority? ^bto do these things? ^a24 And Jesus answered and said unto them, ^cI also will ask you a {^aone} question, which if ye tell me, ^band answer me, ^aI likewise will tell you by what authority I do these things. 25 The baptism of John, whence was it? ^bWas it from heaven, or from men? answer me. 31 And they reasoned with themselves, saying, If we shall say, From heaven; he will say, ^aunto us, Why then did ye not believe him? 26 But if we shall {^bshould we} say, From men-- ^call the people will stone us: ^awe fear the multitude; for all hold John as a prophet. ^cfor they are persuaded that John was a prophet. ^bthey feared the people: for all verily held John to be a prophet. 33 And they answered Jesus ^cthat they knew not whence *it was*. ^aand said, {^bsay,} We know not. And Jesus, ^aalso said {^bsaith} unto them, Neither tell I you by what authority I do these things.

Bible Text with Commentary:

^c1 And it came to pass, on one of the days, ^bthey [Jesus and the disciples] come again to Jerusalem: ^a23 And when he was come into the temple, ^band as he was walking in the temple [The large outer court of the temple, known as the court of the Gentiles, was thronged during the feasts, and was no doubt the part selected by Jesus and his apostles when they taught or preached in the temple. We thrice find them on that side of it where Solomon's porch was located--John x. 23; Acts iii. 11; v. 23], ^cas he was teaching the people and preaching the gospel [viz.: "the time is fulfilled, and the kingdom of God is at hand: repent ye"--Mark i. 15], there came upon him {^bcome ^aunto him} ^bthe chief priests and the scribes, and {^cwith} the elders; {^aof the people} [the Sanhedrin (see p. 415). This committee of that August tribunal came in formal state and with a great show of authority, hoping to make it apparent to the people that Jesus was an unauthorized, self-appointed meddler in matters over which they had exclusive control.] ^c2 and they spake, ^b28 and they said {^csaying} unto him, Tell us: By what authority doest thou these things? ^aand {^cor} who is he that gave thee this authority? ^bto do these things? [To regulate and control the affairs of the temple belonged unquestionably and exclusively to the priests and Levites. Knowing that Jesus had no authority from any priest or any scribe, they boldly challenged his right

to cleanse the temple or to teach in it, feeling sure that to defend himself he would be forced to publicly declare himself as the Messiah and thus to give them the matter for accusation which they had long sought--John x. 24.] **24 And Jesus answered and said unto them, 'I also will ask you a {^aone} question, which if ye tell me, ^band answer me, ^aI likewise will tell you by what authority I do these things. 25 The baptism of John, whence was it? ^bWas it from heaven, or from men? answer me.** [The question which Jesus asked was intimately and inseparably connected with the question which they had asked. Jesus, of course, did not derive his authority from John the Baptist, but John had testified plainly to the Messiahship of Jesus, and had, in no uncertain terms, designated Jesus as immeasurably greater than himself. Now, if the Pharisees admitted that John was a heaven-sent messenger or witness (of which fact his baptism was propounded as a test, since it was a religious ordinance introduced on his authority), then John had already answered the Sanhedrin that Jesus derived his authority from his Messiahship, and hence, all that the Sanhedrin had to do to satisfy their minds was simply to *believe* John. But if, on the other hand, the Pharisees rejected John's pretensions and claims as a heaven-sent messenger in the face of the almost universal popular conviction, then what use was there for Jesus to present his claims to so blind, bigoted, and unreasoning a body?] **31 And they reasoned with themselves, saying, If we shall say, From heaven; he will say, ^aunto us, Why then did ye not believe him?** [When he testified to the Messiahship of Jesus (John i. 7, 15, 34; iii. 26-36; x. 40-42). The Sanhedrin could not admit that the messenger was heaven-sent and yet deny his testimony.] **26 But if we shall {^bshould we} say, From men-- ^aall the people will stone us: ^awe fear the multitude; for all hold John as a prophet. ^afor they are persuaded that John was a prophet. ^bthey feared the people: for all verily held John to be a prophet. 33 And they answered Jesus ^athat they knew not whence *it was*. ^aand said, {^bsay,} We know not.** [It should be noted in their consultation there was no effort either to ascertain or to speak the truth. The question as to whether John really was or was not a prophet was in no sense the subject of their investigation. They were merely deciding what to say. They were seeking for the most expedient answer, and as neither truthful answer was expedient, they resolved to falsely deny any knowledge of the case. Men of such brazen dishonesty could not be dealt with openly and fairly as could sincere seekers after truth.] **And Jesus, ^aalso said {^bsaith} unto them, Neither tell I you by what authority I do these things.** [Their spoken lie was, "We know not," but their inward and true answer was, "We will not tell," and Jesus answered the suppressed truth saying, "Neither tell I." How readily the subtle minds of the Jewish people would justify Jesus in thus declining to submit the question of his authority to judges who at that very moment publicly confessed their inability to even hazard an opinion, much less render a decision, as to the authority of John the Baptist, whose claims were in popular estimation so obvious. It was plain that however well these men might judge human credentials, the divine testimonials of a prophet or of the Messiah were above their carnal sphere. Thus Jesus put his enemies to confusion in the first of man conflicts of that perilous Tuesday. But we may well imagine that they were rendered more bitter by this evidence of a wisdom so much beyond any which they possessed.]

Study Questions:

1. Where was Jesus and what was He doing when the chief priests, scribes, and elders approached Jesus? What did they ask Jesus?
2. Why might the Jews have questioned Jesus' authority?
3. What question did Jesus ask the Jews in respond to their question? Why was this a wise response?
4. What was the Jews' response to Jesus' question? Why did they respond this way?

5. Why did Jesus refuse to answer the Jews' question concerning His authority?
6. How is Jesus' divinity revealed in His response to the Jews?
 - a. How does this subtle display of Jesus' divinity answer the Jews' question?

CVIII.

IN REPLY TO THE QUESTIONS AS TO HIS AUTHORITY,
JESUS GIVES THE THIRD GREAT GROUP OF PARABLES.

(In the Court of the Temple. Tuesday.)

Subdivision B.

PARABLE OF THE TWO SONS.

^aMATT. XXI. 28-32.

Bible Text:

^a28 But what think ye? A man had two sons; and he came to the first, and said, Son, go work to-day in the vineyard. 29 And he answered and said, I will not: but afterward he repented himself, and went. 30 And he came to the second, and said likewise. And he answered and said, I go, sir: and went not. 31 Which of the two did the will of his father? They say, The first. Jesus saith unto them, Verily I say unto you, that the publicans and the harlots go into the kingdom of God before you. 32 For John came unto you in the way of righteousness, and ye believed him not: but the publicans and the harlots believed him: and ye, when ye saw it, did not even repent yourselves afterward, that ye might believe him.

Bible Text with Commentary:

^a28 But what think ye? [By these words Jesus put them on notice that he was about to propound something which would require an answer, and therefore demanding the strictest attention.] **A man had two sons** [the two sons stand for the Jewish rulers and the Jewish common people]; **and he came to the first, and said, Son, go work to-day in the vineyard. 29 And he answered and said, I will not: but afterward he repented himself, and went.** [The common people made no special pretension to religious excellence, and the rulers regarded them as very careless about the will or law of their Father, God, and made disparaging contrasts between their own conduct and that of the people (John vii. 48, 49). But this very same common people repented and did the will of God when they heard the preaching of John the Baptist--Matt. iii. 5, 6.] **30 And he came to the second [the rulers], and said likewise. And he answered and said, I go, sir: and went not.** [The rulers, though all the while professing to be very zealous for the will of God, utterly refused to enter the kingdom or to work therein as God bade them to by the voice of John the Baptist--Matt. iii. 7-9.] **31 Which of the two did the will of his father? They say, The first.** [They gave the true answer and did not perceive that in so doing they confirmed a parable which condemned themselves.] **Jesus saith unto them, Verily I say unto you, that the publicans and the harlots** [the very worst representatives of the common people] **go into the kingdom of God before you.** [Rather than you.] **32 For John came to you in the way of righteousness** [The term "righteousness," as Plumptre observes, seems used in a half-technical sense, as expecting the aspect of righteousness which the Pharisees themselves recognized (Matt. vi. 1), and which includes, as its three great elements, the almsgiving, fasting, and prayer that were so conspicuous both in the life and the teaching of the Baptist. Surely they could have had no true preacher of righteousness who could have presented its demands in a form more acceptable to the Jewish rulers], **and ye believed him not: but the publicans**

and the harlots believed him: and ye, when ye saw it, did not even repent yourselves afterward, that ye might believe him. [The parable of this subdivision is the outgrowth of the preceding subdivision. These rulers had demanded that Jesus show his authority for his assumption of right as teacher, prophet, etc. The parable is an indirect response to this demand, as if Jesus said, "It is in vain for me to tell you that I act under the authority of the Father, for despite all your great profession to the contrary, you really and actually, in your persistent rejection of another (the Baptist), who also acted under it, repudiate utterly his authority; though in so doing you see yourselves condemned by the conduct of even the publicans and harlots, who have felt the force of the Father's authority, and have repentantly obeyed it." The situation must have given great force to the parable; for the rulers in their private conversation had just admitted to each other that the people recognized and obeyed the divine authority of John, while they, though rulers, rejected it.]

Study Questions:

1. Explain the parable of the two sons.
 - a. To whom was the parable spoken?
 - b. Who do the two sons represent? Explain each.
 - c. How does this parable relate to Jesus' authority which the Jews had questioned?
2. What question did Jesus ask the Jews and what was their answer?
3. Explain the two reasons Jesus gave them for the publicans and harlots entering the kingdom before the rulers of the Jews.
4. In what way did the tax collectors (publicans) and harlots enter the kingdom of God before the chief priests, scribes, and Jewish elders?
5. What does this parable teach us concerning salvation today?

CVIII.

IN REPLY TO THE QUESTIONS AS TO HIS AUTHORITY,
JESUS GIVES THE THIRD GREAT GROUP OF PARABLES.

(In the Court of the Temple. Tuesday.)

Subdivision C.

PARABLE OF THE WICKED HUSBANDMEN.

^aMATT. XXI. 33-46; ^bMARK XII. 1-12; ^cLUKE XX. 9-19.

Bible Text:

^b1 And he began to speak unto them ^cthe people ^bin parables. {^cthis parable;} ^a33 Hear another parable: There was a man that was a householder, who planted a vineyard, and set a hedge about it, and digged a ^bpit for the ^awinepress in it, and built a tower, and let it out to husbandmen, and went into another country. ^cfor a long time. ^a34 And when {^cat} the season ^aof the fruits drew near, ^che sent unto the husbandmen a servant, {^ahis servants} ^cthat they should give him {^bthat he might receive ^ato receive from the husbandmen} of the {^ahis} ^bfruits of the vineyard. 3 And {^cbut} the husbandmen ^btook him, and beat him, and sent him away empty. 4 And again he sent unto them ^cyet another servant: and him also they beat, ^bwounded in the head, and handled shamefully. ^cand sent him away empty. ^b5 And he sent ^cyet ^banother; ^aa third: and him also they wounded, ^band him they killed: ^cand cast him forth. ^band many others; beating some, and killing some. ^a35 And the husbandmen took his servants, and beat one, and killed another, and stoned another. 36 Again, he sent other servants more than the first: and they did unto them in like manner. 37 But ^b6 He had yet one, a beloved son: ^aafterward ^bhe sent him last unto them, ^c13 And the lord of the vineyard said, {^bsaying,} ^cWhat shall I do? I will send my beloved son; it may be they will reverence him. ^bThey will reverence my son. ^a38 But the {^bthose} ^ahusbandmen, when they saw {^chim} ^athe son, ^cthey reasoned one with another, ^asaid among themselves, {^csaying,} ^aThis is the heir; come, let us kill him, and take his inheritance. ^cthat the inheritance may be ours. ^band the inheritance shall be ours. 8 And they took him, ^c15 And they cast him forth out of the vineyard, and killed him. ^a40 When therefore the lord of the vineyard shall come, what will he do unto those husbandmen? 41 They say unto him, He will miserably destroy those miserable men, and will let out the vineyard unto other husbandmen, who shall render him the fruits in their seasons. ^c16 He will come and destroy these {^bthe} husbandmen, and will give the vineyard unto others. ^cAnd when they heard it, they said, God forbid. 17 But he looked upon them, and ^a42 Jesus saith {^csaid,} ^aunto them, ^cWhat then is this that is written, ^b10 Have ye not read even this scripture: ^aDid ye never read in the scriptures, ^cThe stone which the builders rejected, The same was made the head of the corner? ^aThis was from the Lord, And it is marvellous in our eyes? 43 Therefore say I unto you, The kingdom of God shall be taken from you, and shall be given to a nation bringing forth the fruits thereof. 44 And he {^c18 Every one} ^athat falleth on this {^cthat} ^astone shall be broken to pieces: but on whomsoever it shall fall, it will scatter him as dust. 45 And when the chief priests and Pharisees, ^c19 And the scribes ^aheard his parables, they ^csought to lay hands on him in that very hour, ^bfor they perceived that he ^aspoke of them. ^bspoke the {^cthis} parable against them. ^a46 And when

they sought to lay hold on him, ^cthey feared the people: {^bmultitude; ^amultitudes,} because they took him for a prophet. ^band they left him, and went away.

Bible Text with Commentary:

^b1 And he began to speak unto them ^cthe people [not the rulers] ^bin parables. {^cthis parable:} ^a33 Hear another parable: There was a man that was a householder [this party represents God], who planted a vineyard [this represents the Hebrew nationality], and set a hedge about it, and digged a ^bpit for the ^awinepress in it [The winepress consisted of two tub-shaped cavities dug in the rock at different levels, the upper being connected with the lower by an orifice cut through from its bottom. Grapes were placed in the upper cavity, or trough, and were trodden by foot. The juice thus squeezed from them ran through the orifice to the trough below, from which it was taken and stored in leather bottles until it fermented and formed wine], and built a tower [a place where watchmen could be stationed to protect the vineyard from thieves as the grapes ripened for the vintage], and let it out to husbandmen [the rulers are here represented; and the rental was, as usual, a part of the fruits], and went into another country. ^cfor a long time. [Jesus frequently refers to this withdrawal of the visible presence of God from the world, always bringing out the point that the withdrawal tests faithfulness. God had come down upon Mt. Sinai, given the law and established the Hebrew nation, after which he had withdrawn. That had indeed been a long time ago; and for four hundred years before the appearance of John the Baptist, God had not even sent a messenger to demand fruit. Some think the hedge refers to the manner in which Palestine was protected by sea and desert and mountain, but the hedge and the winepress and the tower are mere parabolic drapery, for every man who planted a vineyard did all three.] ^a34 And when {^cat} the season ^aof the fruits drew near, ^che sent unto the husbandmen a servant, {^ahis servants} *i. e.*, the prophets] ^cthat they should give him {^bthat he might receive ^ato receive from the husbandmen} of the {^ahis} ^bfruits of the vineyard. [Luke iii. 8--He expected the children of Israel to bring forth joy, love, peace and all the other goodly fruit of a godly life. And he looked to those in authority to bring forth such results, and the prophets were sent to the rulers to encourage them to do this.] 3 And {^bbut} the husbandmen ^btook him, and beat him, and sent him away empty. 4 And again he sent unto them ^cyet another servant: and him also they beat, ^bwounded in the head, and handled shamefully. ^cand sent him away empty. ^b5 And he sent ^cyet ^banother; ^ca third: and him also they wounded, ^band him they killed: ^cand cast him forth. ^band many others; beating some, and killing some. ^a35 And the husbandmen took his servants, and beat one, and killed another, and stoned another. 36 Again, he sent other servants more than the first: and they did unto them in like manner. [For the treatment of the prophets, see such passages as I. Kings xviii. 13; xxii. 24-27; II. Kings vi. 31; II. Chron. xxiv. 19-22; xxxvi. 15, 16. For a summary of the treatment of the prophets or messengers of God, see Heb. xi. 35-38.] 37 But ^b6 He had yet one, a beloved son: ^aafterward ^bhe sent him last unto them, ^c13 And the lord of the vineyard said, {^bsaying,} ^cWhat shall I do? [Isa. v. 4.] I will send my beloved son; it may be they will reverence him. ^bThey will reverence my son. [The lord of the vineyard was thoroughly perplexed. The conduct of his husbandmen was outrageous beyond all expectation. He had no better servants to send them unless his only son should take upon him the form of a servant and visit them (Phil. ii. 5-8). Being tender and forgiving, and unwilling to resort to extreme measures, the lord of the vineyard resolved to thus send his son, feeling sure that the son would represent the person, authority and rights of the father so much better than any other messenger (Heb. i. 1-5; ii. 1-3), that it would be well-nigh impossible for the husbandmen to fail of reverence towards him. In striking

contrast, however, with this expectation of the Father, the rulers, or the husbandmen, had just now harshly demanded of the Son that he tell by what authority he did anything in the vineyard.] **38 But the {^bthose} ^ahusbandmen, when they saw {^chim} ^athe son, ^cthey reasoned one with another, ^asaid among themselves, {^csaying,} ^aThis is the heir; come, let us kill him, and take his inheritance. ^cthat the inheritance may be ours. ^band the inheritance shall be ours.** [In thus bringing the story down to the immediate present, and stating a counsel which his enemies had just spoken privately in each other's ears, Jesus must have startled them greatly. He showed them, too, that those things which made them deem it necessary to kill him were the very things which proved his heirship. They regarded the Jewish nation as their property, and they were plotting to kill Jesus that they might withhold it from him (John xii. 19; xi. 47-50). That men might hope by such high-handed lawlessness to obtain a title to a vineyard seems incredible to us who have always been familiar with the even-balanced justice of constitutional government; but in the East the looseness of governments, the selfish apathy and lack of public spirit among the people, and the corrupt bribe-receiving habits of the judges makes our Lord's picture even to this day, though rather exceptional, still true to life. At this point Jesus turns from history to prophecy.] **8 And they took him, ^c15 And they cast him forth out of the vineyard, and killed him.** [After two intervening days the Jews would fulfill this detail by thrusting Jesus outside the walls of Jerusalem and crucifying him there.] **40 When therefore the lord of the vineyard shall come, what will he do unto those husbandmen? 41 They say unto him, He will miserably destroy those miserable men, and will let out the vineyard unto other husbandmen, who shall render him the fruits in their seasons. ^c16 [Jesus said] He will come and destroy these {^bthe} husbandmen, and will give the vineyard unto others. ^cAnd when they heard it, they said, God forbid.** [Part of the multitude, hearing only the story, pronounced unhesitatingly the judgment which ought to be inflicted upon such evil-doers, and Jesus confirmed their judgment. But others, perceiving the meaning underlying the parable, shrank from accepting what would otherwise have been to them a very proper ending, and said, *Mee genoito*, which means literally, Be it not so, and which might properly be paraphrased by our emphatic "Never!" but which the revisers in translating have, with small warrant, seen fit to paraphrase by using the semi-profane expression, "God forbid." There are fourteen such mistranslations in the epistles of Paul according to the King James version, and only one of them (Gal. vi. 14) is corrected in the Revised version. In defense of these translations it is asserted that the phrase is an idiomatic invocation of the Deity, but the case can not be made out, since the Deity is not addressed.] **17 But he looked upon them** [Thus emphasizing the fact that they had repudiated a most just decree. His look, doubtless, resembled that of a parent surprised at the outspoken rebellion of his children], **and ^a42 Jesus saith {^csaid,} ^aunto them, ^cWhat then is this that is written, ^b10 Have ye not read even this scripture: ^aDid ye never read in the scriptures, ^cThe stone which the builders rejected, The same was made the head of the corner? ^aThis was from the Lord, And it is marvellous in our eyes?** [The quotation is from Ps. cxviii. 22, 23, which is here by Jesus applied as a prophecy to the Pharisees, who, in their treatment of him, were like unskilled builders who reject the very corner-stone of the building which they seek to erect. The Pharisees were eager enough in their desire to set up a Messianic kingdom, but were so blindly foolish that they did not see that this kingdom could not be set up unless it rested upon Christ Jesus, its corner-stone. They blundered in constructing their theory of the coming kingdom, and could find no room for one such as Jesus in it.] **43 Therefore say I unto you, The kingdom of God shall be taken from you, and shall be given to a nation bringing forth the fruits thereof. 44 And he {^c18 Every one} ^athat falleth on this {^cthat} ^astone shall be broken to pieces: but on whomsoever it shall fall, it will scatter him as dust.** [The stone, of course, represents Jesus, and the two fallings set forth his passive and active state. In the day when he passively

submitted to be judged, those who condemned him were broken (Matt. xxvii. 3-5; Luke xxiii. 48; Acts ii. 37); but in the great day when he himself becomes the acting party and calls his enemies to judgment, they shall prefer, and pray, that a mountain fall upon them--Rev. vi. 15-17.] **45 And when the chief priests and Pharisees, ^c19 And the scribes ^aheard his parables, they ^csought to lay hands on him in that very hour, ^bfor they perceived that he ^aspake of them. ^bspake the {^cthis} parable against them. ^a46 And when they sought to lay hold on him, ^cthey feared the people: {^bmultitude; ^amultitudes,} because they took him for a prophet. ^band they left him, and went away.** [Despite the warning which Jesus gave them that they were killing the Son and would reap the consequences, and despite the fact that he showed that the Psalm which the people had used so recently with regard to him foretold a great rejection which would prove to be a mistake, yet the rulers persisted in their evil intention to take his life, and were only restrained by fear of the people, many of whom were Galilæans, men of rugged courage, ready to draw swords on Jesus' behalf. Since they could neither arrest nor answer him, they withdrew as a committee, but returned again in the person of their spies.]

Study Questions:

1. Explain the parable of the landowner (householder)?
 - a. Whom does the landowner represent?
 - b. Whom do the vine-growers (husbandmen) represent?
 - c. Whom do the slaves (servants) represent?
 - d. Whom does the beloved son represent?
 - e. How does this parable relate to Jesus' authority which the Jews had questioned?
2. Why did the vine-growers (husbandmen) beat and kill the slaves (servants) and son?
 - a. How does this represent what the Jews had done to the prophets and what they would do to Jesus?
3. How does the parable relate to the Old Testament Scriptures quoted by Jesus (Matt. 21:42)?
 - a. Who is the stone that was rejected? Of what is He the chief cornerstone?
 - b. What did the apostles teach later regarding Jesus as the Stone which the Jews rejected (Acts 4:7-12; Rom. 9:30-33; 1 Pet. 2:4-10)?
4. Whom would the kingdom be taken from and to whom would it be given?
 - a. When did this occur?
5. Explain Jesus' prophesy in Matthew 21:44.
 - a. Who fell upon Jesus (i.e., the stone) and was broken to pieces?
 - b. On whom did Jesus (i.e., the stone) fall and scatter like dust?
6. What was the chief priests and Pharisees' reaction to Jesus' teaching? Why?
7. Why didn't the Jews seize Jesus at that moment?

CVIII.

IN REPLY TO THE QUESTIONS AS TO HIS AUTHORITY, JESUS GIVES THE THIRD GREAT GROUP OF PARABLES.

(In the Court of the Temple. Tuesday.)

Subdivision D.

PARABLE OF THE MARRIAGE OF THE KING'S SON.

^aMATT. XXII. 1-14.

Bible Text:

^a1 And Jesus answered and spake again in parables unto them, saying, 2 The kingdom of heaven is likened unto a certain king, who made a marriage feast for his son, 3 and sent forth his servants to call them that were bidden to the marriage feast: and they would not come. 4 Again he sent forth other servants, saying, Tell them that are bidden, Behold, I have made ready my dinner; my oxen and my fatlings are killed, and all things are ready: come to the marriage feast. 5 But they made light of it, and went their ways, one to his own farm, another to his merchandise; 6 and the rest laid hold on his servants, and treated them shamefully, and killed them. 7 But the king was wroth; and he sent his armies, and destroyed those murderers, and burned their city. 8 Then saith he to his servants, The wedding is ready, but they that were bidden were not worthy. 9 Go ye therefore unto the partings of the highways, and as many as ye shall find, bid to the marriage feast. 10 And those servants went out into the highways, and gathered together all as many as they found, both bad and good: and the wedding was filled with guests. 11 But when the king came in to behold the guests, he saw there a man who had not on a wedding-garment: 12 and he saith unto him, Friend, how camest thou in hither not having a wedding-garment? And he was speechless. 13 Then the king said to the servants, Bind him hand and foot, and cast him out into the outer darkness; there shall be the weeping and the gnashing of teeth. 14 For many are called, but few chosen.

Bible Text with Commentary:

^a1 And Jesus answered and spake again in parables unto them, saying, 2 The kingdom of heaven is likened unto a certain king, who made a marriage feast for his son, 3 and sent forth his servants to call them that were bidden to the marriage feast: and they would not come. 4 Again he sent forth other servants, saying, Tell them that are bidden, Behold, I have made ready my dinner; my oxen and my fatlings are killed, and all things are ready: come to the marriage feast. 5 But they made light of it, and went their ways, one to his own farm, another to his merchandise; 6 and the rest laid hold on his servants, and treated them shamefully, and killed them. 7 But the king was wroth; and he sent his armies, and destroyed those murderers, and burned their city. 8 Then saith he to his servants, The wedding is ready, but they that were bidden were not worthy. 9 Go ye therefore unto the partings of the highways, and as many as ye shall find, bid to the marriage feast. 10 And those servants went out into the highways, and gathered together all as many as they found, both bad and good: and the wedding was filled with

guests. [This parable is very much like the one given in Luke xiv. 16-24--see pp. 495-497.*] **11 But when the king came in to behold the guests, he saw there a man [this one man is taken as a type of many--see verse 14] who had not on a wedding-garment: 12 and he saith unto him, Friend, how camest thou in hither not having a wedding-garment? And he was speechless.** [We are of the opinion that the king furnished upper garments to his guests. But the antiquity of this custom is disputed. See Meyer, Lange and Trench, etc. *in loco*. However, the fact is immaterial, for the man was speechless--without excuse--which shows that he could have had a garment from some source had he chosen to wear it.] **13 Then the king said to the servants, Bind him hand and foot [the phrase suggests the impossibility of escaping from divine judgment], and cast him out into the outer darkness [the outdoor darkness: wedding feasts were usually held at night]; there shall be the weeping and the gnashing of teeth. 14 For many are called, but few chosen.** [Many guests are invited, but few are accepted; because some neglect and despise the invitation, and others cast dishonor upon the one who invites, by the self-willed and irreverent way in which they accept his invitation. In this parable the first parties invited represent the Jews; the city of murderers is Jerusalem; the persons called from the highways are the Gentiles; the entrance of the king is the coming of the Lord to final judgment; and the man without the wedding-garment is any one who will be found in the church without a suitable character. The character of Christ is our wedding-garment, and all the regenerated must wear it--Eph. iv. 24; Col. iii. 10; Gal. iii. 27; John iii. 5; Rev. xix. 8, 9.]

* NOTE.--I regard this parable as a remodeling of the parable given by Luke, the changes being made to suit the changed relation between Jesus and his auditors. In the parable in Luke, God is represented as one who invites us as a friend, and whose invitation is simply disregarded. Since the speaking of that parable, the situation had become more tense and the relations more strained, and hence the parable takes on a more severe form. The host is not to be disregarded, for he is a king, and the supper is not to be despised, for it is a marriage supper. The invitation, therefore, savors of commandment, and while some still continue to treat it with indifference, others feel the constraint of the invitation and reject it in a spirit of rebellion which manifests itself in violence toward the king's servants. The king, in turn, is moved by this to retaliate, and visits upon the offenders an overwhelming judgment.--P. Y. P.

Study Questions:

1. Explain the parable of the marriage feast for the king's son.
 - a. How is the kingdom like a marriage feast?
 - b. In the parable:
 1. Who does the king represent?
 2. Who does the son represent?
 3. Who do the people who were invited at first represent (vs. 3)?
 4. Who do the people who were invited from the streets and highways represent (vs. 9-10)?
 - c. How does this parable relate to Jesus' authority which the Jews had questioned?
2. Why were the people invited at first (vs. 3f) not worthy?
 - a. What did they do to the king's servants? What does this represent in the kingdom?
 - b. Why did the king destroy them?
3. When the servants went into the streets and highway, what two types of people did the servants bring to the wedding feast (vs. 10)?
4. Whom does the man without a wedding garment represent in the kingdom? Whom do the people with

wedding garments represent in the kingdom?

- a. What does the wedding garment represent in the kingdom?
5. What did the king ask the man without a wedding garment? What was the man's reaction? What did the king do to him?
 - a. What do these things represent in the kingdom?
 6. What is the meaning of, "For many are called, but few are chosen" (vs. 14)?

CIX.

JEWISH RULERS SEEK TO ENSNARE JESUS.

(Court of the Temple. Tuesday.)

Subdivision A.

PHARISEES AND HERODIANS ASK ABOUT TRIBUTE.

^aMATT. XXII. 15-22; ^bMARK XII. 13-17; ^cLUKE XX. 20-26.

Bible Text:

^a15 Then went the Pharisees, and took counsel how they might ensnare him in *his* talk. ^c20 And they watched him, and sent forth {^bsend unto him} ^atheir disciples, ^bcertain of the Pharisees and of {^awith} ^bthe Herodians, that they might catch him in talk. ^cspies, who feigned themselves to be righteous, that they might take hold of his speech, so as to deliver him up to the rule and to the authority of the governor. ^b14 And when they were come, they say unto him, {^csaying,} Teacher, we know that thou sayest and teachest rightly, ^bwe know that thou art true, and carest not for any one; for thou regardest not the person of men, ^cand acceptest not the person *of any*, but of a truth teachest the way of God: ^ain truth, ¹⁷ Tell us therefore, What thinkest thou? ^c22 Is it lawful for us to give tribute unto Cæsar, or not? ^b15 Shall we give, or shall we not give? ^a18 But Jesus perceived their wickedness, ^ccraftiness, ^bknowing their hypocrisy, said unto them, {^aand said} Why make ye trial of me, ye hypocrites? ¹⁹ Show me the tribute money. ^c24 Show me a denarius. ^bbring me a denarius, that I may see it. ^aAnd they brought unto him a denarius. ²⁰ And he saith unto them, Whose is this image and superscription? ^cWhose image and superscription hath it? And they said, {^asay} unto him, Cæsar's. ^b17 And ^aThen ^bJesus said {^asaith} ^bunto them, ^cThen render ^atherefore unto Cæsar the things which are Cæsar's; and unto God the things that are God's. ^c26 And they were not able to take hold of the saying before the people: ^a22 And when they heard it, they marvelled, ^bgreatly at him. ^cat his answer, and held their peace. ^aand left him, and went away.

Bible Text with Commentary:

^a15 Then went the Pharisees, and took counsel how they might ensnare him in *his* talk. ^c20 And they watched him, and sent forth {^bsend unto him} ^atheir disciples, ^bcertain of the Pharisees and of {^awith} ^bthe Herodians, that they might catch him in talk. [Perceiving that Jesus, when on his guard, was too wise for them, the Pharisees thought it best to speak their cunning through the mouths of their young disciples, whose youth and apparent desire to know the truth would, according to their calculation, take Jesus off his guard. Having no ancient statement giving us the tenets or principles of the Herodians, we are left to judge them solely by their name, which shows that they were partisans of Herod Antipas. Whether they were out-and-out supporters of the Roman government, or whether they clung to Herod as one whose intervening sovereignty saved them from the worse fate of being directly under a Roman procurator (as Judæa and Samaria then were), would not, as some suppose, affect their views as to the payment of tribute. If they accepted Herod merely for policy's sake, policy would also compel them to favor the tribute, for Antipas, being appointed by Rome, would have to favor the tribute, and could count

none as his adherents who opposed it.] **‘spies, who feigned themselves to be righteous** [sincere seekers after truth], **that they might take hold of his speech, so as to deliver him up to the rule and to the authority of the governor.** [Pontius Pilate was the governor. We are not surprised at the destruction of Jerusalem when we see the religious teachers of the nation employing their young disciples in such a work as this. To play detective and entrap a rogue in his speech and thus become a man-hunter is debasing enough; but to seek thus to entrap a righteous man is simply diabolical.] **^b14 And when they were come, they say unto him, {‘saying,} Teacher, we know that thou sayest and teachest rightly, ^bwe know that thou art true, and carest not for any one; for thou regardest not the person of men, ^cand acceptest not the person of any, but of a truth teachest the way of God: ^ain truth** [The meaning of their preface is this: "We see that neither fear nor respect for the Pharisees or the rulers prevents you from speaking the plain, disagreeable truth; and we are persuaded that your courage and love of truth will lead you to speak the same way in political matters, and that you will not be deterred therefrom by any fear or reverence for Cæsar." Fearless loyalty to truth is indeed one of the noblest attributes of man. But instead of honoring this most admirable quality in Jesus, these hardened reprobates were endeavoring to employ it as an instrument for his destruction], **17 Tell us therefore, What thinkest thou? ^c22 Is it lawful for us to give tribute unto Cæsar, or not? ^b15 Shall we give, or shall we not give?** [The Jews were required to pay annually a large sum of money to the Roman government as an acknowledgment of their subjection. About twenty years before this Judas of Galilee had stirred up the people to resist this tribute, and the mass of the Jews was bitterly opposed to it. To decide in favor of this tribute was therefore to alienate the affection and confidence of the throng in the temple who stood listening to him--an end most desirable to the Pharisees. If, on the other hand, Jesus said that the tribute should not be paid, the Herodians were present to hear it, and would be witnesses sanctioned by Herod, and therefore such as Pilate would be compelled to respect. What but divine wisdom could escape from so cunningly devised a dilemma!] **^a18 But Jesus perceived their wickedness, ^ccraftiness, ^bknowing their hypocrisy, said unto them, {^aand said} Why make ye trial of me, ye hypocrites?** [Thus, before answering, Jesus exposes the meanness and hypocrisy in their question, thereby emphasizing the important fact that he did not dodge, but answered it.] **19 Show me the tribute money. ^c24 Show me a denarius. ^bbring me a denarius, that I may see it.** [Religious dues and tributes had been paid in shekels or old Jewish coin, but the tribute to Rome was paid in Roman coin of which the denarius was a sample.] **^aAnd they brought unto him a denarius.** [See p. 376.] **20 And he saith unto them, Whose is this image and superscription? ^cWhose image and superscription hath it?** [The little silver coin had the head of the emperor stamped upon it, and the superscription TICAESARDIVIAVGFAVGVSTVS, which stands for the words *Tiberias Cæsar, Divi Augusti filius Augustus; i. e.,* Tiberius Cæsar, the August Son of the Divine Augustus.] **And they said, {^asay} unto him, Cæsar's. ^b17 And ^aThen ^bJesus said {^asaith} ^bunto them, ^cThen render ^atherefore unto Cæsar the things which are Cæsar's; and unto God the things that are God's.** [Each nation uses its own coin. Had the Jews not been under Roman sovereignty, they would not have been using Roman money; but the coin which they brought to Jesus bore witness against them that the Roman sovereignty was established in their land, and that tribute to it was therefore justly due; for whoso uses Cæsar's coin must pay Cæsar's tribute. This part of the answer satisfied the Herodians; and the last part "and unto God," etc., satisfied the people, for it asserted, in a manner which carried conviction with it, that the payment of enforced tribute was not inconsistent with maintaining complete allegiance of God. God was no longer, as of old, the civil ruler of his people, and hence the payment of tribute to a temporal sovereign is in no sense incompatible with his service, but is enjoined as a Christian duty--Rom. xiii. 1, 7.] **^c26 And they were not able to take hold of the saying before the**

people: ^a22 And when they heard it, they marvelled, ^bgreatly at him. ^cat his answer, and held their peace. ^aand left him, and went away. [They were amazed to find how far his wisdom transcended that of the teachers in whom they had such supreme confidence.]

Study Questions:

1. Who were the Herodians? What question did the Pharisees send them to ask Jesus?
 - a. Why might the Pharisees have sent the Herodians instead of sending a different group of people to ask this question?
 - b. What deceptive tapestry did the Herodians use in phrasing the question?
2. How were the Pharisees hoping to entrap Jesus by asking this question? Explain possible answers with which the Pharisees were hoping to entrap Jesus.
3. What was Jesus' answer to their question?
 - a. What does Jesus call them?
 - b. Why couldn't the Pharisees entrap Jesus with this answer?
 - c. What was their response to Jesus' answer?
4. Do people today use similar questions today trying to entrap children of God? Explain giving examples of questions and answers?

CIX.

JEWISH RULERS SEEK TO ENSNARE JESUS.

(Court of the Temple. Tuesday.)

Subdivision B.

SADDUCEES ASK ABOUT THE RESURRECTION.

^aMATT. XXII. 23-33; ^bMARK XII. 18-27; ^cLUKE XX. 27-39.

Bible Text:

^a23 On that day there came {^bcome} unto him ^ccertain of the the Sadducees, they that {^bwho} say that there is no resurrection; and they asked him, saying, 19 Teacher, Moses wrote unto us, ^cthat ^bIf a man's brother die, ^chaving a wife, and he be childless, {^band leave a wife behind him, and leave no child,} that his brother should take his {^cthe} wife, and raise up seed unto his brother. ^aMoses said, If a man die, having no children, his brothers shall marry his wife, and raise up seed unto his brother. 25 Now there were ^ctherefore ^awith us seven brethren: and the first ^ctook a wife, ^amarried and deceased, ^band dying left no seed; {^cand died childless;} ^aand, having no seed left his wife unto his brother: ^b21 And ^a26 In like manner the second also, ^btook her, and died, leaving no seed behind him; and the third likewise: ^ctook her; ^aunto the seventh. ^cand likewise the seven also left no children, {^bleft no seed.} ^cand died. 32 Afterward ^bLast of all ^a27 And after them all, ^bthe woman also died. ^a28 In the resurrection therefore whose wife shall she be of the seven? {^bof them?} for the seven ^aall had her. ^bto wife. ^c34 And {^a29 But} Jesus answered and said unto them, Ye do err, not knowing the scriptures, nor the power of God. ^bIs it not for this cause that ye err, that ye know not the scriptures, nor the power of God? ^a30 For ^cthe sons of this world marry, and are given in marriage: 35 but they that are accounted worthy to attain to that world, and the resurrection from the dead, neither marry, nor are given in marriage: ^b25 For when they shall rise from the dead, ^ain the resurrection they neither marry, nor are given in marriage; but are as angels in heaven. ^c36 for neither can they die any more: for they are equal unto the angels; and are sons of God, being sons of the resurrection. ^a31 But as touching the resurrection of the dead, ^cthat the dead are raised, even Moses showed, in *the place concerning* the Bush, when he calleth the Lord the God of Abraham, and the God of Isaac, and the God of Jacob. ^bhave ye not read in the book of Moses, ^athat which was spoken unto you by God, ^bhow God spake unto him, saying, *I am* the God of Abraham, and the God of Isaac, and the God of Jacob? ^c38 Now ^aGod is not ^cthe God of the dead, but of the living: for all live unto him. ^bye do greatly err. ^a33 And when the multitude heard it, they were astonished at his teaching. ^c39 And certain of the scribes answering said, Teacher, thou hast well said.

Bible Text with Commentary:

^a23 On that day there came {^bcome} unto him ^ccertain of the Sadducees, they that {^bwho} say that there is no resurrection [As to the Sadducees, see p. 71. We may regard their attitude toward Christ as expressed by their leader Caiaphas, see p. 528]; and they asked him, saying, 19 Teacher, Moses wrote unto us [See Deut. xxv. 5, 6. The object of this law was to preserve families. But the

custom was older than the law--Gen. xxxviii. 6-11], **that^b If a man's brother die, ^chaving a wife, and he be childless, {^band leave a wife behind him, and leave no child,} that his brother should take his {^cthe} wife, and raise up seed unto his brother. ^aMoses said, If a man die, having no children, his brother shall marry his wife, and raise up seed unto his brother. 25 Now there were ^ctherefore ^awith us seven brethren: and the first ^ctook a wife, ^amarried and deceased, ^band dying left no seed; {^cand died childless;} ^aand, having no seed left his wife unto his brother: ^b21 And ^a26 In like manner the second also, ^btook her, and died, leaving no seed behind him; and the third likewise: ^ctook her; ^aunto the seventh. ^cand likewise the seven also left no children, {^bleft no seed.} ^cand died. 32 Afterward ^bLast of all ^a27 And after them all, ^bthe woman also died. ^a28 In the resurrection therefore whose wife shall she be of the seven? {^bof them?} for the seven ^aall had her. ^bto wife. [This was evidently a favorite Sadducean argument against the resurrection. On the assumption that the marital state is continued after the resurrection, it makes the doctrine of a resurrection appear ridiculous, because, seemingly, it involves difficulties which even brothers could hardly settle amicably, and which even God would have in a sense to settle arbitrarily.] ^c34 And {^a29 But} Jesus answered and said unto them, **Ye do err, not knowing the scriptures, nor the power of God. ^bIs it not for this cause that ye err, that ye know not the scriptures, nor the power of God?** [The relevancy of these statements will be discussed in the treatment of verse 38 below.] ^a30 For ^cthe sons of this world marry, and are given in marriage: 35 but they that are accounted worthy to attain to that world, and the resurrection from the dead, neither marry, nor are given in marriage: ^b25 For when they shall rise from the dead, ^ain the resurrection they neither marry, nor are given in marriage; but are as angels in heaven. ^c36 for neither can they die any more: for they are equal unto the angels; and are sons of God, being sons of the resurrection. [This favorite argument of the Sadducees could not be successfully answered by the Pharisees because they could not refute the assumption that marriage is continued in the future world. But Jesus does refute it on his own authority.] ^a31 But as touching the resurrection of the dead, ^cthat the dead are raised, even Moses showed, *in the place concerning the Bush*, when he calleth the Lord the God of Abraham, and the God of Isaac, and the God of Jacob. ^bhave ye not read in the book of Moses, ^athat which was spoken unto you by God, ^bhow God spake unto him, saying, *I am the God of Abraham, and the God of Isaac, and the God of Jacob?* ^c38 Now ^aGod is not ^cthe God of the dead, but of the living: for all live unto him. ^bye do greatly err. [The disbelief of the Sadducees manifested itself in a triple form, for they denied the resurrection and the existence of angels and spirits (Acts xxiii. 8), but the basal principle of their infidelity was the denial of spirits. It was, as it were, the tree trunk from which their other errors sprang as branches. If there were such things as spirits, it was not worth while to deny that there was an order of them known as angels. If man had a spirit which could survive his body, it was reasonable to believe that God, having so fashioned him that a body is essential to his activity and happiness, would in some manner restore a body to him. Jesus therefore does not pursue the argument until he has *proved a resurrection*; but rests when he has proved that man has a spirit. Jesus proves that man has a spirit by a reference from the Pentateuch, that part of Scripture which the Sadducees accepted as derived from God through Moses. The reference shows that God was spoken of and spoke of himself as the God of those who were, humanly speaking, long since dead. But the Sadducees held that a dead man had ceased to exist, that he had vanished to nothingness. According to their view, therefore, God had styled himself the God of nothing, which is absurd. The Sadducees could not thus have erred had they known or understood the significance of this Scripture, and they could not have doubted the resurrection had they known the absolute power with which God deals with material such as that of which the body is formed. See verses**

24 and 39 *supra*.] **“33 And when the multitude heard it, they were astonished at his teaching. 39 And certain of the scribes answering said, Teacher, thou hast well said.** [Some of the scribes of less bitter spirit could not refrain from expressing their admiration at the ease with which Jesus answered an argument which their own wisdom could not refute.]

Study Questions:

1. Who asked Jesus this question? What did they believe about the resurrection?
2. What question did they ask?
 - a. Why would they have believed that this question was proof that there was not a resurrection?
3. What was Jesus' answer? Why had the Sadducees erred in thinking that there was no resurrection?
 - a. How had the Sadducees erred in their logic?
 - b. What Scripture did Jesus use to prove that there is a resurrection? What conclusion did Jesus make from the Scripture?
4. What was the reaction to Jesus' teaching?
5. What can we learn from Jesus' response to the Sadducees regarding answering religious questions today?
 - a. If a doctrine contradicts Scripture, is it a true doctrine or a false doctrine? Give examples of present-day teachings such as these and explain why they are false.
 - b. What do we learn about the precision of God's word from Jesus' use of it to prove that there is a resurrection? Give examples of present-day false doctrines that are disproved by precise use of God's word.
 - c. The Sadducees built their doctrine concerning the resurrection on a false assumption. Give examples of present-day doctrines based on false conclusions and explain the relative Scriptures disproving the doctrine.

CIX.

JEWISH RULERS SEEK TO ENSNARE JESUS.

(Court of the Temple. Tuesday.)

Subdivision C.

A LAWYER ASKS ABOUT THE GREAT COMMANDMENT.

^aMATT. XXII. 34-40; ^bMARK XII. 28-34; ^cLUKE XX. 40.

Bible Text:

^a34 But the Pharisees, when they heard that he had put the Sadducees to silence, gathered themselves together. 35 And one of them, a lawyer, ^bone of the scribes came, and heard them questioning together, and knowing that he had answered them well, ^aasked him a question, trying him: 36 Teacher, which is the great commandment in the law? ^bWhat commandment is the first of all? 29 Jesus answered, ^a37 And said unto him, ^bThe first is, Hear, O Israel; The Lord our God, the Lord is one: 30 And ^aThou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. ^band with all thy strength. ^a38 This is the great and first commandment. 39 And a {^b31 The} second ^alike unto it ^bis this, Thou shalt love thy neighbor as thyself. There is none other commandment greater than these. ^a40 On these two commandments the whole law hangeth, and the prophets. ^b32 And the scribe said unto him, Of a truth, Teacher, thou hast well said that he is one; and there is none other but he: 33 and to love him with all the heart, and with all the understanding, and with all the strength, and to love his neighbor as himself, is much more than all whole burnt-offerings and sacrifices. 34 And when Jesus saw that he answered discreetly, he said unto him, Thou art not far from the kingdom of God. And no man after that durst {^c40 For they durst not any more} ask him any question.

Bible Text with Commentary:

^a34 But the Pharisees, when they heard that he had put the Sadducees to silence, gathered themselves together. 35 And one of them, a lawyer, ^bone of the scribes came, and heard them questioning together, and knowing that he had answered them well, ^aasked him a question, trying him [he was evidently deputed by those who counseled to ask this question]: 36 Teacher, which is the great commandment in the law? ^bWhat commandment is the first of all? [According to the statement of Jewish writers, there had been an old and interminable dispute among the rabbis as to which was the greatest commandment. Some held that it was the law which commanded sacrifices; others, that which commanded the wearing of phylacteries; others contended for those about purification; others, for those about the great feasts. But as they reckoned the commandments of Moses as numbering over six hundred, there was plenty of room for argument. On this memorable day the answers of Jesus had hitherto been of such a nature as to put his questioners to silence. Therefore, in asking this question, they hoped to get an answer about which they could at least find room to wrangle, and thus discredit the wisdom of Jesus.] 29 Jesus answered, ^a37 And said unto him, ^bThe first is, Hear, O Israel; The Lord our God, the Lord is one: 30 And ^aThou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. ^band with all thy strength. ^a38 This is the great and first

commandment. [Deut. vi. 4-9. This command is first because it is the foundation of the entire law of God. It is greatest, because, in a sense, it includes all the other laws. Polytheism, atheism, idolatry, and all sins against God are forbidden by it. All sins against man are likewise, in a sense, prohibited by it; for sin against man is sin against God's image, and against the objects of God's love. Those who truly love God can not consistently sin against man (I. John iv. 20). The curious may make metaphysical distinctions in the analysis of this required fourfold love, but the sum of it is that we are to love God with our whole being.] **39 And a {^b31 The} second ^alike unto it ^bis this, Thou shalt love thy neighbor as thyself.** [Love is the cure for sin, for we can not sin against those whom we truly love. Where we love we desire to bless. But sin always carries with it a willingness to injure or to curse.] **There is none other commandment greater than these. ^a40 On these two commandments the whole law hangeth, and the prophets.** [The generic nature of the law of love is also noted by Paul (Rom. xiii. 8-10); but love without law is not sufficient. Love begets a desire to bless, but the law guides to the accomplishment of that desire. Perfect righteousness is the result of wisdom as well as affection. Love without law is power without direction, and law without love is machinery without a motor--I. Cor. xiii. 1-3.] **^b32 And the scribe said unto him, Of a truth, Teacher, thou hast well said that he is one; and there is none other but he: 33 and to love him with all the heart, and with all the understanding, and with all the strength, and to love his neighbor as himself, is much more than all whole burnt-offerings and sacrifices.** [Here, as in the preceding subdivision, the answer of Jesus was so clearly right that it enforced admiration.] **34 And when Jesus saw that he answered discreetly, he said unto him, Thou art not far from the kingdom of God.** [Prejudice is the great obstacle to entering the kingdom. In proportion as we overcome it we draw near to God.] **And no man after that durst {^c40 For they durst not any more} ask him any question.** [They found it expedient to keep silence when their questions only exposed their own shallowness, and made more conspicuous the supreme wisdom of Jesus.]

Study Questions:

1. How had Jesus silenced the Sadducees?
2. Whom did the Pharisees send to ask Jesus this question? What was the question?
 - a. Why might the Pharisees have sent this particular man to ask this question?
 - b. Why was this man a good choice to ask this particular question?
3. Explain Jesus' answer to the question?
 - a. In what way is this applicable to us today?
 - b. How do we love God and our neighbor in this way?
 - c. How does this relate to apostolic teaching on love?
4. What was the scribe's response to Jesus' answer?
5. Why was the scribe not far from the kingdom?
6. Why didn't anyone else ask Jesus a question?

CIX.

JEWISH RULERS SEEK TO ENSNARE JESUS.

(Court of the Temple. Tuesday.)

Subdivision D.

JESUS' QUESTION WHICH NONE COULD ANSWER.

^aMATT. XXII. 41-46; ^bMARK XII. 35-37; ^cLUKE XX. 41-44.

Bible Text:

^a41 Now while the Pharisees were gathered together, ^bas he taught in the temple, ^aJesus asked them a question, ^b35 And Jesus answered and said, {^a42 saying,} ^cunto them, ^aWhat think ye of the Christ? whose son is he? They say unto him, *The son of David.* 43 He saith unto them, ^bHow say {^cthey} ^bthe scribes that the Christ is the son of David? {^cDavid's son?} ^aHow then doth David in the Spirit call him Lord, ^c42 For David himself saith {^bsaid} in the Holy Spirit, ^cin the book of Psalms, {^asaying,} ^bThe Lord said unto my Lord, Sit thou on my right hand, Till I make thine enemies the footstool of thy feet. {^aTill I put thine enemies underneath thy feet?} 45 If ^b37 David himself therefore ^athen calleth him Lord, how ^band whence is he his son? ^a46 And no one was able to answer him a word, neither durst any man from that day forth ask him any more questions. ^bAnd the common people heard him gladly.

Bible Text with Commentary:

^a41 Now while the Pharisees were gathered together, ^bas he taught in the temple, ^aJesus asked them a question [They had questioned him seeking to expose his lack of wisdom, but the question of Jesus was devoid of retaliation. It was asked to teach a most important lesson], ^b35 And Jesus answered and said, {^a42 saying,} ^cunto them, ^aWhat think ye of the Christ? whose son is he? They say unto him, *The son of David.* [The answer was true, but it was not *all* the truth as the Scriptures themselves showed. And this additional truth was what the opposers of Jesus needed to learn.] 43 He saith unto them, ^bHow say {^cthey} ^bthe scribes that the Christ is the son of David? {^cDavid's son?} ^aHow then doth David in the Spirit call him Lord, ^c42 For David himself saith {^bsaid} in the Holy Spirit, ^cin the book of Psalms, {^asaying,} ^bThe Lord said unto my Lord, Sit thou on my right hand, Till I make thine enemies the footstool of thy feet. {^aTill I put thine enemies underneath thy feet?} 45 If ^b37 David himself therefore ^athen calleth him Lord, how ^band whence is he his son? [The quotation is from Psalm cx. The context here shows that the rabbis of that day accepted this Psalm as written by David and as Messianic in meaning. Since then the Jews have denied that the Psalm is Messianic, and that it was written by David; some saying that Abraham, and others that Hezekiah, wrote it. This Psalm speaks of the Messiah as the Lord of David, and other Scriptures call him David's son. So also the Scriptures describe Christ as conquering yet suffering, as divine yet human, as dying yet living, as judged yet judging, etc. The Jewish rulers seem able to grasp only one side of the character of Christ as revealed either in his life or in the Scriptures, and hence they stumbled.] ^a46 And no one was able to answer him a word, neither durst any man from that day forth ask him any more questions. ^bAnd the common people heard him gladly. [By all their questioning, the Jews had

not been able to weaken public confidence in Christ.]

Study Questions:

1. What was Jesus doing in the temple?
2. What question did Jesus ask?
 - a. What does "in the Spirit" mean? What is significant about this phrase regarding Jesus' questions and the Bible in general?
 - b. Why might Jesus have asked this question?
 - c. What is the answer to Jesus' question?
3. Why was no one able to answer the question?
4. Why might no one have asked Jesus any more questions?
5. What was different between the common people and the rulers of the Jews?

CX.

JESUS' LAST PUBLIC DISCOURSE. DENUNCIATION
OF SCRIBES AND PHARISEES.

(In the Courts of the Temple. Tuesday.)

^aMATT. XXIII. 1-39; ^bMARK XII. 38-40; ^cLUKE XX. 45-47.

Bible Text:

^a1 Then spake Jesus ^b38 And in his teaching ^cin the hearing of all the people he said unto ^athe multitudes, and to his disciples, 2 saying, ^c46 Beware of the scribes, ^aThe scribes and the Pharisees sit on Moses' seat: 3 all things therefore whatsoever they bid you, *these* do and observe: but do not ye after their works: for they say, and do not. 4 Yea, they bind heavy burdens and grievous to be borne, and lay them on men's shoulders; but they themselves will not move them with their fingers. 5 But all their works they do to be seen of men: for they make broad their phylacteries, and enlarge the borders *of their garments*, ^cwho desire to walk in long robes, ^a6 and love the chief places at feasts, and chief seats in the synagogues, 7 and ^clove ^athe salutations in the marketplaces, and to be called of men, Rabbi. ^c47 who {^b40 they that} devour widows' houses, and for a pretense make long prayers; these shall receive greater condemnation. ^a8 But be not ye called Rabbi: for one is your teacher, and all ye are brethren. 9 And call no man your father on the earth: for one is your Father, *even* he who is in heaven. 10 Neither be ye called masters: for one is your Master, *even* the Christ. 11 But he that is greatest among you shall be your servant. 12 And whosoever shall exalt himself shall be humbled; and whosoever shall humble himself shall be exalted. 13 But woe unto you, scribes and Pharisees, hypocrites! for ye shut up the kingdom of heaven against men: for ye enter not in yourselves, neither suffer ye them that are entering in to enter. 15 Woe unto you, scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte; and when he is become so, ye make him twofold more a son of hell than yourselves. 16 Woe unto you, ye blind guides, that say, Whosoever shall swear by the temple, it is nothing; but whosoever shall swear by the gold of the temple, he is a debtor. 17 Ye fools and blind: for which is greater, the gold, or the temple that hath sanctified the gold? 18 And, Whosoever shall swear by the altar, it is nothing; but whosoever shall swear by the gift that is upon it, he is a debtor. 19 Ye blind: for which is greater, the gift, or the altar that sanctifieth the gift? 20 He therefore that sweareth by the altar, sweareth by it, and by all things thereon. 21 And he that sweareth by the temple, sweareth by it, and by him that dwelleth therein. 22 And he that sweareth by the heaven, sweareth by the throne of God, and by him that sitteth thereon. 23 Woe unto you, scribes and Pharisees, hypocrites! for ye tithe mint and anise and cummin, and have left undone the weightier matters of the law, justice, and mercy, and faith: but these ye ought to have done, and not to have left the other undone. 24 Ye blind guides, that strain out the gnat, and swallow the camel! 25 Woe unto you, scribes and Pharisees, hypocrites! for ye cleanse the outside of the cup and of the platter, but within they are full from extortion and excess. 26 Thou blind Pharisee, cleanse first the inside of the cup and of the platter, that the outside thereof may become clean also. 27 Woe unto you, scribes and Pharisees, hypocrites! for ye are like unto whited sepulchres, which outwardly appear beautiful, but inwardly are full of dead men's bones, and of all uncleanness. 28 Even so ye also outwardly appear righteous unto men,

but inwardly ye are full of hypocrisy and iniquity. 29 Woe unto you, scribes and Pharisees, hypocrites! for ye build the sepulchres of the prophets, and garnish the tombs of the righteous, 30 and say, If we had been in the days of our fathers, we should not have been partakers with them in the blood of the prophets. 31 Wherefore ye witness to yourselves, that ye are sons of them that slew the prophets. 32 Fill ye up then the measure of your fathers. 33 Ye serpents, ye offspring of vipers, how shall ye escape the judgment of hell? 34 Therefore, behold, I send unto you prophets, and wise men, and scribes: some of them shall ye kill and crucify; and some of them shall ye scourge in your synagogues, and persecute from city to city: 35 that upon you may come all the righteous blood shed on the earth, from the blood of Abel the righteous unto the blood of Zachariah son of Barachiah, whom ye slew between the sanctuary and the altar. 36 Verily I say unto you, All these things shall come upon this generation. 37 O Jerusalem, Jerusalem, that killeth the prophets, and stoneth them that are sent unto her! how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! 38 Behold, your house is left unto you desolate. 39 For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord.

Bible Text with Commentary:

^a1 Then spake Jesus ^b38 And in his teaching ^cin the hearing of all the people he said unto ^dthe multitudes, and to his disciples [he spoke in the most public manner], ^e2 saying, ^f46 Beware of the scribes, ^gThe scribes and the Pharisees sit on Moses' seat: ^h3 all things therefore whatsoever they bid you, ⁱthese do and observe: but do not ye after their works: for they say, and do not. [As teachers of the law of Moses the scribes and Pharisees were the only religious guides whom the people had, so they were obliged to follow them as expounders of that law, but they were by no means to look to them as living exemplifications of that law.] ^j4 Yea, they bind heavy burdens and grievous to be borne, and lay them on men's shoulders; but they themselves will not move them with their fingers. [The law itself was a heavy yoke (Acts xv. 10), but these teachers added to the burden of it a vast volume of traditions, but they themselves did not keep these traditions, excusing themselves by inventing subtle distinctions like those in reference to the Corban (Matt. xv. 4-6) and to oaths (Matt. xv. 16-22). See p. 314.] ^k5 But all their works they do to be seen of men [what laws and traditions they did keep were not kept privately and sincerely, but publicly that they might secure to themselves a reputation for sanctity]: for they make broad their phylacteries [Literally, *preservatives* or *remembrances*. They were probably so called because they were designed to aid the wearer in remembering his obligations to the law. They were strips of parchment on which were written four passages of the law, viz.: Ex. xiii. 3-10; 11-16; Deut. vi. 4-9; xi. 13-21. These were enclosed in a leather case and were fastened to the forehead and left arm. The authority for wearing them was purely traditional, and the practice seems to have arisen from a literal interpretation of Ex. xiii. 9, 16; Deut. vi. 8; xi. 18. The Pharisees made the leather case large, that their righteousness might be more conspicuous], and enlarge the borders of their garments [These were the fringes mentioned in Num. xv. 38, 39. But the Pharisees offended again, even in their obedience, by wearing broader fringes than other people that they might appear more religious], ^lwho desire to walk in long robes [This robe was a professional dress, as marked as that worn by priests and kings. It showed that its wearer was professionally religious], ^m6 and love the chief places at feasts [see p. 493], and chief seats in the synagogues, ⁿ7 and ^olove ^pthe salutations in the marketplaces [see p. 313], and to be called of men, Rabbi. [The term "Rabbi" means master, or teacher.] ^q47 who {^r40 they that}

devour widows' houses, and for a pretense make long prayers; these shall receive greater condemnation. [It is doubtful in what way the Pharisees devoured widows' houses, or property. Godet suggests that they extorted presents under pretense of interceding for them in their prayers, and Lightfoot thinks that they got the goods of widows "by subtle attractives," and by the management of their estates as judges, and as men acquainted with the law and therefore fit to administer estates. According to the later rabbinical teaching it is urged that a rabbi should pray one hour, and that he should meditate for an hour before and an hour after prayer. On days when they carried out this rule and the other rule which required three seasons of prayer a day, they would spend nine hours in prayer. But this was no doubt one of the cases where they said and did not. For thus making their religion a cloak for their vices they would be more severely punished. As to the particular blackness of the crime of robbing widows, see Ex. xxii. 22-24; Deut. xxvii. 19.] ***8 But be not ye called Rabbi: for one is your teacher [Christ], and all ye are brethren. 9 And call no man your father on the earth: for one is your Father, even he who is in heaven. 10 Neither be ye called masters: for one is your Master, even the Christ. 11 But he that is greatest among you shall be your servant.** [See pp. 557, 558.] **12 And whosoever shall exalt himself shall be humbled; and whosoever shall humble himself shall be exalted.** [See pp. 431, 494, 537. Thus Jesus reproves those who make religion a matter of praise-seeking ostentation, whether they do so by seeking position, or by peculiarity of dress, or by assuming or accepting titles of honor or distinction. This sin of ostentation was the first enumerated sin of the Pharisees.] **13 But woe unto you, scribes and Pharisees, hypocrites! for ye shut up the kingdom of heaven against men: for ye enter not in yourselves, neither suffer ye them that are entering in to enter.** [Our Lord's language is figurative and presents the kingdom of God as a house around the door of which the Pharisees have gathered, not entering in themselves, and blocking the way against those who would enter. This they did by their opposition to Jesus. For a similar charge see p. 315.] **15 Woe unto you, scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte; and when he is become so, ye make him twofold more a son of hell than yourselves.** [Proselytes here meant are not those converted from heathenism to worship God, but Jews converted to Phariseeism. These become worse than their instructors, because each generation drifted further from the law and became more zealously and completely devoted to the traditions.] **16 Woe unto you, ye blind guides [Jesus above denounced them for their hypocrisy, but this woe is pronounced upon them for their ignorance and folly], that say, Whosoever shall swear by the temple, it is nothing; but whosoever shall swear by the gold of the temple, he is a debtor.** [The word "debtor" is here meant to describe one who owes it to himself and to God to keep his oath. The Pharisees graduated oaths according to their own foolish conceptions of the sanctity of the object invoked, so that if the object by which a man swore was not sacred enough, he was not forsworn if he did not keep his oath. Esteeming the gold of the temple more sacred than the temple itself, they held that an oath by the former was binding while an oath by the latter was not. The gold meant is probably the golden ornaments on the temple.] **17 Ye fools and blind: for which is greater, the gold, or the temple that hath sanctified the gold? 18 And, Whosoever shall swear by the altar, it is nothing; but whosoever shall swear by the gift that is upon it, he is a debtor. 19 Ye blind: for which is greater, the gift, or the altar that sanctifieth the gift? 20 He therefore that sweareth by the altar, sweareth by it, and by all things thereon. 21 And he that sweareth by the temple, sweareth by it, and by him that dwelleth therein. 22 And he that sweareth by the heaven, sweareth by the throne of God, and by him that sitteth thereon.** [Our Lord designed to teach that all oaths were binding. See p. 243.] **23 Woe unto you, scribes and Pharisees, hypocrites! for ye tithe mint and anise and cummin, and have left undone the weightier**

matters of the law, justice, and mercy, and faith: but these ye ought to have done, and not to have left the other undone. [See p. 313. The anise was used for medical purposes and also for culinary seasoning, so that Pliny says "the kitchen can not be without it." Cummin also was a condiment and a medicine, the bruised seed mixed with wine being used as a styptic, especially after circumcision. It was also used as an ingredient for salves and plasters such as were applied to the ulcers of cattle produced from the bites, grubs, etc., of insects.] **24 Ye blind guides, that strain out the gnat, and swallow the camel!** [A proverbial expression, indicating care for little faults and a corresponding unconcern for big ones.] **25 Woe unto you, scribes and Pharisees, hypocrites! for ye cleanse the outside of the cup and of the platter, but within they are full from extortion and excess.** [Jesus here compares the Pharisees to a woman who washes the outside of her dishes and leaves the inside unclean. But in describing that inner uncleanness he passes from the figure to the reality, and specifies that it consists of extortion and self-indulgence. They made their outside clean by traditionary ablutions. See pp. 393, 394.] **26 Thou blind Pharisee, cleanse first the inside of the cup and of the platter, that the outside thereof may become clean also.** [Here again the literal peeps through the figurative: a pure inner life makes clean outward conduct.] **27 Woe unto you, scribes and Pharisees, hypocrites! for ye are like unto whited sepulchres, which outwardly appear beautiful, but inwardly are full of dead men's bones, and of all uncleanness.** **28 Even so ye also outwardly appear righteous unto men, but inwardly ye are full of hypocrisy and iniquity.** [Luke records Jesus as having taught this lesson by an exactly opposite figure. See p. 313. There men were contaminated by the touch of a grave because there was nothing outside to notify them of its presence. Here men are contaminated by the same thing because the outside is rendered so white and beautiful that men are deceived into thinking that the inside is harmless.] **29 Woe unto you, scribes and Pharisees, hypocrites! for ye build the sepulchres of the prophets, and garnish the tombs of the righteous,** **30 and say, If we had been in the days of our fathers, we should not have been partakers with them in the blood of the prophets.** **31 Wherefore ye witness to yourselves, that ye are sons of them that slew the prophets.** **32 Fill ye up then the measure of your fathers.** [See p. 314.] **33 Ye serpents, ye offspring of vipers, how shall ye escape the judgment of hell?** [See p. 73.] **34 Therefore, behold, I send unto you prophets, and wise men, and scribes: some of them shall ye kill and crucify; and some of them shall ye scourge in your synagogues, and persecute from city to city:** **35 that upon you may come all the righteous blood shed on the earth, from the blood of Abel the righteous unto the blood of Zachariah son of Barachiah, whom ye slew between the sanctuary and the altar.** **36 Verily I say unto you, All these things shall come upon this generation.** [See pp. 314, 315.] **37 O Jerusalem, Jerusalem, that killeth the prophets, and stoneth them that are sent unto her! how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!** **38 Behold, your house is left unto you desolate.** **39 For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord.** [See pp. 491, 492.]

Study Questions:

1. Why should the people beware of the scribes and Pharisees?
 - a. In what way is this warning applicable to us today?
 - b. What type of person might be religiously characterized as a "Pharisee" today?
2. In what way did the scribes and Pharisees sit in the chair of Moses? Why should the people observe

- all that the scribes and Pharisees told them?
- a. In what way should the people be different from the scribes and Pharisees?
 - b. When were the people to cease from doing what the scribes and Pharisees told them?
3. Explain the following behaviors disclosed by Jesus revealing the scribes and Pharisees' hypocrisy. Discuss similarities between the Pharisees who exhibited these behaviors and hypocritical religious leaders of today.
- a. They tie up (bind) heavy burdens on men, but they are unwilling to move them (Matt. 23:3-4).
 - b. They do all their deeds to be noticed by men (Matt. 23:5-7).
4. What did Jesus teach regarding wearing religious titles (Matt. 23:8-12)?
5. Explain the woes in the following verses. Discuss similarities between the Pharisees who exhibited these behaviors and hypocritical religious leaders of today.
- a. Matt. 23:13.
 - b. Matt. 23:14.
 1. Why will the scribes and Pharisees receive greater condemnation?
 - c. Matt. 23:15.
 - d. Matt. 23:16-22.
 - e. Matt. 23:23-24.
 - f. Matt. 23:25-26.
 - g. Matt. 23:27-28.
 - h. Matt. 23:29-36.
6. What was Jesus' lament for Jerusalem?
- a. What had Jerusalem done to the prophets and those sent to her?
 - b. What did Jesus want to do for her? How does this show His deity?
 - c. When was Jerusalem's house left desolate?
 - d. When would Jerusalem see Jesus again?
 - e. When would they say, "Blessed is He who comes in the name of the Lord!"

CXI.

OBSERVING THE OFFERINGS AND WIDOW'S MITES.

(In the Temple Treasury. Tuesday.)

^bMARK XII. 41-44; ^cLUKE XXI. 1-4.

Bible Text:

^b41 And he sat down over against the treasury, and beheld how the multitude cast money into the treasury: and many that were rich cast in much. ^c1 And he looked up, and saw the rich men that were casting their gifts into the treasury. ^b42 And there came ^c2 And he saw a certain poor widow casting in thither ^band she cast in two mites, which make a farthing. 43 And he called unto him his disciples, and said unto them, Verily ^cOf a truth I say unto you, ^bThis poor widow cast in more than all they that are casting into the treasury: 44 for they {^cthese} ^ball did cast in of their superfluity; ^cunto the gifts; ^bbut she of her want did cast in all that she had, *even* ^call the living that she had. {^ball her living.}

Bible Text with Commentary:

^b41 And he sat down over against the treasury [It is said that in the court of the women there were cloisters or porticos, and under the shelter of these were placed thirteen chests with trumpet-shaped mouths into which offerings might be dropped. The money cast in was for the benefit of the temple. An inscription on each chest showed to which one of the thirteen special items of cost or expenditure the contents would be devoted; as, for the purchase of wood, or gold, or frankincense, etc.], **and beheld how the multitude cast money into the treasury** [We should remember this calm inspection of our Lord when we are about to make an offering to his work. He is by no means indifferent as to our actions]: **and many that were rich cast in much.** ^c1 And he looked up, and saw the rich men that were casting their gifts into the treasury. ^b42 And there came ^c2 And he saw a certain poor widow casting in thither ^band she cast in two mites, which make a farthing. [The *lepton* or mite was worth one-fifth of a cent. It was a Greek coin, and the *kodrantes* or farthing was a Roman coin. It is suggested that she might have retained one of the coins, since she had two.] 43 And he called unto him his disciples [he had found an object-lesson which he wished them to see], **and said unto them, Verily ^cOf a truth I say unto you, ^bThis poor widow cast in more than all they that are casting into the treasury: 44 for they {^cthese} ^ball did cast in of their superfluity; ^cunto the gifts; ^bbut she of her want did cast in all that she had, *even* ^call the living that she had. {^ball her living.}** [We are disposed to measure the value of actions quantitatively rather than qualitatively. Moreover, we are better judges of actions than of motives, and can see the outward conduct much clearer than the inward character. God, therefore, in his word, constantly teaches us that he looks rather upon the inward than the outward. In this case the value of the woman's gift was measured, not by quantity, but its quality; in quantity it was two mites, in quality it was the gift of all she had. From considering the corrupt character of the Pharisees, Jesus must have turned with pleasure to look upon the beautiful heart of this devout widow.]

Study Questions:

1. Where was Jesus and what was He watching?
2. What did Jesus observe as He was watching people cast money in the treasury?
3. Why does Jesus say that the widow put in more than all the contributors?
4. What does this story teach us about giving today?

CXII.

GREEKS SEEK JESUS. HE FORETELLS THAT HE
SHALL DRAW ALL MEN UNTO HIM.

(In the Temple. Tuesday.)

^dJOHN XII. 20-50.

Bible Text:

^d20 Now there were certain Greeks among those that went up to worship at the feast: 21 these therefore came to Philip, who was of Bethsaida of Galilee, and asked him, saying, Sir, we would see Jesus. 22 Philip cometh and telleth Andrew: Andrew cometh, and Philip, and they tell Jesus. 23 And Jesus answereth them, saying, The hour is come, that the Son of man should be glorified. 24 Verily, verily, I say unto you, Except a grain of wheat fall into the earth and die, it abideth by itself alone; but if it die, it beareth much fruit. 25 He that loveth his life loseth it; and he that hateth his life in this world shall keep it unto life eternal. 26 If any man serve me, let him follow me; and where I am, there shall also my servant be: if any man serve me, him will the Father honor. 27 Now is my soul troubled; and what shall I say? Father, save me from this hour. But for this cause came I unto this hour. 28 Father, glorify thy name. There came therefore a voice out of heaven, *saying*, I have both glorified it, and will glorify it again. 29 The multitude therefore, that stood by, and heard it, said that it had thundered: others said, An angel hath spoken to him. 30 Jesus answered and said, This voice hath not come for my sake, but for your sakes. 31 Now is the judgment of this world: now shall the prince of this world be cast out. 32 And I, if I be lifted up from the earth, will draw all men unto myself. 33 But this he said, signifying by what manner of death he should die. 34 The multitude therefore answered him, We have heard out of the law that the Christ abideth for ever: and how sayest thou, The Son of man must be lifted up? who is this Son of man? 35 Jesus therefore said unto them, Yet a little while is the light among you. Walk while ye have the light, that darkness overtake you not: and he that walketh in the darkness knoweth not whither he goeth. 36 While ye have the light, believe on the light, that ye may become sons of light. These things spake Jesus, and he departed and hid himself from them. 37 But though he had done so many signs before them, yet they believed not on him: 38 that the word of Isaiah the prophet might be fulfilled, which he spake, Lord, who hath believed our report? And to whom hath the arm of the Lord been revealed? 39 For this cause they could not believe, for that Isaiah said again, 40 He hath blinded their eyes, and he hardened their heart; Lest they should see with their eyes, and perceive with their heart, And should turn, And I should heal them. 41 These things said Isaiah, because he saw his glory; and he spake of him. 42 Nevertheless even of the rulers many believed on him; but because of the Pharisees they did not confess *it*, lest they should be put out of the synagogue: 43 for they loved the glory *that is* of men more than the glory *that is* of God. 44 And Jesus cried and said, He that believeth on me, believeth not on me, but on him that sent me. 45 And he that beholdeth me beholdeth him that sent me. 46 I am come a light into the world, that whosoever believeth on me may not abide in the darkness. 47 And if any man hear my sayings, and keep them not, I judge him not: for I came not to judge the world, but to save the world. 48 He that rejecteth me, and receiveth not my sayings, hath one that judgeth him: the word that I spake, the same shall judge him in the last

day. **49 For I spake not from myself; but the Father that sent me, he hath given me a commandment, what I should say, and what I should speak. 50 And I know that his commandment is life eternal: the things therefore which I speak, even as the Father hath said unto me, so I speak.**

Bible Text with Commentary:

^d20 Now there were certain Greeks among those that went up to worship at the feast [The language indicates that they were Greek converts to Judaism, such as were called proselytes of the gate. It is also noted that as Gentiles came from the east at the beginning of Jesus' life, so they also came from the west at the close of his ministry]: **21 these therefore came to Philip, who was of Bethsaida of Galilee** [See p. 111. They were possibly drawn to Philip by his Greek name], **and asked him, saying, Sir** [the dignity of the Master elevates the disciple], **we would see Jesus.** [Jesus was evidently still in the court of the women, where the treasury was, and this court, being part of the sanctuary, no Gentile was permitted to enter it.] **22 Philip cometh and telleth Andrew** [Philip wished another to share the responsibility of the situation]: **Andrew cometh, and Philip, and they tell Jesus. 23 And Jesus answereth them, saying, The hour is come, that the Son of man should be glorified.** [The humble seeking of these Gentiles formed a striking contrast to the persistent rejection of the Jews. And the occasion forcibly suggested that the gospel invitation, which had hitherto been confined to the lost sheep of the house of Israel, should be extended to the vast throng of waiting Gentiles. But, according to the counsel of God, this extension was not to take place until Jesus had been glorified by his death, resurrection, and enthronement. The demand for extension, therefore, suggested the advisability of a speedy glorification, which accorded with the plans of God.] **24 Verily, verily** [with these emphatic words Jesus prepares for a hard saying], **I say unto you, Except a grain of wheat fall into the earth and die, it abideth by itself alone; but if it die, it beareth much fruit.** [As the germ of life in the grain of wheat can only pass into other grains by departing from the original grain and leaving it dead, so the life which was in Christ Jesus could only pass into his disciples by his death.] **25 He that loveth his life loseth it; and he that hateth his life in this world shall keep it unto life eternal.** [Though Jesus had his own death in view, yet he shows himself governed by a principle which he had already declared to be of universal application. See p. 368. If a grain of wheat saves itself, it remains but one grain until it rots; but if it yields up its life-germ as a sacrifice to the law of growth, it multiplies itself thirty, sixty or a hundred fold and continues its multiplication through an innumerable posterity.] **26 If any man serve me, let him follow me; and where I am, there shall also my servant be: if any man serve me, him will the Father honor.** [Jesus here recommends to his disciples that they follow him in fruit-bearing self-sacrifice, promising them the joy of being with him and the honor of the Father. The joy of being with Christ is the chief expectation of the Christian--II. Cor. v. 8; Phil. i. 23; Rev. xxi. 3; xxii. 20.] **27 Now is my soul troubled** [Thus Jesus admits that it was difficult for him to live up to the principle of sacrifice which he had just enunciated. Had it not been thus difficult for him, he would hardly have been a fitting example for his disciples; for certainly it is and has always been difficult for them]; **and what shall I say?** [In his trouble Jesus raises the question as to what prayer he shall offer to the Father.] **Father, save me from this hour. But for this cause** [for this purpose of imparting life through a sacrificial death] **came I unto this hour.** [Thus Jesus proposes a prayer for deliverance, but repudiates it as contrary to the very purpose of his life.] **28 Father, glorify thy name.** [Having refused to ask for deliverance, Jesus prays that he may glorify the Father by suffering according to his original statement contained in verses 23 and 24. The two prayers are

counterparts to the two offered in Gethsemane (Luke xxii. 42). The prayer here is the climax of the thought begun at verse 23. We are first shown that nature is glorified by sacrifice (verse 24). Then that discipleship is so glorified (verses 25, 26) and this prayer shows that our Lord himself is glorified by the same rule.] **There came therefore a voice out of heaven, saying, I have both glorified it, and will glorify it again.** [The Father had glorified his name in the Son. By words of commendation at his baptism (Matt. iii. 17) and at his transfiguration (Matt. xvii. 5), and by the performance of miracles (John xi. 40), and he would glorify it again by the preaching of the universal gospel, and by making Jesus head over all to the church and the final judge of all men.] **29 The multitude therefore, that stood by, and heard it, said that it had thundered: others said, An angel hath spoken to him.** [Those who thought it thundered were nervous persons who were so startled as not to distinguish the words.*] **30 Jesus answered and said, This voice hath not come for my sake, but for your sakes.** [The voice was not spoken to encourage Jesus in his hour of suffering, but to aid the Jews to believe on him, and to warn them of the coming judgment which would follow their disbelief, and make them partakers in the condemnation of Satan.] **31 Now is the judgment of this world: now shall the prince of this world be cast out.** [The Greek word for "judgment" survives in our English word "crisis," but conveys much more meaning, since it embraces also the idea of final settlement and adjudication. The crucifixion of Jesus was the crisis in the contest between Satan and God. See Gen. iii. 15. "The meaning of it," says Barnes, "may be thus expressed: Now is approaching the decisive scene, the eventful period--*the crisis*--when it shall be determined who shall rule this world." In the long conflict which had hitherto been carried on, Satan had earned for himself the name "prince of this world," and it was no empty title (Matt. iv. 8, 9; II. Cor. iv. 4; Eph. vi. 12); but by his approaching death Jesus would break down the power of Satan, and cast him out, not suddenly, but by the advancing power of a superior kingdom. The kingdom of darkness recedes before the kingdom of light as the night withdraws before the rising sun.] **32 And I, if I be lifted up from the earth, will draw all men unto myself. 33 But this he said, signifying by what manner of death he should die.** [Jesus thrice speaks of his death as a lifting up, a euphemism for being crucified (John viii. 28). While the distinctions between the three statements are not to be insisted upon, yet they suggest that the first is as a saving sacrifice, a priestly work (John iii. 14); the second is mentioned as the convincing credential that he is the prophet sent from God, speaking the message of God (John viii. 26-28); and in the passage before us he is evidently the king who shall wrest his kingdom from the usurping Satan.] **34 The multitude therefore answered him, We have heard out of the law that the Christ abideth for ever: and how sayest thou, The Son of man must be lifted up? who is this Son of man?** [The term "law" is used loosely for the whole of the Old Testament Scriptures (John x. 34). The people were persuaded by certain passages such as Isa. ix. 6, 7; Ps. lxxxix. 36; cx. 4; Dan. vii. 13, 14; Ezek. xxxvii. 25, etc. that the Messiah was to abide forever. They knew that Jesus in his triumphal entry had received honors which they thought belonged to the Messiah, but when they hear him use words indicating that he should die, and thus (as they construed it) *not* abide forever, they felt that he was openly disavowing all claim to Messiahship. Having heard him style himself the Son of man (verse 23), they now catch at it as if Jesus had used it to distinguish himself from the true Messiah, and ask with more or less contempt, "Who is this Son of man?" Thus blinded by their preconceived opinions and misconstructions of Scripture, the people wavered in their loyalty to Jesus, and Watkins well says, "This question came midway between the 'Hosanna' of the entry into Jerusalem and the 'Crucify him' of the trial."] **35 Jesus therefore said unto them, Yet a little while is the light among you.** [The phrase "little while" stands in contrast with "abideth for ever."] **Walk while ye have the light, that darkness overtake you not: and he that walketh in the darkness knoweth not whither he goeth. 36 While ye have the light, believe on the light, that**

ye may become sons of light. [Jesus did not reply to their question, because it was asked contemptuously and not seriously, and because any effort to make their carnal mind grasp the idea that he could be lifted up, and yet still abide, would have resulted in more contempt. He therefore speaks a solemn warning to them, counseling them to make use of his presence while they had it, even if his fleshly abiding with them was but brief; and promises that a proper use of the light then given them would make them sons of light.] **These things spake Jesus, and he departed and hid himself from them.** [This was his last public appeal to the people. He now retired, probably to Bethany, and they saw him no more until he was a prisoner in the hands of his enemies.] **37 But though he had done so many signs before them, yet they believed not on him** [the multitude had long oscillated between belief and unbelief, but, despite all his past miracles and the marvelous wisdom shown on this the day of hard questions, they settled down in unbelief]: **38 that the word of Isaiah the prophet [Isa. liii. 1] might be fulfilled, which he spake, Lord, who hath believed our report? And to whom hath the arm of the Lord been revealed? 39 For this cause they could not believe, for that Isaiah said again [Isa. vi. 10], 40 He hath blinded their eyes, and he hardened their heart; Lest they should see with their eyes, and perceive with their heart, And should turn, And I should heal them.** [See p. 332. The quotation from Isaiah is not exact, for there God enjoins on the prophet the duty of hardening the people's hearts, while here it is spoken of as God's own act. Had God, however, hardened their hearts by a direct act and without any reference to their moral or spiritual condition, they could not have been held morally responsible for their disbelief. But this God did not do. He hardened their hearts and blinded their eyes by the manner in which he approached them through the person of his Son, Christ Jesus. Jesus so came, so lived, and so taught that those who hunger for godliness are drawn to him and enlightened by him, while those who despise the grace and love of God are repelled and blinded. John here recognizes that the type (Isaiah) should be fulfilled in the antitype (Christ). If Isaiah was to preach that the wicked would be blinded, then Christ in his ministry should likewise so teach and preach as to produce similar results.] **41 These things said Isaiah, because he saw his glory; and he spake of him. 42 Nevertheless even of the rulers many believed on him; but because of the Pharisees they did not confess it, lest they should be put out of the synagogue: 43 for they loved the glory that is of men more than the glory that is of God.** [These members of the Sanhedrin believed with the head rather than with the heart (Rom. x. 10); their hearts already being occupied with the love of praise or man-glory. Their disbelief accorded with the words of Jesus (John v. 44). As to expulsion from the synagogue, see John ix. 22.] **44 And Jesus cried and said** [These words were of course spoken before the departure mentioned in verse 36. They are placed here to bring out in stronger light the final unbelief of the Jews and the patient, persistent effort which Jesus had made to win those who were the better inclined], **He that believeth on me, believeth not on me, but on him that sent me. 45 And he that beholdeth me beholdeth him that sent me. 46 I am come a light into the world, that whosoever believeth on me may not abide in the darkness. 47 And if any man hear my sayings, and keep them not, I judge him not: for I came not to judge the world, but to save the world.** [See pp. 131 and 454.] **48 He that rejecteth me, and receiveth not my sayings, hath one that judgeth him: the word that I spake, the same shall judge him in the last day. 49 For I spake not from myself; but the Father that sent me, he hath given me a commandment, what I should say, and what I should speak. 50 And I know that his commandment is life eternal: the things therefore which I speak, even as the Father hath said unto me, so I speak.** [The Father had sent the Son into the world to bring life and immortality to light in the gospel. Jesus therefore here declared that men will be tried by the gospel law and that some will be saved and some condemned by it.]

* I dissent here, as in the case of a similar passage found on page 85, and for like reasons. The apprehension of the divine voice depends upon the soul's capacity for hearing it, as appears from Saul's conversion (Acts ix. 7; xxii. 9; xxvi. 13 f.). To the mass, therefore, the voice was mere sound; to others the utterance was articulate though incomprehensible, while to John, and perhaps to all the disciples, the voice communicated a thought. "Thus," says Godet, "the wild beast perceives only a *sound* in the human voice; the trained animal discovers a *meaning*; a command, for example, which it immediately obeys; man alone discerns therein a *thought*." (P. Y. P.)

Study Questions:

1. Why were these Greeks in Jerusalem? What does this say about them?
2. What did they ask Philip? What did Philip do?
 - a. Why might they have chosen to go to Philip?
3. What was Jesus' response to the Greeks' request to see Him?
 - a. Explain and apply John 12:24-25 to Jesus and His sacrifice.
 - b. Explain and apply John 12:24-25 to people living today.
 - c. What reward will we receive for serving Jesus (Jn. 12:26)?
4. Why was Jesus' soul troubled?
 - a. When Jesus' soul was troubled, what did He want God to do? Explain.
 - b. When our soul is troubled, what should we want God to do? Explain.
5. What did the voice from heaven say?
 - a. How had God glorified His name through Jesus? And how would He glorify it in the future?
 - b. Why might some of the people have thought that the voice was thundering and others thought that it was an angel?
 - c. For whose sake had the voice from heaven spoken?
6. Who was the ruler (prince) of this world? How and when was he cast out?
 - a. How does this correlate to the judgment of this world?
7. In what way was Jesus lifted up? How did Jesus draw all men to Himself?
8. Why was the multitude perplexed by Jesus' statement that He must be lifted up? What question did they ask?
 - a. Explain Jesus' response to their question (Jn. 12:35-36; cf. Jn. 1:1-14; 12:46-48).
 - b. What did Jesus do next?
9. Why didn't the rulers who believed in Jesus confess Him?
 - a. How did this fulfill Isaiah's prophesy?
 - b. Why couldn't they believe (Jn. 12:37-40)? In what way is this true with people who do not believe today (Jn. 12:38; Rom. 10:16f; cf. Rom. 1:16-17; 6:17; 16:26)?
 - c. In what way had their eyes been blinded and their hearts been hardened (Jn. 12:42-43)? In what way is this true with people who do not believe today (Jn. 12:38; Rom. 10:16f; cf. Rom. 1:16-17; 6:17; 16:26)?
 - d. What would have happened to these people if they had loved the approval (glory) of God rather than the approval of men? Would they have been blind and hard hearted?
10. What is the significance of Jesus' statements in John 12:44 and John 12:45?
11. Why did Jesus come into the world?
 - a. Could men live in the light before Jesus came to earth? Explain.
12. How does someone reject Jesus (Jn. 12:47-48)?
 - a. How does someone receive Jesus (Jn. 1:12-13)? Reconcile your answer with John 12:47-48.

- b. Must we hear and keep Jesus' sayings to be saved?
- c. What will judge us at the last day?
- d. If we hear and keep Jesus' sayings, what will we receive? Why?

CXIII.

DESTRUCTION OF JERUSALEM FORETOLD.

^aMATT. XXIV. 1-28; ^bMARK XIII. 1-23; ^cLUKE XXI. 5-24.

Bible Text:

^a1 And Jesus went out from the temple, and was going on his way; and his disciples came to him ^bas he went forth ^ato show him the buildings of the temple. ^bone of his disciples saith unto him, Teacher, behold, what manner of stones and what manner of buildings! ^c5 And as some spake of the temple, how it was adorned with goodly stones and offerings, he said, {^a2 But ^bJesus ^aanswered and said unto them, ^bhim,} Seest thou these great buildings? ^aSee ye not all these things? ^c6 As for these things which ye behold, ^averily I say unto you, ^cthe days will come, in which there shall not be left here one stone upon another, that {^bwhich} shall not be thrown down. ³ And as he sat on the mount of Olives, over against the temple, ^athe disciples ^bPeter and James and John and Andrew ^acame unto him privately, ^basked him privately, ^asaying, ^cTeacher, ^b4 Tell us, when ^ctherefore shall these things be? and what *shall be* the sign when these things are about to come to pass? {^bto be accomplished?} ^aand what *shall be* the sign of thy coming, and of the end of the world? ⁴ And Jesus answered and said {^bbegan to say} unto them, Take heed that no man lead you {^cthat ye be not led} astray: for many shall come in my name, saying, I am *he*; ^aI am the Christ; ^cand, The time is at hand: ^band shall lead many astray. ^cgo ye not after them. ^a6 And ^bwhen ^aye shall hear of wars ^cand tumults, ^aand rumors of wars; see that ye ^bbe not troubled: ^cbe not terrified: for these things must first come to pass; ^abut the end is not yet. {^cimmediately.} ¹⁰ Then said he unto them, ^b8 For ^cNation shall rise against nation, and kingdom against kingdom; ¹¹ and there shall be great earthquakes, ^bin divers places; ^cand in divers places ^bthere shall be ^cfamines and pestilences; and there shall be terrors and great signs from heaven. ^a8 But all these things are the beginning of travail. ^c12 But before all these things, they shall lay their hands on you, and shall persecute you, delivering you up to the synagogues and prisons, bringing you before kings and governors for my name's sake. ^b9 But take ye heed to yourselves: for ^a9 Then shall they deliver you up ^bto councils; ^aunto tribulation, and shall kill you: ^band in synagogues shall ye be beaten; ^aand ye shall be hated of all nations for my name's sake. ^band before governors and kings shall ye stand for my sake, for a testimony unto them. ^c13 It shall turn out unto you for a testimony. ^b10 And the gospel must first be preached unto all the nations. ¹¹ And when they lead you *to judgment*, and deliver you up, be not anxious beforehand what ye shall speak: ^c14 Settle it therefore in your hearts, not to meditate beforehand how to answer: ¹⁵ for I will give you a mouth and wisdom, which all your adversaries shall not be able to withstand or to gainsay. ^bbut whatsoever shall be given you in that hour, that speak ye; for it is not ye that speak, but the Holy Spirit. ^a10 And then shall many stumble, and shall deliver up one another, and shall hate one another. ¹¹ And many false prophets shall arise, and shall lead many astray. ¹² And because iniquity shall be multiplied, the love of the many shall wax cold. ^c16 But ye shall be delivered up even by parents, and brethren, and kinsfolk, and friends; ^b12 And brother shall deliver up brother to death, and the father his child; and children shall rise up against parents, and cause them to be put to death. ^cand *some* of you shall they cause to be put to death. ¹⁷ And ye shall be hated of all men for my name's sake. ¹⁸ And not a hair of your head shall perish. ^bbut

he that endureth to the end, the same shall be saved. ^c19 In your patience ye shall win your souls. ^a14 And this gospel of the kingdom shall be preached in the whole world for a testimony unto all the nations; and then shall the end come. ^c20 But when ye see Jerusalem compassed with armies, then know that her desolation is at hand. ^b14 But ^a15 When therefore ye see the abomination of desolation, which was spoken of through Daniel the prophet, standing in the holy place ^bwhere he ought not (let him that readeth understand), then let them that are in Judæa flee unto the mountains: ^cand let them that are in the midst of her depart out; and let not them that are in the country enter therein. ^b15 and let him that is on the housetop not go down, nor enter in, ^ato take out the things that are in {^bto take anything out of} his house: 16 and let him that is in the field not return back to take his cloak. ^c22 For these are days of vengeance, that all things which are written may be fulfilled. ^b17 But woe unto them that are with child and to them that give suck in those days! ^cfor there shall be great distress upon the land, and wrath unto this people. 24 And they shall fall by the edge of the sword, and shall be led captive into all the nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled. ^b18 And pray ye that it ^ayour flight ^bbe not in the winter. ^aneither on a sabbath: 21 for then {^bthose days} ^ashall be great tribulation, ^bsuch as there hath not been the like from the beginning of the creation {^athe world} ^bwhich God created until now, and never, {^ano, nor ever} shall be. 22 And except those days had been shortened, ^b20 And except the Lord had shortened the days, no flesh would have been saved; but for the elect's sake, whom he chose, he shortened the days. ^athose days shall be shortened. ^b21 And then if any man shall say unto you, Lo, here is the Christ; ^aor, Here; ^bor, Lo, there; believe *it* not: 22 for there shall arise false Christs and false prophets, and shall show ^agreat signs and wonders; so as to {^bthat they may} lead astray, if possible, ^aeven the elect. ^b23 But take ye heed: behold, I have told you all things beforehand. ^a26 If therefore they shall say unto you, Behold, he is in the wilderness; go not forth: Behold, he is in the inner chambers; believe *it* not. 27 For as the lightning cometh forth from the east, and is seen even unto the west; so shall be the coming of the Son of man. 28 Wheresoever the carcass is, there will the eagles be gathered together.

Bible Text with Commentary:

^a1 And Jesus went out from the temple [leaving it to return no more], and was going on his way; and his disciples came to him ^bas he went forth ^ato show him the buildings of the temple. ^bone of his disciples saith unto him, Teacher, behold, what manner of stones and what manner of buildings! ^c5 And as some spake of the temple, how it was adorned with goodly stones and offerings, he said [The strength and wealth of the temple roused the admiration of the Galilæans. The great stones in its fortifications promised safety from its enemies, and the goodly offerings bespoke the zeal of its friends. According to Josephus, some of the stones were nearly seventy feet in length, twelve feet in height, and eighteen feet in breadth. The same historian tells us of the gifts or offerings which adorned it: crowns, shields, goblets, chain of gold present by Agrippa, and a golden vine with its vast clusters which was the gift of Herod. The temple was built of white limestone, and its beauty and strength made it admired of all nations. It took forty-six years to finish, and ten thousand skilled workmen are said to have been employed in its construction.], {^a2 But ^bJesus ^aanswered and said unto them, ^bhim,} Seest thou these great buildings? ^aSee ye not all these things? ^c6 As for these things which ye behold, ^averily I say unto you, ^cthe days will come, in which there shall not be left here one stone upon another,

that ^bwhich shall not be thrown down. [In the very hour when the disciples exulted in the apparent permanency of their glorious temple, Jesus startled them by foretelling its utter destruction, which, within forty years, was fulfilled to the letter. The emperor Vespasian, and his son Titus, after a three years' siege, took Jerusalem and destroyed its temple, A.D. 70. Of the temple proper not a vestige was left standing, but the vast platform upon which it stood, composed partly of natural rock and partly of immense masonry, was for the most part left standing. The destruction of the city and temple, however, was so complete that those who visited it could hardly believe that it had ever been inhabited--Jos. Wars vii. 1.] **3 And as he sat on the mount of Olives, over against the temple** [he was in the middle portion of the mountain, for that is the part which is opposite the temple], ^athe disciples ^bPeter and James and John and Andrew [on this occasion Andrew was in company with the chosen three when they were honored by a special revelation, but is put last as being the least conspicuous of the four] ^acame unto him privately, ^basked him privately, ^asaying, ^cTeacher, ^b4 Tell us, when ^ctherefore shall these things be? and what shall be the sign when these things are about to come to pass? ^bto be accomplished? ^aand what shall be the sign of thy coming, and of the end of the world? [Dismayed by the brief words which Jesus had spoken as he was leaving the temple, these four disciples asked for fuller details. Their question is fourfold. 1. When shall the temple be destroyed? 2. What shall be the signs which precede its destruction? 3. What shall be the sign of Christ's coming? 4. What shall be the sign of the end of the world? Jesus had said nothing of his coming nor of the end of the world; but to these four disciples the destruction of the temple seemed an event of such magnitude that they could not but associate it with the end of all things. Jesus deals with the first two questions in this section, and with the two remaining questions in Section CXIV.] **4 And Jesus answered and said** ^bbegan to say ^bunto them, **Take heed that no man lead you** ^cthat ye be not led ^bastray: **for many shall come in my name** [claiming my name], **saying, I am he;** ^aI am the Christ; ^cand, **The time is at hand:** ^band shall lead many astray. ^cgo ye not after them. [The first sign of approaching destruction would be the appearance of false Christs. These would boldly claim the title, and assert that the time for the setting up of the eternal kingdom had arrived. We have no direct history of the appearance of such persons, the nearest approach to it being the parties mentioned by Josephus (Ant. xx. 5. 1; 8. 6, 10; Wars ii. 13. 4, 5.) But as these men left no institutions or followers, it is quite natural that they should be overlooked or dropped by historians. Nothing is more natural, however, than that the excitement attendant upon the ministry of Jesus should encourage many to attempt to become such a Christ as the people wanted. The Gospels show so widespread a desire for a political Christ that the law of demand and supply would be sure to make many such.] **6 And** ^bwhen ^aye shall hear of wars ^cand tumults, ^aand rumors of wars; see that ye ^bbe not troubled: ^cbe not terrified: **for these things must first come to pass;** ^abut the end [the destruction of the temple] is not yet. ^cimmediately. **10 Then said he unto them,** ^b8 For ^cNation shall rise against nation, and kingdom against kingdom [Wars and rumours of wars would be the second sign, but Christians in Jerusalem could rest there in safety until a more definite token bid them depart. Of course the wars here mentioned were only such as threatened particularly to affect the Jews, for the trouble coming upon the Jews was the subject of discourse. Alford, in commenting on this paragraph, takes the pains to enumerate three threats of war made against the Jews by as many Roman emperors and three uprisings of Gentiles against Jews in which many thousands of the latter perished]; **11 and there shall be great earthquakes,** ^bin divers places; ^cand in divers places ^bthere shall be ^cfamines and pestilences; and there shall be terrors and great signs from heaven. [Great natural disturbances would constitute the third sign. That these preceded the destruction of Jerusalem there is abundant historic evidence. Alford enumerates the earthquakes as follows: 1. A great earthquake in Crete, A.D. 46 or 47. 2. One at Rome when Nero

assumed the manly toga, A.D. 51. 3. One at Apamæa in Phrygia, mentioned by Tacitus, A.D. 53. 4. One at Laodicea in Phrygia, A.D. 60. 5. One in Campania, A.D. 62 or 63. There were an indefinite number of famines referred to by Roman writers, and at least one pestilence during which thirty thousand perished in Rome alone. All these signs are mentioned by unbelieving writers such as Josephus, Tacitus, Suetonius, Philostratus and Seneca, who speak of them because of their importance and not with any reference to the prophecy of Christ.] **8 But all these things are the beginning of travail. 12 But before all these things, they shall lay their hands on you, and shall persecute you, delivering you up to the synagogues and prisons, bringing you before kings and governors for my name's sake. 9 But take ye heed to yourselves: 9 Then shall they deliver you up ^bto councils; ^aunto tribulation, and shall kill you: ^band in synagogues shall ye be beaten; ^aand ye shall be hated of all nations for my name's sake. ^band before governors and kings shall ye stand for my sake, for a testimony unto them. 13 It shall turn out unto you for a testimony.** [A fourth sign which they needed to heed particularly would be an outbreak of persecution. The Book of Acts furnishes an abundant evidence of the fulfillment of these details. The civil and ecclesiastical authorities (synagogues and kings) united to oppress the church. See Acts iv. 3; v. 18, 40; vii. 59; viii. 3; xii. 1, 2; xiv. 19; xvi. 19-24; xxii. 30; xxiv. 1; xxv. 2, 3. Peter, James the elder and James the younger, and Paul, and doubtless many more of the apostles suffered martyrdom before the destruction of the temple. Tacitus bears testimony to the hatred and blind bigotry of the age when he speaks of Christians as "a class of men hated on account of their crimes" (Annals, xv. 44). See also Suetonius on Nero 16, and Pliny (Ep. x. 97). For comments on a similar passage see pp. 365, 366.] **10 And the gospel must first be preached unto all the nations.** [Paul says that this was done (Col. i. 23). Of course the language of both Jesus and Paul must be understood with reference to the geography of the earth as then known. Paul's declaration was written about the year A.D. 63, or seven years before the destruction of Jerusalem. His meaning is not that every creature had actually heard the gospel, but that each had been given an opportunity to hear because the gospel had been so universally preached.] **11 And when they lead you to judgment, and deliver you up, be not anxious beforehand what ye shall speak: 14 Settle it therefore in your hearts, not to meditate beforehand how to answer: 15 for I will give you a mouth and wisdom, which all your adversaries shall not be able to withstand or to gainsay. ^bbut whatsoever shall be given you in that hour, that speak ye; for it is not ye that speak, but the Holy Spirit.** [See p. 318. This is the third time Jesus has given this promise. See p. 366.] **10 And then shall many stumble** [persecution always causes a deflection of the faint-hearted, see pp. 333, 334], **and shall deliver up one another, and shall hate one another.** [Apostates have ever been among the most bitter enemies of the church.] **11 And many false prophets shall arise, and shall lead many astray.** [This refers to the false teachers which arose in the church. The apostles bear abundant testimony to their appearance--II. Cor. xi. 13-15; Gal. ii. 1-4; I. Tim. i. 3-7, 19, 20; II. Tim. iii. 8, 9; Tit. i. 10, 11; II. Pet. ii.; Jude.] **12 And because iniquity shall be multiplied, the love of the many shall wax cold.** [The prevalence of sin tempts and encourages the feeble to commit it.] **16 But ye shall be delivered up even by parents, and brethren, and kinsfolk, and friends; 12 And brother shall deliver up brother to death, and the father his child; and children shall rise up against parents, and cause them to be put to death. ^aand some of you shall they cause to be put to death.** [Hatred against Christianity would prove stronger than all family ties.] **17 And ye shall be hated of all men for my name's sake.** [See p. 366.] **18 And not a hair of your head shall perish.** [The previous verses show that this promise is spiritual. The destruction of a saint's body would work no real injury to him.] **but he that endureth to the end [i. e., to his death], the same shall be saved.** [See p. 366.] **19 In your patience ye shall win your souls.** [The

Christian's battle is won by endurance and not by violence, and he that can patiently hold out unto the end can, by the grace of God, save his soul.] **^a14 And this gospel of the kingdom shall be preached in the whole world for a testimony unto all the nations; and then shall the end come.** [See the tenth verse of Mark's Gospel given above. Jerusalem, the seat of the old dispensation, was not removed until the new dispensation was sown throughout the then known world.] **^c20 But when ye see Jerusalem compassed with armies, then know that her desolation is at hand. ^b14 But ^a15 When therefore ye see the abomination of desolation, which was spoken of through Daniel the prophet [Dan. xi. 31], standing in the holy place ^bwhere he ought not [for comment, see end of the paragraph, page 626] (let him that readeth understand) [Matthew also gives a similar parenthesis. If the words in parentheses were spoken by our Lord, they would constitute an exhortation to understand the prophecy of Daniel, and would be unnecessary, since our Lord's application of the prophecy explains it. The words are, therefore, exhortations by the Evangelists Matthew and Mark, bidding their readers take heed to this part of the prophecy (which constituted the last sign, and, therefore, the final warning) that they might not share in the bitter fate impending over Jerusalem and Judæa if they chanced to be in either in the hour of judgment], then let them that are in Judæa flee unto the mountains: ^cand let them that are in the midst of her [Jerusalem] depart out; and let not them that are in the country enter therein. ^b15 and let him that is on the housetop not go down, nor enter in, ^ato take out the things that are in {^bto take anything out of} his house [see pp. 532, 533]: **16 and let him that is in the field not return back to take his cloak. ^c22 For [this word introduces the reason for such hot haste] these are days of vengeance, that all things which are written may be fulfilled.** [Deut. xxviii. 49-57; Dan. ix. 26, 27; xii. 1, 11; Joel ii. 2.] **^b17 But woe unto them that are with child and to them that give suck in those days!** [because their condition would impede their flight] **^cfor there shall be great distress upon the land, and wrath unto this people.** [The city of Jerusalem was divinely sentenced to punishment for her sins.] **24 And they shall fall by the edge of the sword, and shall be led captive into all the nations** [According to Josephus, one million one hundred thousand perished during the siege, and ninety-seven thousand were taken captive. Of these latter, many were tortured and slain, being crucified, as he tell us, till "room was wanted for the crosses, and crosses wanted for the bodies"]: **and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled.** [By comparing this passage with Romans xi., we find that the times of the Gentiles signify that period wherein the church is made up of Gentiles to the almost utter exclusion of the Jews. The same chapter shows that this period is to be followed by one wherein the Jew and the Gentile unite together in proclaiming the gospel. This prophecy, therefore, declares that until this union of the Jew and the Gentile takes place, the city of Jerusalem shall not only be controlled by the Gentiles, but shall be trodden under foot--*i. e.*, oppressed--by them. The history of Jerusalem, to this day, is a striking fulfillment of this prophecy.] **^b18 And pray ye that it ^ayour flight ^bbe not in the winter.** [Because the flight will be so precipitate that it would necessitate much exposure to the weather, sleeping under the open heaven, etc.] **^aneither on a sabbath** [Jewish tradition limited travel on the Sabbath day to a distance of seven furlongs. The early training of many Christians led them to have scruples about breaking the Sabbath. It is possible that Jesus had these scruples in view, but by no means conclusive, for in fleeing they would need the support and friendship of their Jewish brethren, who would be apt, not only to hinder, but even in those troublous and turbulent days, to show violence to any who openly disregarded the Sabbath. For it must be remembered that the Jews, not being guided by the admonitions of Christ, would regard the sudden flight of the Christians as unnecessarily hasty]: **21 for then {^bthose days} ^ashall be great tribulation, ^bsuch as there hath not been the like from the beginning of the creation {^athe world} ^bwhich God created until now, and never, {^ano, nor ever} shall be.****

[These words spoken before the event are strikingly verified by the statements of Josephus written after it. "No other city," says he, "ever suffered miseries, nor did any age, from the beginning of the world, ever breed a generation more fruitful in wickedness than this was." And again: "If the miseries of all mankind from the creation were compared with those which the Jews then suffered, they would appear inferior." The promise that there shall be no days like it of course excludes the terrors and miseries of the judgment day, since it belongs to celestial rather than terrestrial history. Having now the whole paragraph before us, we are ready to discuss the phrase "abomination of desolation" mentioned in Matt. xxiv. 15 (p. 624). Taking it in connection with the entire paragraph, we can readily see, 1. That it was a sign practically simultaneous with the compassing of Jerusalem by the Roman army. 2. That it was a clearly marked sign which was to be followed by immediate flight, even if the day of its appearing should chance to be the Sabbath--a flight so sudden that a man must not stop to enter his house, or to get his coat. Now, some translate the phrase "abomination of desolation" (or abomination that causeth desolation, for it may be so translated) as referring to the crimes of the zealots, a faction in Jerusalem, who took possession of the temple and profaned its sanctuary by using it as a fort, thus making themselves an abomination in the eyes of the Jews by polluting God's house and entering where they had no right to enter. But a long interval intervened between this evil deed of theirs and the coming of the Romans, during any day of which a Christian might have taken his departure after the most leisurely manner. Others take the phrase as referring to the entrance of the triumphant Roman army upon the temple courts; but as this was one of the last scenes of the prolonged siege it could not properly be coupled with the encompassing of the Roman army. Meyer, aware of this difficulty, takes the position that there were *two* flights prescribed by Jesus, one from *Jerusalem* at the time when the Romans appeared, and the other from *Judæa* at the time when the temple fell. But the language used by Luke (Luke xxi. 20, 21) forbids us to make the flight from Judæa subsequent to the flight from Jerusalem, for both flights were to begin when the Romans appeared. Again it should be noted that the phrase "the holy place" is apt to mislead, especially when coupled with Mark's "where it ought not." The words when seen in English cause us to think of some person or thing polluting the sanctuary of the temple by standing in its holy place. But it is evident that the words do not refer to the temple at all. When the New Testament speaks of the holy place in the temple it styles it *en too hagioo* (in the holy), while the words here are *en topoo hagioo* (in a place holy). Moreover, after a careful perusal of the LXX. we are persuaded that they used the two terms to distinguish between the holy place in the sanctuary and other holy places, a distinction which the Revised Version recognizes (Lev. vi. 16, 26, 27, etc.). As none but priests could enter *the* holy place, it is evident that another is meant at Ps. xxiv. 3; but in this place the Septuagint gives us *en topoo hagioo*. We, therefore, conclude that in this place Matthew uses the term "holy place" to designate the holy territory round about the Holy City, and that the combined expression of Matthew and Mark signifies the investiture of the city by the Roman armies and is equivalent to the plainer statement made by Luke. The Roman armies were fittingly called the abomination of desolation, because, being heathen armies, they were an abomination to the Jews, and because they brought desolation upon the country. The sight of them, therefore, became the appointed sign for Christians to quit the city.] **22 And except those days had been shortened, ^b20 And except the Lord had shortened the days, no flesh would have been saved** [since the Lord is speaking to the Jews, this means that if God had not shortened the siege and restrained the Romans, they would have exterminated the Jewish race]; **but for the elect's sake, whom he chose, he shortened the days. ^athose days shall be shortened.** [since the term "elect" in verses 24 and 31 evidently means *Christians*, it doubtless means that here, though it may mean that God spared a remnant of the Jewish people because he had covenanted with the patriarchs that they should be his *chosen* people, for the Jews are also God's elect (Rom. xi. 28, 29). Moreover, it should be

noted that there were few, if any, Christians remaining in the city, and that those who were spared were spared as Jews without discrimination.] **^b21 And then if any man shall say unto you, Lo, here is the Christ; ^aor, Here; ^bor, Lo, there; believe *it* not: **22 for there shall arise false Christs and false prophets, and shall show ^agreat signs and wonders; so as to {^bthat they may} lead astray, if possible, ^aeven the elect.** [For accounts of these lying prophets who appeared before and during the siege, see Josephus, Wars iv., v., vi. Christ warns his followers: 1. Not to be deceived by spurious Christs. 2. Not to believe that he himself has again appeared. This latter warning is further enforced by what follows.] **^b23 But take ye heed: behold, I have told you all things beforehand. ^a26 If therefore they shall say unto you, Behold, he is in the wilderness; go not forth: Behold, he is in the inner chambers; believe *it* not. **27 For as the lightning cometh forth from the east, and is seen even unto the west; so shall be the coming of the Son of man.** [The coming of Christ would be an event needing no herald; every man would see it for himself. See p. 531.] **28 Wheresoever the carcase is, there will the eagles be gathered together.** [See pp. 533, 534.]****

Study Questions:

1. Where was Jesus? What did His disciples show Him?
2. Describe the temple, its stones, and its adornment with gifts (offerings).
3. What did Jesus tell the disciples would happen to the stones of the temple?
4. Which four disciples came privately to ask Jesus about the destruction of the temple? Where was Jesus when they came to Him?
 - a. What did they ask Jesus? Explain each part of the question.
5. Explain each sign preceding the destruction of Jerusalem and the temple given to them by Jesus. Explain Jesus' teaching in association with each of the signs and cite historical evidence we have that the sign occurred.
6. What was the last sign preceding the destruction of Jerusalem?
 - a. What were Christians to do when seeing this sign?
 - b. What were Christians not to do when seeing this sign?
7. How long would Jerusalem be trodden down? Explain.
8. For what does Jesus tell them to pray regarding their departure from the city at the destruction of Jerusalem?
9. How severe would the tribulation upon the Jews be at the destruction of Jerusalem?
 - a. Why did God "shorten the days" in which the city was destroyed? Explain.
10. What was significant to people in the first century, and to us today, regarding the fact that Jesus foretold of these events?
11. What is significant about Jesus' coming as the lightning that comes from the east and flashes even to the west?
12. When was Jerusalem destroyed by Rome?

CXIV.

THE SECOND COMING OF CHRIST.

^aMATT. XXIV. 29-51; ^bMARK XIII. 24-37; ^cLUKE XXI. 25-36.

Bible Text:

^b24 But in those days, ^aimmediately after the {^bthat} ^atribulation of those days the sun shall be darkened, and the moon shall not give her light, and the stars shall fall {^bshall be falling} from heaven, ^aand the powers of {^bthat are in} the heavens shall be shaken. ^c25 And there shall be signs in sun and moon and stars; and upon the earth distress of nations, in perplexity for the roaring of the sea and the billows; 26 men fainting for fear, and for expectation of the things which are coming on the world: for the powers of the heavens shall be shaken. ^a30 and then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, ^b26 And then shall they see the Son of man coming in {^aon the} clouds {^cin a cloud} ^aof heaven ^bwith great power ^aand great glory. ^b27 And then shall he send forth the {^ahis} angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other. ^bfrom the uttermost part of the earth to the uttermost part of heaven. ^c28 But when these things begin to come to pass, look up, and lift up your heads; because your redemption draweth nigh. 29 And he spake to them a parable: ^a32 Now from the fig tree learn her parable: when her branch is now become tender, and putteth forth its leaves, ye know that the summer is nigh; ^cBehold the fig tree, and all the trees: 30 when they now shoot forth, ye see it and know of your own selves that the summer is now nigh. 31 Even so ye also, when ye see ^aall ^cthese things coming to pass, know ye that the kingdom of God is nigh. ^aknow ye that he is nigh, *even* at the doors. 34 Verily I say unto you, This generation shall not pass away, ^buntil all things be accomplished. 31 Heaven and earth shall pass away: but my words shall not pass away. ^a36 But of that day and {^bor that} hour knoweth no one, not even the angels in {^aof} heaven, neither the Son, ^bbut the Father. ^aonly. 37 And as *were* the days of Noah, so shall be the coming of the Son of man. 38 For as in those days which were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark, 39 and they knew not until the flood came, and took them all away; so shall be the coming of the Son of man. 40 Then shall two man be in the field; one is taken, and one is left: 41 two women *shall be* grinding at the mill; one is taken, and one is left. 42 Watch therefore: for ye know not on what day your Lord cometh. 43 But know this, that if the master of the house had known in what watch the thief was coming, he would have watched, and would not have suffered his house to be broken through. 44 Therefore be ye also ready; for in an hour that ye think not the Son of man cometh. ^c34 But take heed to yourselves, lest haply your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and that day come on you suddenly as a snare: 35 for *so* shall it come upon all them that dwell on the face of all the earth. ^a45 Who then is the faithful and wise servant, whom his lord hath set over his household, to give them their food in due season? 46 Blessed is that servant, whom his lord when he cometh shall find so doing. 47 Verily I say unto you, that he will set him over all that he hath. 48 But if that evil servant shall say in his heart, My lord tarrieth; 49 and shall begin to beat his fellow-servants, and shall eat and drink with the drunken; 50 the lord of that servant shall come in a day when he expecteth not, and in an hour when he

knoweth not, **51** and shall cut him asunder, and appoint his portion with the hypocrites: there shall be the weeping and the gnashing of teeth. **36** But watch ye at every season, making supplication, that ye may prevail to escape all these things that shall come to pass, and to stand before the Son of man. **33** Take ye heed, watch and pray: for ye know not when the time is. **34** *It is as when a man, sojourning in another country, having left his house, and given authority to his servants, to each one his work, commanded also the porter to watch.* **35** Watch therefore: for ye know not when the lord of the house cometh, whether at even, or at midnight, or at cockcrowing, or in the morning; **36** lest coming suddenly he find you sleeping. **37** And what I say unto you I say unto all, Watch.

Bible Text with Commentary:

24 But in those days, **immediately after the {^bthat} ^atribulation of those days** [Since the coming of Christ did not follow close upon the destruction of Jerusalem, the word "immediately" used by Matthew is somewhat puzzling. There are, however, three ways in which it may be explained: 1. That Jesus reckons the time after his own divine, and not after our human, fashion. Viewing the word in this light, the passage at II. Pet. iii. 4-9 may almost be regarded as an inspired comment with reference to this passage. 2. The terrible judgment upon Jerusalem and the corresponding terror of the judgment day have between them no intervening season of judgment in any way worthy to be compared to either of them. The two periods, therefore, stand with regard to each other in immediate connection. 3. The tribulation which came upon the Jewish people merely began with the destruction of Jerusalem, other woes followed *at once*, and, coming down through all the centuries of wandering and dispersion, they were yet unfulfilled and incomplete. See Deut. xxviii. 58-68] **the sun shall be darkened, and the moon shall not give her light, and the stars shall fall {^bshall be falling} from heaven, ^aand the powers of {^bthat are in} the heavens shall be shaken.** [The language is that of the ancient prophets. See Amos viii. 9; Joel ii. 30, 31; Ezek. xxxii. 7, 8. Compare also Rev. vi. 12-14. Some regard the language as metaphorical, indicating the eclipse of nations and the downfall of rulers, but there are many similar passages of Scripture which constrain us to regard the language here as literal rather than figurative. See II. Pet. iii. 10; Heb. i. 12; Rev. xx. 11.] **25** And there shall be signs in sun and moon and stars; and upon the earth distress of nations, in perplexity for the roaring of the sea and the billows [We can conceive of nothing which would produce greater mental distress or perplexity than changes in the position or condition of the heavenly bodies. Such changes will be followed by corresponding commotions on our planet, as, for instance, great tidal waves and vast agitation in the ocean]; **26** men fainting for fear, and for expectation of the things which are coming on the world: for the powers of the heavens shall be shaken. **30** and then shall appear the sign of the Son of man in heaven [The coming and the sign are the same thing. The word "sign" is used in connection with the coming of Christ to indicate that the nature of the coming (that is, the manner of its manifestation) will be fully commensurate with the importance of the event. His first coming in the manger was not so]: **and then shall all the tribes of the earth mourn** [The coming will occasion universal mourning in the unprepared, and apparently the majority of people will be in that condition. The term "all" is not, however, to be construed as including all individuals--I. Thess. iv. 15-17], **26** And then shall they see the Son of man coming in {^aon the} clouds {^cin a cloud} ^aof heaven ^bwith great power ^aand great glory. **27** And then shall he send forth the {^ahis} angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other. ^bfrom the uttermost part of the earth

to the uttermost part of heaven. [To the Jews the trumpet would naturally be associated with the assembling of the people, for silver trumpets were used to call Israel together (Num. x. 1-4; Ex. xix. 13, 16, 19; Ps. lxxxi. 3-5). We are not told why angels are used on this occasion, but they appear to be employed in all the great operations of Providence (Matt. xiii. 41). The phrases "four winds," etc., indicate that the angelic search shall extend over the entire globe. The language is that which was then used when one desired to indicate the whole earth. It is based upon the idea which then prevailed that the earth is flat, and that it extends outward in one vast plain until it meets and is circumscribed by the overarching heavens.]

28 But when these things begin to come to pass, look up, and lift up your heads; because your redemption draweth nigh. [The preliminary death-throes of this present physical universe, which will strike terror to the souls of those who have limited themselves to material hopes, will be to the Christian a reassuring sign, since he looks for a new heaven and a new earth.]

29 And he spake to them a parable: 32 Now from the fig tree learn her parable: when her branch is now become tender, and putteth forth its leaves, ye know that the summer is nigh; 30 Behold the fig tree, and all the trees: 30 when they now shoot forth, ye see it and know of your own selves that the summer is now nigh.

31 Even so ye also, when ye see all these things coming to pass, know ye that the kingdom of God is nigh. know ye that he is nigh, even at the doors. [As the change of the season in the natural world has its preliminary signs, so the change of conditions in the spiritual realm has its premonitory symptoms. When men see the symptoms which Jesus has described, they will recognize that changes are coming as to the nature of which they can only guess. But the Christian is informed that these changes indicate the coming of the Son of God--a change from a worse to a better season.]

34 Verily I say unto you, This generation shall not pass away, until all things be accomplished. [Commentators differ widely as to the import of these words. Godet is so perplexed by them that he thinks they refer to the destruction of Jerusalem, and have been misplaced by the Evangelist. Cook straddles the difficulty by giving a dual significance to all that our Lord has said concerning his coming, so that our Lord in one narrative speaks *figuratively* of a coming in the power of his kingdom before, during, and right after the destruction of Jerusalem, and *literally* of his final coming at the end of the world. But this perplexing expression under this theory refers exclusively to the figurative and not to the literal sense of the passage. The simplest solution of the matter is to take the word "generation" to mean the Jewish family or race--and the word does mean race or family--Luke xvi. 8. Thus interpreted, the passage becomes a prophecy that the Jewish people shall be preserved as such until the coming of Christ. The marvelous and almost miraculous preservation of the racial individuality of the Jews, though dispersed among all nations, might well become the subject of prophecy, especially when Jesus had just spoken of an event which threatened their very extermination.]

31 Heaven and earth shall pass away: but my words shall not pass away.

[The disciples had regarded the temple as so permanent that they found it hard to conceive that Christ's words could be fulfilled with regard to it; but he assures them that his predictions and prophecies are the stable and imperishable things. That even the more permanent structure of the heavens is not so abiding as his utterances.]

36 But of that day and {^bor that} hour knoweth no one, not even the angels in {^aof} heaven, neither the Son, ^bbut the Father. ^aonly. [These words indicate the profound secrecy in which God has concealed the hour of judgment. It is concealed from all people, that each generation may live in expectation of its fulfillment, and we are to watch for the signs, though we may not fully know the times. They also indicate that either by reason of his assumption of our human nature, or by a voluntary act on his part, the knowledge of Jesus became in some respects circumscribed. They also suggest that it is not only idle, but also presumptuous, for men to strive to find out by mathematical calculation and expositions of prophecy that which the Son of God did not know.]

37 And as were the days of Noah,

so shall be the coming of the Son of man. 38 For as in those days which were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark, 39 and they knew not until the flood came, and took them all away; so shall be the coming of the Son of man. [See p. 532.] 40 Then shall two men be in the field; one is taken, and one is left: 41 two women *shall be grinding at the mill*; one is taken, and one is left. [See p. 533.] 42 Watch therefore: for ye know not on what day your Lord cometh. 43 But know this, that if the master of the house had known in what watch the thief was coming, he would have watched, and would not have suffered his house to be broken through. 44 Therefore be ye also ready; for in an hour that ye think not the Son of man cometh. [See p. 322.] ^c34 But take heed to yourselves, lest haply your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and that day come on you suddenly as a snare: 35 for *so shall it come upon all them that dwell on the face of all the earth*. [The image of a snare is that of a net which suddenly encloses a covey of birds as they feed in seeming safety. The warnings here given are applicable to our appearing before Christ whether he comes to meet us, or we depart from this life to meet him. The result is the same, *whether he comes and finds us unprepared or whether we go hence without preparation*.] ^a45 Who then is the faithful and wise servant, whom his lord hath set over his household, to give them their food in due season? 46 Blessed is that servant, whom his lord when he cometh shall find so doing. 47 Verily I say unto you, that he will set him over all that he hath. 48 But if that evil servant shall say in his heart, My lord tarrieth; 49 and shall begin to beat his fellow-servants, and shall eat and drink with the drunken; 50 the lord of that servant shall come in a day when he expecteth not, and in an hour when he knoweth not, 51 and shall cut him asunder, and appoint his portion with the hypocrites: there shall be the weeping and the gnashing of teeth. [See p. 323.] ^c36 But watch ye at every season, making supplication, that ye may prevail to escape all these things that shall come to pass, and to stand before the Son of man. [The revealed presence of God is represented as such an overpowering event that sinners are crushed to the earth by it. Only the godly are able to stand in his presence--Ps. i. 5; Mal. iii. 2.] ^b33 Take ye heed, watch and pray: for ye know not when the time is. 34 *It is as when a man, sojourning in another country, having left his house, and given authority to his servants, to each one his work, commanded also the porter to watch*. [Under the figure of the householder and the thief, Jesus appealed to the sense of danger. Under the figure of the servant he appealed to the sense of duty, and under this figure of the porter he appealed to the sense of loyalty. The porter's desire to honor his lord was to make him so vigilant that he would open the door at once upon his lord's appearing.] 35 Watch therefore: for ye know not when the lord of the house cometh, whether at even, or at midnight, or at cockcrowing, or in the morning [The night was then divided into four watches. See p. 322. Jesus may here refer either to the duration of the world or to the life of the individual. He divides either period into four sections, in accordance with the night watches which were so fully associated with watchfulness]; 36 lest coming suddenly he find you sleeping. 37 And what I say unto you I say unto all, Watch. [This warning message was not for the apostles alone, but for all disciples.]

Study Questions:

1. When would these events take place (Matt. 24:29, 34)?
 - a. Is Jesus foretelling of His coming to destroy Jerusalem or of His final coming? Explain.

2. What would be the signs preceding Jesus' coming? Explain each.
 - a. What should the disciples do when these things began to come to pass?
 - b. What would the disciples know when these things began to occur?
3. Describe Jesus' coming.
 - a. What does Jesus say He would do when coming?
4. Explain the parable of the fig tree.
 - a. What is the spiritual message of the parable?
 1. How does this spiritual message apply to us today?
 - b. What is significant about the fact that heaven and earth would pass away, but Jesus' word would not pass away?
 1. How does this apply to us today?
 - c. Who, does Jesus say, knew the time of His coming?
 - d. In what way does Jesus compare His coming to the days of Noah?
 - e. What does Jesus say about two men in a field and two women grinding at a mill in relationship to His coming?
 1. Reconcile Jesus' teaching here (Matt. 24:37-41) with His earlier use of these figures in Luke 17:22-37.
5. What does Jesus teach them regarding watchfulness (Matt. 24:42-51; Mk. 13:33-37; Lk. 21:34-36)?
 - a. Explain the two parables and their spiritual lessons.
 - b. How does this apply to us today?

CXV.

CONCLUSION OF OUR LORD'S DISCOURSE. PARABLES OF
VIRGINS AND TALENTS. THE FINAL JUDGMENT.

(Mount of Olives. Tuesday.)

^aMATT. XXV. 1-46.

Bible Text:

^a1 Then shall the kingdom of heaven be likened unto ten virgins, who took their lamps, and went forth to meet the bridegroom. **2** And five of them were foolish, and five were wise. **3** For the foolish, when they took their lamps, took no oil with them: **4** but the wise took oil in their vessels with their lamps. **5** Now while the bridegroom tarried, they all slumbered and slept. **6** But at midnight there is a cry, Behold, the bridegroom! Come ye forth to meet him. **7** Then all those virgins arose, and trimmed their lamps. **8** And the foolish said unto the wise, Give us of your oil; for our lamps are going out. **9** But the wise answered, saying, Peradventure there will not be enough for us and you: go ye rather to them that sell, and buy for yourselves. **10** And while they went away to buy, the bridegroom came; and they that were ready went in with him to the marriage feast: and the door was shut. **11** Afterward came also the other virgins, saying, Lord, Lord, open to us. **12** But he answered and said, Verily I say unto you, I know you not. **13** Watch therefore, for ye know not the day nor the hour. **14** For *it is* as *when* a man, going into another country, called his own servants, and delivered unto them his goods. **15** And unto one he gave five talents, to another two, to another one; to each according to his several ability; and he went on his journey. **16** Straightway he that received the five talents went and traded with them, and made other five talents. **17** In like manner he also that *received* the two gained other two. **18** But he that received the one went away and digged in the earth, and hid his lord's money. **19** Now after a long time the lord of those servants cometh, and maketh a reckoning with them. **20** And he that received the five talents came and brought other five talents, saying, Lord, thou deliveredst unto me five talents: lo, I have gained other five talents. **21** His lord said unto him, Well done, good and faithful servant: thou hast been faithful over a few things, I will set thee over many things; enter thou into the joy of thy lord. **22** And he also that *received* the two talents came and said, Lord, thou deliveredst unto me two talents: lo, I have gained other two talents. **23** His lord said unto him, Well done, good and faithful servant: thou hast been faithful over a few things, I will set thee over many things; enter thou into the joy of thy lord. **24** And he also that had received the one talent came and said, Lord, I knew thee that thou art a hard man, reaping where thou didst not sow, and gathering where thou didst not scatter; **25** and I was afraid, and went away and hid thy talent in the earth: lo, thou hast thine own. **26** But his lord answered and said unto him, Thou wicked and slothful servant, thou knewest that I reap where I sowed not, and gather where I did not scatter; **27** thou oughtest therefore to have put my money to the bankers, and at my coming I should have received back mine own with interest. **28** Take ye away therefore the talent from him, and give it unto him that hath the ten talents. **29** For unto every one that hath shall be given, and he shall have abundance: but from him that hath not, even that which he hath shall be taken away. **30** And cast ye out the unprofitable servant into the outer darkness: there shall be the weeping and the gnashing of teeth. **31** But when the Son of man shall

come in his glory, and all the angels with him, then shall he sit on the throne of his glory: 32 and before him shall be gathered all the nations: and he shall separate them one from another, as the shepherd separateth the sheep from the goats; 33 and he shall set the sheep on his right hand, but the goats on the left. 34 Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: 35 for I was hungry, and ye gave me to eat; I was thirsty, and ye gave me drink; I was a stranger, and ye took me in; 36 naked, and ye clothed me; I was sick, and ye visited me; I was in prison, and ye came unto me. 37 Then shall the righteous answer him, saying, Lord, when saw we thee hungry, and fed thee? or athirst, and gave thee drink? 38 And when saw we thee a stranger, and took thee in? or naked, and clothed thee? 39 And when saw we thee sick, or in prison, and came unto thee? 40 And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye did it unto one of these my brethren, *even* these least, ye did it unto me. 41 Then shall he say also unto them on the left hand, Depart from me, ye cursed, into the eternal fire which is prepared for the devil and his angels: 42 for I was hungry, and ye did not give me to eat; I was thirsty, and ye gave me no drink; 43 I was a stranger, and ye took me not in; naked, and ye clothed me not; sick, and in prison, and ye visited me not. 44 Then shall they also answer, saying, Lord, when saw we thee hungry, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee? 45 Then shall he answer them, saying, Verily I say unto you, Inasmuch as ye did it not unto one of these least, ye did it not unto me. 46 And these shall go away into eternal punishment: but the righteous into eternal life.

Bible Text with Commentary:

^a**1 Then** [*i. e.*, at the time of the Lord's coming. Jesus is still emphasizing the lesson of watchfulness, and proceeds to enforce it by two parables] **shall the kingdom of heaven be likened unto ten** [probably the usual number on such occasions] **virgins, who took their lamps** [small earthenware vessels, with flax wicks, and without glass chimneys], **and went forth to meet the bridegroom.** [The Oriental wedding began with a feast in the house of the bride's father. After this the bridegroom led the bride to his own home, and it was the duty of his servants and household (of whom the ten virgins in this case were part) to honor him and the bride with an enthusiastic welcome.] **2 And five of them were foolish, and five were wise. 3 For the foolish, when they took their lamps, took no oil with them: 4 but the wise took oil in their vessels with their lamps.** [The foolish showed their folly in failing to provide for their lord's *delay*. The oil in their lamps would only burn till about midnight. But the wise had provided an additional supply to burn from then till daylight.] **5 Now while the bridegroom tarried, they all slumbered and slept.** [Rather, "nodded and slept." They did not lie down to regular slumber, but took such innocent rest as their office permitted. Others were on the lookout, and would give the warning; so these were permitted to sleep, but only in such a posture that they would be ready to arise and go at once when apprised of their lord's approach.] **6 But at midnight there is a cry, Behold, the bridegroom! Come ye forth to meet him. 7 Then all those virgins arose, and trimmed their lamps. 8 And the foolish said unto the wise, Give us of your oil; for our lamps are going out.** [The signal-call roused all ten, and each group of five prepared by trimming the lamps, etc. But then became apparent the difference between them. All had made some preparation, but that of the foolish five had been insufficient. Their glory began to depart, and their light waned into darkness at the approach of the bridegroom.] **9 But the wise answered, saying, Peradventure there will not be enough for us and you: go ye rather**

to them that sell, and buy for yourselves. [There will be no borrowed righteousness on the day of the Lord's coming, for no one will have any to spare. The Roman Catholic confidence in saints, and the trust of some Protestants in pious parents, are alike unavailing: each soul must see to its own lamp. Those who had the oil to sell are merely part of the drapery of the parable, put in to bring out the point that it was then *too late* to secure any oil. The oil of God's grace is given without money and without price, but in the hour of the Lord's appearing it will be too late to seek for it.] **10 And while they went away to buy, the bridegroom came; and they that were ready went in with him to the marriage feast: and the door was shut.** [The feast in the bridegroom's house was considered the most important part of the marriage, and certainly for those of the lord's own household it was the only feast. To be shut out from it was to be deprived of all participation in the marriage joy. All the wisdom and shrewdness of Universalism can never open this shut door.] **11 Afterward came also the other virgins, saying, Lord, Lord, open to us.** **12 But he answered and said, Verily I say unto you, I know you not.** [The verb "know" is here used, according to the Jewish idiom, for favorable knowledge (Matt. vii. 23). It signified that these virgins, on account of their remissness, were no longer counted even as acquaintances, much less as part of the household.] **13 Watch therefore, for ye know not the day nor the hour.** [Thus Jesus makes his own application of the parable.] **14 For it is as when a man, going into another country, called his own servants, and delivered unto them his goods.** **15 And unto one he gave five talents, to another two, to another one; to each according to his several ability; and he went on his journey.** **16 Straightway he that received the five talents went and traded with them, and made other five talents.** [The parable of the virgins represented watchfulness displaying itself in *waiting* for the Lord, while it is here displayed in *working* for him. There it was inward spiritual life, here it is external activity.] **17 In like manner he also that received the two gained other two.** **18 But he that received the one went away and digged in the earth, and hid his lord's money.** **19 Now after a long time the lord of those servants cometh, and maketh a reckoning with them.** [We have here one of the Lord's intimations that the day of judgment would not come at once. The word for servants is *douloi*, which means slaves. They were the property of the master and he might dispose of them as he pleased. The reckoning is as sure as the trust; judgment is as sure as life. A man who had entrusted a talent (from \$1,600 to \$1,800) would surely not forget to ask a settlement, nor will God fail to demand an accounting from all those to whom he had entrusted the riches and privileges of this wonderful human life which he has given us, though many of us may lightly esteem it.] **20 And he that received the five talents came and brought other five talents, saying, Lord, thou deliveredst unto me five talents: lo, I have gained other five talents.** **21 His lord said unto him, Well done, good and faithful servant: thou hast been faithful over a few things, I will set thee over many things; enter thou into the joy of thy lord.** [The joy of the lord was doubtless some festival in celebration of his return, and it stands for the joy of Christ in the Father's house.] **22 And he also that received the two talents came and said, Lord, thou deliveredst unto me two talents: lo, I have gained other two talents.** **23 His lord said unto him, Well done, good and faithful servant: thou hast been faithful over a few things, I will set thee over many things; enter thou into the joy of thy lord.** [The second servant, having done well proportionately as the first, received the like precious commendation.] **24 And he also that had received the one talent came and said, Lord, I knew thee that thou art a hard man, reaping where thou didst not sow, and gathering where thou didst not scatter; 25 and I was afraid, and went away and hid thy talent in the earth: lo, thou hast thine own.** **26 But his lord answered and said unto him, Thou wicked and slothful servant, thou knewest that I reap where I sowed not, and gather where I did not scatter; 27 thou oughtest therefore to have put my money to the bankers, and at my coming I should have**

received back mine own with interest. **28 Take ye away therefore the talent from him, and give it unto him that hath the ten talents. 29 For unto every one that hath shall be given, and he shall have abundance: but from him that hath not, even that which he hath shall be taken away. 30 And cast ye out the unprofitable servant into the outer darkness: there shall be the weeping and the gnashing of teeth.** [See pp. 565, 566. This parable is much like that of the pounds, but differs in several particulars. There the *same amount* was entrusted to each one, but the returns were *different*, and the rewards were different. Here *different* amounts were entrusted, the returns were in proportion to the trust, and the rewards were the same.] **31 But when the Son of man shall come in his glory, and all the angels with him, then shall he sit on the throne of his glory** [Christ's judgment throne is called his throne of glory because in the day that he sits upon it his glory will be exhibited to men more brightly than ever before; for in the decisions of that hour his mercy, justice, and righteousness will most fully appear, and all the obscure things in the past administration of his government will be made clear]: **32 and before him shall be gathered all the nations: and he shall separate them** [not the nations, but the individuals which compose them] **one from another, as the shepherd separateth the sheep from the goats** [It was the custom for the shepherd to let the sheep and goats feed together during the day and to separate them at night. This custom is placed in the parable because it is analogous to the present commingling and final separation of men. Goats are here employed to represent the evil class of men, because goats have to be *driven* while sheep follow the shepherd]; **33 and he shall set the sheep on his right hand, but the goats on the left.** [The right hand is always represented as the place of honor and preferment. The Jews in their traditions say that when criminals were tried by the Sanhedrin those who were acquitted were placed on the right hand, and those who were condemned on the left.] **34 Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit** [take possession of as rightful heirs] **the kingdom prepared for you from the foundation of the world** [God's purpose designed such a kingdom from the beginning (Eph. i. 9-14), and we may conceive of it as in process of preparation ever since--John xiv. 2]: **35 for I was hungry, and ye gave me to eat; I was thirsty, and ye gave me drink; I was a stranger, and ye took me in; 36 naked, and ye clothed me; I was sick, and ye visited me; I was in prison, and ye came unto me.** [The acts here enumerated indicate more than a mere outlay of money. They are not such as are the offspring of impulse, but such as call for the sacrifice of time, strength, sympathy, etc., and clearly demonstrate the fullness of the Christian life. Moreover, Jesus does not mean to teach that mere works of benevolence are a sufficient ground for salvation. The meaning is that none can be saved *without* these fruits of faith and love. The passage must be construed in the light of other Scriptures which teach the further necessity of forgiveness on the part of God and of obedience on the part of man.] **37 Then shall the righteous answer him, saying, Lord, when saw we thee hungry, and fed thee? or athirst, and gave thee drink? 38 And when saw we thee a stranger, and took thee in? or naked, and clothed thee? 39 And when saw we thee sick, or in prison, and came unto thee? 40 And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye did it unto one of these my brethren, even these least, ye did it unto me.** [This conversation is the drapery of the narrative. Such words will not be actually spoken at the judgment, but they are introduced for the twofold purpose of illustrating the beautiful unconsciousness of merit which characterizes the noblest of deeds and the more important fact that anything done for his sake is the same as if done for his person--Matt. x. 42; Mark ix. 41.] **41 Then shall he say also unto them on the left hand, Depart from me, ye cursed, into the eternal fire which is prepared for the devil and his angels** [The two preparations stand in contrast. God prepared a kingdom of joy and designed that man should be with him in it. He also prepared a place of punishment for Satan and his angels, and man can cast his lot there and

share that punishment if he wills to do so]: **42 for I was hungry, and ye did not give me to eat; I was thirsty, and ye gave me no drink; 43 I was a stranger, and ye took me not in; naked, and ye clothed me not; sick, and in prison, and ye visited me not. 44 Then shall they also answer, saying, Lord, when saw we thee hungry, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee? 45 Then shall he answer them, saying, Verily I say unto you, Inasmuch as ye did it not unto one of these least, ye did it not unto me.** [The neglect or abuse of Christ's disciples is a direct affront to his person--Acts ix. 4.] **46 And these shall go away into eternal punishment: but the righteous into eternal life.** [This verse contains two important truths: 1. That the doom of the wicked is as durable as the reward of the righteous. 2. That the doom of the wicked is a punishment. The word "punishment" expresses misery and suffering purposely inflicted.]

Study Questions:

1. Explain the parable of the ten virgins. Give historical information of this type of wedding and the role of virgins.
 - a. How is the parable of the ten virgins similar to the other parables in Matthew 24-25?
 - b. How is the parable of the ten virgins different from to the other parables in Matthew 24-25?
2. Explain the following lessons taught in the parable of the ten virgins and make present-day application.
 - a. Planning and preparedness:
 - b. Readiness:
 - c. Faithfulness:
 - d. Alertness (watchfulness):
 - e. Preparedness, readiness, faithfulness, and alertness are personal obligations:
 - f. When life on earth is over, there are no second chances:
3. Explain the parable of the talents. Give historical information including the value of a talent, trading for profit, and bankers.
 - a. How is the parable of the talent similar to the other parables in Matthew 24-25?
 - b. How is the parable of the talents different from to the other parables in Matthew 24-25?
4. Explain the following lessons taught in the parable of the talents and make present-day application.
 - a. Talents given according to ability:
 - b. Doing the Lord's work on earth:
 - c. The time to begin doing the Lord's work:
 - d. Profitable and unprofitable servants:
 - e. Judgment:
 - f. Fear:
 - g. Reward and punishment:
5. Explain the revelation of judgment in Matt. 25:31-46.
 - a. Who was judged? For what were they judged?
 - b. Explain the significance of separating the sheep from and the goats and putting them on the right and left.
 1. Who is on the right and who is on the left?
 - a. What does the "right" and "left" represent?
 - b. What do the "sheep" and "goats" represent?
 2. What does the King say to those on the right? What do they receive? Why?

3. What does the King say to those on the left? What do they receive? Why?
- c. Explain each of these acts as they relate to serving Christ and His disciples. How does each represent the good works for which we are created in Christ (cf. Eph. 2:10)?
 1. When hungry, gave something to eat:
 2. When thirsty, gave something to drink:
 3. When a stranger, invited in:
 4. When naked, clothed:
 5. When sick, visited:
 6. When in prison, came:
 - d. What does Jesus tell us about reward and punishment after judgment?

CXVI.

JESUS PREDICTS, THE RULERS PLOT FOR
AND JUDAS BARGAINS FOR HIS DEATH.

(Mount of Olives, Bethany and Jerusalem. Tuesday after sunset,
which Jews regarded as the beginning of Wednesday.)

^aMATT. XXVI. 1-5, 14-16; ^bMARK XIV. 1, 2, 10, 11; ^cLUKE XXII. 1-6.

Bible Text:

^c1 Now the feast of unleavened bread drew nigh, which is called the Passover. {^b1 Now after two days was *the feast of the passover and the unleavened bread*:} ^a1 And it came to pass, when Jesus had finished all these words, he said unto his disciples, 2 Ye know that after two days the passover cometh, and the Son of man is delivered up to be crucified. 3 Then were gathered together the chief priests, ^band the scribes ^aand the elders of the people, unto the court of the high priest, who was called Caiaphas; 4 and they took counsel together ^c2 And sought ^bhow ^athat they might take Jesus by subtlety, and ^chow they might put him to death; {^akill him.} 5 But {^b2 for} they said, Not during the feast, lest haply there shall be a tumult ^aarise among {^bof} the people. ^cfor they feared the people. 3 And Satan entered into Judas who was called Iscariot, being of the number of the twelve. {^bhe that was one of the twelve,} ^a14 Then one of the twelve, who was called Judas Iscariot, ^bwent away unto the chief priests, that he might deliver him unto them. ^cand communed with the chief priests and captains, how he might deliver him unto them. ^a15 and said, What are ye willing to give me, and I will deliver him unto you? ^b11 And they, when they heard it, were glad, and promised ^cand covenanted to give him money. ^aAnd they weighed unto him thirty pieces of silver. ^c6 And he consented, ^a16 And from that time he sought opportunity to deliver him ^bhow he might conveniently deliver him *unto them*. ^cin the absence of the multitude.

Bible Text with Commentary:

^c1 Now the feast of unleavened bread drew nigh, which is called the Passover. {^b1 Now after two days was *the feast of the passover and the unleavened bread*:} ^a1 And it came to pass, when Jesus had finished all these words, he said unto his disciples, 2 Ye know that after two days the passover cometh, and the Son of man is delivered up to be crucified. [We may regard Jesus as having entered the temple Tuesday morning, and as having taught there until the evening.* He then retired to the slopes of Olivet and delivered the discourse which occupies Sections CXIII.-CXV. The discourse finished, it is likely that he arose about or a little after sunset (which the Jews reckoned as Wednesday) and proceeded on his way to Bethany, where he remained until late Thursday afternoon. On his way to Bethany he spoke the words of this section. The two days mentioned are Wednesday and Thursday. The passover was eaten Thursday night after sunset, which the Jews reckoned as Friday. For a full discussion of the time when the passover was eaten, see Andrews' "Life of Christ," pp. 423-460.] 3 Then were gathered together the chief priests, ^band the scribes ^aand the elders of the people, unto the court of the high priest, who was called Caiaphas; 4 and they took counsel together ^c2 And sought ^bhow ^athat they might take Jesus by subtlety, and ^chow they might put him to death; {^akill him.} [This council may have begun on the evening of Tuesday and continued until the beginning of Wednesday,

Jewish time. It seems to have been a formal rather than an informal conference. The court where they met was the open space enclosed by the palace of the high priest. Caiaphas had been appointed high priest in A.D. 26 by the Procurator, Valerius Gratus, and was deposed A.D. 38. Ishmael, Eleazar, and Simon held the office between the deposition of Annas and the appointment of Caiaphas (Jos. Ant. xviii. 2. 2). See also p. 64.] **5 But {^b2 for} they said, Not during the feast, lest haply there shall be a tumult ^aarise among {^bof} the people. ^cfor they feared the people.** [They knew that there were many at the feast from Galilee, and other sections of the country where Jesus ministered; and, judging by the demonstration made at the triumphal entry, they felt that there were plenty to take arms in Jesus' behalf. The sense of their council, therefore, seemed to be that if Jesus could be taken by subtlety--*i. e.*, arrested privately--he might be taken during the feast. But if he had to be arrested publicly, then it was better to postpone his apprehension until after the feast. The treachery of Judas caused them to adopt the former course. At this place Matthew and Mark insert the account of the supper given to Jesus in the house of Simon the leper. They do this because the treacherous determination of Judas was formed at it and dates from it. The rebuke of the Lord then administered, or the desire to reimburse himself for the price of the ointment, which Mary expended, and which he felt that he ought to have had, or some other reasons, evidently induced him at that time to decide upon our Lord's betrayal. Since then he had been seeking opportunity to betray the Master.] **3 And Satan entered into Judas who was called Iscariot, being of the number of the twelve.** {^bhe that was one of the twelve,} [See pp. 226, 391, 392.] **^a14 Then one of the twelve, who was called Judas Iscariot, ^bwent away unto the chief priests, that he might deliver him unto them. ^cand communed with the chief priests and captains, how he might deliver him unto them. ^a15 and said, What are ye willing to give me, and I will deliver him unto you?** [It is probable that the proposal to sell his Master was made by Judas to individual members of the Sanhedrin, and that this proposal was one of the moving causes leading to the assembling of the council. The language implies that Judas appeared before the council and bargained openly with it.] **^b11 And they, when they heard it, were glad, and promised ^cand covenanted to give him money. ^aAnd they weighed unto him thirty pieces of silver.** [There had been coined shekels since the time of Simeon, or 143 B.C., before that money was weighed. It is likely that the term "weighed" survived the practice and became a synonym or equivalent for "paid." The amount paid him was about fifteen dollars of our money. It was indeed a low price for so base a deed, but from the language used it may be fairly implied that it was but the earnest money of a larger sum. But Judas evidently hardened himself, and shut out all thought as to anything save the *actual labor involved*. Viewed thus, his task was neither difficult nor dangerous.] **^c6 And he consented, ^a16 And from that time he sought opportunity to deliver him ^bhow he might conveniently deliver him unto them. ^cin the absence of the multitude.** [He soon found his opportunity. He bargained on Tuesday night and fulfilled his contract on Thursday night. Or, as the Jews reckoned time, he agreed in the beginning of Wednesday and fulfilled his covenant on the beginning of Friday.]

{*} NOTE.--If this had been Tuesday, he would have said "after three days," as is the case of the resurrection. In all such expressions the remaining part of the present day was counted as one.--J. W. McG.

Study Questions:

1. How many days before the Passover did these events occur?
2. What would happen to Jesus at the time of the Passover?

3. Where were the chief priests, scribes, and elders gathered? What were they doing?
4. Why didn't they want to take Jesus and put Him to death during the Passover?
 - a. Why might the Sanhedrin have feared the people?
5. What happened when Satan entered Judas? Did Judas have any control over his actions?
 - a. What does this tell us about Satan and the crucifixion of Jesus?
6. To whom did Judas go to bargain for Jesus' betrayal? What was their reaction to Judas?
 - a. How much was Judas paid to betray Jesus? How much would this be in today's dollars?
 - b. What did Judas do with the money before killing himself?
7. What did Judas do after being paid to betray Jesus?

CXVII.

PREPARATION FOR PASSOVER.

DISCIPLES CONTEND FOR PRECEDENCE.

(Bethany to Jerusalem. Thursday afternoon and, after sunset, beginning of Friday.)

^aMATT. XXVI. 17-20; ^bMARK XIV. 12-17; ^cLUKE XXII. 7-18, 24-30.

Bible Text:

^c7 And the day of unleavened bread came, on which the passover must be sacrificed. ^b12 And ^a17 Now ^bon the first day of unleavened bread, when they sacrificed the passover, his {^athe} disciples came to Jesus, saying {^bsay} unto him, Where wilt thou that we go and make ready ^afor thee to eat {^bthat thou mayest eat} the passover? 13 And he sendeth {^csent} Peter and John, ^btwo of his disciples, ^csaying, Go and make ready for us the passover, that we may eat. 9 And they said unto him, Where wilt thou that we make ready? 10 And he said {^bsaith} unto them, Go into the city, and ^cBehold, when ye are entered into the city, there shall meet you a man bearing a pitcher of water; follow him into the house whereinto he goeth. ^b14 and wheresoever he shall enter in, say to {^c11 And ye shall say unto} the master of the house, {^aGo into the city to such a man, and say unto him,} ^cThe Teachersaith unto thee, ^aMy time is at hand; I keep the passover at thy house with my disciples. ^cWhere is the {^bmy} guest-chamber, where I shall eat the passover with my disciples? 15 And he will himself show you a large upper room furnished *and* ready: and there make ready for us. 16 And the disciples went forth, and came into the city, and found as he had said unto them: ^a19 And the disciples did as Jesus appointed them; and they made ready the passover. ^b17 And ^a20 Now when even was come, {^bwhen it was evening} he cometh with the twelve. ^c14 And when the hour was come, he sat down, and the apostles with him. 15 And ^ahe was sitting at meat with the twelve disciples; 21 and ^che said unto them, With desire I have desired to eat this passover with you before I suffer: 16 for I say unto you, I shall not eat it, until it be fulfilled in the kingdom of God. 17 And he received a cup, and when he had given thanks, he said, Take this, and divide it among yourselves: 18 for I say unto you, I shall not drink from henceforth of the fruit of the vine, until the kingdom of God shall come. 24 And there arose also a contention among them, which of them was accounted to be greatest. 25 And he said unto them, The kings of the Gentiles have lordship over them; and they that have authority over them are called Benefactors. 26 But ye *shall not be* so: but he that is the greater among you, let him become as the younger; and he that is chief, as he that doth serve. 27 For which is greater, he that sitteth at meat, or he that serveth? is not he that sitteth at meat? but I am in the midst of you as he that serveth. 28 But ye are they that have continued with me in my temptations; 29 and I appoint unto you a kingdom, even as my Father appointed unto me, 30 that ye may eat and drink at my table in my kingdom; and ye shall sit on thrones judging the twelve tribes of Israel.

Bible Text with Commentary:

^c7 And the day of unleavened bread came, on which the passover must be sacrificed. [See p. 57. Leaven was to the Jew a symbol of corruption and impurity, because it causes bread to become stale. The feast of unleavened bread began properly on the fifteenth of Nisan, and lasted seven days, but

this was the fourteenth Nisan, the day on which the paschal lamb was slain. However, it was common to blend the slaying of the passover, the passover feast and the feast of the unleavened bread, and to look upon all three as one great festival, and to use the names passover and unleavened bread interchangeably to describe the entire eight days. This appears from the writings of Josephus, who sometimes reckons the feast as beginning on the fifteenth (Ant. iii. 10. 5), and again as beginning on the fourteenth (Wars v. 3. 1). He also sometimes reckons the feast as lasting seven days (Ant. iii. 10. 5), and again he reckons it as lasting eight days (Ant. iii. 15. 1). The Rabbinites say that all the leaven was carefully removed from the houses on the evening before the fourteenth Nisan. To the present day leaven is removed from the houses of the Jews on the night between the thirteenth and fourteenth. Hence the day could be very fittingly called "the first day of unleavened bread." ^b12 And ^a17 Now ^bon the first day of unleavened bread, when they sacrificed the passover, his {^athe} disciples came to Jesus [as the head of the household], saying {^bsay} unto him, Where wilt thou that we go and make ready ^afor thee to eat {^bthat thou mayest eat} the passover? [It required considerable preparation. The lamb must be slain in the temple, and roasted, and unleavened loaves, wine, and bitter herbs, etc., must be provided (Ex. xii. 8), and a room for the feast must be secured.] 13 And he sendeth {^asent} Peter and John, ^btwo of his disciples, saying, Go and make ready for us the passover, that we may eat. 9 And they said unto him, Where wilt thou that we make ready? 10 And he said {^bsaith} unto them, Go into the city, and Behold, when ye are entered into the city, there shall meet you a man bearing a pitcher of water; follow him into the house whereinto he goeth. ^b14 and wheresoever he shall enter in, say to {^c11 And ye shall say unto} the master of the house, {^aGo into the city to such a man, and say unto him,} ^cThe Teacher saith unto thee, ^aMy time is at hand; I keep the passover at thy house with my disciples. ^cWhere is the {^bmy} guest-chamber, where I shall eat the passover with my disciples? [It was customary for the residents of Jerusalem to open their houses for guests during this feast, and therefore Jesus might have presumed on the hospitality of almost any one; but the probability is that the man to whom he sent this message was an acquaintance and a friend. It is not improbable that Jesus let Peter and John thus find the place that Judas might not know its whereabouts in time to bring the officers of the Sanhedrin so as to interrupt the feasts which meant so much to him and to his church.] 15 And he will himself show you a large upper room furnished and ready: and there make ready for us. 16 And the disciples went forth, and came into the city, and found as he had said unto them: ^a19 And the disciples did as Jesus appointed them; and they made ready the passover. ^b17 And ^a20 Now when even was come, {^bwhen it was evening} he cometh with the twelve. [The law required that the paschal lamb should be slain "between the evenings." The Jews reckoned the two evenings as from three o'clock to sunset, and from sunset to nine o'clock, which was the end of the first watch. But Josephus tells us that the lambs were killed from the ninth to the eleventh hours, or between the hours of three and five. It would take some time to dress the lamb and to roast it, so that it must have been about sundown or shortly afterward when Jesus and his disciples sat down to the feast.] ^c14 And when the hour was come, he sat down, and the apostles with him. 15 And ^ahe was sitting at meat with the twelve disciples; 21 and ^che said unto them, With desire I have desired to eat this passover with you before I suffer: 16 for I say unto you, I shall not eat it, until it be fulfilled in the kingdom of God. [Jesus had desired to keep with his disciples this last type which stood so close to the thing typified. It was a feast commemorating a great deliverance from death through the sacrifice of a lamb, and the real sacrifice and deliverance of which it was typical were about to be fulfilled in the unfolding of the kingdom of God.] 17 And he received a cup, and when he had given thanks, he said, Take this, and divide it among yourselves: 18 for I say unto you, I shall not drink from henceforth of the fruit of the vine, until

the kingdom of God shall come. [Luke brings out the parallelism between the passover and the Lord's supper. Each consisted in eating followed by drinking, and the closeness of the parallel is emphasized by the use of almost the same words with regard to the cup. The passover was typical of the Lord's suffering *before* the event, and the Lord's supper is typical of the same thing *after* the event.] **24 And there arose also a contention among them, which of them was accounted to be greatest. 25 And he said unto them, The kings of the Gentiles have lordship over them; and they that have authority over them are called Benefactors. 26 But ye shall not be so: but he that is the greater among you, let him become as the younger; and he that is chief, as he that doth serve. 27 For which is greater, he that sitteth at meat, or he that serveth? is not he that sitteth at meat? but I am in the midst of you as he that serveth.** [In sending to secure the room in which the paschal supper was being eaten, Jesus had said, "My time is at hand." Such expressions were falsely construed by the apostles. They thought that Jesus was about to set up his kingdom, and began at once to contend for the chief places. Jesus rebukes this false ambition in much the same manner as he had previously. See pp. 430, 557, 558.] **28 But ye are they that have continued with me in my temptations; 29 and I appoint unto you a kingdom, even as my Father appointed unto me, 30 that ye may eat and drink at my table in my kingdom; and ye shall sit on thrones judging the twelve tribes of Israel.** [The word "temptations" is here used to mean trials (Jas. i. 2, 3). For the rest of the passage compare the remarks on pp. 548, 549. The words concerning eating and drinking at the Lord's table refer to the ancient custom of thus bestowing honor and distinction (II. Sam. ix. 7; xix. 28), and indicate that the apostles, being about to participate in the Lord's condemnation and suffering, should in the end share his exaltation and its attendant joys.]

Study Questions:

1. What day was it? What did they need to do regarding the Passover on this day?
 - a. Explain Jesus as our Passover (1 Cor. 5:7; cf. 1 Pet. 1:19) in light of the Jewish Passover and in particular this Passover observed by Jesus and the apostles.
2. Whom did Jesus send to prepare the Passover? What did He tell them to do?
 - a. How do the actions of Peter, John, and the owner (master) of the house demonstrate the faith we must have today?
 - b. What was the room like in which they observed the Passover?
3. What would they have done in preparing the Passover?
4. When reclining at the table with the apostles, what did Jesus tell them regarding His desire? Explain.
5. Explain Jesus' words when He said, "I shall never again eat it until it is fulfilled in the kingdom of God" (Lk. 22:15-16).
6. Explain Jesus' words when He said, "I will not drink of the fruit of the vine from now on until the kingdom of God comes" (Lk. 22:18).
7. What contention arose among the disciples?
 - a. How would:
 1. the greatest be different than the Gentiles?
 2. the greatest be like the youngest?
 3. the leader be like the servant?
 4. the greatest be like Jesus?
 - b. What would Jesus grant the eleven faithful apostles in His kingdom? Why?

CXVIII.

THE PASCHAL MEAL. JESUS WASHES THE DISCIPLES' FEET.

(Thursday evening or the beginning of Friday.)

^dJOHN XIII. 1-20.

Bible Text:

^d1 Now before the feast of the passover, Jesus knowing that his hour was come that he should depart out of this world unto the Father, having loved his own that were in the world, he loved them unto the end. 2 And during supper, the devil having already put into the heart of Judas Iscariot, Simon's son, to betray him, 3 Jesus, knowing that the Father had given all things into his hands, and that he came forth from God, and goeth unto God, 4 riseth from supper, and layeth aside his garments; and he took a towel, and girded himself. 5 Then he poureth water into the basin, and began to wash the disciples' feet, and to wipe them with the towel wherewith he was girded. 6 So he cometh to Simon Peter. He saith unto him, Lord, dost thou wash my feet? 7 Jesus answered and said unto him, What I do thou knowest not now; but thou shalt understand hereafter. 8 Peter saith unto him, Thou shalt never wash my feet. Jesus answered him, If I wash thee not, thou hast no part with me. 9 Simon Peter saith unto him, Lord, not my feet only, but also my hands and my head. 10 Jesus saith to him, He that is bathed needeth not save to wash his feet, but is clean every whit: and ye are clean, but not all. 11 For he knew him that should betray him; therefore said he, Ye are not all clean. 12 So when he had washed their feet, and taken his garments, and sat down again, he said unto them, Know ye what I have done to you? 13 Ye call me, Teacher, and, Lord: and ye say well; for so I am. 14 If I then, the Lord and the Teacher, have washed your feet, ye also ought to wash one another's feet. 15 For I have given you an example, that ye also should do as I have done to you. 16 Verily, verily, I say unto you, a servant is not greater than his lord; neither one that is sent greater than he that sent him. 17 If ye know these things, blessed are ye if ye do them. 18 I speak not of you all: I know whom I have chosen: but that the scripture may be fulfilled, He that eateth my bread lifted up his heel against me. 19 From henceforth I tell you before it come to pass, that, when it is come to pass, ye may believe that I am *he*. 20 Verily, verily, I say unto you, He that receiveth whomsoever I send receiveth me; and he that receiveth me receiveth him that sent me.

Bible Text with Commentary:

^d1 Now before the feast of the passover, Jesus knowing that his hour was come that he should depart out of this world unto the Father, having loved his own that were in the world, he loved them unto the end. [Since the second century a great dispute has been carried on as to an apparent discrepancy between John and the synoptists in their statements concerning the passover. The synoptists, as we have seen in the previous section, clearly represent Jesus as having eaten the passover at the proper time, and as having been arrested on the same night, while John here and elsewhere (ch. xiii. 29; xviii. 28; xix. 14, 31, compared with xviii. 1-14) seems to represent Jesus as being arrested *before* the passover. Our space does not permit us to enter upon a discussion of this difficulty. The reader is referred to a thorough rehearsal of the arguments found in Tholuck *in loco* (or, after the seventh edition, in his

introduction to John's Gospel). The simplest solution of the difficulty is to attribute the apparent discrepancy to that loose way of speaking of the feast which we mentioned in the last section. When the synoptists speak of the passover they refer to the *actual paschal supper*; when John speaks of the feast of the passover, or the passover, he refers to *the seven days' feast of unleavened bread* which followed the actual paschal supper. Jesus was put to death on the first day of this latter feast, and therefore John here uses the festival to designate the time of the Lord's suffering and death. The meaning, then, is that Jesus, having loved his disciples prior to this great trial or crisis of his life, was not deterred from loving them by its approach, but continued to give the most precious and unmistakable evidences of his love down to the very hour of its arrival, being neither driven from such a course by the terrors of his coming hour nor wooed from it by the glorious prospects of returning to his Father. These words form a preface to the remainder of John's Gospel in which John enumerates the tokens and evidences of that love which manifested itself throughout the entire passion, and continued until the hour of ascension; and which, by so doing, gave sweet assurance that it continues still.] **2 And during supper** [This was the paschal supper proper. It accords with the supplementary nature of John's Gospel to thus mention it as a meal thoroughly familiar to his readers.], **the devil having already put into the heart of Judas Iscariot, Simon's son, to betray him** [see p. 642], **3 Jesus, knowing that the Father had given all things into his hands, and that he came forth from God, and goeth unto God** [Being about to narrate an act of loving humility, John prefaces it by stating that it was done in full knowledge of his threefold glory; viz.: 1. That all authority was committed to him (Matt. xxviii. 18); 2. That by nature he was divine (John i. 1, 14), and, 3. That he was about to return to the divine exaltation which for our sakes he had laid aside--Phil. ii. 5-11.], **4 riseth from supper, and layeth aside his garments; and he took a towel, and girded himself. 5 Then he poureth water into the basin, and began to wash the disciples' feet, and to wipe them with the towel wherewith he was girded.** [John narrates in detail each of these acts: to him they seem as so many successive steps leading down to the depth of humility. The whole formed a striking but wholesome contrast to the self-seeking and ambitious spirit which the disciples had just manifested.] **6 So he cometh to Simon Peter. He saith unto him, Lord, dost thou wash my feet?** [The others were awed into silence by the strange conduct of their Master; but it accorded with the bold impulsiveness of Peter to challenge the act.] **7 Jesus answered and said unto him, What I do thou knowest not now; but thou shalt understand hereafter.** [It was no mere feet-washing; or Jesus would not have so spoken. It was at once an example of humility and a symbol of the purification which the Lord accomplished for us by reason of his humiliation. The full meaning of the act was afterward revealed to them by the Holy Spirit.] **8 Petersaith unto him, Thou shalt never wash my feet. Jesus answered him, If I wash thee not, thou hast no part with me. 9 Simon Peter saith unto him, Lord, not my feet only, but also my hands and my head.** [Since Jesus spoke of the act as in some sense a license or token of permission to have "part" with him, Peter desired that his head and hands also might be included, that he might in his entire man have part with Christ.] **10 Jesus saith to him, He that is bathed needeth not save to wash his feet, but is clean every whit: and ye are clean, but not all. 11 For he knew him that should betray him; therefore said he, Ye are not all clean.** [The language implies that the disciples had bathed before leaving Bethany, and that only their feet, soiled by the journey to Jerusalem, needed to be rewashed. The saying is spiritually true as well, for one who has been washed thoroughly by baptism needs not to be re-baptized. After that general cleansing the particular sins are removed by confession (I. John i. 7-9). But there is no efficacy in any ordinance when the heart and will do not accord with the purposes for which it is administered. Hence it was that Judas, though he had done all that the others had done, was still as foul as ever.] **12 So when he had washed their feet, and taken his garments, and sat down again, he**

said unto them, Knowye what I have done to you? 13 Ye call me, Teacher, and, Lord: and ye say well; for so I am. 14 If I then, the Lord and the Teacher, have washed your feet, ye also ought to wash one another's feet. 15 For I have given you an example, that ye also should do as I have done to you. 16 Verily, verily, I say unto you, a servant is not greater than his lord; neither one that is sent greater than he that sent him. 17 If ye know these things, blessed are ye if ye do them. [Since a servant is not greater than his lord he should not be ashamed to do what his lord does. It is well known that many, by a literal construction of this passage, have esteemed it to be their duty to wash each other's feet in their churches. But it should be noted that in the entire New Testament there is no command for this, nor is there any passage which recognizes any such church ordinance or practice. Jesus did not *institute* feet-washing; he found it already a *familiar* custom of the land, and merely used it as a most appropriate way of showing the proper spirit of humble service. Hence he does not say, "Do *what* I have done," but "Do *as* I have done," which requires us to do something *similar* to that which Christ had done, but necessarily the very *same* thing. The washing of feet as an act of courtesy or hospitality was never a custom among Western people, and to adopt it because of these words of Christ is to entirely miss his meaning. What he did was a natural daily act of hospitality. But what we would do if we followed his words literally would be to introduce a strange, outlandish practice, which would put a guest to great embarrassment and inconvenience.] 18 I speak not of you all: I know whom I have chosen: but that the scripture may be fulfilled, He that eateth my bread lifted up his heel against me. [Ps. xli. 9.] 19 From henceforth I tell you before it come to pass, that, when it is come to pass, ye may believe that I am *he*. 20 Verily, verily, I say unto you, He that receiveth whomsoever I send receiveth me; and he that receiveth me receiveth him that sent me. [The meaning of the above passage may perhaps be brought out more easily if we paraphrase it as follows: "I do not speak of blessing to you all, for there is one who shall never be blessed. His conduct does not deceive or surprise me, for I know those whom I have chosen whether they be good or bad. His choosing is in accordance with the prophecy contained in the Book of Psalms. Hitherto I have held my peace about him, but henceforth I shall point out his course, that my foreknowledge of his actions may strengthen your faith in my Messiahship, and not leave you in that condition of hopelessness and despair in which the consequences of his actions would place you if you thought those consequences had come upon me unawares. Do not let his treachery shake your confidence in me, for verily I say unto you that in being my messengers ye are indeed the messengers of the Most High."]

Study Questions:

1. What did Jesus do for the apostles while in the upper room?
2. What lesson does Jesus teach by washing the apostles' feet?
 - a. John tells us of Jesus' knowledge about His departure from this world, Jesus' love for His disciples, Jesus' knowledge of Judas' betrayal, Jesus' knowledge that the Father had given all things into His hands, and Jesus' knowledge that He was come forth from the Father and was going back to the Father (Jn. 13:1-3). What do these things have to do with the lesson Jesus teaches by washing the apostles' feet?
3. What successive steps does John list regarding Jesus washing the apostles' feet?
 - a. How does this knowledge help us understand the lesson Jesus teaches by washing the apostles' feet?
4. What was Peter's response to Jesus washing his feet?

- a. What was Jesus' response? How is this similarly applicable to us today?
 - b. What didn't they understand about Jesus washing their feet that they would understand later? When and how did they understand it?
 - c. Why did they only need their feet washed to be clean?
 - d. Who was the one person not clean? Why?
 - e. Did Jesus wash Judas' feet? What does this teach us about serving others?
5. What did Jesus teach the apostles after washing their feet?
- a. Does Jesus command us to literally wash feet to be saved? Explain.
 - b. Does Jesus give us a command (i.e., ordinance) to literally wash feet as a work or worship of the church? Explain.
 - c. Does Jesus give an ordinance to literally wash feet before being baptized or partaking of the Lord's Supper?
6. What did Jesus tell them, before it came to pass, so that they would believe in Jesus?
- a. Why would they believe by Jesus having told them this in advance?
7. If we receive the apostles (i.e., those whom Jesus sent), who do we receive?
- a. How do we receive the apostles today? How do we receive Jesus today?

CXIX.

JUDAS' BETRAYAL AND PETER'S DENIAL FORETOLD.

(Jerusalem. Evening before the crucifixion.)

^aMATT. XXVI. 21-25, 31-35; ^bMARK XIV. 18-21, 27-31; ^cLUKE XXII. 21-23, 31-38;^dJOHN XIII. 21-38.

Bible Text:

^b18 And ^d21 When Jesus had thus said, ^bas they sat and were eating, ^dhe was troubled in the spirit, and ^bJesus ^dtestified, and said, Verily, verily, I say unto you, that one of you shall betray me. ^beven he that eateth with me. ^c21 But behold, the hand of him that betrayeth me is with me on the table. ^d22 The disciples looked one on another, doubting of whom he spake. ^a22 And they ^bbegan to be {^awere} exceeding sorrowful, ^c23 And they began to question among themselves, which of them it was that should do this thing. ^band ^abegan ^bto say unto him one by one, ^aevery one, Is it I, Lord? ^c23 And he answered and said, ^bunto them, *It is one of the twelve*, ^aHe that dipped {^bdippeth} ^ahis hand with me in the dish, the same shall betray me. ^b21 For the Son of man goeth, ^cas it hath been determined: ^beven as it is written of him: but woe unto that man through whom the Son of man is betrayed! good were it for that man if he had not been born. ^d23 There was at the table reclining in Jesus' bosom one of his disciples, whom Jesus loved. ^c24 Simon Peter therefore beckoneth to him, and saith unto him, Tell *us* who it is of whom he speaketh. ^c25 He leaning back, as he was, on Jesus' breast saith unto him, Lord, who is it? ^c26 Jesus therefore answereth, He it is, for whom I shall dip the sop, and give it him. So when he had dipped the sop, he taketh and giveth it to Judas, *the son* of Simon Iscariot. ^a25 And Judas, who betrayed him, answered and said, Is it I, Rabbi? He saith unto him, Thou hast said. ^d27 And after the sop, then entered Satan into him. Jesus therefore saith unto him, What thou doest, do quickly. ^c28 Now no man at the table knew for what intent he spake this unto him. ^c29 For some thought, because Judas had the bag, that Jesus said unto him, Buy what things we have need of for the feast; or, that he should give something to the poor. ^c30 He then having received the sop went out straightway: and it was night. ^c31 When therefore he was gone out, Jesus saith, Now is the Son of man glorified, and God is glorified in him; ^c32 and God shall glorify him in himself, and straightway shall he glorify him. ^c33 Little children, yet a little while I am with you. Ye shall seek me: and as I said unto the Jews, Whither I go, ye cannot come; so now I say unto you. ^c34 A new commandment I give unto you, that ye love one another; even as I have loved you, that ye also love one another. ^b27 And ^a31 Then saith Jesus unto them, All ye shall be offended in me this night: for it is written, I will smite the shepherd, and the sheep of the flock shall be scattered abroad. ^c32 But ^b28 Howbeit, after I am raised up, I will go before you into Galilee. ^d36 Simon Peter saith unto him, Lord, whither goest thou? Jesus answered, Whither I go, thou canst not follow now; but thou shalt follow afterwards. ^c37 Peter saith unto him, Lord, why cannot I follow thee even now? I will lay down my life for thee. ^c38 Jesus answereth, Wilt thou lay down thy life for me? ^c31 Simon, Simon, behold, Satan asked to have you, that he might sift you as wheat: ^c32 but I made supplication for thee, that thy faith fail not; and do thou, when once thou hast turned again, establish thy brethren. ^c33 And he said unto him, Lord, with thee I am ready to go both to prison

and to death. ^a33 But Peter answered and said unto him, ^bAlthough, {^aIf} all shall be offended in thee, ^byet will not I. ^aI will never be offended. ^b30 And Jesus saith {^asaid} unto him, Verily I say unto thee, ^cI tell thee, Peter, ^bthat thou to-day, *even* this night, before the cock crowtwice, ^cthou shalt thrice deny that thou knowest me. ^dVerily, verily, I say unto thee, The cock shall not crow, ^cthis day, ^dtill {^cuntil} ^dthou hast denied me thrice. ^b31 But ^aPeter ^bspake exceedingly vehemently, ^asaith unto him, Even ^bIf I must die with thee, I will not deny thee. And in like manner {^aLikewise} also said all the disciples. ^c35 And he said unto them, When I sent you forth without purse, and wallet, and shoes, lacked ye anything? And they said, Nothing. 36 And he said unto them, But now, he that hath a purse, let him take it, and likewise a wallet; and he that hath none, let him sell his cloak, and buy a sword. 37 For I say unto you, that this which is written must be fulfilled in me, And he was reckoned with transgressors: for that which concerneth me hath fulfilment. 38 And they said, Lord, behold, here are two swords. And he said unto them, It is enough.

Bible Text with Commentary:

^b18 And ^d21 When Jesus had thus said, ^bas they sat and were eating, ^dhe was troubled in the spirit, and ^bJesus ^dtestified, and said, Verily, verily, I say unto you, that one of you shall betray me. ^b*even* he that eateth with me. ^c21 But behold, the hand of him that betrayeth me is with me on the table. [The foreknowledge of Judas' crime did not relieve the Lord from the sting of it. By the use of the word "betray" Jesus revealed to Judas that he had perfect knowledge of the peculiar crime which he was about to commit. To induce repentance the enormity of the crime is pointed out in two ways: 1. It was the act of one, an act in which no other could be found willing to have a part. 2. It was the act of one whose hand rested on the table, who was admitted to the closest intercourse and fellowship.] ^d22 The disciples looked one on another [in startled amazement], **doubting of whom he spake.** ^a22 And they ^bbegan to be {^awere} **exceeding sorrowful** [that the Lord should be betrayed was sorrow enough, but that one of the twelve should do the deed was an added grief], ^c23 And they began to question among themselves, **which of them it was that should do this thing.** ^band ^abegan ^bto say unto him one by one, ^a**every one, Is it I, Lord?** [The form of the question in the Greek indicates that it expects "No" for an answer, so that it may be rendered, "Surely it is not I?"] ^b23 And he answered and said, ^bunto them, **It is one of the twelve, ^aHe that dipped {^bdippeth} ^ahis hand with me in the dish, the same shall betray me.** [According to Oriental custom, knives and forks were not used. One dish served to hold the sop for several people, that they might dip their bread into it. In so large a company, two or three bowls would be used for convenience' sake. The words of Jesus, therefore, limited the circle of accused ones from twelve to four or five, and also further emphasized the tender and close intimacy between the traitor and the Master.] ^b21 For the Son of man goeth, ^cas it hath been determined: ^b**even as it is written of him: but woe unto that man through whom the Son of man is betrayed! good were it for that man if he had not been born.** [Jesus was following with unfaltering step the path of suffering marked out by the prophets. But this fact in no way exculpated the authors of his death. The prophecies referred to are many. As examples, see Ps. xxii., Isa. liii. The woe pronounced upon Judas was no vindictive or vengeful wish; it is the solemn announcement of the divine judgment. The words of Jesus stop the mouths of the apologists for Judas. When the judge thus speaks in condemnation, who shall presume to argue in extenuation?]
^d23 There was at the table reclining in Jesus' bosom one of his disciples, whom Jesus loved. [John thus speaks of himself. His couch was in front of that of the Lord, so that when he

laid his head back it rested upon Jesus' bosom. See p. 513.] **24 Simon Peter therefore beckoneth to him, and saith unto him, Tell us who it is of whom he speaketh. 25 He leaning back, as he was, on Jesus' breast saith unto him, Lord, who is it? 26 Jesus therefore answereth, He it is, for whom I shall dip the sop, and give it him.** [It was a mark of special respect and courtesy to thus dip a sop and hand it to a guest.] **So when he had dipped the sop, he taketh and giveth it to Judas, the son of Simon Iscariot.** [Thus Jesus advanced in his disclosure from twelve to three or four, and from three or four to one, and that one a friend most highly honored. But Judas was neither to be warned nor wooed from his purpose.] **25 And Judas, who betrayed him, answered and said, Is it I, Rabbi? He saith unto him, Thou hast said.** [It seems strange that the disciples showed no resentment toward Judas, and made no effort to interfere with this course, but their conduct is plain if we regard them as viewing the predictions of Jesus as referring to the indefinite future, and not the immediate present.] **27 And after the sop, then entered Satan into him.** [Exposure only hardened Judas and made him resign himself more fully to the influence of the devil.] **Jesus therefore saith unto him, What thou doest, do quickly.** [Jesus does not command the deed, but since it has already been determined upon, he dismisses Judas from his presence with words which fix the manner in which the deed shall be done. Judas was still under divine command in a limited sense, for Satan himself is not beyond divine authority.] **28 Now no man at the table knew for what intent he spake this unto him.** [Jesus had not fully and openly revealed Judas as the traitor. To have done so in the presence of these fiery Galileans might have resulted in violence to the person of the betrayer.] **29 For some thought, because Judas had the bag, that Jesus said unto him, Buy what things we have need of for the feast [the feast on the evening of the first day of the festival of unleavened bread appears to have been both joyful and very bountiful]; or, that he should give something to the poor.** [Probably to aid them in preparing for this feast.] **30 He then having received the sop went out straightway: and it was night.** [Though this expression, "it was night," is merely one which marks the time of day, nearly all commentators feel the weird force of it (Luke xxii. 53). Alford says, "I feel, with Meyer, that there is something awful in this termination--"it was night.""] **31 When therefore he was gone out, Jesus saith, Now is the Son of man glorified, and God is glorified in him; 32 and God shall glorify him in himself, and straightway shall he glorify him.** [The departure of Judas was the first step in the progress of the Lord's Passion, and in this moment of its beginning Jesus exults in the prospect of its end. Having just condemned the false pride and glory of men by washing his disciples' feet, Jesus rejoices that the true glory of God is about to be immediately manifested in himself--the glory of humility, charity, service, and self-sacrifice, which was realized to the utmost in the person of Jesus.] **33 Little children, yet a little while I am with you. Ye shall seek me: and as I said unto the Jews [see pp. 447, 448], Whither I go, ye cannot come; so now I say unto you. 34 A new commandment I give unto you, that ye love one another; even as I have loved you, that ye also love one another. 35 By this shall all men know that ye are my disciples, if ye have love one to another.** [In the term of tenderness "my little children," with which Jesus opens this paragraph, we see one of the marks of love referred to by John (John xiii. 1). It is found nowhere else in the Gospels. In the light of his near separation Jesus looked upon his apostles as about to be made orphan children. As to this new commandment, love had been commanded before (Lev. xix. 18), but the Christian love here commanded is different from that which the Jew was bade to feel for the Jew, just as the affection of a loving family differs from the mere broad and kindly spirit of neighborliness. A love which had Christ's heart as the standard would of necessity be new, and would distinguish those who possessed it from all men.] **27 And 31 Then saith Jesus unto them, All ye shall be offended in me this night: for it is written [Zech. xiii. 7], I will smite the shepherd, and the sheep of the flock shall be scattered abroad. 32 But 28 Howbeit, after**

I am raised up, I will go before you into Galilee. [The scattering would take place after the return of the apostles to Galilee, and there after his resurrection Jesus would gather them together as their shepherd.]
^d**36 Simon Peter saith unto him, Lord, whither goest thou? Jesus answered, Whither I go, thou canst not follow now; but thou shalt follow afterwards. 37 Peter saith unto him, Lord, why cannot I follow thee even now? I will lay down my life for thee.** [Peter, grieved at the prospect of separation, can see no reason why he should not follow, since he is willing to pass even through the portal of the grave that he may do so. Though perhaps prevented by no moral inability, he was prevented by the plan of life which God had designed for him. It was not in accordance with the divine will that he should die at this time.]
38 Jesus answereth, Wilt thou lay down thy life for me? 31 Simon, Simon, behold, Satan asked to have you, that he might sift you as wheat: 32 but I made supplication for thee, that thy faith fail not [The language here suggests a repetition, in some degree, of Satan's conduct in the case of Job. See Job i., ii. Jesus, having insight into what was going on in the spirit world, made supplication that Peter might be enabled to endure the trial]; **and do thou, when once thou hast turned again, establish thy brethren.** [The language sadly intimates that Satan's test would leave him in need of repentance. As the one who perhaps exercised the strongest influence over the ten other apostles, Peter is exhorted to use his own bitter experience for their benefit and strengthening.]
33 And he said unto him, Lord, with thee I am ready to go both to prison and to death. 33 But Peter answered and said unto him, bAlthough, {aIf} all shall be offended in thee, yet will not I. aI will never be offended. [Thus Peter repudiates the idea that he could not stand the test.]
^b**30 And Jesus saith {a said} unto him, Verily I say unto thee, I tell thee, Peter, bthat thou to-day, even this night, before the cock crow twice, thou shalt thrice deny that thou knowest me. dVerily, verily, I say unto thee, The cock shall not crow, cthis day, dtill {cuntil} dthou hast denied me thrice.** [Mark speaks of two cock-crowings and shows that the denial of Peter occurred between them (Mark xiv. 68-72). But John and Luke speak of but *one* cock-crowing and place the denial before it. The discrepancy is not an important one. Luke and John look upon the night in its entirety and speak of the cock-crowing at three in the morning, the signal of the dawning day. Mark looks at the night in its details, and shows that the denials of Peter began at midnight, the time of the first cock-crowing, and were finished before the last, or about three in the morning. Peter appears to have been thunderstruck at this prediction, which showed the nature, the details, and the nearness of his sin. He lapsed into silence, and we hear no more from him during the discourses which followed. But he did not yield without one final protest, as the sequel shows.]
^b**31 But aPeter bspake exceedingly vehemently, a saith unto him, Even bIf I must die with thee, I will not deny thee. And in like manner {aLikewise} also said all the disciples.** [According to Matthew's account these accusations of our Lord and protestations of Peter were taken up again after Jesus left the upper room and was on his way to Gethsemane. The reader may therefore conceive of them as occurring again in the opening lines of Section CXXIII.]
^c**35 And he said unto them, When I sent you forth without purse, and wallet, and shoes, lacked ye anything? [See pp. 363, 364.] And they said, Nothing. 36 And he said unto them, But now, he that hath a purse, let him take it, and likewise a wallet; and he that hath none, let him sell his cloak, and buy a sword. 37 For I say unto you, that this which is written [Isa. liii. 12] must be fulfilled in me, And he was reckoned with transgressors: for that which concerneth me hath fulfilment. 38 And they said, Lord, behold, here are two swords. And he said unto them, It is enough.** [In this passage our Lord draws a contrast between the favor with which his messengers had been received on their *former* mission and the trials and persecutions which awaited them in their *future* course. If they had prepared then to be received with joy, they were to prepare now to be opposed with bitterness; for the utter rejection of the Master would be followed by the violent persecution

of the servants. The apostles took the words of Jesus literally, and showed two swords, and the Lord, for their future enlightenment, said, "It is enough," thus intimating that he did not mean a literal arming with carnal weapons, for, had he done so, two swords would not have sufficed for twelve men.]

Study Questions:

1. Where was Jesus?
2. Why was Jesus troubled? What does this tell us about Jesus?
3. What did Jesus tell the apostles regarding His betrayal?
 - a. What was the apostles' reaction? What did they ask Jesus?
4. Jesus identifies Judas as His betrayer in three ways. List and explain all three ways as they relate to the relationship Judas has with Jesus and Jesus has with Judas.
5. Why would it have been better for Judas to have never been born than to betray Jesus?
6. What did Judas ask Jesus after He handed him the bread?
 - a. What was Jesus' response?
 - b. What did the other apostles think that Jesus had said?
 - c. What did Judas do? What time of day was it?
7. What did Jesus tell the eleven remaining apostles after Judas left the upper room?
 - a. When did Jesus say that He was glorified and that God was glorified? Explain.
 - b. Where was Jesus going that they could not go? Why couldn't they go?
 - c. What was the new command Jesus gave them?
 1. In what way was this a "new" command?
 2. What would other people know by the keeping of this command? How is this applicable to us today?
 - d. Whom, did Jesus say, would fall away (i.e., be offended) because of Him that night? How would this occur?
 1. Where were they to meet Jesus after He had been smitten?
8. What was Peter's response to Jesus telling them that He would soon go to a place that they could not go? And, what was Jesus' response to Peter?
9. What had Satan asked for regarding Peter? What had Jesus done?
 - a. What does this tell us about Satan and Jesus?
 - b. What was Peter to do after He was restored? What does this teach us about repentance and restoring sinners?
10. What did Jesus tell Peter regarding His denial?
 - a. What was Peter's response?
 - b. How did the other apostles react?
11. Why did Jesus tell them to take a money belt (purse), bag (wallet), and sword from that point forward?
12. What Old Testament prophesy does Jesus say must be fulfilled in Him?

CXX.

THE LORD'S SUPPER INSTITUTED.

(Jerusalem. Evening before the crucifixion.)

^aMATT. XXVI. 26-29; ^bMARK XIV. 22-25; ^cLUKE XXII. 19, 20; ^fI. COR. XI. 23-26.

Bible Text:

^a26 And as they were eating, ^fthe Lord Jesus in the night in which he was betrayed took bread; ²⁴ and when he had given thanks, ^{b}blessed, ^fhe brake it, ^aand he gave to the disciples, and said, ^bTake ye: ^aTake, eat; this is my body. ^fwhich is ^cgiven ^ffor you: this do in remembrance of me. ^b23 And he took a ^{the} cup in like manner ^falso ^cafter supper, ^aand gave thanks, and ^bwhen he had given thanks, he gave to them: ²⁴ And he said ^{a}saying ^bunto them, ^aDrink ye all of it; ²⁸ for this is my blood of the covenant, ^cThis cup is the new covenant in my blood, ^bwhich is poured out for many. ^aunto remission of sins. ^ceven that which is poured out for you. ^fthis do, as often as ye drink *it*, in remembrance of me. ²⁶ For as often as ye eat this bread, and drink the cup, ye proclaim the Lord's death till he come. ^a29 But ^b25 Verily I say unto you, I shall no more drink ^{a}shall not drink henceforth ^bof the ^{a}this ^ffruit of the vine, until that day when I drink it new in ^bthe kingdom of God. ^amy Father's kingdom. ^band they all drank of it.

Bible Text with Commentary:

^a26 And as they were eating, ^fthe Lord Jesus in the night in which he was betrayed took bread; ²⁴ and when he had given thanks, ^{b}blessed, ^fhe brake it, ^aand he gave to the disciples, and said, ^bTake ye: ^aTake, eat; this is my body. ^fwhich is ^cgiven ^ffor you: this do in remembrance of me. [As only unleavened bread was eaten during the paschal supper, that kind of bread must have been used by our Lord, and it is fitting that it should still be used by us in keeping the Lord's Supper, not only for propriety's sake, but because that bread which is emblematic of purity is most suitable to represent the body of the sinless Christ. The Catholics and some few others take our Lord's words literally when he says, "This is my body." On this they found the doctrine of transubstantiation, *i. e.*, that the bread and the wine become literal body and blood when blessed by the priest. There are many weighty arguments *against* such a doctrine, but the main one *for* it is found in these words of our Lord. But Jesus could not have meant them literally, for his body was untouched and his blood unshed on this occasion when he spoke them. Moreover, in the twenty-fifth verse of Mark given below, Jesus calls the wine "the fruit of the vine," when, according to the theory of transubstantiation, it had been turned into blood and hence was not wine at all.] ^b23 And he took a ^{the} cup in like manner ^falso ^cafter supper [Luke distinguishes between the cup taken during (see p. 646) and that taken after supper. The first belonged to the passover, this to the Lord's Supper. Wine, mingled with water, was drunk during the paschal supper. Jesus took a cup of this for his new institution. But the word "wine" is nowhere used in any of the accounts of the Lord's Supper, the terms "cup" and "fruit of the vine" being employed in its stead. Those, therefore, who choose to use unfermented grape juice are guilty of no irregularity.], ^aand gave thanks, and ^bwhen he had given thanks, he gave to them: ²⁴ And he said ^{a}saying ^bunto them, ^aDrink ye all of it ["All" refers to the persons and not to the wine. It was important that all the disciples participate in the cup, but not that all the wine should be used]; ²⁸ for this is my blood of the covenant, ^cThis cup is the new covenant

in my blood [Jer. xxxi. 31-34. It was the practice of Eastern peoples to use blood in making any pact or covenant (Ex. xxiv. 6-8). Christ represents himself as the victim from whence the blood was to be taken to ratify or seal the new covenant, and he makes the cup the symbol of that blood. A full discussion of the old and new covenants will be found in the Book of Hebrews. We may, however, sum them up by saying that the old covenant promised the land of Canaan and Christ in the flesh to the Israelites, while the new covenant promises heaven and Christ in glory to the Christian], **^bwhich is poured out for many.** [It is explicitly stated elsewhere that Christ died for *all* (Heb. ii. 9; II. Cor. v. 14, 15), and the word "many" is used, not to contradict, but to emphasize that fact. When the persons included are contemplated individually, the term *many* is employed on account of the vast number of them; for no man can number the individuals for whom Christ died. But when they are contemplated under the feebler conception of the whole, the term *all* is employed.] **^aunto remission of sins. ^ceven that which is poured out for you.** [The prime object of Christ's death is here declared. It was to accomplish the forgiveness of sins. All other purposes which it served are subordinate to this, and all other blessings which it secures are consequent upon this--John i. 29; Eph. v. 2; Heb. vii. 27; I. John ii. 2; iv. 10; Isa. liii. 10; Rom. viii. 2; I. Cor. xv. 3.] **^fthis do, as often as ye drink it, in remembrance of me.** [The word "remembrance" comes as a refrain after both the loaf and the cup. The central purpose of the supper is to bring the sacrifice of Christ and all its blessed results vividly to mind.] **26 For as often as ye eat this bread, and drink the cup, ye proclaim the Lord's death till he come.** [This verse is a comment of Paul's upon the nature of the supper. In keeping the Lord's Supper we proclaim to our own souls and to the world our trust in the death of Christ, and our hope that he will return and fulfill the expectations begotten in us by it.] **^a29 But ^b25 Verily I say unto you, I shall no more drink ^a{shall not drink henceforth} ^bof the {^athis} fruit of the vine, until that day when I drink it new in ^bthe kingdom of God. ^amy Father's kingdom. ^band they all drank of it.** [In speaking of this future drinking of the fruit of the vine Jesus does not mean literal wine, for he does not drink literal wine with his disciples in the kingdom as it now is, nor will he do so in the eternal kingdom. The term "drink," therefore, is used figuratively for that communion which Jesus has with his disciples while they are drinking the wine of the Lord's Supper. The term *new* is most naturally understood as modifying *wine*, but as the wine of the supper is not necessarily *new* wine, we think it rather indicates the *new method* of drinking wine just described.]

Study Questions:

1. When did Jesus institute the Lord's Supper?
 - a. Had they completed observance of the Passover when Jesus instituted the Lord's Supper? Explain.
 - b. When we observe the Lord's Supper today, are we observing the Jewish Passover?
2. What are the two emblems Jesus used in instituting the Lord's Supper? What do each represent?
 - a. What kind of bread should we use? Explain.
 - b. Should we use fermented or unfermented fruit of the vine? Explain.
 - c. Jesus says that His blood is the blood of the new covenant. Explain.
 - d. Jesus says that His blood was poured out "for remission of sins" (Matt. 26:28). Explain (cf. Acts 2:38).
 1. Was there forgiveness of sins before or after Jesus poured out His blood?
 - e. Briefly explain the doctrine of transubstantiation. Why is it a false doctrine?
3. What did Jesus do before giving the bread to the disciples and before giving the fruit of the vine to the

disciples? Should we do the same today? Explain.

4. When Jesus took the fruit of the vine and said to the disciples, "Drink ye all of it," is He commanding them to drink all of the fruit of the vine or for them all to drink some of the fruit of the vine?
5. Jesus told the apostles that He would not drink of the fruit of the vine again until He drank it new with them in His Father's kingdom. Explain. What does this mean to us today?
6. For what reasons do we partake of the Lord's Supper?
 - a. In what way is the Lord's Supper a remembrance of Jesus?
 - b. In what way do we proclaim Jesus' death?
7. Until what event will Christians observe the Lord's Supper?
8. After Jesus instituted the Lord's Supper, Jesus and the disciples sang a hymn (Matt. 26:30). Should we sing a hymn after observing the Lord's Supper today? Explain.

CXXI.

FAREWELL DISCOURSE TO DISCIPLES.

(Jerusalem. Evening before the crucifixion.)

^dJOHN XIV.-XVI.

Bible Text:

^d1 Let not your heart be troubled: believe in God, believe also in me. 2 In my Father's house are many mansions; if it were not so, I would have told you; for I go to prepare a place for you. 3 And if I go and prepare a place for you, I come again, and will receive you unto myself; that where I am, *there* ye may be also. 4 And whither I go, ye know the way. 5 Thomas saith unto him, Lord, we know not whither thou goest; how know we the way? 6 Jesus saith unto him, I am the way, and the truth, and the life: no one cometh unto the Father, but by me. 7 If ye had known me, ye would have known my Father also: from henceforth ye know him, and have seen him. 8 Philip saith unto him, Lord, show us the Father, and it sufficeth us. 9 Jesus saith unto him, Have I been so long time with you, and dost thou not know me, Philip? he that hath seen me hath seen the Father; how sayest thou, Show us the Father? 10 Believest thou not that I am in the Father, and the Father in me? the words that I say unto you I speak not from myself: but the Father abiding in me doeth his works. 11 Believe me that I am in the Father, and the Father in me: or else believe me for the very works' sake. 12 Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater *works* than these shall he do; because I go unto the Father. 13 And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. 14 If ye shall ask anything in my name, that will I do. 15 If ye love me, ye will keep my commandments. 16 And I will pray the Father, and he shall give you another Comforter, that he may be with you for ever, 17 *even* the Spirit of truth: whom the world cannot receive; for it beholdeth him not, neither knoweth him: ye know him; for he abideth with you, and shall be in you. 18 I will not leave you desolate: I come unto you. 19 Yet a little while, and the world beholdeth me no more; but ye behold me: because I live, ye shall live also. 20 In that day ye shall know that I am in my Father, and ye in me, and I in you. 21 He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself unto him. 22 Judas (not Iscariot) saith unto him, Lord, what is come to pass that thou wilt manifest thyself unto us, and not unto the world? 23 Jesus answered and said unto him, If a man love me, he will keep my word: and my Father will love him, and we will come unto him, and make our abode with him. 24 He that loveth me not keepeth not my words: and the word which ye hear is not mine, but the Father's who sent me. 25 These things have I spoken unto you, while *yet* abiding with you. 26 But the Comforter, *even* the Holy Spirit, whom the Father will send in my name, he shall teach you all things, and bring to your remembrance all that I said unto you. 27 Peace I leave with you; my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be fearful. 28 Ye heard how I said to you, I go away, and I come unto you. If ye loved me, ye would have rejoiced, because I go unto the Father: for the Father is greater than I. 29 And now I have told you before it come to pass, that, when it is come to pass, ye may believe. 30 I will no more speak much with you, for the prince of the world cometh: and he hath nothing in me; 31 but

that the world may know that I love the Father, and as the Father gave me commandment, even so I do. Arise, let us go hence.

XV. 1 I am the true vine, and my Father is the husbandman. 2 Every branch in me that beareth not fruit, he taketh it away: and every *branch* that beareth fruit, he cleanseth it, that it may bear more fruit. 3 Already ye are clean because of the word which I have spoken unto you. 4 Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; so neither can ye, except ye abide in me. 5 I am the vine, ye are the branches: He that abideth in me, and I in him, the same beareth much fruit: for apart from me ye can do nothing. 6 If a man abide not in me, he is cast forth as a branch, and is withered; and they gather them, and cast them into the fire, and they are burned. 7 If ye abide in me, and my words abide in you, ask whatsoever ye will, and it shall be done unto you. 8 Herein is my Father glorified, that ye bear much fruit; and *so* shall ye be my disciples. 9 Even as the Father hath loved me, I also have loved you: abide ye in my love. 10 If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love. 11 These things have I spoken unto you, that my joy may be in you, and *that* your joy may be made full. 12 This is my commandment, that ye love one another, even as I have loved you. 13 Greater love hath no man than this, that a man lay down his life for his friends. 14 Ye are my friends, if ye do the things which I command you. 15 No longer do I call you servants; for the servant knoweth not what his lord doeth: but I have called you friends; for all things that I heard from my Father I have made known unto you. 16 Ye did not choose me, but I chose you, and appointed you, that ye should go and bear fruit, and *that* your fruit should abide: that whatsoever ye shall ask of the Father in my name, he may give it you. 17 These things I command you, that ye may love one another. 18 If the world hateth you, ye know that it hath hated me before *it hated* you. 19 If ye were of the world, the world would love its own: but because ye are not of the world, but I chose you out of the world, therefore the world hateth you. 20 Remember the word that I said unto you, A servant is not greater than his lord. If they persecuted me, they will also persecute you; if they kept my word, they will keep yours also. 21 But all these things will they do unto you for my name's sake, because they know not him that sent me. 22 If I had not come and spoken unto them, they had not had sin: but now they have no excuse for their sin. 23 He that hateth me hateth my Father also. 24 If I had not done among them the works which none other did, they had not had sin: but now have they both seen and hated both me and my Father. 25 But *this cometh to pass*, that the word may be fulfilled that is written in their law, They hated me without a cause. 26 But when the Comforter is come, whom I will send unto you from the Father, *even* the Spirit of truth, which proceedeth from the Father, he shall bear witness of me: 27 and ye also bear witness, because ye have been with me from the beginning.

XVI. 1 These things have I spoken unto you, that ye should not be caused to stumble. 2 They shall put you out of the synagogues: yea, the hour cometh, that whosoever killeth you shall think that he offereth service unto God. 3 And these things will they do, because they have not known the Father, nor me. 4 But these things have I spoken unto you, that when their hour is come, ye may remember them, how that I told you. And these things I said not unto you from the beginning, because I was with you. 5 But now I go unto him that sent me; and none of you asketh me, Whither goest thou? 6 But because I have spoken these things unto you, sorrow hath filled

your heart. 7 Nevertheless I tell you the truth: It is expedient for you that I go away; for if I go not away, the Comforter will not come unto you; but if I go, I will send him unto you. 8 And he, when he is come, will convict the world in respect of sin, and of righteousness, and of judgment: 9 of sin, because they believe not on me; 10 of righteousness, because I go to the Father, and ye behold me no more; 11 of judgment, because the prince of this world hath been judged. 12 I have yet many things to say unto you, but ye cannot bear them now. 13 Howbeit when he, the Spirit of truth, is come, he shall guide you into all the truth: for he shall not speak from himself; but what things soever he shall hear, *these* shall he speak: and he shall declare unto you the things that are to come. 14 He shall glorify me: for he shall take of mine, and shall declare *it* unto you. 15 All things whatsoever the Father hath are mine: therefore said I, that he taketh of mine, and shall declare *it* unto you. 16 A little while, and ye behold me no more; and again a little while, and ye shall see me. 17 *Some* of his disciples therefore said one to another, What is this that he saith unto us, A little while, and ye behold me not; and again a little while, and ye shall see me: and, Because I go to the Father? 18 They said therefore, What is this that he saith, A little while? We know not what he saith. 19 Jesus perceived that they were desirous to ask him, and he said unto them, Do ye inquire among yourselves concerning this, that I said, A little while, and ye behold me not, and again a little while, and ye shall see me? 20 Verily, verily, I say unto you, that ye shall weep and lament, but the world shall rejoice: ye shall be sorrowful, but your sorrow shall be turned into joy. 21 A woman when she is in travail hath sorrow, because her hour is come: but when she is delivered of the child, she remembereth no more the anguish, for the joy that a man is born into the world. 22 And ye therefore now have sorrow: but I will see you again, and your heart shall rejoice, and your joy no one taketh away from you. 23 And in that day ye shall ask me no question. Verily, verily, I say unto you, If ye shall ask anything of the Father, he will give it you in my name. 24 Hitherto have ye asked nothing in my name: ask, and ye shall receive, that your joy may be made full. 25 These things have I spoken unto you in dark sayings: the hour cometh, when I shall no more speak unto you in dark sayings, but shall tell you plainly of the Father. 26 In that day ye shall ask in my name: and I say not unto you, that I will pray the Father for you; 27 for the Father himself loveth you, because ye have loved me, and have believed that I came forth from the Father. 28 I came out from the Father, and am come into the world: again, I leave the world, and go unto the Father. 29 His disciples say, Lo, now speakest thou plainly, and speakest no dark saying. 30 Now know we that thou knowest all things, and needest not that any man should ask thee: by this we believe that thou camest forth from God. 31 Jesus answered them, Do ye now believe? 32 Behold, the hour cometh, yea, is come, that ye shall be scattered, every man to his own, and shall leave me alone: and *yet* I am not alone, because the Father is with me. 33 These things have I spoken unto you, that in me ye may have peace. In the world ye have tribulation: but be of good cheer; I have overcome the world.

Bible Text with Commentary:

^d1 **Let not your heart be troubled: believe in God, believe also in me.** [That one should betray him and one should deny him, that all should be offended, and that the Lord should depart, raised anxieties which Jesus here seeks to quiet. That they should go out as homeless wanderers without the presence of their Lord and be subjected to persecution, was also in their thoughts. But Jesus sustains their spirits by appealing to them to trust in the unseen Father, and his yet present self. As to the two verbs

"believe," both may be either indicatives or imperatives.] **2 In my Father's house are many mansions** [Many abiding places or homes. They were not to be homeless always]; **if it were not so, I would have told you** [That is to say, if heaven had been of such limited capacity that there was little or no hope that you could follow me, I should have dealt plainly with you, and should have disabused your mind of all vain hopes. But there is room (Luke xiv. 22), and you may follow--John xiii. 36]; **for I go to prepare a place for you.** [We are familiar with the thought that the going, or death, of Jesus prepared a way for us by providing a fountain for the cleansing of our sin, and by rending the veil of the temple, "thus signifying that the way into heaven is now open." But the thought here is different. Jesus departed to prepare places for his own in the Father's house.] **3 And if I go and prepare a place for you, I come again, and will receive you unto myself; that where I am, there ye may be also.** [The cause for the departure becomes the assurance of the return.] **4 And whither I go, ye know the way.** [My manner of life leads to the Father's house, and as ye know that manner of life, ye know the way.] **5 Thomas saith unto him, Lord, we know not whither thou goest; how know we the way?** [Thomas looked for a way wherein one might walk with his feet.] **6 Jesus saith unto him, I am the way, and the truth, and the life: no one cometh unto the Father, but by me.** [God is not approached by physical motion. Being spirit, we must draw near to him by spiritual simplicity, and this is revealed to us fully in the person of Christ, and an energizing power is imparted by Christ to enable us to attain unto it.] **7 If ye had known me, ye would have known my Father also** [the unity of nature and of character is so perfect that to know the Son is to know the Father also]: **from henceforth ye know him, and have seen him.** [This saying is the outgrowth of what is said in the sixth verse. Since we can only come to the Father's likeness by the imitation of Jesus, then the truth here uttered follows; viz.: that to see Jesus is to see the Father.] **8 Philip saith unto him, Lord, show us the Father, and it sufficeth us.** **9 Jesus saith unto him, Have I been so long time with you, and dost thou not know me, Philip? he that hath seen me hath seen the Father; how sayest thou, Show us the Father?** [As Thomas asked for a physical instead of a spiritual way of approach to God, so Philip asked for a physical instead of a spiritual revelation of him. The answer of Jesus tenderly rebukes Philip. The excellency of God is not physical, but spiritual. Righteousness, truth, love, holiness, etc., are all spiritual. A physical revelation of God, if such a thing had been practicable or even possible, would have been of little or no benefit to the apostles. All the physical demonstrations at Mt. Sinai did not prevent the manufacture and worship of the golden calf.] **10 Believest thou not that I am in the Father, and the Father in me? the words that I say unto you I speak not from myself: but the Father abiding in me doeth his works.** [The question of Jesus is a mild rebuke because Philip had been so slow to learn and to believe what the Lord had taught; viz.: his unity with the Father (p. 486), and that he did and taught by the will of his Father and not of himself--p. 456.] **11 Believe me that I am in the Father, and the Father in me: or else believe me for the very works' sake.** [To ask Jesus to reveal the indwelling Father was much the same as to ask a man to reveal his own soul. Therefore Jesus asks Philip to take his word for the great fact, or, if that were not deemed sufficient, to believe it because of the works which Jesus wrought. Divine works testify to the presence of a divine spirit and power.] **12 Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto the Father.** [Jesus while in the world manifested sufficient supernatural power to give credibility to the statement that the Father worked through him. But he here declares that his return to the Father will be followed by yet fuller tokens and evidences of his union with the Father. The first of these evidences enumerated is the larger sphere of power granted to the believer. By this the Lord does not mean the disciples shall perform greater miracles, but that they shall produce moral and spiritual revolutions which are intrinsically more divinely wonderful than miracles.

For instance, at his death Jesus had converted about five hundred disciples, but at Pentecost the apostles converted three thousand in one day. The converts of Paul also greatly outnumbered those of Christ's own ministry.] **13 And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. 14 If ye shall ask anything in my name, that will I do.** [The second token of Christ's union with the Father would be manifested in the efficacy of prayer made in his name. Hitherto prayer had not been thus made (John xvi. 24). God would glorify himself through Christ by answering prayer thus made.] **15 If ye love me, ye will keep my commandments. 16 And I will pray the Father, and he shall give you another Comforter, that he may be with you for ever, 17 even the Spirit of truth: whom the world cannot receive; for it beholdeth him not, neither knoweth him: ye know him; for he abideth with you, and shall be in you.** [The third token of Christ's union with the Father would be the sending of the Holy Spirit (Acts ii. 33). Since, however, the worldly-minded could neither receive nor behold the Spirit, the promise to send him to the disciples is prefaced by an appeal to them to keep his commandments, and thus avoid a worldly spirit such as would be compatible with the reception of the Holy Spirit. The word "Comforter" does not fully translate the Greek word *Paraklete*; no English word does. The word "Advocate" may be used, and "Helper" is as good if not better than "Comforter." He is called the Spirit of truth because of his many relationships to the truth (John xvii. 19; I. Cor. ii. 4; I. Thess. i. 5; Acts ii. 4; v. 32; Heb. ii. 4). That the gift of the Holy Spirit is conditioned upon belief and obedience is also taught elsewhere (John vii. 38; Acts ii. 38; v. 32). We should observe that by the use of the word "another" Jesus shows that he himself had been and would be a *Paraklete*. But earthly fellowship with him was about to be cut short, and therefore the Holy Spirit would come, with whom fellowship would never be interrupted. We should note, too, the distinction between the present "abideth with you," and the future "shall be in you." The Spirit, being present in the person of Christ, had been abiding with the apostles who followed him. Hereafter the intimacy of the relation would be increased, and the Spirit should abide within them.] **18 I will not leave you desolate** [Literally, orphans. The expression breathes the spirit of a father, as at John xiii. 33]: **I come unto you. 19 Yet a little while, and the world beholdeth me no more** [the next day the world crucified him and sealed him in the tomb, and since then has seen him no more]; **but ye behold me** [the present tense here indicates a continued vision; it can not therefore refer to the appearances of Christ after the resurrection, for the terminated at the end of forty days]: **because I live, ye shall live also. 20 In that day** [we may take this either as the day of Pentecost, or the period which began on that day] **ye shall know that I am in my Father, and ye in me, and I in you. 21 He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself unto him.** [The fourth and all-convincing token of Jesus' union with the Father would be his return in the spirit which is here described. It was not his temporary return after the resurrection, as is shown above, neither was it his final return to judgment, because it was one in which the world would not behold him, and at his final return "every eye shall see him." Jesus, therefore, speaks of his return in the spirit, and his inward manifestation of himself to his disciples wherein he energizes them with his own life. A coming, however, which, like that of the Holy Spirit, is conditioned upon the loving obedience of the disciples. The writings of Paul abound with expressions illustrating the nature of this coming of Christ. It is not to be confused with the coming of the Holy Spirit, though doubtless wholly concurrent with it.] **22 Judas (not Iscariot)** [who had gone out. See table of apostles, p. 222, for this Judas, or Thaddæus] **saith unto him, Lord, what is come to pass that thou wilt manifest thyself unto us, and not unto the world?** [The form of his question betrays the apostle's bewilderment. Expecting that Jesus would soon be an earthly king, he could not imagine how Jesus could so have changed his plans as to thus withdraw himself utterly from the world.

The answer of Jesus gave Judas but little present light.] **23 Jesus answered and said unto him, If a man love me, he will keep my word: and my Father will love him, and we will come unto him, and make our abode with him. 24 He that loveth me not keepeth not my words: and the word which ye hear is not mine, but the Father's who sent me.** [Jesus contents himself by pointing out to Judas the fact that loving obedience is the means by which the blessed indwelling is obtained. It was better that Judas should busy his heart and will about the *means* of blessing rather than his head about the mysterious and incomprehensible *manner* of it.] **25 These things have I spoken unto you, while yet abiding with you. 26 But the Comforter, even the Holy Spirit, whom the Father will send in my name, he shall teach you all things, and bring to your remembrance all that I said unto you.** [The word "spoken" of the twenty-fifth verse stands in contrast with the word "teach" of the twenty-sixth. Jesus had uttered the truth, but because of the divine plan of salvation through the death, burial, resurrection, and ascension of our Lord was yet incomplete, all the words which he had spoken were but dimly understood, since they were related to and founded upon this incompleted plan. When the plan was completed the Holy Spirit would reveal or teach the meaning of the words by bringing them to remembrance after full comprehension of the plan to which they related.] **27 Peace I leave with you; my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be fearful.** [This legacy of peace is by no means to be confined to the period of doubt and fear which accompanied the crucifixion; in fact, it seems to overstep that period, and to begin after it, and continue throughout all the trouble ministry of the apostles. The breadth of the legacy also to be noted: 1. The quality of it; it was not the absolute unshaken peace of God, but the peace which Jesus himself possessed while upon the earth--peace with all things save the devil and his powers. 2. The nature of it; it was not peace from without, but from within. It was not such as promised to pacify and quell the persecutors, but a promise of inner calm amidst the storm. 3. The manner of it; it was no stinted, measured store such as the world bestows, but a full, free gift from the overflowing bounty of God.] **28 Ye heard how I said to you, I go away, and I come unto you. If ye loved me, ye would have rejoiced, because I go unto the Father: for the Father is greater than I.** [The departure of Jesus was not wholly a humiliation, as it might appear to them; but a real exaltation at which they might well rejoice, and that the more readily and freely since it would not mean to them the total separation which they anticipated, because he would return in the spirit. The word "greater" as here used does not refer to any difference in the nature or essence of the Son as related to the Father. It may be true that there has been a certain subordination of the will of the Son to the will of the Father from all eternity, but even that, if it exists, is not referred to here. Jesus has in mind the utter humiliation to which his mediatorial office had brought him, and to even lower depths to which it was about to bring him. From all this his departure to the Father would in a large measure free him, restoring him in some degree to that state of equilibrium in glory, power and authority from which he had descended--Phil. ii. 6.] **29 And now I have told you before it come to pass, that, when it is come to pass, ye may believe.** [Jesus had told them fully of his return to the Father, that when they received the subsequent manifestation of it they might firmly believe it.] **30 I will no more speak much with you, for the prince of the world cometh: and he hath nothing in me; 31 but that the world may know that I love the Father, and as the Father gave me commandment, even so I do.** [In a few hours the earthly teaching of Jesus would be interrupted by the coming of Satan and would never be resumed save in occasional fragments. Satan would come in the persons of his servants and emissaries, but he would find nothing in Christ which would give him either right or reason to exercise power over him. The sorrows and sufferings of Christ would be entered upon of his own free will because by enduring them for our sakes he would please the Father and carry out his commandments, and thus manifest to the world the love which he bore the Father.] **Arise,**

let us go hence. [Some think that Jesus then left the room, and that the next three chapters of John's Gospel contain matters spoken on the way to Gethsemane. But it is likely that the words of these chapters were spoken in the upper room after they had risen from the table and prepared to depart, and that John xviii. 1 marks the leaving of the upper room as well as the crossing of the Kidron.]

XV. 1 I am the true vine, and my Father is the husbandman. 2 Every branch in me that beareth not fruit, he taketh it away: and every *branch* that beareth fruit, he cleanseth it [by pruning], **that it may bear more fruit.** [The use of the word "true" shows that Jesus refers to a typical vine. The Jewish people had been such a vine (Isa. v. 1; Ps. lxxx. 8-16; Jer. ii. 21). Yet it was but "a figure of the true" (Heb. ix. 24). God had now in Christ planted the true vine, and would dis sever and cast off all that did not derive life from him, and would prune all that did. This vital connection with Christ is set forth by Paul under the figure of a body and its head (Eph. v. 23; Col. ii. 19). The fact that Jesus had just given them the fruit of the vine to drink as the symbol of his blood made the transition to this figure easy and natural, for the branches derive their juices from the vine.] **3 Already ye are clean because of the word which I have spoken unto you.** [It is God in Christ who cleanseth the soul, but this cleansing is effected through hearing, believing and obeying the Word. The Word tells us what to do that we may be cleansed and saved--Eph. v. 26; Jas. i. 18.] **4 Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; so neither can ye, except ye abide in me. 5 I am the vine, ye are the branches: He that abideth in me, and I in him, the same beareth much fruit: for apart from me ye can do nothing. 6 If a man abide not in me, he is cast forth as a branch, and is withered; and they gather them, and cast them into the fire, and they are burned.** [The whole parable is intended to teach us Christ's relationships. 1. Toward the Father--Husbandman and Vine. 2. Toward man--Vine and branches. 3. Toward good works--Vine, branches and fruit. 4. The negative condition, or *lack* of relationship--the Vine, the dissevered branches, the fire.] **7 If ye abide in me, and my words abide in you, ask whatsoever ye will, and it shall be done unto you.** [Though this verse stands somewhat in contrast to the warning in verse 6, it is rather a statement of causation than a promise of reward. If by communion and the study of the word we abide in Christ, our prayers will be of such a nature that it will fully accord with the divine counsel to answer them, for they will be prayers tending toward fruitfulness.] **8 Herein is my Father glorified, that ye bear much fruit; and so shall ye be my disciples.** [The spirit of Christ leads to those deeds which cause men to glorify God (Matt. ix. 8; Luke xvii. 15), and whoso does those deeds causes such glorification (Matt. v. 16). Moreover, the spirit of Christ leads to abundant fruitfulness, and he who has it, not only performs charitable deeds, but converts the sinner and begets a spirit of goodness in those about him (Matt. xiii. 8-26; Phil. iv. 17); and this fruitfulness becomes an evidence or demonstration of true discipleship.] **9 Even as the Father hath loved me, I also have loved you: abide ye in my love. 10 If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love.** [From the *outward* evidence of union with Christ, shown by the fruit, Jesus now turns to that *inward* bond of union which is the cause of fruitfulness. That bond is love. Love is, as it were, the sap which passes back and forth between the Vine and branch, and that love is kept active and vital by the most practical of means--obedience to commandments, a means which the Lord himself does not hesitate to describe as efficient between himself and the Father, only claiming for himself the love of the Father because of a like obedience to that which he prescribed. "And our obedience must be impartial," says Jay; "we must do 'whatsoever' he commands us."] **11 These things have I spoken unto you, that my joy may be in you, and that your joy may be made full.** [He had spoken the words of this discourse that the disciples might have a joy

corresponding to his own. By perfect obedience he enjoyed a consciousness of the Father's presence and approval. By a like obedience the disciples might have a like sense of his presence and approval, and hence a like joy.] **12 This is my commandment, that ye love one another, even as I have loved you. 13 Greater love hath no man than this, that a man lay down his life for his friends.** [Jesus gives, as his supreme commandment, this law of love. The disciples are to love *one another* as intensely as Jesus loved them, and the measure of the intensity of his love is prophetically set forth by an allusion to his death on their behalf. But he died for his enemies as well as for his friends--Rom. v. 6.] **14 Ye are my friends, if ye do the things which I command you. 15 No longer do I call you servants; for the servant knoweth not what his lord doeth: but I have called you friends; for all things that I heard from my Father I have made known unto you.** [The commandments of Jesus were not to be obeyed in the spirit of bondmen, but in that of friends. Jesus had shown his friendship by receiving his apostles into confidence as to the things which he had heard from his Father.] **16 Ye did not choose me, but I chose you, and appointed you, that ye should go and bear fruit, and that your fruit should abide: that whatsoever ye shall ask of the Father in my name, he may give it you.** [Jesus shows the stability of the friendship existing between him and the disciples in that origin of it lies in himself and not in them. For he chose them as friends before they chose him, gave them their high places as apostles without their solicitation, prepared them to bring forth lasting fruits, and gave them the privilege of supplementing their personal deficiencies by prayer made effective through his name.] **17 These things I command you** [this includes all the precepts from the beginning of the chap. xiii.], **that ye may love one another. 18 If the world hateth you, ye know that it hath hated me before it hated you.** [While teaching the fullness and richness of love which is to exist within the circle of discipleship, Jesus warns them that in opposition to it the outer circle of unconverted and sensual--that circle known as the world--would manifest a spirit of hatred. Since this world-spirit hated him, the disciples need not be surprised to find that it hated them when manifesting his spirit.] **19 If ye were of the world, the world would love its own: but because ye are not of the world, but I chose you out of the world, therefore the world hateth you. 20 Remember the word that I said unto you, A servant is not greater than his lord.** [John xiii. 16.] **If they persecuted me, they will also persecute you; if they kept my word, they will keep yours also.** [The apostles could rest assured that the messengers would receive like treatment with him who sent them. When, therefore, they found the world rejecting their message they could cheer themselves with the expectation that a few at least would receive it, since a few had always received the words of the Master.] **21 But all these things will they do unto you for my name's sake, because they know not him that sent me.** [Christians in the early ages were persecuted for bearing the name of Christ by those who were ignorant of God. But this name, hateful to the world, was sweet to the disciples. For opposition to the name, see Acts v. 28; I. Pet. iv. 14; Rev. iii. 8. For joy in it see Acts v. 41; II. Cor. xii. 10; Gal. vi. 17.] **22 If I had not come and spoken unto them, they had not had sin: but now they have no excuse for their sin. 23 He that hateth me hateth my Father also. 24 If I had not done among them the works which none other did, they had not had sin: but now have they both seen and hated both me and my Father. 25 But this cometh to pass, that the word may be fulfilled that is written in their law** [Ps. xxxv. 19; lxix. 4], **They hated me without a cause.** [Though the great proof of the hatred of Christ was yet to come, it is spoken of as if it had passed. Jesus does not mean to say that the world would have committed no sin at all if he had kept away from it. The meaning is that it would not have been guilty of the sin of rejecting Jesus. They would have been excusable.] **26 But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall bear witness of me: 27 and ye also bear witness, because ye have been with me from the**

beginning. [One of the principal offices of the Spirit is to testify of Christ (John xvi. 13-15). The Spirit testified through the apostles and other messengers (Acts ii. 4), so that in a sense the apostles were double witnesses. They themselves could testify as to what they had seen and heard. The Spirit could aid them to testify accurately, and with a full intelligence as to the real meaning of things. The Spirit also gave attention to apostolic testimony by enabling the apostles to work miracles.]

XVI. 1 These things have I spoken unto you, that ye should not be caused to stumble. [Jesus warned his disciples of coming persecutions in order that those persecutions might not shake their faith.] **2 They shall put you out of the synagogues [see pp. 466, 467]: yea, the hour cometh, that whosoever killeth you shall think that he offereth service unto God.** [Persecutors would not only take away religious privileges, but even life itself, and they would do this as a religious act, esteeming Christians such enemies of God that God would take pleasure in their death. Paul gives us an illustration of this fanatical zeal--Acts xxvi. 9; Gal. i. 13, 14.] **3 And these things will they do, because they have not known the Father, nor me. 4 But these things have I spoken unto you, that when their hour is come, ye may remember them, how that I told you.** [The disciples being but few, and finding the vast majority of the nation against them, and being but unlearned Galilæans, and finding the leaders--the wise, the cultured, the mighty--against them, would be tempted to doubt the correctness of their course, and to ask, "May we not, after all, be mistaken: may not those who know more be better judges in this matter than we who are so ignorant?" To forestall and prevent such questioning, Jesus asserts that the ignorance is with the rulers. Knowledge of himself and of his Father is the great and supreme knowledge, and the apostles having this were wiser than those with all other learning. It would also strengthen their faith to remember that the Lord's divine wisdom had foreseen all this trouble.] **And these things I said not unto you from the beginning, because I was with you.** [While he was with his disciples they were in no danger, for he himself bore the brunt of persecution. In the beginning, therefore, of his ministry he did not deem it expedient to dishearten his disciples by foretelling trials which were then remote. When he began to announce his approaching death, then he also began to declare that the disciple must be willing to lose his life if he would find it. See pp. 414-417. Some think that Matt. v. 10-12 forms a contradiction to our Lord's statement here. While the words in Matthew were spoken early enough to be classified as "from the beginning," their import is too general to permit of their being brought into contrast with this direct and personal prediction of persecution.] **5 But now I go unto him that sent me; and none of you asketh me, Whither goest thou? 6 But because I have spoken these things unto you, sorrow hath filled your heart. 7 Nevertheless I tell you the truth: It is expedient for you that I go away; for if I go not away, the Comforter will not come unto you; but if I go, I will send him unto you.** [The disciples had asked the Lord whither he was going (John xiii. 36; xiv. 5), but their question had a very different meaning from that which Jesus here suggests to them. They asked it to ascertain whether his departure would involve a separation or whether it would be a withdrawal from the world in which they could accompany him. The question which he suggests has reference to the place to which he was about to journey, that place being the home and presence of his Father. The question asked was selfish, as if the apostles had asked, "What will your departure mean to us?" The question suggested was generous, intimating that the apostles should have asked, "What will this departure mean to you?" Viewing his departure from a selfish standpoint filled their hearts with sorrow; but viewing it from a generous standpoint would have filled them with sympathetic joy, because of the supreme happiness which it would bring to their Master (John xiv. 28). But even from a selfish standpoint the apostles would have had reason to rejoice because of the advantage which would accrue to them through the Lord's departure, for that departure

would result in the advent of the Holy Spirit. Space does not permit us to discuss why the Spirit could not come until the Lord had departed, but the verses which follow give us one good and sufficient reason, for they show that his work had to do with the conviction of human hearts through the preaching of a completed gospel, and the ascension or return of Christ to heaven, and his enthronement in glory there, are essential parts of that completed gospel.] **8 And he, when he is come, will convict the world in respect of sin, and of righteousness, and of judgment** [It would be the work of the Holy Spirit to take the truths respecting Christ, and, using the apostles as mouthpieces (Acts ii. 1-37), to convince the world as to these truths. This convincing work was entirely in relation to Christ, the sin of disbelieving him, the righteousness revealed in him, and the power of judgment conferred upon him]: **9 of sin, because they believe not on me; 10 of righteousness, because I go to the Father, and ye behold me no more; 11 of judgment, because the prince of this world hath been judged.** [Sin, righteousness, and a day of judgment with its reward upon one and its punishment upon the other, are three cardinal doctrines of the gospel. The Spirit convinces the world that disbelief in Christ is its fatal sin, for belief in Christ leads to forgiveness, and to the unbelieving there is no forgiveness. The least sin is a sin unto death, and is a sin eternal unless forgiven. The greatest sin, if forgiven, becomes harmless and is as if it had never been. Until the world is convinced of this great truth it feels no need of a gospel. Again, Christianity teaches that righteousness is prerequisite to the attainment of the presence of God. Without righteousness we can never behold him, nor can we ever hope to stand before him. But this required righteousness was found in Jesus, for he returned to the Father, and abides with the Father, being seen by us no more. The Holy Spirit convinces the world that those who are found in Christ, having his righteousness, shall attain unto the presence of the Father (Phil. iii. 3-14). Lastly, the Spirit convinces the world that Jesus is commissioned as its judge. Our Lord's resurrection is the assurance of this fact (Acts xvii. 31). The resurrection is such an assurance because it is an evidence of the judgment and condemnation of Satan, the head and leader in sinful rebellion against God, and he that hath power to judge the head thereby shows he has power to judge the body. Satan held the power of death over humanity, but Jesus judged him and brought him to naught by taking away this power (Heb. ii. 14, 15). The cross of Christ as the source of life asserted his superiority over all other powers (Col. ii. 14, 15), which implies an ability to judge them.] **12 I have yet many things to say unto you, but ye cannot bear them now.** [The doctrines of the gospel were necessarily obscure and largely incomprehensible to the apostles until time had developed the gospel facts. Jesus, therefore, forbore to speak of many things at this time, lest by doing so he should confuse the minds of his followers.] **13 Howbeit when he, the Spirit of truth, is come, he shall guide you into all the truth: for he shall not speak from himself; but what things soever he shall hear, these shall he speak: and he shall declare unto you the things that are to come. 14 He shall glorify me: for he shall take of mine, and shall declare it unto you.** [The Holy Spirit was to bring no absolutely new teaching. The Son of God here claims for himself all that the Spirit taught even to the declaration of things to come. The Spirit would bring to mind and republish in the *minds* of the apostles all the words which Jesus had spoken, and would add those things which, being now in the mind of Jesus, were really part of his teaching, but which he at this present forbore to utter, the apostles not being able to bear them.] **15 All things whatsoever the Father hath are mine: therefore said I, that he taketh of mine, and shall declare it unto you.** [The Son's unity of interest with the Father made him possessor of all the Father's truth, as well as all the Father's counsel as to the future. As Jesus, therefore, might at this time have uttered all which the Holy Spirit subsequently taught, he rightfully claimed all the teaching of the Spirit as his.] **16 A little while, and ye behold me no more; and again a little while, and ye shall see me.** [Having finished his digression about the Holy Spirit, Jesus here returns to his point of departure, the theme of verse

5 above. Of course the apostles would see Jesus after his resurrection, but the seeing here spoken of refers more especially to that spiritual communion with him previously mentioned--John xiv. 19-23.] **17 Some of his disciples therefore said one to another, What is this that he saith unto us, A little while, and ye behold me not; and again a little while, and ye shall see me: and, Because I go to the Father?** [John xiv. 28.] **18 They said therefore, What is this that he saith, A little while? We know not what he saith.** [Having been unable to entertain the idea of our Lord's burial and resurrection, no wonder the apostles were mystified by these allusions to it.] **19 Jesus perceived** [by his divine insight--John ii. 24, 25; vi. 61; Matt. ix. 4] **that they were desirous to ask him, and he said unto them, Do ye inquire among yourselves concerning this, that I said, A little while, and ye behold me not, and again a little while, and ye shall see me? 20 Verily, verily, I say unto you, that ye shall weep and lament, but the world shall rejoice: ye shall be sorrowful, but your sorrow shall be turned into joy.** [The death of Jesus *truly* brought gladness to his enemies (Luke xxii. 5), and sorrow to his friends (John xx. 11), but the sorrow was indeed turned to joy--Matt. xxviii. 8.] **21 A woman when she is in travail hath sorrow, because her hour is come: but when she is delivered of the child, she remembereth no more the anguish, for the joy that a man is born into the world.** [The simile here is very apropos, according with Scriptural ideals--Col. i. 18; Rev. i. 5.] **22 And ye therefore now have sorrow: but I will see you again, and your heart shall rejoice, and your joy no one taketh away from you.** [Luke xxiv. 52, 53. The joyful hopes which come to us through the resurrection of Jesus are beyond the reach of the despoiling hand of man.] **23 And in that day ye shall ask me no question.** [The coming of the Spirit would make all things clear, and the mysteries about which the apostles now questioned would then be fully explained.] **Verily, verily** [these two words give emphasis and introduce a new thought], **I say unto you, If ye shall ask anything of the Father, he will give it you in my name. 24 Hitherto have ye asked nothing in my name: ask, and ye shall receive, that your joy may be made full.** [Having spoken of his departure, and of what the Spirit would do during his absence, he now speaks of the work which he would himself do while absent. He entered heaven as our high priest (Heb. ix. 24), and part of his priestly office is to make intercession for his people (Heb. vii. 24, 25). The use of Christ's name for intercessory purposes was new to the apostles, since it was only thus employed after his ascension.] **25 These things have I spoken unto you in dark sayings: the hour cometh, when I shall no more speak unto you in dark sayings, but shall tell you plainly of the Father.** [This closing discourse was full of dark sayings which the disciples did not understand, but when the gospel facts were completed and when the Spirit came on the day of Pentecost, then Christ through the Spirit made all things plain to them.] **26 In that day ye shall ask in my name** [fullness of knowledge would lead them to look readily to Christ as intercessor]: **and I say not unto you, that I will pray the Father for you; 27 for the Father himself loveth you, because ye have loved me, and have believed that I came forth from the Father. 28 I came out from the Father, and am come into the world: again, I leave the world, and go unto the Father.** [Birth and death are alike beyond our control. That Jesus had a divine as well as a human nature is shown by the fact that his entrance into and exit from the world were both governed by his own volition, as was also his resurrection (John x. 17, 18). While the apostles did not believe in the voluntary exit of Jesus, it having not yet taken place, they did believe that he had come into the world as a divine being, and for this belief the Father loved them, and this love of the Father was not to be lost sight of in considering the mediatory work of Christ. In short, the Father must be looked upon as one who does not need to be interceded with because of a lack of love. Though, according to the divine plan and order, Jesus is intercessor (I. Tim. ii. 5; I. John ii. 1, 2), yet the office is not self-assumed for the purpose of counteracting any spirit of severity in the Father, but is, on the contrary, undertaken by direct appointment

of the Father, made because of the Father's love (John iii. 16). Failing to recognize the Father as the fountain and source of grace, love and mercy has led the Roman Church into gross errors. The Father being suspected of undue rigor, a like suspicion arose also as to the Son because of his nearness to the Father. Therefore the Virgin Mary was called in to intercede with and soften the obduracy of the Son. Since the deification of the Virgin Mary in 1853, she also has been looked upon with growing distrust, and the tendency has been to call upon Joseph to intercede with Mary to intercede with the Son to intercede with the Father. Thus that wonderful love of God which passes all understanding is made less than that of mere mortals who never manifested a measure of philanthropy above what is common. Against such errors Jesus guards us by causing us to understand that, if the love of the Father alone were to be considered, there would be no need for him to intercede at all.] **29 His disciples say, Lo, now speakest thou plainly, and speakest no dark saying.** [They now clearly understood that as Jesus came from heaven so would he return to heaven, but they did not understand the process by which this return would be effected.] **30 Now know we that thou knowest all things, and needest not that any man should ask thee: by this we believe that thou camest forth from God.** [The miraculous manner in which he had just read their thoughts caused them to boldly declare their faith in his divinity.] **31 Jesus answered them, Do ye now believe? 32 Behold, the hour cometh, yea, is come, that ye shall be scattered, every man to his own, and shall leave me alone: and yet I am not alone, because the Father is with me.** [He contrasts the faith which his disciples then professed with that utter lack of it which they would manifest in a few hours. All their confidence in his divinity would vanish when they saw him arrested, etc., and they would seek their own safety, leaving him to his fate. Much as he would feel their desertion, he would not be left utterly comfortless, because the Father would be with him. Paul speaks in a similar strain--II. Tim. iv. 16-18.] **33 These things have I spoken unto you, that in me ye may have peace. In the world ye have tribulation: but be of good cheer; I have overcome the world.** [Christ's return to the Father and his throne is the Christian's source of peace. As none of the accumulations of evil which came upon Christ prevented him from attaining his goal, so the Christian feels that in the conquering power of Christ, he too shall rise superior to all his troubles, and this feeling brings him peace.]

Study Questions:

1. What were the apostles to do so that their hearts would not be troubled (Jn. 14:1)?
 - a. What should we do so that our hearts are not troubled today? Explain.
2. What did Jesus prepare for the apostles when He returned to His Father (Jn. 14:2-3)?
 - a. When would Jesus come and receive the apostles so that they would be with Him?
 - b. Has Jesus prepared the same thing for us today? Explain.
3. What is the way to the place Jesus was going (i.e., His Father's house) (Jn. 14:4-6)?
4. How did the apostles know the Father (Jn. 14:7-11)?
 - a. Do we know the Father the same way today? Explain
5. Explain the ways Jesus expresses His union (cf. Jn. 14:10-11) with the Father in:
 - a. John 14:12?
 - b. John 14:13-14?
 - c. John 14:15-17?
 - d. John 14:18-24?
6. When and how do God and Jesus make their abode with us today (Jn. 14:23-24)?
7. What would the Holy Spirit teach the apostles (Jn. 14:25-26)?

- a. Why is the Holy Spirit called the "Helper" and the "Spirit of truth?"
8. In what way did Jesus give the apostles peace (Jn. 14:27-31)?
 - a. Do we have peace in the same way today?
 - b. What is the difference between the peace given by the world and the peace given by Christ?
9. Why wouldn't Jesus speak much more with the apostles (Jn. 14:30)?
10. Where did Jesus go after leaving the upper room (Jn. 14:31)?
11. Explain the allegory that Jesus is the true vine and God is the vinedresser (Jn. 15:1-11).
 - a. In what way are Christians branches of Christ?
 - b. What does God do to branches that bear fruit and the branches that do not bear fruit (Jn. 15:2, 6)?
 1. How does God "prune" Christians today?
 2. If we are fruit-bearing branches of Christ being pruned by God, will we be improving in our service to Him? Explain.
 - c. Do we have to obey the word spoken by Jesus to bear fruit (Jn. 15:3)?
 - d. If we are a fruit-bearing branch of Jesus, are we in Him and is He in us (Jn. 15:4-7)? Explain.
 1. Must we abide in Jesus to be saved (Jn. 15:6)?
 2. Do we abide in Jesus if His word abides in us (Jn. 15:7)? Explain.
 - e. How do we glorify God (Jn. 15:8)? How do we prove ourselves to be Jesus' disciples?
 - f. How do we abide in Jesus' love (Jn. 15:9-10)?
 1. Will we be fruit-bearing branches of Christ if we abide in His love?
 - g. How and why is our joy full while living on earth (Jn. 15:11; cf. 1 Jn. 1:4)?
12. What does Jesus teach about loving our brethren (Jn. 15:12-17)?
 - a. Should we love our brethren as Jesus loved us (Jn. 15:12)? Explain.
 - b. What is the greatest love one can have for another person (Jn. 15:13)? What does this mean regarding loving our brethren?
 - c. Who are Jesus' friends (Jn. 15:14-17)? Do they love their brethren?
13. Why does the world hate Jesus? Why does the world hate Christians (Jn. 15:18-27)?
 - a. Why shouldn't we be surprised to be hated by the world (Jn. 15:20)?
 - b. Who keeps the apostles' word (Jn. 15:20)? Can we obey Jesus without obeying the word of God written by the apostles?
 - c. Were the apostles persecuted for wearing the name of Christ and obeying Him (Jn. 15:21)?
 1. Are Christians today persecuted for wearing the name of Christ and obeying Him?
 - d. Why were the Jews guilty of the sin of rejecting Jesus (Jn. 15:22-25)?
 1. Can we hate Jesus and love God? Explain.
 2. How was the Scripture, "They hated me without a cause" fulfilled?
 - e. What would the apostles do after receiving the Holy Spirit? Why (Jn. 15:26-27)?
14. Why did Jesus tell the disciples these things (Jn. 16:1-4)? How does this help us today? Explain.
 - a. Did some people persecute the apostles thinking they were serving God? Why did they do this (Jn. 16:2-3)?
 1. Do people persecute Christians today thinking that they are serving God? Why?
 2. Do people sin thinking that they are serving God? Explain.
 - b. Why didn't Jesus tell the apostles these things earlier?
15. Why was it advantageous for Jesus to go away (Jn. 16:5-15)?
 - a. Of what three things would the Holy Spirit convict the world through the apostles (Jn. 16:8-

- 11)? Explain each.
1. Does the Holy Spirit convict the world of the same things today? How?
 - b. Did Jesus disclose everything to the apostles while He was on earth? Why not? Explain.
 1. When and how would all things be disclosed to the apostles (Jn. 16:12-13)?
 - c. What did the Holy Spirit disclose to the apostles (Jn. 16:14-15)? Explain.
16. When would the apostles not see Jesus and then see Him again in a little while (Jn. 16:16-22)?
- a. In what way would their grief be turned into joy (Jn. 16:20-21)?
 - b. Could anyone take their joy away? Explain.
17. After Jesus' resurrection and ascension, would they pray to God's in Jesus' name (Jn. 16:23-28)?
- a. Would they receive what they asked for if they prayed to God in Jesus' name?
 - b. Do we pray in Jesus' name today? Why?
 - c. Does God hear prayers offered to Him unless they are in the name of Jesus (Jn. 16:26-28)?
18. How did the disciples know that Jesus knew all things (Jn. 16:29-30)?
19. When would the disciples be scattered thus leaving Jesus (Jn. 16:31-32)?
- a. Would Jesus be alone after they left Him (Jn. 16:32)? Explain.
20. In what way would the disciples have peace (Jn. 16:33)?
- a. Do we have peace in the same way today? Explain.

CXXII.

THE LORD'S PRAYER.

(Jerusalem. Thursday night.)

^dJOHN XVII.

Bible Text:

^d1 These things spake Jesus; and lifting up his eyes to heaven, he said, Father, the hour is come; glorify thy Son, that the Son may glorify thee: 2 even as thou gavest him authority over all flesh, that to all whom thou hast given him, he should give eternal life. 3 And this is life eternal, that they should know thee the only true God, and him whom thou didst send, *even* Jesus Christ. 4 I glorified thee on the earth, having accomplished the work which thou hast given me to do. 5 And now, Father, glorify thou me with thine own self with the glory which I had with thee before the world was. 6 I manifested thy name unto the men whom thou gavest me out of the world: thine they were, and thou gavest them to me; and they have kept thy word. 7 Now they know that all things whatsoever thou hast given me are from thee: 8 for the words which thou gavest me I have given unto them; and they received *them*, and knew of a truth that I came forth from thee, and they believed that thou didst send me. 9 I pray for them: I pray not for the world, but for those whom thou hast given me; for they are thine: 10 and all things that are mine are thine, and thine are mine: and I am glorified in them. 11 And I am no more in the world, and these are in the world, and I come to thee. Holy Father, keep them in thy name which thou hast given me, that they may be one, even as we *are*. 12 While I was with them, I kept them in thy name which thou hast given me: and I guarded them, and not one of them perished, but the son of perdition; that the scripture might be fulfilled. 13 But now I come to thee; and these things I speak in the world, that they may have my joy made full in themselves. 14 I have given them thy word; and the world hated them, because they are not of the world, even as I am not of the world. 15 I pray not that thou shouldst take them from the world, but that thou shouldst keep them from the evil *one*. 16 They are not of the world, even as I am not of the world. 17 Sanctify them in the truth: thy word is truth. 18 As thou didst send me into the world, even so sent I them into the world. 19 And for their sakes I sanctify myself, that they themselves also may be sanctified in truth. 20 Neither for these only do I pray, but for them also that believe on me through their word; 21 that they may all be one; even as thou, Father, *art* in me, and I in thee, that they also may be in us: that the world may believe that thou didst send me. 22 And the glory which thou hast given me I have given unto them; that they may be one, even as we *are* one; 23 I in them, and thou in me, that they may be perfected into one; that the world may know that thou didst send me, and lovedst them, even as thou lovedst me. 24 Father, I desire that they also whom thou hast given me be with me where I am, that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world. 25 O righteous Father, the world knew thee not, but I knew thee; and these knew that thou didst send me; 26 and I made known unto them thy name, and will make it known; that the love wherewith thou lovedst me may be in them, and I in them.

Bible Text with Commentary:

1 These things spake Jesus; and lifting up his eyes to heaven [the action marked the turning of his thoughts from the disciples to the Father], **he said, Father, the hour is come** [see pp. 116, 440]; **glorify thy Son, that the Son may glorify thee: 2 even as thou gavest him authority over all flesh, that to all whom thou hast given him, he should give eternal life.** [The Son here prays for his glorification, viz.: resurrection, ascension, coronation, etc., that through these he may be perfected as a Saviour and be enabled to give that eternal life unto millions, the bestowal of which will redound unto the glory of the Father. Moreover, the glorification of Christ revealed his divine nature, and the Father was glorified by its thus becoming apparent that he had bestowed upon the world so priceless a gift. The gift of authority was bestowed after the resurrection (Matt. xxviii. 18). All humanity was given into his hands that he might give life to that part of it which yielded itself to him in true discipleship.] **3 And this is life eternal, that they should know thee the only true God, and him whom thou didst send, even Jesus Christ.** [God is revealed in Jesus Christ: Jesus had just prayed for his glorification that the Father may be fully revealed in him. The revelation of God is the first step toward the attainment of eternal life. The inner reception of that revelation by a daily conformity to it is the second step. As we actually live God's life we come to know him; but we cannot attempt to live his life without a revelation.] **4 I glorified thee on the earth, having accomplished the work which thou hast given me to do. 5 And now, Father, glorify thou me with thine own self with the glory which I had with thee before the world was.** [As the hour for finishing his work had arrived, Jesus speaks of it as already finished. As he had finished that for which he had emptied himself of his glory and entered the world, he asks that now, on his departure from the world, he may be reinstated and permitted to assume again that which he had laid aside. Paul's words are commentary on these two verses (Phil. ii. 5-11). Thus Jesus ends the first division of his prayer which is a petition for himself, for the glory of the Father, and the good of the world. The second division which follows is a fourfold plea for the disciples which he then had, followed by petitions in their behalf.] **6 I manifested thy name unto the men whom thou gavest me out of the world: thine they were, and thou gavest them to me** [As a first plea or reason why the Father should bless the disciples of the Son, the Son urges that they are his property by gift of the Father. The Father is possessor of all humanity as the Creator; the Son by gift from the Father possesses the believing portion of humanity as its Redeemer]; **and they have kept thy word. 7 Now they know that all things whatsoever thou hast given me are from thee: 8 for the words which thou gavest me I have given unto them; and they received them, and knew of a truth that I came forth from thee, and they believed that thou didst send me.** [As a second reason for blessing the disciples Jesus pleads their reception and retention of the truth which the Father had sent him to reveal, and the resulting knowledge and faith. The truth revealed by Jesus was so palpably divine that the disciples could know that its bearer came from heaven. But whether that bearer came of his own volition or as a commissioned messenger of the Father they could not know. But where knowledge was impossible they trusted to Jesus and believed.] **9 I pray for them: I pray not for the world, but for those whom thou hast given me; for they are thine: 10 and all things that are mine are thine, and thine are mine: and I am glorified in them.** [As a third plea he urges the joint possession which the Father held with him in the disciples, and the further fact that the Son was glorified in the disciples.] **11 And I am no more in the world, and these are in the world, and I come to thee.** [As a last plea he urges the necessity of the Father's care over the disciples since the Son will be no longer in the world to care for them.] **Holy Father, keep them in thy name which thou hast given me, that they may be one, even as we are.** [Our Lord's first petition grows out of his last plea. His departure would tend to scatter the disciples; they had been united by faith in the name of Christ, that is, by the divine

power given of God and revealed in Christ (Ex. xxiii. 21; Isa. ix. 6; Jer. xxiii. 6), and Jesus asks that they may be still so kept, and that their unity may be as perfect as that subsisting between the Father and the Son.] **12 While I was with them, I kept them in thy name which thou hast given me: and I guarded them, and not one of them perished, but the son of perdition** [literally, son of perishing]; **that the scripture might be fulfilled.** [Ps. xli. 9. Jesus emphasizes the fervency of his petition by urging his own conduct as to that which he asks. He asks the Father to care for those for whom he had himself been so painstakingly careful that not one had been lost, save him whom it was impossible to save, and whose loss the Scripture had predicted--a loss in no way chargeable against the loving fidelity of the Good Shepherd.] **13 But now I come to thee; and these things I speak in the world, that they may have my joy made full in themselves.** [Being about ready to depart from the world, Jesus had taught and prayed for his disciples that they might be brought into a oneness with the Father similar to that which he himself enjoyed, and the consequent joy which filled his own life might in some measure fill theirs also. This also was part of his care for them.] **14 I have given them thy word; and the world hated them, because they are not of the world, even as I am not of the world.** [An additional reason for the Father's care is here presented. The reception of the Father's word had brought upon them the hatred of the world, thereby increasing their need of a heavenly blessing, as a counter-balance to the curse of the world. Jesus as advocate gives potency to his petitions as to the sufferings of his disciples by suggesting that he has himself shared them--Heb. ii. 10-18.] **15 I pray not that thou shouldest take them from the world, but that thou shouldest keep them from the evil one.** [The care which he asks is protection in, and not removal from, the world. It is best both for the Christian and for the world that he should remain in it. The world is blessed by the Christian's presence (Matt. v. 14-16), and abiding in the world affords the Christian an opportunity of conquest and reward--Rom. viii. 37; Rev. ii. 26; iii. 21.] **16 They are not of the world, even as I am not of the world. 17 Sanctify them in the truth: thy word is truth. 18 As thou didst send me into the world, even so sent I them into the world. 19 And for their sakes I sanctify myself, that they themselves also may be sanctified in truth.** [To sanctify means to set apart to a holy use. As Jesus himself had been set apart as God's messenger to the world, so he had set apart the apostles as his messengers to it. This setting apart was not a formal, empty act, but was accomplished by God's imparting or developing a fitness in the one sanctified to perform the duties for which he was set apart. Fitness in this case would be imparted by imbuing the apostles with the Spirit of truth. Jesus had set himself apart (Heb. ix. 14), that the apostles might follow his example--II. Cor. v. 14-17 (and also the church--Phil. ii. 5; Rom. xii. 1, 2), that thereby the world might be saved. Our Lord's prayer as to the apostles is, therefore, a threefold petition, viz.: that they may be kept in unity, kept from the world and the devil, and that they may be set apart and equipped for the gospel service. We come now to the third division of the prayer wherein he asks for blessings upon future believers.] **20 Neither for these only do I pray, but for them also that believe on me through their word; 21 that they may all be one; even as thou, Father, art in me, and I in thee, that they also may be in us: that the world may believe that thou didst send me.** [Here again the first petition is for unity, and again the unity subsisting between the Father and the Son is designated as the kind desired. That future disciples may understand the nature of this unity, Jesus sets it forth in an amplified statement, which reveals the fact that he does not ask for a unity similar to that subsisting between the Father and the Son, but for that very unity itself enlarged and extended so as to become a triple instead of a dual unity by the comprehension of the disciples within its compass. As a reason why the Father should bring about this unity (and a reason also why all Christians should work for it), our Lord states that its attainment will result in the conversion of the world to the Christian faith.] **22 And the glory which thou hast given me I have given unto them; that they may**

be one, even as we are one [Jesus here states that to bring about the unity which he here prays for he had bestowed upon the disciples the glory which the Father had bestowed upon him. The glory mentioned was that of being the Son of God (Matt. iii. 17; John i. 14; Heb. i. 5; iii. 6), which glory Jesus imparts to his followers (John i. 12; I. John iii. 1). In other words, he made us his brethren that we might be united in one great household (Rom. viii. 29; Eph. i. 10; ii. 19; I. John iii. 9, 10; iv. 8, 16). A true comprehension of the Fatherhood of God and our brotherhood in Christ must result in unity]; **23 I in them, and thou in me, that they may be perfected into one; that the world may know that thou didst send me, and lovedst them, even as thou lovedst me.** [He here states that the perfect unity of the church and the putting forth of its power in harmonious effort to convert the world will be equivalent to a demonstration of the truth of his divine mission. Verse 21 above asserts that the initial stages of unity will produce faith in the world, and this verse adds that the perfection of that unity will lead the world beyond faith into the realm of actual knowledge as to the divine mission of Christ. The context suggests that this unity will result in gracious manifestations of the Father's love. Possibly these manifestations may be of such a nature as to aid in bringing about the state of knowledge mentioned.] **24 Father, I desire that they also whom thou hast given me be with me where I am, that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world.** [While Jesus prays that his disciples may enter the heavenly state, that state is not expressed as the end desired. He wishes them to be in that state that they may behold his glory. The glory of Christ is his Sonship, and the love which accompanies that relationship. To behold this is the height of spiritual exaltation. To know God is life eternal, and to behold God is joy ineffable. God is truly beheld subjectively. We must be like him to see him as he is (I. John iii. 2). The second petition of Jesus, therefore, in no way savors of a vainglorious desire that his disciples may behold him to lead them to admire him, but a wish that they may participate in the heavenly state, and know the Sonship of Jesus and all its attendant blessedness by, in some measure, participating in it.] **25 O righteous Father, the world knew thee not, but I knew thee; and these knew that thou didst send me; 26 and I made known unto them thy name, and will make it known; that the love wherewith thou lovedst me may be in them, and I in them.** [In these closing sentences Jesus blends his present and his future disciples. To his present disciples he had made known the Father's name, and to the future ones he would make it known. The knowledge which he had of the Father had been imparted to the disciples, and they had received it, and had thereby been in some measure fitted for the revelation of the glory for which he had just prayed. The world, on the contrary, had rejected Christ's revelation, and had refused to know God, and had thus become unworthy of the privilege here asked for the disciples. Jesus had revealed the Father while on earth that men might attain to the revelation of God in the hereafter, thus participating in the love which the Father has for the Son because the Son is spiritually in them. It is a significant fact that the two of the five petitions of this prayer are for Christian unity. It may be said generally of all the petitions that they ask the Father to complete that which the Son has already begun and completed to the limit of his present circumscribed power.]

Study Questions:

1. Why did Jesus lift up His eyes to heaven (Jn. 17:1)?
2. Explain the major divisions of Jesus prayer in John 17.
 - a. When Jesus prayed for the apostles in this prayer, was He praying for Judas?
3. What hour had come (Jn. 17:1)?
 - a. How would God glorify Jesus? How would God be glorified by His glorification of

Jesus?

4. What authority does Jesus have over flesh (Jn. 17:2)?
 - a. When was Jesus given this authority?
5. What is eternal life (Jn. 17:3)?
 - a. How does a person "know" God?
6. How did Jesus glorify God on earth (Jn. 17:4)?
 - a. How do we glorify God on earth?
7. Explain the future glorification for which Jesus prayed (Jn. 17:5)?
8. Had the eleven apostles kept God's word delivered to them by Jesus (Jn. 17:6-10)?
 - a. What did the eleven apostles know (Jn. 17:8)?
 - b. In what had Jesus been glorified (Jn. 17:10)? Explain.
9. Jesus prays that God will keep the apostles in His name. Explain the "name" spoken of by Jesus (Jn. 17:11-12).
 - a. How did Jesus keep the apostles in God's name while on earth?
 - b. Why did Judas perish?
10. How would the apostles have Jesus' joy made full in themselves (Jn. 17:13-19)? How is Jesus' joy made full in us today?
 - a. Why did the world hate Jesus and the apostles? Why does the world hate Christians?
 - b. Was Jesus asking God to take the apostles out of the world? Why?
 - c. Does God want us to live in the world or to go out of the world to live as hermits (cf. 1 Cor. 5:9-13)? Why?
11. What is truth (Jn. 17:17)?
 - a. How are we sanctified by truth?
 - b. What does it mean to be "sanctified in truth?"
12. How do we believe in Jesus today (Jn. 17:20-21)?
13. How are disciples one (i.e., unified) (Jn. 17:20-23)?
 - a. How does unity of Jesus' disciples (i.e., the church) glorify God?
 - b. Can Jesus' disciples be perfected without being unified?
 - c. When Jesus' disciples are unified, does it demonstrate that Jesus is in them and that they are in Jesus?
 - d. What does unity of Jesus' disciples demonstrate to the world?
 - e. How important is unity in a congregation of the Lord's church? Explain.
14. Where does Jesus desire His disciples to be (Jn. 17:24)? Why?
 - a. What will we see in heaven regarding Jesus? What does this tell us about Jesus in heaven today?
15. How is the love with which God loved Jesus in us today (Jn. 17:25-26)?

CXXIII.

GOING TO GETHSEMANE, AND AGONY THEREIN.

(A garden between the brook Kidron and the Mount of Olives. Late Thursday night.)

^aMATT. XXVI. 30, 36-46; ^bMARK XIV. 26, 32-42; ^cLUKE XXII. 39-46; ^dJOHN XVIII. 1.

Bible Text:

^d1 When Jesus had spoken these words, ^a30 And when they had sung a hymn, they went out ^c39 And he came out, and ^dhe went forth with his disciples ^cas his custom was, ^dover the brook Kidron, ^ainto {^bunto} the mount of Olives. ^dwhere was a garden, into which he entered, himself and his disciples. {^cand the disciples also followed him.} ^a36 Then cometh Jesus with them ^b32 And they come unto a place which was named {^acalled} Gethsemane, ^c40 And when he was at the place, he said {^asaith} unto his disciples, Sit ye here, while I go yonder and pray. ^cPray that ye enter not into temptation. ^a37 And he took {^btaketh} with him Peter ^aand the two sons of Zebedee, ^bJames and John, and began to be greatly amazed, ^asorrowful and sore troubled. ^c41 And he was parted from them about a stone's cast; ^b34 And ^a38 Then saith he unto them, My soul is exceeding sorrowful, even unto death: ^babide ye here, and watch. ^awith me. 39 And he went forward a little, ^cand he kneeled down ^band fell on the ground, ^aand fell on his face, and prayed, ^bthat, if it were possible, the hour might pass away from him. 36 And he said, {^asaying,} ^bAbba, ^aMy Father, if it be possible, let this cup pass away from me: ^ball things are possible unto thee; ^cif thou be willing, remove this cup from me: ^bhowbeit ^anevertheless, not as {^bwhat} I will, ^abut as {^bwhat} thou wilt. ^cnot my will, but thine, be done. 43 And there appeared unto him an angel from heaven, strengthening him. 44 And being in an agony he prayed more earnestly; and his sweat became as it were great drops of blood falling down upon the ground. 45 And when he rose up from his prayer, he came {^acometh} unto the disciples, and findeth {^cfound} them sleeping for sorrow, 46 and said unto them, Why sleep ye? rise and pray, that ye enter not into temptation. ^aand saith unto Peter, ^bSimon, sleepest thou? couldest thou not watch one hour? ^aWhat, could ye not watch with me one hour? 41 Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak. ^b39 And again ^aa second time he went away, and prayed, ^bsaying the same words. ^asaying, My Father, if this cannot pass away, except I drink it, thy will be done. 43 And he came again and found them sleeping, for their eyes were ^bvery heavy; and they knew not what to answer him. ^a44 And he left them again, and went away, and prayed a third time, saying again the same words. ^b41 And ^a45 Then cometh he to the disciples, ^bthe third time, and saith unto them, Sleep on now, and that your rest: it is enough; ^abehold, the hour is at hand, {^bthe hour is come;} ^aand ^bbehold, the Son of man is betrayed into the hands of sinners. 42 Arise, let us be going: behold, he that betrayeth me is at hand.

Bible Text with Commentary:

^d1 When Jesus had spoken these words [the words contained in John xiv.-xvi.], ^a30 And when they had sung a hymn [the shadow of the cross did not quench the spirit of praise in Christ], they went out ^c39 And he came out, and ^dhe went forth with his disciples ^cas his custom was, ^dover the brook Kidron, ^ainto {^bunto} the mount of Olives. ^dwhere was a garden, into which he entered,

himself and his disciples. {and the disciples also followed him.} ^a36 **Then cometh Jesus with them** ^b32 **And they come unto a place which was named** {^acalled} **Gethsemane** [The name Gethsemane means *a place of oil-presses*, and hence it accords well with the name of the mountain at whose base it was situated. But the place was now a garden. It is about half a mile from the city, and from what Luke says here and elsewhere (Luke xxi. 37), it seems that Jesus often resorted to it while in Jerusalem at the festivals. Compare also John xviii. 2], ^c40 **And when he was at the place, he said** {^asaith} **unto his disciples, Sit ye here, while I go yonder and pray. Pray that ye enter not into temptation.** [As the hour of trial and temptation came upon Jesus he fortified himself against it by prayer. And he bade his disciples do likewise, for his arrest would involve them also in temptations which he foresaw that they would not be able to withstand.] ^a37 **And he took** {^btaketh} **with him Peter** ^a**and the two sons of Zebedee,** ^b**James and John, and began to be greatly amazed,** ^a**sorrowful and sore troubled.** [While seeking heavenly aid in this hour of extremity our Lord also manifested his desire for human sympathy. All the eleven apostles were with him in the garden, and the three most capable of sympathizing with him were stationed nearer to him than the rest.] ^c41 **And he was parted from them about a stone's cast** [one hundred fifty to two hundred feet]; ^b34 **And** ^a38 **Thensaith he unto them, My soul is exceeding sorrowful, even unto death:** ^b**abide ye here, and watch.** ^a**with me.** [The sequel shows that the phrase "even unto death" was no figure of rhetoric. The nervous prostration of Jesus was such as to endanger his life, and the watching of the apostles may have been doubly needful. Not only did he require their sympathy, but he may also have looked to them to render him assistance in the case of a physical collapse.] ^a39 **And he went forward a little,** ^c**and he kneeled down** ^b**and fell on the ground,** ^a**and fell on his face, and prayed,** ^b**that, if it were possible, the hour might pass away from him.** [This posture was expressive of the most intense supplication.] ^a36 **And he said,** {^asaying,} ^b**Abba,** ^a**My Father, if it be possible, let this cup pass away from me:** ^b**all things are possible unto thee;** ^c**if thou be willing, remove this cup from me:** ^b**howbeit** ^a**nevertheless, not as** {^bwhat} **I will,** ^a**but as** {^bwhat} **thou wilt.** ^c**not my will, but thine, be done.** [Much of mystery is found in all life, so it is small wonder if the dual nature of Jesus presents insoluble problems. It perplexes many to find that the divine in Jesus did not sustain him better during his trial in the garden. But we must remember that it was appointed unto Jesus to die, and that the divine in him was not to interfere with this appointment, or the approaches to it. For want, therefore, of a better expression, we may say that from the time Jesus entered the garden until he expired on the cross, the human in him was in the ascendant; and "being found in fashion as a man," he endured these trials as if wholly human. His prayer, therefore, is the cry of his humanity for deliverance. The words "if it is possible" with which it opens breathe the same spirit of submissive obedience which is found in the closing words. Reminding the Father of the limitless range of his power, he petitions him to change his counsel as to the crucifixion of the Son, if his gracious purposes can be in any other way carried out. Jesus uses the words "cup" and "hour" interchangeably. They are both words of broad compass, intended to include all that he would undergo from that time until his resurrection. They embrace all his mental, moral, physical, and spiritual suffering which we can discover, together with an infinite volume of a propitiatory and vicarious nature which lies beyond the reach of our understanding. The submission of Jesus was no new fruitage of his character; the prayer of the garden had been the inner purpose of his entire life--John v. 30 and vi. 38.] ^a43 **And there appeared unto him an angel from heaven, strengthening him.** ^a44 **And being in an agony he prayed more earnestly; and his sweat became as it were great drops of blood falling down upon the ground.** [Commentators give instances of bloody sweat under abnormal pathological conditions.] ^a45 **And when he rose up from his prayer, he came** {^acometh} **unto the disciples, and findeth** {^cfound} **them sleeping for sorrow,** ^a46 **and said**

unto them, Why sleepe ye? rise and pray, that ye enter not into temptation. [The admonition which had at first been addressed to all the eleven is now spoken to the chosen three] ^a**and saith unto Peter,** ^b**Simon, sleepest thou? couldest thou not watch one hour? ^aWhat, could ye not watch with me one hour? 41 Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak.** [Peter, having boasted of his loyalty, has his weakness pointed out and is further warned to be on his guard, since the weakness of his nature will not stand the coming strain. The slumber of the disciples was not through indifference; but was caused by the prostration of grief. When we remember the excitement which they had endured that night, the tender words spoken by Jesus, the sadness of which was intensified by the atmosphere of mystery which pervaded them, the beautiful and touching prayer, and lastly this agony in the garden, it is not to be wondered at that the apostles, spurred by no sense of danger, should succumb to the long-borne tension and fall asleep. Had they comprehended how much the Lord needed their *wakeful* sympathy as he came again and again seeking for it, they would probably have kept awake.] ^b**39 And again ^aa second time he went away, and prayed, ^bsaying the same words. ^asaying, My Father, if this cannot pass away, except I drink it, thy will be done.** [Jesus here speaks of draining the cup. The "cup" was a common Hebrew figure used to denote one's divinely appointed lot or fortune--Ps. xxiii. 5; lxxv. 8; Isa. li. 17; Ezek. xxiii. 31-33.] **43 And he came again and found them sleeping, for their eyes were ^bvery heavy; and they knew not what to answer him.** [They were ashamed of the stupor which had come upon them and knew not what apology to make for it.] ^a**44 And he left them again, and went away, and prayed a third time, saying again the same words. ^b41 And ^a45 Then cometh he to the disciples, ^bthe third time, and saith unto them, Sleep on now, and that your rest: it is enough; ^abehold, the hour is at hand, {^bthe hour is come;} ^aand ^bbehold, the Son of man is betrayed into the hands of sinners. 42 Arise, let us be going: behold, he that betrayeth me is at hand.** [Our Lord's words are paradoxical. In our judgment the saying is best understood by regarding the first part of it as spoken from the Lord's viewpoint, while the latter part is spoken from the disciple's viewpoint. It is as if he said, "So far as I am concerned, you may sleep on and take your rest, for the time to be of comfort or assistance to me has wholly passed. But so far as you yourselves are concerned, you must arise and be going, because Judas with his band of temple police is upon us."]

Study Questions:

1. What did Jesus and the disciples do before leaving the upper room?
2. Where did Jesus and the disciples go after leaving the upper room?
3. What did Jesus tell the disciples to do in the garden? Why did He tell them to do it?
 - a. What does this teach us about avoiding temptation?
4. Who did Jesus take with Him a short distance further in the garden?
 - a. How far did they go from the other disciples?
 - b. Why might Jesus have chosen these three disciples to be with Him? What lessons can we learn from this?
 - c. What did Jesus tell them? Explain.
 - d. What did Jesus tell them to do? Explain.
 - e. For what were Peter, James, and John to watch?
5. What did Jesus do when going a short distance away from Peter, James, and John?
 - a. What did Jesus pray? How many times did He pray this prayer?

- b. What did Jesus mean by saying, "All things are possible for you" (Mk. 14:36) when praying in the garden? Could God have saved Jesus from crucifixion and forgiven man's sins? Explain.
 - c. What did Jesus pray in respect to His Father's will? Should we pray for the same thing?
6. What did the angel do for Jesus in the garden? How?
7. How much agony did Jesus experience in the garden?
8. How fervently did Jesus pray in the garden?
 - a. Explain, "sweat became like drops of blood" (Lk. 22:44).
9. What were the disciples doing when Jesus returned to them the first time? What did Jesus say to them?
 - a. In what way were the disciples sleeping from sorrow (Lk. 22:45)?
10. When Jesus returned to the disciples the second time, did the disciples know how to respond to Jesus?
11. When Jesus returned to the disciples the third time, what did He say to them? Explain.

CXXIV.

JESUS BETRAYED, ARRESTED AND FORSAKEN.

(Gethsemane. Friday, several hours before dawn.)

^aMATT. XXVI. 47-56; ^bMARK XIV. 43-52; ^cLUKE XXII. 47-53; ^dJOHN XVIII. 2-11.

Bible Text:

^d2 Now Judas also, who betrayed him, knew the place: for Jesus oftentimes resorted thither with his disciples. 3 Judas then, having received the band of soldiers, and officers from the chief priests and the Pharisees, cometh thither with lanterns and torches and weapons. ^b43 And straightway, while he yet spake, ^alo, Judas, one of the twelve, came, {^bcometh,} ^aand with him a great multitude with swords and staves, from the chief priests ^band the scribes and the elders. ^aof the people. ^cbehold, a multitude, and he that was called Judas, went before them; ^d4 Jesus therefore, knowing all the things that were coming upon him, went forth, and saith unto them, Whom seek ye? 5 They answered him, Jesus of Nazareth. Jesus saith unto them, I am *he*. And Judas also, who betrayed him, was standing with them. 6 When therefore he said unto them, I am *he*, they went backward, and fell to the ground. 7 Again therefore he asked them, Whom seek ye? And they said, Jesus of Nazareth. 8 Jesus answered, I told you that I am *he*; if therefore ye seek me, let these go their way: 9 that the word might be fulfilled which he spake, Of those whom thou hast given me I lost not one. ^a48 Now he that betrayed him gave {^bhad given} them a token, ^aa sign, saying, Whomsoever I shall kiss, that is he: take him. ^band lead him away safely. ^cand he drew near unto Jesus to kiss him. 48 But Jesus said unto him, Judas, betrayest thou the Son of man with a kiss? ^b45 And when he was come, ^astraightway he came to Jesus, and said {^bsaith,} ^aHail, Rabbi; and kissed him. 50 And Jesus said unto him, Friend, *do* that for which thou art come. Then they came and laid hands on Jesus, and took him. ^c49 And when they that were about him saw what would follow, they said, Lord, shall we smite with the sword? ^b47 But {^a51 And} behold, ^d10 Simon Peter ^ba certain one of them that stood by ^athat were with Jesus ^dtherefore having a sword ^astretched out his hand, and drew his sword, and smote {^dstruck} ^athe servant of the high priest, and struck {^dcut} off his right ear. Now the servant's name was Malchus. ^c51 But Jesus answered and said, Suffer ye *them* thus far. And he touched his ear, and healed him. ^a52 Then ^d11 Jesus therefore said {^asaith} ^dunto Peter, ^aPut up again thy {^dthe} sword into the sheath: ^aits place: for all they that take the sword shall perish with the sword. ^dthe cup which the Father hath given me, shall I not drink it? ^a53 Or thinkest thou that I cannot beseech my Father, and he shall even now send me more than twelve legions of angels? 54 How then should the scriptures be fulfilled, that thus it must be? 55 In that hour ^bJesus answered and said unto them ^athe multitudes, ^cthe chief priests, and captains of the temple, and elders, that were come against him, Are ye come out, as against a robber, with swords and staves? ^ato seize me? ^c53 When ^aI sat {^bwas} daily with you in the temple teaching, ^cye stretched not forth your hands against me: ^band ye took me not: ^cbut this is your hour, and the power of darkness. ^a56 But all this is come to pass, that the scriptures of the prophets might be fulfilled. ^b50 And ^aThen all of the disciples left him, and fled. ^b51 And a certain young man followed with him, having a linen cloth cast about him, over *his* naked *body*: and they lay hold on him; 52 but he left the linen cloth, and fled naked.

Bible Text with Commentary:

^d2 Now Judas also, who betrayed him, knew the place: for Jesus oftentimes resorted thither with his disciples. [See p. 583.] 3 Judas then, having received the band of soldiers, and officers from the chief priests and the Pharisees, cometh thither with lanterns and torches and weapons. ^b43 And straightway, while he yet spake, ^alo, Judas, one of the twelve, came, {^bcometh,} ^aand with him a great multitude with swords and staves, from the chief priests ^band the scribes and the elders. ^aof the people. ^cbehold, a multitude, and he that was called Judas, went before them [The presence of Judas is mentioned by each Evangelist. His treachery made a deep impression upon them. The arresting party which accompanied Judas consisted of the band of officers and men from the temple guard or Levitical police, Pharisees, scribes, servants, chief priests, captains of the temple and elders. They were well supplied with lights, for while the passover is always held when the moon is full, the moon at this time of night would be near setting, and the valley of the Kidron, in which Gethsemane lay, would be darkened by the shadow of the adjoining mountain]; ^d4 Jesus therefore, knowing all the things that were coming upon him, went forth, and saith unto them, Whom seek ye? 5 They answered him, Jesus of Nazareth. Jesus saith unto them, I am *he*. And Judas also, who betrayed him, was standing with them. 6 When therefore he said unto them, I am *he*, they went backward, and fell to the ground. 7 Again therefore he asked them, Whom seek ye? And they said, Jesus of Nazareth. 8 Jesus answered, I told you that I am *he*; if therefore ye seek me, let these go their way: 9 that the word might be fulfilled which he spake, Of those whom thou hast given me I lost not one. [John mentions the foreknowledge of Jesus to remind us that he could have avoided the arrest had he chosen to do so. Even the foreknowledge of Elisha was difficult to deal with (II. Kings vi. 8-12). Jesus asked, "Whom seek ye?" (1) To openly and manfully declare his identity; (2) to make the Jewish rulers fully conscious that they were arresting him, an innocent man; (3) to confine the arrest to himself and thus deliver his disciples. The older commentators regard the falling to the ground as a miracle, but modern scholars look upon it as a result of sudden fear. Jesus merely manifested his dignity and majesty, and the prostration followed as a natural result.] ^a48 Now he that betrayed him gave {^bhad given} them a token, ^aa sign, saying, Whomsoever I shall kiss, that is he: take him. ^band lead him away safely. ^cand he drew near unto Jesus to kiss him. 48 But Jesus said unto him, Judas, betrayest thou the Son of man with a kiss? ^b45 And when he was come, ^astraightway he came to Jesus, and said {^bsaith,} ^aHail, Rabbi; and kissed him. 50 And Jesus said unto him, Friend, *do* that for which thou art come. [Some place this event before the preceding paragraph. It comports better with the fitness of things to place it here. Jesus made Judas feel his utter nothingness, and his worthlessness even as a betrayer. Before Judas can in any way identify Jesus, the Lord had twice declared himself to be the party whom they sought. When he approaches to carry out his contract, the Lord's question exposes him before all as a betrayer, and not a disciple as he wished to appear to be (for kissing was the common mode of salutation between men, especially between teacher and pupils), and when Judas brazenly persists in completing the sign, Jesus bids him do it, not as a friend, but as a traitor. Little did the betrayer think that the kiss of Judas would become a proverb in every nation.] **Then they came and laid hands on Jesus, and took him.** [The sight of Judas touching him no doubt reassured them, and they laid hands on Jesus.] ^c49 And when they that were about him saw what would follow, they said, Lord, shall we smite with the sword? ^b47 But {^a51 And} behold, ^d10 Simon Peter ^ba certain one of them that stood by ^athat were with Jesus ^dtherefore having a sword ^astretched out his hand, and drew his sword, and smote {^dstruck} ^athe servant of the high priest, and struck {^dcut} off his right ear. [We have seen that the

apostles were but scantily armed, there being only two swords in their possession. See p. 657. Peter evidently carried one of these, and stood ready to make good his boast that he would suffer, and, if need be, die in his Lord's service. evidently struck a downward blow at Malchus' head, and Malchus would have been killed had he not dodged.] **Now the servant's name was Malchus.** [John knew the household of the high priest (John xviii. 16). He knew Malchus by name, and he also knew his kindred--John xviii. 26.] **51 But Jesus answered and said, Suffer ye *them* thus far. And he touched his ear, and healed him.** [Some think that Jesus spoke these words, "Suffer ye thus far," to those who held him, asking them to loose him sufficiently to enable him to touch the ear of Malchus. But the revision committee by inserting "them" make Jesus address his disciples, commanding them not to interfere with those who were arresting him, making it a general statement of the idea which the Lord addressed specifically to Peter in the next sentence.] **52 Then 11 Jesus therefore said {^asaith} ^dunto Peter, ^aPut up again thy {^dthe} sword into the sheath: ^aits place: for all they that take the sword shall perish with the sword. ^dthe cup which the Father hath given me, shall I not drink it?** [By the healing of Malchus' ear and the words spoken to Peter, Jesus shows that the sword is not to be used either to defend the truth or to advance his kingdom. Had he not thus spoken and acted, Pilate might have doubted his word when he testified that his kingdom was not of this world (John xviii. 36). While we know better than to rely upon the aid of the sword for the advance of truth, we are often tempted to put undue trust in other "carnal weapons" which are equally futile. Wealth and eloquence and elaborate church buildings have but little saving grace in them. It is the truth which wins. By using the word "cup" John gives us an echo of the agony in Gethsemane, which suggests that he expects his readers to be conversant with the other Gospels. The other Evangelists, having shown that Jesus was fully resolved to drink the cup, do not regard it as necessary to repeat these words.] **53 Or thinkest thou that I cannot beseech my Father, and he shall even now send me more than twelve legions of angels? 54 How then should the scriptures be fulfilled, that thus it must be?** [Jesus still addresses Peter. Had it accorded with the divine purpose that Jesus should resist this arrest, angels and not men would have been his proper and infinitely more effective rescuers. But, on the contrary, it was God's purpose that he should be arrested, as the Scripture had foretold.] **55 In that hour ^bJesus answered and said unto them ^athe multitudes, ^cthe chief priests, and captains of the temple, and elders, that were come against him, Are ye come out, as against a robber, with swords and staves? ^ato seize me? ^c53 When ^aI sat {^bwas} daily with you in the temple teaching, ^cye stretched not forth your hands against me: ^band ye took me not: ^abut this is your hour, and the power of darkness. ^a56 But all this is come to pass, that the scriptures of the prophets might be fulfilled.** [The party which came to arrest Jesus was large. The word "band" used by John to describe part of it is *speira*, which is the Greek name for the cohort, a division of the Roman army which in the time of Augustus contained 555 men. Ten cohorts, or a legion, were usually quartered in the castle Antonia, at the northwest corner of the temple enclosure. That the whole cohort was present is not likely (Matt. xxvii. 27), but there was a large enough body to represent it. The Evangelists therefore properly style it a great multitude. Moreover, it was a motley crowd. Its strength and diversity suggest the fear that Jesus might miraculously defend himself. Each part of the crowd found courage in the strength possessed by the other part, the priests relying upon the solidity of the soldiers, the soldiers superstitiously trusting to some spiritual power residing in the priests, etc. Now, because of these fears, the preparation was as great as if some band of robbers was to be taken. The questions of Jesus, therefore, show two facts: 1. By their extensive preparation the rulers bore an unintentional testimony to his divine power. 2. By their failure to arrest him openly in the temple, they bore witness to his innocence. With his divinity and his innocence, therefore, Jesus challenges them, referring

to their own conduct for testimony thereto. In conclusion, he cites them to the Scriptures which they were fulfilling. Our Lord's dual reference to the Old Testament at this sacred time should cause us to handle them with awe and reverence.] **^b50 And ^aThen all of the disciples left him, and fled. ^b51 And a certain young man followed with him, having a linen cloth cast about him, over *his* naked body: and they lay hold on him; ⁵² but he left the linen cloth, and fled naked.** [All the predictions of Jesus had failed to prepare the apostles for the terrors of his arrest. Despite all his warnings, each apostle sought his own safety. The young man who fled naked is usually presumed to be Mark himself, and it is thought that he thus speaks impersonally after the manner of Matthew and John. The manner of his description shows that he was not an apostle. As Mark's mother resided in Jerusalem (Acts xii. 12, 25), Canon Cook advances the theory that the Lord's Supper was eaten in the upper room of her house, and that when the disciples retired with Jesus from thence to Gethsemane Mark slipped from his bed, threw his sindon about him, and followed after them. The sindon, or linen vestment, was very costly, not being worn even by the middle classes: no apostle would be thus attired.]

Study Questions:

1. How did Judas know where Jesus would be?
2. Whom did Jesus take with him when betraying Jesus? What were they carrying?
 - a. How many people went out to arrest Jesus?
3. What did Jesus ask the people who came out to arrest Him? What did they say?
 - a. What happened when Jesus said, "I am He" (Jn. 18:5)? What is significant about this action?
 - b. Why did the soldiers let Jesus' disciples go free?
4. With what sign did Judas betray Jesus? What is significant about this kiss?
 - a. What had Judas told the soldiers to do with Jesus?
5. What did Jesus ask Judas as he came near to betray Him?
 - a. What is significant about Jesus calling Judas, "friend?" What lessons can we learn from Jesus calling Judas, "friend?"
6. What did Judas say to Jesus when betraying Him?
7. What did the disciples ask when Jesus was arrested? What was Jesus' response?
8. What did Peter do when Jesus was arrested?
 - a. What did Jesus do to Malchus' ear? Why?
 - b. What did Jesus tell Peter after he cut off Malchus' ear?
9. How would have happened if Jesus would have asked God to send more than twelve legions of angels? Could the Scriptures be fulfilled (Matt. 26:53-54)?
10. Why did they come to arrest Jesus as a robber and they didn't arrest Him when He was in the temple?
 - a. What does Jesus mean by telling them that this was their hour and the power of darkness (Lk. 22:53)?
11. Who was the young man in a linen cloth? What happened to him?

CXXV.

FIRST STAGE OF JEWISH TRIAL.
EXAMINATION BY ANNAS.

(Friday before dawn.)

^dJOHN XVIII. 12-14, 19-23.

Bible Text:

^d12 So the band and the chief captain, and the officers of the Jews, seized Jesus and bound him, 13 and led him to Annas first; for he was father in law to Caiaphas, who was high priest that year. 14 Now Caiaphas was he that gave counsel to the Jews, that it was expedient that one man should die for the people. 19 The high priest therefore asked Jesus of his disciples, and of his teaching. 20 Jesus answered him, I have spoken openly to the world; I ever taught in synagogues, and in the temple, where all the Jews come together; and in secret spake I nothing. 21 Why askest thou me? ask them that have heard *me*, what I spake unto them: behold, these know the things which I said. 22 And when he had said this, one of the officers standing by struck Jesus with his hand, saying, Answerest thou the high priest so? 23 Jesus answered him, If I have spoken evil, bear witness of the evil: but if well, why smitest thou me?

Bible Text with Commentary:

^d12 So the band and the chief captain, and the officers of the Jews, seized Jesus and bound him, 13 and led him to Annas first; for he was father in law to Caiaphas, who was high priest that year. [For confusion in the priesthood, etc., see pp. 64 and 528.] **14 Now Caiaphas was he that gave counsel to the Jews, that it was expedient that one man should die for the people.** [See p. 528. John restates this fact to remind the reader that Jesus was about to be tried by those who had prejudged him and decided upon his death.] **19 The high priest therefore asked Jesus of his disciples, and of his teaching.** [We should note that John calls Annas high priest. The high priesthood was a life office. According to Moses, Annas was high priest, but the Romans had given the office to Caiaphas, so that Annas was high priest *de jure*, but Caiaphas was so *de facto*. As high priest, therefore, and as head of the Sadducean party, the people looked to Annas before Caiaphas, taking Jesus to him first. The influence of Annas is shown by the fact that he made five of his sons and sons-in-law high priests. Annas is said to have been about sixty years old at this time. He questioned Jesus for the purpose of obtaining, if possible, some material out of which to frame an accusation.] **20 Jesus answered him, I have spoken openly to the world; I ever taught in synagogues, and in the temple, where all the Jews come together; and in secret spake I nothing. 21 Why askest thou me? ask them that have heard *me*, what I spake unto them: behold, these know the things which I said.** [Jesus indeed spoke some things privately (Matt. xiii. 10, 11), but he did not do so for the purposes of concealment (Matt. x. 27). Jesus was the light of the world; addressing his teachings to all flesh, he chose the most public places to utter them--places, however, dedicated to the worship of the true God. He who had said that heaven and earth would pass away, but that his word would not pass away, did not suffer his teaching to be held in contempt; he did not permit it to be made matter for cross examination. On the contrary, it was to be taken cognizance of among the things universally known and understood. The very officers who had arrested him

could tell about it--John vii. 45, 46.] **22 And when he had said this, one of the officers standing by struck Jesus with his hand, saying, Answerest thou the high priest so? 23 Jesus answered him, If I have spoken evil, bear witness of the evil: but if well, why smitest thou me?** [Jesus was then under arrest, and as the trial had not yet opened there was ample time to add new matter to the charges against him. If, in addressing the high priest, he had just spoken words worthy of punishment, the officer who struck him should, instead, have preferred charges against him and had him punished in a legal manner. If the officer could not do this (and the point is that he could not), he was doubly wrong in striking him. Thus the Lord calmly rebuked the wrong-doer. Compare his conduct with that of Paul under somewhat similar circumstances (Acts xxiii. 1-3). Jesus exemplified his teaching at Matt. v. 39. "Christ," says Luther, "forbids self-defense with the hand, not with the tongue."]

Study Questions:

1. What did the Jews do to Jesus in the garden when arresting Him?
2. Where did they take Jesus after arresting Him in the garden?
 - a. Who was Annas and why did they take Jesus to him first?
 - b. Who was Caiaphas and why did they take Jesus to him second?
 - c. What had Caiaphas said previously in advising the Jews regarding Jesus? Explain Caiaphas' advice.
3. About what did Annas question Jesus? Explain Jesus' response.
 - a. What lessons do we learn from Jesus' response to the high priest that we can apply to dealing with conflict today?
4. What did one of the officers say and do to Jesus? What was Jesus' response?
 - a. Was it a sin for the officer to strike Jesus? Explain.
 - b. What lessons do we learn from Jesus' response to the officer who struck Him that we can apply to dealing with conflict today?

CXXVI.

SECOND STAGE OF JEWISH TRIAL. JESUS CONDEMNED
BY CAIAPHAS AND THE SANHEDRIN.

(Palace of Caiaphas. Friday.)

^aMATT. XXVI. 57, 59-68; ^bMARK XIV. 53, 55-65; ^cLUKE XXII. 54, 63-65; ^dJOHN XVIII. 24.

Bible Text:

^d24 Annas therefore sent him bound unto Caiaphas the high priest. ^band there come together with him all the chief priests and the elders and the scribes. ^a57 And they that had taken Jesus led him away to *the house of Caiaphas the high priest*, ^cand brought him into the high priest's house. ^awhere the scribes and the elders were gathered together. ^b55 Now the chief priests and the whole council sought ^afalse witness against Jesus, ^bto {^athat they might} put him to death; 60 and they found it not, though many false witnesses came. ^b56 For many bare false witness against him, and their witness agreed not together. ^aBut afterward came ^b57 And there stood up certain, ^atwo, ^band bare false witness against him, ^a61 and said, {^bsaying,} ^aThis man said, I am able to destroy the temple of God, and to build it in three days. ^b58 We heard him say, I will destroy this temple that is made with hands, and in three days I will build another made without hands. 59 And not even so did their witness agree together. ^a62 And the high priest stood up, ^bin the midst, and asked Jesus, ^aand said unto him, {^bsaying,} Answerest thou nothing? what is it which these witness against thee? ^a63 But Jesus held his peace. ^band answered nothing. ^aAnd ^bAgain the high priest asked him, and saith {^asaid} unto him, ^bArt thou the Christ, the Son of the Blessed? ^aI adjure thee by the living God, that thou tell us whether thou art the Christ, the Son of God. ^b62 And Jesus said, {^asaith} unto him, Thou hast said: ^bI am: and ^anevertheless I say unto you, Henceforth ye shall see the Son of man sitting at the right hand of Power, and coming on {^bwith} the clouds of heaven. 63 And ^a65 Then the high priest rent his garments, {^bclothes,} and saith, {^asaying,} He hath spoken blasphemy: what further need have we of witnesses? behold, now ye have heard the blasphemy: 66 what think ye? They answered and said, He is worthy of death. ^bAnd they all condemned him to be worthy of death. ^c63 And the men that held *Jesus* mocked him, and beat him. ^b65 And some began to spit on him, and to cover his face, ^a67 Then did they spit in his face and buffet him: ^c64 And they blindfolded him, ^aand some smote him with the palms of their hands, 68 saying, {^band to say unto him,} ^aProphecy unto us, thou Christ: who is he that struck thee? ^band the officers received him with blows of their hands. ^c65 And many other things spake they against him, reviling him.

Bible Text with Commentary:

^d24 Annas therefore sent him bound unto Caiaphas the high priest. [Foiled in his attempted examination of Jesus, Annas sends him to trial.] ^band there come together with him all the chief priests and the elders and the scribes. ^a57 And they that had taken Jesus led him away to *the house of Caiaphas the high priest*, ^cand brought him into the high priest's house. ^awhere the scribes and the elders were gathered together. [It is very likely that Annas had apartments in the same palace with Caiaphas, and that from these apartments Jesus was led into some hall large enough to hold

the Sanhedrin, which was now convened. But this was not its formal session as a court; it was more in the nature of a caucus, or committee of the whole.] **^b55 Now the chief priests and the whole council sought ^afalse witness against Jesus, ^bto {^athat they might} put him to death; ⁶⁰ and they found it not, though many false witnesses came. ^b56 For many bare false witness against him, and their witness agreed not together. ^aBut afterward came ^b57 And there stood up certain, ^atwo, ^band bare false witness against him, ^a61 and said, {^bsaying,} ^aThis man said, I am able to destroy the temple of God, and to build it in three days. ^b58 We heard him say, I will destroy this temple that is made with hands, and in three days I will build another made without hands. ⁵⁹ And not even so did their witness agree together. [What Jesus had really said will be found at John ii. 19-22. Though his words were misunderstood at that time, being applied, not to his body, but to Herod's temple, yet it is not unlikely that the Jewish rulers, hearing our Lord's prediction that he would rise from the dead after three days (Matt. xxvii. 62, 63), came to understand the import of his words. If so, the record itself shows the willingness of the Sanhedrin to receive false witnesses against Christ, for its judges received testimony which they knew to be utterly immaterial if rightly construed. The accounts of the two Evangelists, moreover, show how the witnesses failed to agree. A man could only be condemned on the testimony of two witnesses agreeing as to some fact or facts constituting a ground for condemnation--Deut. xvii. 6; xix. 15.] ^a62 And the high priest stood up, ^bin the midst, and asked Jesus, ^aand said unto him, {^bsaying,} **Answerest thou nothing? what is it which these witness against thee?** ^a63 **But Jesus held his peace. ^band answered nothing.** [While the testimony then before the court might be used to show that Jesus was recklessly boastful, it was insufficient to justify a sentence of blasphemy. A threat to destroy the temple might be thus construed (Jer. xxvi. 9-11; Acts vi. 13, 14); but a promise to rebuild the temple, if destroyed, was altogether different. The high priest, knowing this, sought to extort from Jesus some additional evidence. With great cunning and effrontery he assumes that the testimony is all that could be possibly desired, and demands of Jesus what he has to say in answer to it. But our Lord did not suffer himself to seem so easily deceived. He gave no explanation, since the future would explain his meaning, and speak the real truth to all who had ears to hear it.] ^aAnd ^bAgain the high priest asked him, and saith {^asaid} unto him, ^bArt thou the Christ, the Son of the Blessed? ^aI adjure thee by the living God, that thou tell us whether thou art the Christ, the Son of God. [Seeing that Jesus was not to be lured into an answer, and well knowing his perfect frankness, Caiaphas resolved, in his desperation, to question Jesus plainly and bluntly. His question is twofold: 1. Art thou Christ? 2. Art thou the Son of God? The latter of these would constitute blasphemy, and the former, by showing a boastful spirit, would tend to confirm the charge. Perhaps, too, Caiaphas anticipated the future, and foresaw how useful this claim to be the Messiah would prove when a hearing was had before Pilate (Luke xxiii. 2). Originally the Messiah was recognized as the Son of God (Ps. ii. 7), but if the Jews had ever generally entertained such an idea, they had lost it before Jesus' day. The Messiah might of course be called the Son of God in that secondary sense in which Adam was thus called (John i. 49; Luke iii. 38). But Jesus had used the term in an entirely different sense, and his usage had been extremely offensive to the Jews (John v. 17, 18; x. 30-39; Matt. xxii. 41-46). Caiaphas evidently wished Jesus to answer this question in that new sense which the Lord had given to the words. Caiaphas had no legal right to ask either of these questions. No man can be compelled to testify against himself, but he knew the claims of Jesus, and realized that if Jesus repudiated them he would be shamed forever, and if he asserted them he could be charged with blasphemy. Taking advantage, therefore, of the situation, Caiaphas put the question with the usual formula of an oath, thus adding moral power to it, for, under ordinary circumstances, one was held guilty if he refused to answer when thus adjured (Lev. v. 1). When their own witnesses failed these rulers called the "faithful**

witness"--I. Tim. vi. 13; Rev. i. 5.] **^b62 And Jesus said, {^asaith} unto him, Thou hast said: ^bI am: and ^anevertheless I say unto you, Henceforth ye shall see the Son of man sitting at the right hand of Power, and coming on {^bwith} the clouds of heaven.** [Jesus freely confessed the truth which his church is called upon to confess. "Right hand of Power" was commonly understood to mean the right hand of God. By the words "nevertheless" and "henceforth" Jesus brings the present state of humiliation into contrast with his future state of glory. Hard as it might be for them to believe it, the day would come when he should sit in judgment and they should stand on trial before him.] **⁶³ And ^{a65} Then the high priest rent his garments, {^bclothes,} and saith, {^asaying,} He hath spoken blasphemy: what further need have we of witnesses? behold, now ye have heard the blasphemy: ⁶⁶ what think ye?** [Though Jesus had given the very answer which the high priest was longing to hear, yet he hypocritically pretends to be shocked at it, and rends his clothes and feigns horror. Evidently he feared the effect of the clear, calm answer of Jesus and sought to counteract its influence on his colleagues.] **They answered and said, He is worthy of death. ^bAnd they all condemned him to be worthy of death.** [This was not the final, formal sentence, but the mere determination of the council at the preliminary hearing.] **⁶³ And the men that held Jesus mocked him, and beat him. ^{b65} And some began to spit on him, and to cover his face, ^{a67} Then did they spit in his face and buffet him: ⁶⁴ And they blindfolded him, ^aand some smote him with the palms of their hands, ⁶⁸ saying, {^band [began] to say unto him,} ^aProphecy unto us, thou Christ: who is he that struck thee? ^band the officers received him with blows of their hands. ⁶⁵ And many other things spake they against him, reviling him.** [To spit in the face has been an insult in all ages and in all lands. See Num. xii. 14; Deut. xxv. 9; Job xxx. 10. Jesus, having stood out for examination, is now given back to the officers to be led away into the council chamber. These officers received Jesus with many indignities. They seek to make his high claims contemptible, and to make it appear that instead of being divine he is hardly worthy to be regarded as human.]

Study Questions:

1. To whom and how did Annas send Jesus?
2. Where did they take Jesus? What body of people had been assembled?
3. Why had the whole Council been assembled?
4. Why were the witnesses appearing before the Council called "false witnesses"?
 - a. Why were the two men who came forward accusing Jesus of saying He would destroy the temple and build another in two days, false witnesses?
5. What did Caiaphas ask Jesus after the two witnesses accused Him of saying that He would destroy the temple and rebuild it in three days? Explain Jesus' response.
6. Explain the high priests' question asking Jesus whether He was the Christ, the Son of God.
 - a. What did the high priest mean saying, "I adjure you by the living God?" What lessons can we learn from Jesus response?
 - b. Explain Jesus' answer.
7. Explain the high priests' reaction to Jesus response affirming that He is the Christ, the Son of God?
 - a. What was the Council members' response to the high priest?
8. What did the men who held Jesus do to Jesus?
 - a. In what way was Jesus mocked when the men blindfolded Him, hit Him, and said, "Prophecy to us, You Christ; who is the one who hit You?"

CXXVII.

PETER THRICE DENIES THE LORD.

(Court of the high priest's residence. Friday before and about dawn.)

^aMATT. XXVI. 58, 69-75; ^bMARK XIV. 54, 66-72; ^cLUKE XXII. 54-62;^dJOHN XVIII. 15-18, 25-27.

Bible Text:

^a58 But {^d15 And} Simon Peter followed Jesus, and *so did* another disciple. Now that disciple was known unto the high priest, and entered in with Jesus into the court of the high priest; ^b54 And Peter had followed him afar off, ^aunto the court of the high priest, ^d16 but Peter was standing at the door without. So the other disciple, who was known unto the high priest, went out and spake unto her that kept the door, and brought in Peter. ^beven within, into the court of the high priest; ^d17 The maid therefore that kept the doorsaith unto Peter, Art thou also *one* of this man's disciples? He saith, I am not. ^aand entered in, ^d18 Now the servants and the officers were standing *there*, having made a fire of coals; for it was cold; and they were warming themselves: and Peter also was with them, ^c55 And when they had kindled a fire in the midst of the court, and had sat down together, Peter ^asat with the officers, ^cin the midst of them. ^ato see the end. ^band he was sitting with the officers, and warming himself in the light of *the fire*. ^c56 And ^a69 Now ^bas ^dSimon Peter ^awas sitting {^dstanding} ^awithout ^bbeneath in the court, there cometh {^acame} unto him, ^ca certain ^bone of the maids of the high priest; ^b67 and seeing Peter ^cas he sat in the light of *the fire*, ^bwarming himself, she looked {^cand looking} stedfastly upon him, said, {^bsaith, ^asaying,} Thou also wast with Jesus the Galilaean. ^bthe Nazarene, *even* Jesus. ^cThis man also was with him. ^a70 But he denied before them all, saying, I know not what thou sayest. ^bI neither know, nor understand what thou sayest: ^cWoman, I know him not. ^dThey said therefore unto him, Art thou also *one* of his disciples? He denied, and said, I am not. ^band he went out into the porch; and the cock crew. ^a71 And when he was gone out into the porch, ^cafter a little while another saw him, and said, Thou also art *one* of them. But Peter said, Man, I am not. ^b69 And ^aanother ^bthe maid saw him, and began again to say {^asaith} unto them that were there, ^bthat stood by, This is *one* of them. ^aThis man also was with Jesus of Nazareth. ^b70 But {^a72 And} again he denied ^bit. ^awith an oath, I know not the man. ^b73 And after a little while ^cafter the space of about one hour another confidently affirmed, saying, Of a truth this man also was with him; for he is a Galilaean. ^b60 But Peter said, Man, I know not what thou sayest. ^bAgain they that stood by ^acame and said to Peter, Of a truth thou also art *one* of them; ^bfor thou art a Galilaean. ^afor thy speech maketh thee known. ^d26 One of the servants of the high priest, being a kinsman of him whose ear Peter cut off, saith, Did not I see thee in the garden with him? ^b70 But ^d27 Peter therefore denied again: ^a74 Then began he to curse and to swear, I know not the {^bthis} ^aman. ^bof whom ye speak. ^b72 And straightway ^cimmediately, while he yet spake, ^bthe second time the cock crew. ^c61 And the Lord turned, and looked upon Peter. And Peter remembered ^bAnd Peter called to mind the word, ^cof the Lord, ^awhich Jesus had said, ^bhow that Jesus said unto him, ^aBefore the cock crow, ^btwice, ^cthis day, thou shalt deny me thrice. ^b62 And he went out, ^bAnd when he thought thereon, he wept. ^cbitterly.

Bible Text with Commentary:

^a58 **But {^d15 And} Simon Peter followed Jesus** [leaving Jesus in the palace of the high priest, we now turn back to the garden of Gethsemane at the time when Jesus left it under arrest, that we may follow the course of Simon Peter in his threefold denial of the Master], **and so did another disciple.** [This other disciple was evidently the apostle John, who thus speaks of himself impersonally.] **Now that disciple was known unto the high priest, and entered in with Jesus into the court of the high priest** [John's acquaintanceship appears to have been with the household as well as with the high priest personally, for we find that it is used as a permit at the doorway. It is likely that the high priest knew John rather in a business way--Acts iv. 13]; ^b54 **And Peter had followed him afar off, ^aunto the court of the high priest, ^d16 but Peter was standing at the door without. So the other disciple, who was known unto the high priest, went out and spake unto her that kept the door, and brought in Peter. ^beven within, into the court of the high priest** [For courts of houses see p. 182. It is still customary to have female porters at the houses of the great or rich. See Acts xii. 13. John would have shown a truer kindness to Peter had he let him stay out]; ^d17 **The maid therefore that kept the door saith unto Peter, Art thou also *one* of this man's disciples? He saith, I am not. ^aand [Peter] entered in** [The doorkeeper evidently recognized John as a disciple, and was therefore suspicious of Peter. The cowardly "I am not" of Peter is a sad contrast to the strong "I am he" of Jesus], ^d18 **Now the servants and the officers were standing *there*, having made a fire of coals; for it was cold; and they were warming themselves: and Peter also was with them** [they were gathered around a little smokeless charcoal fire], ^c55 **And when they had kindled a fire in the midst of the court, and had sat down together, Peter ^asat with the officers, ^cin the midst of them. ^ato see the end.** [Though his faith in Christ was shaken, he still loved him enough to see what would become of him.] ^band he was sitting with the officers, and warming himself in the light of the fire. ^c56 **And ^a69 Now ^bas ^dSimon Peter ^awas sitting {^dstanding} ^awithout ^bbeneath in the court, there cometh {^acame} unto him, ^ca certain ^bone of the maids of the high priest; ^b67 and seeing Peter ^cas he sat in the light of the fire, ^bwarming himself, she looked {^cand looking} stedfastly upon him, said, {^bsaith, ^asaying,} Thou also wast with Jesus the Galilaean. ^bthe Nazarene, *even* Jesus. ^cThis man also was with him. ^a70 **But he denied before them all, saying, I know not what thou sayest. ^bI neither know, nor understand what thou sayest: ^cWoman, I know him not. ^dThey said therefore unto him, Art thou also *one* of his disciples? He denied, and said, I am not. ^band he went out into the porch; and the cock crew. ^a71 And when he was gone out into the porch, ^cafter a little while another saw him, and said, Thou also art *one* of them. But Peter said, Man, I am not. ^b69 And ^aanother ^bthe maid saw him, and began again to say {^asaith} unto them that were there, ^bthat stood by, This is *one* of them. ^aThis man also was with Jesus of Nazareth. ^b70 But {^a72 And} again he denied ^bit. ^awith an oath, I know not the man.** [Peter's second denial was of a quadruple nature. He denied to four different parties, but in such quick succession that the event is regarded as one.] ^b73 **And after a little while ^cafter the space of about one hour another confidently affirmed, saying, Of a truth this man also was with him; for he is a Galilaean. ^b60 But Peter said, Man, I know not what thou sayest. ^bAgain they that stood by ^acame and said to Peter, Of a truth thou also art *one* of them; ^bfor thou art a Galilaean. ^afor thy speech maketh thee known. ^d26 One of the servants of the high priest, being a kinsman of him whose ear Peter cut off, saith, Did not I see thee in the garden with him? ^b70 But ^d27 Peter therefore denied again: ^a74 **Then began he to curse and to swear, I know not the {^bthis} ^aman. ^bof whom ye speak. ^b72 And straightway ^cimmediately, while he yet spake, ^bthe second time the cock crew.** [Exasperated by the repeated accusations, Peter loses his temper and begins to****

emphasize his denial by profanity. Desire to make good his denial is now supreme in his thoughts and the Lord whom he denies is all but forgotten.] **61 And the Lord turned, and looked upon Peter. And Peter remembered^b And Peter called to mind the word, ^cof the Lord, ^awhich Jesus had said, ^bhow that Jesus said unto him, ^aBefore the cock crow, ^btwice, ^cthis day, thou shalt deny me thrice. 62 And he went out, ^bAnd when he thought thereon, he wept. ^cbitterly.** [When Peter remembered the loving tenderness of Jesus manifested when he foretold Peter's crime it formed a background against which the sin appeared in all its hideous enormity.]

Study Questions:

1. Who followed Jesus when He was taken from the garden? What does this tell us about them?
 - a. What did the other apostles do?
2. Why could John enter in with Jesus into the court of the high priest?
 - a. How did Peter enter into the court of the high priest?
3. What did the servant-girl at the door ask Peter when she let him into the court of the high priest?
 - a. What was Peter's answer?
 - b. How does the servant-girl's question indicate that John was already known to be a disciple of Jesus? Explain.
 1. What lessons can we learn from the fact that people in the high priest's court knew John was Jesus' disciple and yet Peter denied being Jesus' disciple?
 2. What lessons can we learn from Peter's first denial?
4. After entering the high priest's court, what did Peter do? Where was John at this time?
 - a. While by the fire, what did people say to Peter accusing Him of being Jesus' disciple? What was Peter's response?
 - b. Where did Peter go after denying Jesus the a second time?
5. What is different about Peter's second denial of Christ compared to his first denial?
 - a. What lessons can we learn from Peter's second denial?
6. How long was Peter on the gateway (porch) before being accused of being Jesus' disciple?
 - a. What were the accusations? What was Peter's response?
 - b. What lessons can we learn from Peter's third denial?
7. When did a rooster crow?
 - a. What did Jesus do after the rooster crowed? Then, what did Peter do?
 - b. What lessons do we learn from these events?

CXXVIII.

THIRD STAGE OF JEWISH TRIAL. JESUS FORMALLY
CONDEMNED BY THE SANHEDRIN AND LED TO PILATE.

(Jerusalem. Friday after dawn.)

^aMATT. XXVII. 1, 2; ^bMARK XV. 1; ^cLUKE XXII. 66-XXII. 23:1; ^dJOHN XVIII. 28.

Bible Text:

^a1 Now when morning was come, ^c66 And as soon as it was day, ^bstraightway ^cthe assembly of the elders of the people was gathered together, both chief priests and scribes; and they led him away into their council, ^aall the chief priests and {^bwith} the elders ^aof the people ^band scribes, and the whole council, held a consultation, and ^atook counsel against Jesus to put him to death: ^csaying, **67 If thou art the Christ, tell us. But he said unto them, If I tell you, ye will not believe: 68 and if I ask you, ye will not answer. 69 But from henceforth shall the Son of man be seated at the right hand of the power of God. 70 And they all said, Art thou then the Son of God? And he said unto them, Ye say that I am. 71 And they said, What further need have we of witness? for we ourselves have heard from his own mouth. 1 And the whole company of them rose up, ^a2 and they bound ^bJesus, and carried {^aled} him away, ^d28 They lead Jesus therefore from Caiaphas into the Praetorium: ^cand brought him before Pilate. ^band delivered him up to Pilate. ^athe governor. ^dand it was early;**

Bible Text:

^a1 Now when morning was come, ^c66 And as soon as it was day, ^bstraightway ^cthe assembly of the elders of the people was gathered together, both chief priests and scribes; and they led him away into their council, ^aall the chief priests and {^bwith} the elders ^aof the people ^band scribes, and the whole council, held a consultation, and ^atook counsel against Jesus to put him to death [Since blasphemy was by no means a criminal offense among the Romans, the Sanhedrin consulted together and sought for some charge of which the Romans would take notice. As we follow their course it will become evident to us that they found no new ground of accusation against Jesus, and, failing to do so, they decided to make use of our Lord's claim to be the Christ by so perverting it as to make him seem to assert an intention to rebel against the authority of Rome]: ^csaying, **67 If thou art the Christ, tell us. But he said unto them, If I tell you, ye will not believe** [as experience had already proven--John viii. 59; x. 31]: **68 and if I ask you, ye will not answer.** [Thus Jesus protests against the violence and injustice of his trial. His judges were asking him whether he was the Christ without any intention of investigating the truth of his claim, but merely for the purpose of condemning him by unwarrantedly assuming that he was not the Christ. They therefore asked in an unlawful spirit as well as in an unlawful manner. Jesus had a good right to ask them questions tending to confirm his Christhood by the Scripture, but had he done so they would not have answered--Matt. xxii. 41-45. Jesus appeals to them to try the question as to who he was, but they insist on confining the inquiry as to who he claimed to be, assuming that the claim was false.] **69 But from henceforth shall the Son of man be seated at the right hand of the power of God.** [See p. 698.] **70 And they all said, Art thou then the Son of God? And he said unto them, Ye say that I am.** [The Hebrew mode of expression, equivalent to "Ye say it, because I am."] **71 And they said, What**

further need have we of witness? for we ourselves have heard from his own mouth. [Thus they unconsciously admit their lack of evidence against Jesus.] **1 And the whole company of them rose up,**
^a2 and they bound ^bJesus, and carried {^aled} him away, ^d28 They lead Jesus therefore from Caiaphas into the Praetorium: ^cand brought him before Pilate. ^band delivered him up to Pilate. ^athe governor. ^dand it was early; [The Sanhedrin could try and could condemn, but could not put to death without the concurring sentence of the Roman governor. To obtain this sentence they now lead Jesus before Pilate in the early dawn, having made good use of their time.]

Study Questions:

1. What time of day was it when the Jews formally condemned Jesus?
2. What was the purpose of convening the Sanhedrin and leading Jesus before the Council? Explain.
3. Explain Luke 22:67-68. Why wouldn't Jesus tell them whether He was the Christ? Why wouldn't the Jews answer a question Jesus asked?
4. Where did Jesus tell them the Son of Man would be seated? What was Jesus' response to their question as to whether He was the Son of God?
 - a. Why is this significant regarding the Jews' accusations made against Jesus before Pilate?
5. Where and to whom did they take Jesus after questioning Him?

CXXIX.

FIRST STAGE OF THE ROMAN TRIAL. JESUS
BEFORE PILATE FOR THE FIRST TIME.

(Jerusalem. Early Friday morning.)

^aMATT. XXVII. 11-14; ^bMARK XV. 2-5; ^cLUKE XXIII. 2-5; ^dJOHN XVIII. 28-38.

Bible Text:

^dand they themselves entered not into the Praetorium, that they might not be defiled, but might eat the passover. 29 Pilate therefore went out unto them, and saith, What accusation bring ye against this man? 30 They answered and said unto him, If this man were not an evil-doer, we should not have delivered him up unto thee. 31 Pilate therefore said unto them, Take him yourselves, and judge him according to your law. The Jews said unto him, It is not lawful for us to put any man to death: 32 that the word of Jesus might be fulfilled, which he spake, signifying by what manner of death he should die. ^c2 And they began to accuse him, saying, We found this man perverting our nation, and forbidding to give tribute to Caesar, and saying that he himself is Christ a king. ^d33 Pilate therefore entered again into the Praetorium, and called Jesus, ^a11 Now Jesus stood before the governor: ^b2 And Pilate ^athe governor asked him, ^dand said unto him, {^asaying,} Art thou the King of the Jews? And Jesus ^banswering saith {^canswered him and said,} ^bunto him, Thou sayest. ^dSayest thou this of thyself, or did others tell it thee concerning me? 35 Pilate answered, Am I a Jew? Thine own nation and the chief priests delivered thee unto me: what hast thou done? 36 Jesus answered, My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence. 37 Pilate therefore said unto him, Art thou a king then? Jesus answered, Thou sayest that I am a king. To this end have I been born, and to this end am I come into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice. 38 Pilate saith unto him, What is truth? And when he had said this, he went out again unto the Jews, and saith unto them, ^cunto the chief priests and the multitudes, I find no fault in this man. ^dno crime in him. ^b3 And the chief priests accused him of many things. ^a12 And when he was accused by the chief priests and elders, he answered nothing. ^b4 And ^a13 Then ^bPilate again asked him, {^asaith unto him,} ^bsaying, Answerest thou nothing? behold how many things they accuse thee of. ^aHearest thou not how many things they witness against thee? ^b5 But Jesus no more answered anything; ^a14 And he gave him no answer, not even to one word: ^binsomuch that Pilate ^athe governor ^bmarvelled. ^agreatly. ^c5 But they were ^bthe more urgent, saying, He stirreth up the people, teaching throughout all Judaea, and beginning from Galilee even unto this place.

Bible Text with Commentary:

^dand they themselves entered not into the Praetorium, that they might not be defiled, but might eat the passover. [See p. 641.] 29 Pilate therefore went out unto them, and saith, What accusation bring ye against this man? 30 They answered and said unto him, If this man were not an evil-doer, we should not have delivered him up unto thee. [The Jewish rulers first attempt to

induce Pilate to accept their verdict and condemn Jesus upon it, and execute him without a trial. If they had succeeded in this, Jesus would have been put to death as a blasphemer. But as Pilate had insisted upon trying Jesus, and as blasphemy was not a capital offense under the Roman law, Jesus was condemned and executed as the King of the Jews.] **31 Pilate therefore said unto them, Take him yourselves, and judge him according to your law. The Jews said unto him, It is not lawful for us to put any man to death: 32 that the word of Jesus might be fulfilled, which he spake, signifying by what manner of death he should die.** [As the Jews insisted on their own verdict, Pilate bade them pronounce their own sentence, declining to mix jurisdictions by pronouncing a Roman sentence on a Sanhedrin verdict. But the Jews responded that it is not in their power to pronounce the sentence for which their verdict called, since they could not put to death. Jesus could only be sentenced to death by the Roman court, and crucifixion was the mode by which its death sentence was executed. Jesus had predicted all this in the simple statement that he should die by crucifixion (John xii. 33, 34), but he also gave the details of his trial--Matt. xx. 18, 19; Mark x. 33, 34.] **2 And they began to accuse him, saying, We found this man perverting our nation, and forbidding to give tribute to Caesar, and saying that he himself is Christ a king.** [The Jews now profess to change their verdict into a charge, they themselves becoming witnesses as to the truth of the matter charged. They say "We found," thereby asserting that the things which they stated to Pilate were the things for which they had condemned Jesus. Their assertion was utterly false, for the three things which they now mentioned had formed no part whatever of the evidence against Jesus in their trial of him. The first charge, that Jesus was a perverter or seducer of the people, was extremely vague. The second, that he taught to withhold tribute from Caesar, was a deliberate falsehood. See p. 599. The third, that he claimed to be king, was true, but this third charge, coupled with the other two, was intended to convey a sense which was maliciously false. Jesus was a spiritual King, and claimed to be such, and as such was no offender against the Roman government. But the rulers intended that Pilate should regard him as claiming to be a political king, which he had constantly refused to do--John vi. 15.] **33 Pilate therefore entered again into the Praetorium, and called Jesus, 34 Now Jesus stood before the governor** [Jesus is called from the guards who have him in custody and stands alone before Pilate that the governor may investigate his case privately]: **2 And Pilate 3 the governor asked him, 4 and said unto him, { 5 saying, } Art thou the King of the Jews?** [The Gospels are unanimous in giving this question as the first words addressed by Pilate to Jesus. The question expresses surprise. There was nothing in the manner or attire of Jesus to suggest a royal claimant. The question was designed to draw Jesus out should he chance to be a fanatical or an unbalanced enthusiast.] **And Jesus 6 answering saith { 7 answered him and said, } 8 unto him, Thou sayest. 9 Sayest thou this of thyself, or did others tell it thee concerning me?** [Using the Hebrew form of affirmative reply (see p. 698), Jesus admits that he is a king, but asks a question which forms the strongest negation that he is a king in the sense contained in the Jewish accusation. Had he been a king in that sense, Pilate would have been the one most likely to know it. The question also, by an indirect query as to the accuser, reveals to Pilate's mind that no Roman had accused him. He was accused of the Jews, and when he had that restless, rebellious people ever found fault with a man who sought to free them from the galling Roman yoke?] **35 Pilate answered, Am I a Jew?** [The strong, practical mind of the Roman at once caught the drift of Christ's question, and perceived that the title "King of the Jews" had in it a double meaning, so that it might be construed in some unpolitical sense. What this sense was he could not tell, for he was not a Jew. The mysteries of that nation were of no interest to him save where his office compelled him to understand them.] **Thine own nation and the chief priests delivered thee unto me: what hast thou done?** [Pilate concedes that the accusation against Jesus comes from an unexpected and suspicious source, and he asks Jesus to tell him plainly by

what means he had incurred the enmity of the leaders of his people.] **36 Jesus answered, My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence.** [Jesus answers Pilate's question indirectly. He had done something to incur the enmity of the rulers, and that was to have authority with and exercise influence over the people (John xii. 19). They objected to his kingly claims (Matt. xxi. 15, 16; Luke xix. 38, 39), but Jesus shows Pilate that these kingly claims, however distasteful to the Jews, were no offense to or menace against the authority of Rome. Further than this, Jesus did not define his kingdom, for Pilate had no concern in it beyond this. It was sufficient to inform him that it made no use of physical power even for purposes of defense. Such a kingdom could cause no trouble to Rome, and the bare fact stated by Jesus proved that it was indeed such a kingdom.] **37 Pilate therefore said unto him, Art thou a king then? Jesus answered, Thou sayest that I am a king.** [See p. 698.] **To this end have I been born, and to this end am I come into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice.** [Jesus here enlightens Pilate as to the nature of his kingdom. He, the King, was the incarnation of truth, and all those who derive the inspiration of their life from truth were his subjects. For the purpose of thus bearing witness to and revealing truth Jesus had been born, thus entering a new state of being, and he had come into the world in this changed condition, thus entering a new sphere of action. The words clearly imply the pre-existence of Christ and no doubt aroused that state of uneasiness or fear which was increased by the words of the Jewish rulers--John xix. 7, 8.] **38 Pilate saith unto him, What is truth?** [This question has been regarded as an earnest inquiry (Chrysostom), the inquiry of one who despaired (Olshausen), a scoffing question (Alford), etc. But it is evident that Pilate asked it intending to investigate the case of Jesus further, but, suddenly concluding that he already knew enough to answer his purpose as a judge, he stifles his curiosity as a human being and proceeds with the trial of Jesus, leaving the question unanswered.] **And when he had said this, he went out again unto the Jews, and saith unto them, 'unto the chief priests and the multitudes, I find no fault in this man. ^dno crime in him.** [The pronoun "I" is emphatic; as if Pilate said, "You, prejudiced fanatics, demand his death, but I, the calm judge, pronounce him innocent."] **^{b3} And the chief priests accused him of many things. ^{a12} And when he was accused by the chief priests and elders, he answered nothing.** [When Pilate left the Prætorium to speak with the Jewish rulers, it is evident that Jesus was led out with him, and so stood there in the presence of his accusers.] **^{b4} And ^{a13} Then ^bPilate again asked him, {^asaith unto him,} ^bsaying, Answerest thou nothing? behold how many things they accuse thee of. ^aHearest thou not how many things they witness against thee? ^{b5} But Jesus no more answered anything; ^{a14} And he gave him no answer, not even to one word: ^binsomuch that Pilate ^athe governor ^b marvelled. ^agreatly.** [Pilate was irritated that Jesus did not speak in his own defense. He had already seen enough of our Lord's wisdom to assure him that it would be an easy matter for him to expose the malicious emptiness of these charges--charges which Pilate himself knew to be false, but about which he had to keep silent, for, being judge, he could not become our Lord's advocate. Our Lord's silence was a matter of prophecy (Isa. liii. 7). Jesus kept still because to have successfully defended himself would have been to frustrate the purpose for which he came into the world--John xii. 23-28.] **^{c5} But they were the more urgent, saying, He stirreth up the people, teaching throughout all Judæa, and beginning from Galilee even unto this place.** [The Jews cling to their general accusation of sedition, and seek to make the largeness of the territory where Jesus operated overshadow and conceal the smallness of their testimony as to what his operations were.]

Study Questions:

1. Why didn't the Jews enter the Praetorium? Explain.
 - a. What was the Praetorium?
2. When Pilate came out to the Jews the first time, what was the first accusation brought against Jesus? Explain Pilate's reaction.
 - a. Why couldn't the Jews judge Jesus according to their law?
 - b. After the Jew's first accusation was rejected by Pilate, what was the second accusation brought against Jesus? Explain Pilate's reaction.
3. What questions did Pilate ask Jesus after summoning Him into the Praetorium? Explain Jesus' answers.
 - a. Why did Pilate find no guilt in Jesus? Explain.
4. What did the chief priests do after Pilate said that he found no guilt in Jesus?
 - a. What did Pilate ask Jesus regarding the newest accusations? Explain Jesus' response?
 - b. What was Pilate's reaction to Jesus' silence?

CXXX.

SECOND STAGE OF THE ROMAN TRIAL.
JESUS BEFORE HEROD ANTIPAS.

(Jerusalem. Early Friday morning.)

☩ LUKE XXIII. 6-12.

Bible Text:

6 But when Pilate heard it, he asked whether the man were a Galilaean. 7 And when he knew that he was of Herod's jurisdiction, he sent him unto Herod, who himself also was at Jerusalem in these days. 8 Now when Herod saw Jesus, he was exceeding glad: for he was of a long time desirous to see him, because he had heard concerning him; and he hoped to see some miracle done by him. 9 And he questioned him in many words; but he answered him nothing. 10 And the chief priests and the scribes stood, vehemently accusing him. 11 And Herod with his soldiers set him at nought, and mocked him, and arraying him in gorgeous apparel sent him back to Pilate. 12 And Herod and Pilate became friends with each other that very day: for before they were at enmity between themselves.

Bible Text with Commentary:

6 But when Pilate heard it [when he heard that Jesus had begun his operations in Galilee], **he asked whether the man were a Galilaean.** **7 And when he knew that he was of Herod's jurisdiction** [Herod was tetrarch of Galilee--Luke iii. 1], **he sent him unto Herod, who himself also** ["also" includes both Pilate and Herod, neither of whom lived at Jerusalem] **was at Jerusalem in these days.** ["These days" refers to the passover season. Pilate had come up from his residence at Cæsarea to keep order during the passover, and Herod had come from Tiberias to keep in favor with the Jews by showing his respect to their festival. Hearing that Jesus was a citizen of Herod's province, Pilate saw an opportunity to do two things: first, by sending Jesus to Herod he would either shift or divide the grave responsibility in which he was placed; second, he would show a courtesy to Herod which might help to remove Herod's enmity towards him; a courtesy which perhaps might be the reverse of the discourtesy which likely caused the enmity--Luke xiii. 1.] **8 Now when Herod saw Jesus, he was exceeding glad: for he was of a long time desirous to see him, because he had heard concerning him; and he hoped to see some miracle done by him.** [As to Herod's previous knowledge of Christ, see Luke ix. 7-9.] **9 And he questioned him in many words; but he answered him nothing. 10 And the chief priests and the scribes stood, vehemently accusing him.** [The rulers felt that their case had well-nigh failed before Pilate, so they became the more urgent in the presence of Herod, since Herod had less reason to fear them than Pilate. In the midst of this, Jesus stood silent, answering neither question nor accusation. Herod, as sated ruler, adulterer, and murderer, wished Jesus to turn juggler for his amusement; but the Son of God had nothing but silence for such a creature. The only contemptuous word which Jesus is recorded to have spoken had reference to this ruler--Luke xiii. 31, 32.] **11 And Herod with his soldiers set him at nought, and mocked him, and arraying him in gorgeous apparel sent him back to Pilate.** [Herod took vengeance upon the silence of Christ by treating him with abusive contempt. But finding nothing in Jesus worthy of condemnation, he returned him to Pilate.] **12 And Herod and Pilate became friends**

with each other that very day: for before they were at enmity between themselves. [Thus Pilate gained but half his desire: Herod was now his friend, but the case of Jesus was still on his hands.]

Study Questions:

1. Why did Pilate send Jesus to Herod?
 - a. Was Jesus a Galilean? If not, why did the Jews say that he was a Galilean?
2. Why was Herod glad to see Jesus?
 - a. Did Jesus do a miracle for Herod?
3. When Jesus was before Herod:
 - a. What did Herod do? Explain.
 - b. What did the chief priests and scribes do? Explain.
 - c. What did Jesus do? Explain.
4. What did Herod and his soldiers do to mock Jesus? Explain.
 - a. Why might they have mocked Jesus in this way?
5. Why did Herod and Pilate become friends that day? Why hadn't they been friends previously?

CXXXI.

THIRD STAGE OF THE ROMAN TRIAL. PILATE
RELUCTANTLY SENTENCES HIM TO CRUCIFIXION.

(Friday. Towards sunrise.)

^aMATT. XXVII. 15-30; ^bMARK XV. 6-19; ^cLUKE XXIII. 13-25; ^dJOHN XVIII. 39-XIX 16.

Bible Text:

^a15 Now at the feast the governor was wont {^bused to} release unto them ^athe multitude one prisoner, whom they would. {^bwhom they asked of him.} ^a16 And they had then ^b7 And there was ^aa notable prisoner, ^bone called Barabbas, *lying* bound with them that had made insurrection, men who in the insurrection had committed murder. 8 And the multitude went up and began to ask him *to do* as he was wont to do unto them. ^c13 And Pilate called together the chief priests and the rulers and the people, ^b9 And ^a17 When therefore they were gathered together, ^bPilate answered them, saying, {^c14 and said} unto them, ^bWill ye that I release unto you the King of the Jews? ^cYe brought unto me this man, as one that perverteth the people: and behold, I, having examined him before you, found no fault in this man touching those things whereof ye accuse him: 15 no, nor yet Herod: for he sent him back unto us; and behold, nothing worthy of death hath been done by him. ^d39 But ye have a custom, that I should release unto you one at the passover: ^c16 I will therefore chastise him, and release him. ^dWill ye therefore that I release unto you the King of the Jews? ^aWhom will ye that I release unto you? Barabbas, or Jesus who is called Christ? 18 For he knew {^bperceived} ^athat for envy they ^bthe chief priests had delivered him up. ^c18 But they cried out all together, saying, Away with this man, and release unto us Barabbas:-- 19 one who for a certain insurrection made in the city, and for murder, was cast into prison. ^a19 And while he was sitting on the judgment-seat, his wife sent unto him, saying, Have thou nothing to do with that righteous man; for I have suffered many things this day in a dream because of him. ^b11 But ^a20 Now the chief priests and the elders persuaded {^bstirred up} the multitude, {^amultitudes} ^bthat he should rather release Barabbas unto them. ^athat they should ask for Barabbas, and destroy Jesus. 21 But the governor answered and said unto them, Which of the two will ye that I release unto you? And they said, Barabbas. ^d40 They cried out therefore again, saying, Not this man, but Barabbas. Now Barabbas was a robber. ^c20 And Pilate spake unto them again, desiring to release Jesus; ^b12 And Pilate again answered and said {^asaith} unto them, What then shall I do unto Jesus who is called Christ? ^bhim whom ye call the King of the Jews? ^c21 but {^b13 and} they cried out {^cshouted} ^bagain, ^csaying, Crucify, crucify him. ^aThey all say, Let him be crucified. ^b14 And Pilate said unto them, ^cthe third time, Why, what evil hath this man {^ahe} done? ^cI have found no cause of death in him: I will therefore chastise him and release him. ^aBut they cried out exceedingly, saying, ^bCrucify him. ^aLet him be crucified. ^d1 Then Pilate therefore took Jesus, and scourged him. 2 And the soldiers platted a crown of thorns, and put it on his head, and arrayed him in a purple garment; 3 and they came unto him, and said, Hail, King of the Jews! and they struck him with their hands. 4 And Pilate went out again, and saith unto them, Behold, I bring him out to you, that ye may know that I find no crime in him. 5 Jesus therefore came out, wearing the crown of thorns and the purple garment. And *Pilate* saith unto them, Behold, the man! 6 When therefore the chief priests and the officers saw him, they cried

out, saying, Crucify *him*, crucify *him*! Pilate saith unto them, Take him yourselves, and crucify him: for I find no crime in him. 7 The Jews answered him, We have a law, and by that law he ought to die, because he made himself the Son of God. 8 When Pilate therefore heard this saying, he was the more afraid; 9 and he entered into the Praetorium again, and saith unto Jesus, Whence art thou? But Jesus gave him no answer. 10 Pilate therefore saith unto him, Speakest thou not unto me? knowest thou not that I have power to release thee, and have power to crucify thee? 11 Jesus answered him, Thou wouldest have no power against me, except it were given thee from above: therefore he that delivered me unto thee hath greater sin. 12 Upon this Pilate sought to release him: but the Jews cried out, saying, If thou release this man, thou art not Caesar's friend: every one that maketh himself a king speaketh against Caesar. 13 When Pilate therefore heard these words, he brought Jesus out, and sat down on the judgment-seat at a place called The Pavement, but in Hebrew, Gabbatha. 14 Now it was the Preparation of the passover: it was about the sixth hour. And he saith unto the Jews, Behold, your King! 15 They therefore cried out, Away with *him*, away with *him*, crucify him! Pilate saith unto them, Shall I crucify your King? The chief priests answered, We have no king but Caesar. ^c23 But they were urgent with loud voices, asking that he might be crucified. And their voices prevailed. ^a24 So when Pilate saw that he prevailed nothing, but rather that a tumult was arising, he took water, and washed his hands before the multitude, saying, I am innocent of the blood of this righteous man; see ye *to it*. 25 And all the people answered and said, His blood *be* on us, and on our children. ^b15 And Pilate, wishing to content the multitude, ^cgave sentence that what they asked for should be done. ^a26 Then released he unto them Barabbas; ^chim that for insurrection and murder had been cast into prison, whom they asked for; but Jesus he delivered up to their will. ^d16 Then therefore ^bJesus, when he had scourged him, ^bhe delivered him unto them to be crucified. ^b16 And ^a27 Then the soldiers of the governor took Jesus, ^bled him away within ^{^ainto} ^bthe court, which is called the Praetorium; and they called together ^aand gathered unto him the whole band. 28 And they stripped him, and put on him a scarlet robe. ^b17 And they clothe him with purple, ^a29 And they platted ^{^bplattin} a crown of thorns, they put it on him; ^aupon his head, and a reed in his right hand; and they kneeled down before him, and mocked him, ^b18 and they began to salute him, ^asaying, Hail, King of the Jews! 30 And they spat upon him, and took the reed ^b19 And they smote his head ^{^aand smote him on the head.} ^bwith a reed, and spat upon him, and bowing their knees worshipped him.

Bible Text with Commentary:

^a15 Now at the feast [the passover and unleavened bread] the governor was wont ^{^bused to} release unto them ^athe multitude one prisoner, whom they would. ^{^bwhom they asked of him.} [No one knows when or by whom this custom was introduced, but similar customs were not unknown elsewhere, both the Greeks and Romans being wont to bestow special honor upon certain occasions by releasing prisoners.] ^a16 And they had then ^b7 And there was ^aa notable prisoner, ^bone called Barabbas, *lying bound with them that had made insurrection, men who in the insurrection had committed murder*. [Josephus tells us that there had been an insurrection against Pilate's government about that time caused by his taking money from the temple treasury for the construction of an aqueduct. This may have been the affair here referred to, for in it many lost their lives.] 8 And the multitude went up and began to ask him *to do* as he was wont to do unto them. [It was still early in the morning, and

the vast majority of the city of Jerusalem did not know what was transpiring at Pilate's palace. But they came thither in throngs, demanding their annual gift of a prisoner. Pilate welcomed the demand as a possible escape from his difficulties.] **13 And Pilate called together the chief priests and the rulers and the people** [He did not wish to seem to take advantage of our Lord's accusers by releasing him during their absence. Possibly he knew of the triumphal entry the Sunday previous, and thought that the popularity of Jesus would be such that his release would be overwhelmingly demanded, and so called the rulers that they might see that he had released Jesus in answer to popular clamor. If he had such expectations, they were misplaced], **9 And 17 Whentherefore they were gathered together, Pilate answered them, saying, {14 and said} unto them, Will ye that I release unto you the King of the Jews? Ye brought unto me this man, as one that perverteth the people: and behold, I, having examined him before you, found no fault in this man touching those things whereof ye accuse him: 15 no, nor yet Herod: for he sent him back unto us; and behold, nothing worthy of death hath been done by him. 39 But ye have a custom, that I should release unto you one at the passover: 16 I will therefore chastise him, and release him. Will ye therefore that I release unto you the King of the Jews? Whom will ye that I release unto you? Barabbas, or Jesus who is called Christ? 18 For he knew {bperceived} that for envy they bthe chief priests had delivered him up.** [Though Jesus had been declared innocent on the joint finding of himself and Herod, Pilate did not have the courage to deliberately release him. He sought to please the rulers by scourging him, and the multitude by delivering him to them as a popular favorite, and himself by an adroit escape from an unpleasant situation. But he pleased nobody.] **18 But they cried out all together, saying, Away with this man, and release unto us Barabbas:-- 19 one who for a certain insurrection made in the city, and for murder, was cast into prison.** [We see from Matthew's account that though the people had a right to name their prisoner, Pilate took upon himself the liberty of choosing which one of two it should be. By doing so he complicated matters for the Jewish rulers, asking them to choose between Jesus, who was held on an unfounded charge of insurrection, and Barabbas, who was notoriously an insurrectionist and a murderer and a robber as well. But the rulers were not to be caught in so flimsy a net. Without regard to consistency they raised their voice in full chorus for the release of Barabbas and the crucifixion of Jesus.] **19 And while he was sitting on the judgment-seat, his wife sent unto him, saying, Have thou nothing to do with that righteous man; for I have suffered many things this day in a dream because of him.** [This message of Pilate's wife suggests that the name and face of Jesus were not unknown to Pilate's household. Pilate would be much influenced by such a message. The Romans generally were influenced by all presages, and Suetonius tells us that both Julius and Augustus Cæsar attached much importance to dreams.] **11 But 20 Now the chief priests and the elders persuaded {bstirred up} the multitude, {amultitudes} bthat he should rather release Barabbas unto them. that they should ask for Barabbas, and destroy Jesus. 21 But the governor answered and said unto them, Which of the two will ye that I release unto you? And they said, Barabbas. 40 They cried out therefore again, saying, Not this man, but Barabbas. Now Barabbas was a robber. 20 And Pilate spake unto them again, desiring to release Jesus; 12 And Pilate again answered and said {asaith} unto them, What then shall I do unto Jesus who is called Christ? bhim whom ye call the King of the Jews? 21 but {b13 and} they cried out {shouted} bagain, saying, Crucify, crucify him. They all say, Let him be crucified. 14 And Pilate said unto them, the third time, Why, what evil hath this man {ahe} done? I have found no cause of death in him: I will therefore chastise him and release him. But they cried out exceedingly, saying, bCrucify him. Let him be crucified.** [Finding the mob cruelly persistent, Pilate boldly declines to do its will and turns back into the Prætorium declaring his intention to release Jesus. But

he retires with the demands of the multitude ringing in his ears.] **1 Then Pilate therefore took Jesus, and scourged him.** [Carrying out the program which he proposed, Pilate had Jesus removed from the Prætorium to the place of scourging, and inflicted that punishment upon him. We learn from Josephus and others that the law required that those about to be crucified should first be scourged. But Pilate hoped that scourging would suffice. He believed that the more moderate would take pity upon Jesus when they viewed his scourged body, for scourging was so cruel a punishment that the condemned person often died under its infliction. The scourge was made of thongs loaded at the extremity with pieces of bone or metal. The condemned person was stripped and fastened to a low post, this bending the back so as to stretch the skin. Blood spurted at the first blow.] **2 And the soldiers platted a crown of thorns, and put it on his head, and arrayed him in a purple garment; 3 and they came unto him, and said, Hail, King of the Jews! and they struck him with their hands.** [The soldiers had no special malice against Jesus, but the Roman military system made men hard of heart. The occasion gave to these foreign legionaries a much-enjoyed opportunity to show their contempt for the Jews by mocking Jesus as their King. It is not known which one of the many thorny plants of Palestine was used to form the Lord's crown. See p. 330. The robe was designed to give Jesus a mock appearance of royalty, and it was likely some cast-off military coat or state garment of Pilate's. Pilate winked at the conduct of his soldiers since it favored his plan. If Jesus could be made sufficiently pitiable and contemptible, his enemies might relent. But Pilate little understood the venom of those enemies: they mocked and taunted Jesus upon the cross.] **4 And Pilate went out again, and saith unto them, Behold, I bring him out to you, that ye may know that I find no crime in him.** [Those having our modern sense of justice would have said that Pilate brought Jesus out thus *because he had found no crime in him*. But scourging was little thought of in that place and day (Acts xxii. 24). If Pilate had found Jesus guilty, he would have condemned him at once. As it was, he sought to return Jesus to the Sanhedrin as having committed no crime of which the Roman law could take note.] **5 Jesus therefore came out, wearing the crown of thorns and the purple garment. And Pilate saith unto them, Behold, the man!** [It was Pilate's original proposition to scourge Jesus and let him go (Luke xxiii. 16). Having already scourged him, he now hoped to effect his release. Presenting our Lord in this state of abject humiliation, he feels that he has removed him from every suspicion of royalty. He speaks of Jesus as no longer a king, but a mere man. Pilate's words, however, have a prophetic color, somewhat like those uttered by Caiaphas. All those of subsequent ages have looked and must continue to look to Jesus as the ideal of manhood. The "Ecce Homo" of Pilate is in some sense an echo of the words of the Father when he said, "This is my Son, my chosen: hear ye him." In Jesus we behold the true man, the second Adam.] **6 When therefore the chief priests and the officers saw him, they cried out, saying, Crucify him, crucify him!** [Thus Pilate's expectation came to naught, for not one of the Jewish rulers ever wavered in their demand for crucifixion.] **Pilate saith unto them, Take him yourselves, and crucify him: for I find no crime in him.** [In this sentence, "ye" and "I" are both emphatic; for Pilate wishes to draw a contrast between himself and the Jewish rulers. His words are not a permission to crucify, but a bit of taunting irony, as if he said: "I the judge have found him innocent, but ye seem to lack the wit to see that the case is ended. If ye are so much superior to the judge that ye can ignore his decision, proceed without him; crucify him yourselves."] **7 The Jews answered him, We have a law, and by that law he ought to die, because he made himself the Son of God.** [Perceiving that Pilate was taunting them, and practically accusing them of attempting to put an innocent man to death, they defended themselves by revealing the fact that in addition to the charges that they had preferred against Jesus, they had found him clearly guilty and worthy of death on another charge; viz.: that of blasphemy (Lev. xxiv. 16). They had made no mention of this fact, because Pilate was under no obligation to enforce

their law; but they mentioned it now to justify their course. They probably felt sure that Jesus himself would convince Pilate of the truth of this latter accusation if Pilate questioned him.] **8 When Pilate therefore heard this saying, he was the more afraid** [The words of Jesus at John xviii. 37 (see p. 707) and the message from his wife had already filled Pilate with fear, and this saying added to it because the Roman and Grecian mythologies told of many incarnations; and, influenced by the calm presence of Jesus, Pilate readily considered the possibility of such a thing]; **9 and he entered into the Praetorium again** [taking Jesus with him for private examination], **and saith unto Jesus, Whence art thou? But Jesus gave him no answer.** [Pilate sought to know whether Jesus were of heaven or of earth; but Jesus did not answer, for the motive of the question was not right. Pilate did not wish an answer that he might give or withhold worship; but that he might know how strenuously he should defend Jesus. But innocent life is to be defended at all hazards, and it matters not whether it be human or divine. Pilate, therefore, already knew enough to enable him to discharge his duties.] **10 Pilate therefore saith unto him, Speakest thou not unto me? knowest thou not that I have power to release thee, and have power to crucify thee?** [Pilate intimates that Jesus should treat his questions with more courtesy since his good will and favor are not to be despised. But the words lay bare the corrupt heart of Pilate, and form a prophecy of the sin which he committed. Judges must hear and give sentence according to truth, uninfluenced by good will or favor. But Pilate, to please the Jews, crucified Jesus, reversing the sentence which he here suggests that he might render to please Jesus.] **11 Jesus answered him, Thou wouldest have no power against me, except it were given thee from above: therefore he** [Caiaphas] **that delivered me unto thee hath greater sin.** [Judas is spoken of as having delivered Jesus--John xviii. 2, 5 (the same word being translated both "betrayed" and "delivered"), but Judas did not deliver to Pilate, so Caiaphas as the representative of the Sanhedrin is here meant; and Pilate's sin is contrasted with that of the rulers. Both of them sinned in abusing their office (the power derived from above--Ps. lxxv. 6, 7; Isa. xlv. 28; Rom. xiii. 1); but Pilate's sin stopped here. He had no acquaintance with Jesus to give him the possibility of other powers--those of love or hatred, worship or rejection. The members of the Sanhedrin had these powers which arose from a personal knowledge of Jesus, and they abused them by hating and rejecting him, thereby adding to their guilt. Pilate condemned the innocent when brought before him, but the Sanhedrin searched out and arrested the innocent that they might enjoy condemning him.] **12 Upon this Pilate sought to release him** [As we have seen, Pilate had before this tried to win the consent of the rulers that Jesus be released, but that which John here indicates was probably an actual attempt to set Jesus free. He may have begun by unloosing the hands of Jesus, or some such demonstration]: **but the Jews cried out, saying, If thou release this man, thou art not Caesar's friend: every one that maketh himself a king speaketh against Caesar.** [Whatever Pilate's demonstration was it was immediately met by a counter one on the part of the rulers. They raise a cry which the politic Pilate can not ignore. Taking up the political accusation (which they had never abandoned), they give it a new turn by prompting Pilate to view it from Caesar's standpoint. Knowing the unreasoning jealousy, suspicion and cruelty of the emperor, Pilate saw at once that these unscrupulous Jews could make out of the present occasion a charge against him which would cost him his position, if not his life.] **13 When Pilate therefore heard these words, he brought Jesus out, and sat down on the judgment-seat at a place called The Pavement, but in Hebrew, Gabbatha.** [Pilate had already again and again declared Jesus innocent. He now mounts the judgment-seat that he may formally reverse himself and condemn him. The apostle as an eye-witness fixes by its two names the exact spot where this awful decision was rendered.] **14 Now it was the Preparation of the passover** [see p. 647]: **it was about the sixth hour.** [It is likely that John uses the Roman method of counting time, and means six A.M. See p. 142. John notes also the exact hour day and hour.] **And he**

saith unto the Jews, Behold, your King! [As he had tried to waken their compassion by saying, "Behold, the man!" so he now made a final attempt to shame them by saying, "Behold, your King!"] **15 They therefore cried out, Away with him, away with him, crucify him! Pilate saith unto them, Shall I crucify your King? The chief priests answered, We have no king but Caesar.** [Carried away by the strong emotions of the moment, the official organs of the Jewish theocracy proclaimed Cæsar to be their only king, thus yielding with Jesus their claims to independence and their hopes in a Messiah. This is a most significant fact. When their ancestors rejected Jehovah as their king (I. Sam. xii. 12), their faithful prophet, Samuel, warned them what the king of their choice would do, and what they should suffer under him. Thus Jesus also foretold what this Cæsar of their choice would do to them (Luke xix. 41-44; xxiii. 27-31). They committed themselves to the tender mercies of Rome, and one generation later Rome trod them in the wine-press of her wrath.] **23 But they were urgent with loud voices, asking that he might be crucified. And their voices prevailed.** [They overcame Pilate's weak resistance by their clamor.] **24 So when Pilate saw that he prevailed nothing, but rather that a tumult was arising, he took water, and washed his hands before the multitude, saying, I am innocent of the blood of this righteous man; see ye to it. 25 And all the people answered and said, His blood be on us, and on our children.** [Pilate's act was symbolic, intended to show that he regarded the crucifixion of Jesus as a murder, and therefore meant to wash his hands of the guilt thereof. The Jewish law made the act perfectly familiar to the Jews (Deut. xxi. 1-9). Had the Jewish rulers not been frenzied by hatred, the sight of Pilate washing his hands would have checked them; but in their rage they take upon themselves and their children all the responsibility. At the siege of Jerusalem they answer in part for the blood of Christ, but God alone determines the extent of their responsibility, and he alone can say when their punishment shall end. But we know that it ends for all when they repentantly seek his forgiveness. The punishments of God are not vindictive, they are the awards of Justice meted out by a merciful hand.] **15 And Pilate, wishing to content the multitude, gave sentence that what they asked for should be done. 26 Then released he unto them Barabbas; him that for insurrection and murder had been cast into prison, whom they asked for; but Jesus he delivered up to their will. 16 Then therefore Jesus, when he had scourged him** [Mark mentions the scourging to show that it preceded the crucifixion, but we see from John's account that the scourging took place somewhat earlier in the proceeding], **he delivered him unto them to be crucified.** [Pilate delivered Jesus to their punishment, but not into their hands; he was led forth and crucified by Pilate's soldiers, who first mocked him, as the next paragraph shows.] **16 And 27 Then the soldiers of the governor took Jesus, led him away within {into} the court, which is called the Praetorium; and they called together and gathered unto him the whole band. 28 And they stripped him, and put on him a scarlet robe. 17 And they clothe him with purple, 29 And they platted {plating} a crown of thorns, [and] they put it on him; upon his head, and a reed in his right hand; and they kneeled down before him, and mocked him, 18 and they began to salute him, saying, Hail, King of the Jews! 30 And they spat upon him, and took the reed 19 And they smote his head {and smote him on the head.} with a reed, and spat upon him, and bowing their knees worshipped him.** [After the sentence of death the soldiers take Jesus back into the Prætorium, and renew the mockeries and indignities which had been interrupted that Pilate might exhibit Jesus to the people, as John shows us. Moreover, the whole band, or cohort, are now gathered, where at first but a few took part. It is likely that the mock robe and crown were removed when Jesus was brought before Pilate to be sentenced, for it is highly improbable that a Roman judge would pronounce the death sentence while the prisoner was clothed in such a manner.]

Study Questions:

1. Why did Pilate want to release a prisoner?
 - a. Who were the two prisoners Pilate offered to release?
 - b. Why might Pilate have chosen these two men?
 - c. What reason did Pilate give the Jews for their choosing to have Jesus released? Why might he have said this?
 - d. What did Pilate say he would do before releasing Jesus, if they chose Him to be released? Why might he have said this?
 - e. What did Pilate know about the Jews' motives in accusing Jesus? How does this knowledge relate to his actions in trying to release Jesus?
2. When Pilate asked the Jews the first time whether they wanted Jesus or Barabbas released, what was their response?
3. While Pilate was sitting on the judgment seat, what message did his wife send him? What effect did this message have on Pilate (cf. Jn. 19:8)?
4. Why did the chief priests and elders stir up the crowd (multitude)? What did the crowd say when asked by Pilate whether they wanted Jesus or Barabbas released?
 - a. When Pilate asked the crowd as to what he should do to Jesus, what did they say?
 - b. When Pilate asked the crowd, "Why ..." what was their response?
 - c. What does this teach us about evil men who emotionally stir up people to teach false religious doctrines?
 1. Explain at least one other occasion where evil men stirred up a crowd so that they could promote a false religious doctrine.
5. Explain the scourging Jesus endured.
 - a. What do we know about a typical scourging?
 - b. In what way did the soldiers mock Jesus after scourging Him? In what way was this mockery?
6. What did Pilate say when bringing Jesus out to the people after being scourged? Explain.
 - a. What was Jesus wearing and what would He have looked like?
 - b. After seeing Jesus, what did the Jews say? What was Pilate's response?
7. After Pilate had scourged Jesus, brought Him out to the people, and again claimed to find no guilt in Him, what new accusation did the Jews bring against Jesus?
 - a. What was Pilate's reaction to this new accusation? Explain.
 - b. After hearing this new allegation, explain Pilate's two questions that he asked Jesus? Explain Jesus' responses?
 1. What do Jesus' responses show us, especially considering that He had just been scourged?
 2. In what way did Caiaphas (the Jews) have the greater sin? Explain.
 - a. Are there greater and lesser sins? Explain.
 - b. Was there different punishments for their sins (Pilate vs. Caiaphas and the Jews)?
8. Since Pilate still sought to release Jesus, what did the Jews tell Pilate? Explain.
 - a. What was Pilate's reaction? Explain.
 - b. About what time was it when Pilate condemned Jesus?
 - c. What did the Jews say when Pilate asked if he should crucify their King?

- d. What is the significance of the Jews' statement, "We have no king but Caesar"?
- e. What is significant about Pilate washing his hands before the crowd?
 1. What did Pilate say when washing his hands? What was the Jews' response? Explain.
 2. What was significant about the Jews telling Pilate that Jesus' blood was on them and on their children?
9. After being sentenced to death by crucifixion, what did the soldiers do to Jesus?
10. We are told that the soldiers mockingly "worshiped" (i.e., "bowed," "paid homage") Jesus (Mk. 15:19). What lessons can we learn from their worship?

CXXXII.

REMORSE AND SUICIDE OF JUDAS.

(In the temple and outside the wall of Jerusalem. Friday morning.)

^aMATT. XXVII. 3-10; ^cACTS I. 18, 19.

Bible Text:

^a3 Then Judas, who betrayed him, when he saw that he was condemned, repented himself, and brought back the thirty pieces of silver to the chief priests and elders, 4 saying, I have sinned in that I betrayed innocent blood. But they said, What is that to us? see thou *to it*. 5 And he cast down the pieces of silver into the sanctuary, and departed; and he went away and hanged himself. 6 And the chief priests took the pieces of silver, and said, It is not lawful to put them into the treasury, since it is the price of blood. 7 And they took counsel, and bought with them the potter's field, to bury strangers in. 8 Wherefore that field was called, The field of blood, unto this day. 9 Then was fulfilled that which was spoken through Jeremiah the prophet, saying, And they took the thirty pieces of silver, the price of him that was priced, whom *certain* of the children of Israel did price; 10 and they gave them for the potter's field, as the Lord appointed me. ^c18 (Now this man obtained a field with the reward of his iniquity; and falling headlong, he burst asunder in the midst, and all his bowels gushed out. 19 And it became known to all the dwellers at Jerusalem; insomuch that in their language that field was called Akeldama, that is, The field of blood.)

Bible Text with Commentary:

^a3 Then Judas, who betrayed him, when he saw that he was condemned [Judas, having no reason to fear the enemies of Jesus, probably stood in their midst and witnessed the entire trial], **repented himself, and brought back the thirty pieces of silver to the chief priests and elders, 4 saying, I have sinned in that I betrayed innocent blood.** [There are two Greek words which are translated "repented," the one properly so translated, *metanoeo*, which means literally "to know after" and which therefore means a change of mind or purpose; and the other, *metamellomai*, which is used here and which means literally "to care after," indicates a sorrow for the past. The first should be translated "repent;" the second, "regret." Trench draws the distinction thus: "He who has *changed his mind* about the past is in the way to change everything; he who has an *after care* may have little or nothing more than a selfish dread of the consequences of what he has done." Considering the prophecy which had been uttered with regard to Judas' act (Matt. xxvi. 24), he had good reason to fear the consequences. While he testifies as to the innocence of Jesus, he expresses no affection for him.] **But they said, What is that to us? see thou *to it*.** [The rulers did not share with Judas the wish to undo what had been done. They have been censured for not receiving the testimony which Judas gave as to the innocence of Jesus. But as they condemned Jesus upon his own testimony, any evidence which Judas might give would be, from their standpoint, irrelevant and immaterial. Could Judas testify that Jesus was indeed the Son of God? If our Lord's own testimony to this effect was regarded as blasphemy, nothing which Judas could say would change the case. But the testimony of Judas, in the free, untechnical court of public opinion, is of vast weight and importance. It shows that one who had every opportunity of knowing Jesus, and who was

sordid enough to betray him, was yet forced for conscience' sake to admit that there was no reason why he should have done so.] **5 And he cast down the pieces of silver into the sanctuary, and departed** [Judas found the chief priests in the sanctuary. Having obtained from Pilate the condemnation of Jesus, they hastened back to the temple to discharge their morning duties. This gave the soldiers time to mock Jesus, and Pilate time to order and prepare the crucifixion. And so, though Jesus was sentenced at six o'clock in the morning (John xix. 14), he was not crucified until the third hour, or nine o'clock (Mark xv. 25). Thus the priests were enabled to be present at the crucifixion, or at least very soon after the crosses were erected. Judas, finding that they would not receive his money, cast it down before them that his hands might be no longer burnt by holding it]; **and he went away and hanged himself. 6 And the chief priests took the pieces of silver, and said, It is not lawful to put them into the treasury, since it is the price of blood.** [The law of God made no provision as to the uses of blood money; it was the tradition of the elders which thus forbade to put it into the treasury. Theirs was a strange conscience indeed, which could take out the Lord's money (and, under the then existing Jewish theocratic government, all public money was the Lord's money) and spend it for blood, but when it was so spent they could not put it back! Moreover, theirs was a strange admission. If the money given to Judas was properly expended for the arrest of a real criminal, it was justice money, and not blood money at all.] **7 And they took counsel, and bought with them the potter's field, to bury strangers in.** [That is, the foreigners who died in Jerusalem. Whether rich or poor, they were not wanted in Jewish graveyards. The potter's field, being excavated for clay, would be of little value, and would sell cheap.] **8 Wherefore that field was called, The field of blood, unto this day.** [This mark of time shows that Matthew's Gospel was written a good many years after the crucifixion.] **9 Then was fulfilled that which was spoken through Jeremiah the prophet, saying, And they took the thirty pieces of silver, the price of him that was priced, whom certain of the children of Israel did price; 10 and they gave them for the potter's field, as the Lord appointed me.** [This quotation is not found in any writings of Jeremiah which we have, and as there are no other indications of lost writings of that prophet, it is reasonable to suppose that Matthew refers to Zech. xi. 12, 13; and that early transcribers miscopied the name, which, in the Greek, could be done by changing only two letters; viz.: i for z and m for r. The prophecy is one of the third class described on p. 51.] **18 (Now this man obtained a field with the reward of his iniquity; and falling headlong, he burst asunder in the midst, and all his bowels gushed out. 19 And it became known to all the dwellers at Jerusalem; insomuch that in their language that field was called Akeldama, that is, The field of blood.)** [This parenthesis contains the words of Luke inserted in the midst of a speech made by Simon Peter to explain the meaning of his words. His account of Judas' death varies in three points from that given by Matthew, but the variations are easily harmonized. 1. Evidently Judas hung until his abdomen was partially decomposed; then his neck giving way, the rope breaking, or something happening which caused his body to fall, it burst open when it struck the ground. 2. Judas is spoken of as purchasing the field, and so he did, for the priests bought it with his money, so that legally it was his purchase. 3. The field was called "The field of blood" for two reasons, and each Evangelist gives one of them.]

Study Questions:

1. What did Judas do after seeing that Jesus was condemned?
 - a. What did Judas say to the chief priests? What was their response?
2. What did Judas do with the thirty pieces of silver?
3. Why didn't the chief priests put the pieces of silver back into the treasury?

- a. The chief priests said that the silver with which they paid Judas was "blood money." How is this a self admission of guilt concerning the death of Jesus?
4. What did the chief priests do with the silver?
 - a. Why is the field called, the field of blood?
5. What do we know about Judas' death. What do we know about Judas' body after his death?

CXXXIII. THE CRUCIFIXION.

Subdivision A.

ON THE WAY TO THE CROSS.

(Within and without Jerusalem. Friday morning.)

^aMATT. XXVII. 31-34; ^bMARK XV. 20-23; ^cLUKE XXIII. 26-33; ^dJOHN XIX. 17.

Bible Text:

^a31 And when they had mocked him, they took off from him the ^bpurple, ^arobe, and put on him his garments, ^d17 They took Jesus therefore: ^bAnd they lead him out, ^aand led him away to crucify him. ^dand he went out, bearing the cross for himself, ^a32 And as they came out, ^cwhen they led him away, ^athey found a man of Cyrene, Simon by name: ^bone passing by, coming from the country, the father of Alexander and Rufus, ^ahim they ^claid hold upon {^bcompel ^acompelled} to go *with them*, that he might bear his cross. ^cand laid on him the cross, to bear it after Jesus. 27 And there followed him a great multitude of the people, and of women who bewailed and lamented him. 28 But Jesus turning unto them said, Daughters of Jerusalem, weep not for me, but weep for yourselves, and for your children. 29 For behold, the days are coming, in which they shall say, Blessed are the barren, and the wombs that never bare, and the breasts that never gave suck. 30 Thenshall they begin to say to the mountains, Fall on us; and to the hills, Cover us. 31 For if they do these things in the green tree, what shall be done in the dry? 32 And there were also two others, malefactors, led with him to be put to death. ^b22 And they bring him unto the place ^dwhich is called in Hebrew Golgotha: ^bwhich is, being interpreted, {^athat is to say,} The place of a skull, ^c33 And when they came unto the place which is called The skull, ^a34 they gave {^boffered} him wine ^ato drink mingled with gall: {^bmyrrh:} but {^aand} when he had tasted it, he would not drink. ^bhe received it not.

Bible Text with Commentary:

^a31 And when they had mocked him, they took off from him the ^bpurple, ^arobe, and put on him his garments [This ended the mockery, which seems to have been begun in a state of levity, but which ended in gross indecency and violence. When we think of him who endured it all we can not contemplate the scene without a shudder. Who can measure the grace of God or the depravity of man?], ^d17 They took Jesus therefore: ^bAnd they lead him out, ^aand led him away to crucify him. ^dand he went out, bearing the cross for himself, ^a32 And as they came out, ^cwhen they led him away, ^athey found a man of Cyrene, Simon by name: ^bone passing by, coming from the country, the father of Alexander and Rufus, ^ahim they ^claid hold upon {^bcompel ^acompelled} to go *with them*, that he might bear his cross. ^cand laid on him the cross, to bear it after Jesus. [Cyrene was a flourishing city in the north of Africa, having in it a large Jewish population, and Simon shows by his name that he was a Jew. The Cyreneans had one or more synagogues in Jerusalem (Acts ii. 10; vi. 9; xi. 20). There were many Cyreneans afterwards engaged in spreading the gospel (Acts xiii. 1), and since the sons of this man are spoken of as well known to Mark's readers it is altogether likely that Simon was one of them. This

Rufus may be the one mentioned by Paul (Rom. xvi. 13). The Roman soldiers found Simon entering the city, and because he was a stranger and they needed a man just then, they impressed him after the manner mentioned on p. 245.] **27 And there followed him a great multitude of the people, and of women who bewailed and lamented him.** [Only the women bewailed him. They were not Galilæans, but women of Jerusalem.] **28 But Jesus turning unto them said, Daughters of Jerusalem, weep not for me, but weep for yourselves, and for your children.** [Some of these women, and the children of others, would survive till the terrible siege of Jerusalem and suffer in it. Jesus bore his own suffering in silence, but his pity for those upon whom these days of anguish would come caused him to speak.] **29 For behold, the days are coming, in which they shall say, Blessed are the barren, and the wombs that never bare, and the breasts that never gave suck.** [The proper blessedness of a matron is motherhood, but the horrors of the siege would reverse even so fixed a law as this.] **30 Then shall they begin to say to the mountains, Fall on us; and to the hills, Cover us.** [This language is figurative, describing one in extreme terror seeking impossible refuge. But there is a touch of literalness in the fulfillment, for Josephus tells us that at the end of the siege those in Jerusalem hid themselves in the subterranean recesses of the city, and that no less than two thousand of them were buried alive under the ruins of these hiding-places--Wars vi. 9. 4.] **31 For if they do these things in the green tree, what shall be done in the dry?** [The language here is obscurely proverbial. Here, as elsewhere (Luke xix. 43; Matt. xxiv. 15), Jesus refers to the sorrows which the Romans were to bring upon the Jews, and the meaning may be, If the fiery persecution of Rome is so consuming that my innocence, though again and again pronounced by the governor himself, is no protection against it, what will that fire do when it envelopes the dry, guilty, rebellious city of Jerusalem? Or we may make the present and the future grief of the women the point of comparison, and interpret thus: If they cause such sorrow to the women while the city is like a green tree, how much more when, like a dry, dead tree, it is about to fall.] **32 And there were also two others, malefactors, led with him to be put to death.** ^b**22 And they bring him unto the place ^dwhich is called in Hebrew Golgotha: ^bwhich is, being interpreted, {^athat is to say,} The place of a skull** [Where this place was, or why it was so called, are matters of conjecture. All that we know certainly is that it was outside of, yet near, the city--Heb. xiii. 12; John xix. 20], ^c**33 And when they came unto the place which is called The skull, ^a34 they gave {^boffered} him wine ^ato drink mingled with gall: {^bmyrrh:} but {^aand} when he had tasted it, he would not drink. ^bhe received it not.** [This mixture of sour wine mingled with gall and myrrh was intended to dull the sense of pain of those being crucified or otherwise severely punished. The custom is said to have originated with the Jews and not with the Romans. Jesus declined it because it was the Father's will that he should suffer. He would not go upon the cross in a drugged, semi-unconscious condition.]

Study Questions:

1. What did the soldiers do to Jesus after mocking Him?
2. Was Jesus bearing His cross when the soldiers led Him out to be crucified?
 - a. Describe and explain the tradition of one carrying his cross to be crucified?
3. When did the soldiers compel Simon of Cyrene to bear Jesus' cross?
 - a. Why might someone have been needed to carry Jesus' cross?
 - b. Why might the soldiers have compelled Simon?
 - c. Who was Simon of Cyrene?
 - d. Did Simon walk in front of Jesus or behind Jesus when bearing His cross?

4. How many people followed Jesus to Golgotha?
 - a. What were women doing while following Jesus to Golgotha?
 - b. Explain Jesus' statements to the women.
5. Who else was led with Jesus to Golgotha to be put to death?
6. What is the meaning of "Golgotha?" Why is it called by this name?
 - a. Where is Golgotha located?
7. What did the soldiers offer Jesus before crucifying Him? Why might Jesus have refused it?

CXXXIII. THE CRUCIFIXION.

Subdivision B.

JESUS CRUCIFIED AND REVILED. HIS THREE SAYINGS DURING FIRST THREE HOURS.

(Friday morning from 9 o'clock till noon.)

^aMATT. XXVII. 35-44; ^bMARK XV. 24-32; ^cLUKE XXIII. 33-43; ^dJOHN XIX. 18-27.

Bible Text:

^b25 And it was the third hour, and ^cthere {^d18 where} ^cthey crucified him. ^b27 And ^a38 Then are there crucified {^bthey crucify} ^awith him ^dtwo others, ^cthe malefactors, ^arobbers, one on the right hand, and one {^cthe other} on the {^bhis} left. ^don either side one, and Jesus in the midst. ^c34 And Jesus said, Father, forgive them; for they know not what they do. ^b24 And they crucify him, ^d23 The soldiers therefore, when they had crucified Jesus, took his garments and made four parts, to every soldier a part; ^band part {^aparted ^cparting} ^bhis garments among them, casting {^cthey cast} lots. ^bupon them, what each should take. ^dand also the coat: now the coat was without seam, woven from the top throughout. 24 They said therefore one to another, Let us not rend it, but cast lots for it, whose it shall be: that the scripture might be fulfilled, which saith, They parted my garments among them, And upon my vesture did they cast lots. 25 These things therefore the soldiers did. ^a36 and they sat and watched him there. ^d19 And Pilate wrote a title also, and put it on the cross. ^cover him, ^a37 And they set up over his head ^bthe {^a} superscription ^bof his accusation ^aAnd there was written, ^cTHIS IS ^aJESUS ^dOF NAZARETH, ^bTHE KING OF THE JEWS. ^d20 This title therefore read many of the Jews, for the place where Jesus was crucified was nigh to the city; and it was written in Hebrew, *and* in Latin, *and* in Greek. 21 The chief priests of the Jews therefore said to Pilate, Write not, The King of the Jews; but that he said, I am King of the Jews. 22 Pilate answered, What I have written I have written. ^c35 And the people stood beholding. ^a39 And they that passed by railed on him, wagging their heads, 40 and saying, ^bHa! thou that destroyest the temple, and buildest it in three days, 30 save thyself, ^aif thou art the Son of God, ^band come down from the cross. 31 In like manner also the chief priests ^cAnd the rulers also scoffed at him, ^bmocking *him* among themselves with the scribes ^aand elders, said, {^csaying,} He saved others; ^bhimself he cannot save. ^clet him save himself, if this is the Christ of God, his chosen. ^aHe is the King of Israel; let him now come down from the cross, and we will believe on him. ^b32 Let the Christ, the King of Israel, now come down from the cross, that we may see and believe. ^a43 He trusteth on God; let him deliver him now, if he desireth him: for he said, I am the Son of God. ^c36 And the soldiers also mocked him, coming to him, offering him vinegar, 37 and saying, If thou art the King of the Jews, save thyself. ^a44 And the robbers also that were crucified with him ^breproached him. ^acast upon him the same reproach. ^c39 And one of the malefactors that were hanged railed on him, saying, Art not thou the Christ? save thyself and us. 40 But the other answered, and rebuking him said, Dost thou not even fear God, seeing thou art in the same condemnation? 41 And we indeed justly; for we receive the due reward of our deeds: but this man hath done nothing amiss. 42 And he said, Jesus, remember me when thou

comest in thy kingdom. **43** And he said unto him, Verily I say unto thee, To-day shalt thou be with me in Paradise. ^dBut there were standing by the cross of Jesus his mother, and his mother's sister, Mary the *wife* of Clopas, and Mary Magdalene. **26** When Jesus therefore saw his mother, and the disciple standing by whom he loved, he saith unto his mother, Woman, behold, thy son! **27** Then saith he to the disciple, Behold, thy mother! And from that hour the disciple took her unto his own *home*.

Bible Text with Commentary:

^b**25** And it was the third hour, and ^cthere {^d18 where} ^cthey crucified him. ^b27 And ^a38 Then are there crucified {^bthey crucify} ^awith him ^dtwo others, ^cthe malefactors, ^arobbers, one on the right hand, and one {^cthe other} on the {^bhis} left. ^don either side one, and Jesus in the midst. [These were doubtless robbers of the class of Barabbas. They were those who, led on by fanatical patriotism, had become insurrectionists and then outlaws. Large numbers of them were crucified during the Jewish wars (Jos. Wars, xiii. 2. 3). These two may have been crucified at this time for convenience' sake, but the fact that Jesus was placed between them suggests that they were crucified with him to heighten his shame and indignity. For, though Pilate had no personal ill will toward Jesus, he wished to show contempt for Judah's King.] ^c**34** And Jesus said, Father, forgive them; for they know not what they do. [Our Lord's prayer here reminds us of the word at Isa. liii. 12. It accords with his own teachings (Matt. v. 44), and it was echoed by Stephen (Acts vii. 59, 60). Peter and Paul both speak of the Jewish ignorance (Acts iii. 17; I. Cor. ii. 8). Ignorance mitigates, but does not excuse, crime.] ^b**24** And they crucify him, ^d**23** The soldiers therefore, when they had crucified Jesus, took his garments and made four parts, to every soldier a part [A quaternion or band of four soldiers did the work of the actual crucifixion. The Roman law awarded them the garments of the condemned as their perquisites]; ^band part {^aparted ^cparting} ^bhis garments among them, casting {^cthey cast} lots. ^bupon them, ^dwhat each should take. [The sandals, girdle, outer robe, head-dress, etc., of Jesus were divided into four parts and lots were cast of the parts.] ^dand also the coat: now the coat was without seam, woven from the top throughout. [This was the tunic or undergarment. It reached from the shoulders to the knees. Ordinarily it was in two pieces, which were fastened at the shoulders by clasps; but Josephus tells us that the tunic of the high priest was an exception to this rule, being woven without seam (Ant. iii. 7. 4). Thus in dividing the Lord's garments, they found a suggestion of his high priesthood.] **24** They said therefore one to another, Let us not rend it, but cast lots for it, whose it shall be: that the scripture might be fulfilled, which saith, They parted my garments among them, And upon my vesture did they cast lots. [See Ps. xxii. 18.] **25** These things therefore the soldiers did. [Even their small part was the subject of minute prophecy.] ^a**36** and they sat and watched him there. [They were on guard to prevent any attempt at rescue.] ^d**19** And Pilate wrote a title also, and put it on the cross. ^cover him, ^a**37** And they set up over his head ^bthe {^a} superscription ^bof his accusation ^aAnd there was written, ^cTHIS IS ^aJESUS ^dOF NAZARETH, ^bTHE KING OF THE JEWS. [It was a well-established Roman custom to thus place a writing above the heads of the crucified to indicate the cause for which they died. Pilate writes the accusation so as to clear his own skirts before Cæsar and so as to show his contempt for the Jewish people. They had forced him to crucify an innocent man, and he retaliates by giving to that man the title which his enemies accused him of professing.] ^d**20** This title therefore read many of the Jews, for the place where Jesus was crucified was nigh to the city; and it was written in Hebrew, and in Latin, and in Greek. [These three languages were respectively those of religion, law

and philosophy; but Pilate made use of them because all three were spoken by people then in Jerusalem.] **21 The chief priests of the Jews therefore said to Pilate, Write not, The King of the Jews; but that he said, I am King of the Jews. 22 Pilate answered, What I have written I have written.** [The rulers smarted under this title which Pilate had tauntingly written. They had insisted that Jesus' kingship was dangerous enough to justify his crucifixion; but now (if politically and temporally interpreted) they admit that his kingship was an idle claim, a mere matter of words.] **35 And the people stood beholding.** [The scene had an awful fascination which they could not resist.] **39 And they that passed by [Jesus was evidently crucified near the highway] railed on him, wagging their heads, 40 and saying, ^bHa! thou that destroyest the temple, and buildest it in three days, 30 save thyself, ^aif thou art the Son of God, ^band come down from the cross. 31 In like manner also the chief priests^cAnd the rulers also scoffed at him, ^bmocking *him* among themselves with the scribes ^aand elders, said, {^csaying,} He saved others; ^bhimself he cannot save. ^clet him save himself, if this is the Christ of God, his chosen. ^aHe is the King of Israel; let him now come down from the cross, and we will believe on him. ^b32 Let the Christ, the King of Israel, now come down from the cross, that we may see and believe. ^a43 He trusteth on God; let him deliver him now, if he desireth him: for he said, I am the Son of God. ^c36 And the soldiers also mocked him, coming to him, offering him vinegar, 37 and saying, If thou art the King of the Jews, save thyself.** [Thus one and all unite in mocking Jesus, using both word and gesture. They bring forth brief echoes from the trial of Jesus and take other incidents from his life, little dreaming the deep significance of what they utter. They reminded Jesus of his words about destroying the temple, when they were committing that very act. They speak of his building it again when Jesus was about to die that he might rise. They taunt him with saving others, yet being unable to save himself, which is the great truth of the atonement which the Lord was then making. They promised to believe if he will come down from the cross, yet his being lifted upon the cross was the very act which would convince them--John viii. 28.] **44 And the robbers also that were crucified with him ^breproached him. ^acast upon him the same reproach. ^c39 And one of the malefactors that were hanged railed on him, saying, Art not thou the Christ? save thyself and us. 40 But the other answered, and rebuking him said, Dost thou not even fear God, seeing thou art in the same condemnation? 41 And we indeed justly; for we receive the due reward of our deeds: but this man hath done nothing amiss. 42 And he said, Jesus, remember me when thou comest in thy kingdom. 43 And he said unto him, Verily I say unto thee, To-day shalt thou be with me in Paradise.** [It seems that at first both robbers reviled Christ, but one repenting spoke in his favor and prayed to him. It is not likely that this robber had any conception of the spiritual kingdom of Jesus, but he somehow arrived at the conclusion that Jesus was the Messiah, and would come into his kingdom despite his crucifixion. Jesus answered his prayer by a solemn promise that they would, that day, be together in that portion of the invisible world where those who are accepted of God await the resurrection. Many thoughtlessly make this dying robber the model of death-bed repentance, arguing that others also may be saved in this irregular manner. But Christ had not yet died, and the new testament or covenant was not sealed. Jesus then could change its terms to suit the occasion. It is therefore no evidence whatever that after his death and in his present glorified state our Lord will in any way change the covenant so as to do away with a single one of the terms required for obtaining remission of sins (Heb. ix. 15-18). Moreover, the example of the penitent robber is a difficult one to follow; he professed faith in Christ and his kingdom when there was no other voice in the whole wide world willing to do such a thing. Any one having such a faith in Christ will not put off his confession until the hour of death.] **4But there were standing by the cross of Jesus his mother, and his mother's sister, Mary the wife of Clopas, and Mary Magdalene.** [For comment on these

four women, see note on p. 225.] **26 When Jesus therefore saw his mother, and the disciple standing by whom he loved, he saith unto his mother, Woman, behold, thy son! 27 Thensaith he to the disciple, Behold, thy mother! And from that hour the disciple took her unto his own home.** [By using the title "woman" Jesus addressed his mother at the end of his ministry with the same word which he had used at its beginning (John ii. 4). Thus he cut her off from all parental authority over him. In this last hour our Lord bestows upon his helpless mother the disciple whom he loved, who was then in the flower of his manhood. All of Christ's disciples are thus appointed by him protectors of the helpless, but few recognize the behest as John did.]

Study Questions:

1. What time of day was Jesus crucified?
2. Who else was crucified with Jesus?
 - a. Why were these men crucified the same time Jesus was crucified?
 - b. Why was Jesus crucified between them?
3. What was Jesus' prayer to God on behalf of the people who crucified Him?
4. Describe and explain a Roman crucifixion.
5. What did the soldiers do with Jesus' garments after crucifying Him? Why?
 - a. What was unusual about Jesus' tunic?
6. What inscription did Pilate have placed above Jesus' head?
 - a. Why did Pilate have this inscription placed above Jesus' head?
 - b. Why didn't the Jews like the inscription? What changes did they want Pilate to make to the inscription?
7. What did people say and do to mock Jesus while He was on the cross? Explain.
8. What did one robber say to Jesus, mocking Him?
 - a. What did the other robber say, rebuking him for mocking Jesus?
9. What did the robber, who defended Jesus, ask Jesus to do? What was Jesus' response?
 - a. What does Jesus' response tell us about Himself, His life after death, and the kingdom?
 - b. What do we know about the thief's salvation?
 1. Was he a Jew or Gentile? Did the thief live under the law of Christ as we do today (Heb. 7:12-14; 1 Cor. 9:21)?
 2. Was the thief saved by terms of the law under which he lived before being crucified? How do we know?
 3. Was the thief baptized sometime before being crucified? How do we know?
 4. When Jesus told the thief that he would be with Him in paradise that day, was Jesus stating a fact or did Jesus forgive his sins? How do we know?
10. Where was Jesus' mother? Who was with her?
 - a. What did Jesus say to His mother and to John? Explain.
 - b. What did John do from that day forward in respect to Jesus' mother?

CXXXIII. THE CRUCIFIXION.

Subdivision C.

DARKNESS THREE HOURS. AFTER FOUR MORE SAYINGS JESUS EXPIRES. STRANGE EVENTS ATTENDING HIS DEATH.

^aMATT. XXVII. 45-56; ^bMARK XV. 33-41; ^cLUKE XXIII. 44-49; ^dJOHN XIX. 28-30.

Bible Text:

^c44 And it was now about the sixth hour, ^b33 And ^a45 Now ^bwhen the sixth hour was come, there was ^aa darkness came ^aover all ^bthe whole land ^afrom the sixth hour ^buntil the ninth hour. ^c45 the sun's light failing: ^b34 And at ^a{about} the ninth hour Jesus cried with a loud voice, saying, Eli, Eli, ^b{Eloi, Eloi,} lama sabachthani? which is, ^a{that is,} ^bbeing interpreted, My God, my God, why hast thou forsaken me? 35 And some of them that stood by, ^a{there,} when they heard it, said, ^bBehold, he ^a{this man} calleth Elijah. ^d28 After this Jesus, knowing that all things are now finished, that the scripture might be accomplished, saith, I thirst. 29 There was set there a vessel full of vinegar: ^a48 And straightway one of them ran, and took a sponge, and filled it with ^b{and filling a sponge full of} vinegar, ^aand put it on a reed, and gave him to drink. ^dso they put a sponge full of the vinegar upon hyssop, and brought it to his mouth. ^bsaying, ^a49 And the rest said,} Let be; let us see whether Elijah cometh ^bto take him down. ^ato save him. ^b37 And ^d30 When Jesus therefore had received the vinegar, ^aJesus cried again with ^b{uttered} a loud voice, ^dhe said, It is finished: ^c46 And Jesus, crying with a loud voice, said, Father, into thy hands I commend my spirit: and having said this, ^dhe bowed his head, and gave up ^a{yielded up} ^bthe ghost. ^ahis spirit. 51 And behold, the veil of the temple was rent in two ^cin the midst. ^bfrom the top to the bottom. ^aand the earth did quake; and the rocks were rent; 52 and the tombs were opened; and many bodies of the saints that had fallen asleep were raised; 53 and coming forth out of the tombs after his resurrection they entered into the holy city and appeared unto many. ^b39 And when the centurion, who stood by ^awatching Jesus, ^bover against him, saw that he so gave up the ghost, ^asaw the earthquake, and the things that were ^c{what was} done, he glorified God, saying, ^b{he said,} ^cCertainly this was a righteous man. ^a54 Now the centurion, and they that were with him feared exceedingly, saying, Truly this ^bman was the Son of God. ^c48 And all the multitudes that came together to this sight, when they beheld the things that were done, returned smiting their breasts. 49 And all his acquaintance, ^a55 And many women ^balso ^awere there ^cthe women that ^a{who} had followed ^cwith ^aJesus from Galilee, ministering unto him: ^cstood afar off, ^abeholding from afar, ^cseeing these things. ^bamong whom *were* both Mary Magdalene, and Mary the mother of James the less and of Joses, and Salome; ^athe mother of the sons of Zebedee. ^b41 who, when he was in Galilee, followed him, and ministered unto him; and many other women that came up with him unto Jerusalem.

Bible Text with Commentary:

^c44 And it was now about the sixth hour, ^b33 And ^a45 Now ^bwhen the sixth hour was come,

there was ^ca darkness came ^aover all ^bthe whole land ^afrom the sixth hour ^buntil the ninth hour. ^c45 the sun's light failing [The darkness lasted from noon until three o'clock. It could not have been an eclipse, for the moon was always full on the first day of the passover. Whether the darkness was over the whole world, or simply all of Palestine, is uncertain, as, according to the usage of Bible language, the words would be the same]: ^b34 And at {^aabout} the ninth hour Jesus cried with a loud voice, saying, **Eli, Eli, {^bEloi, Eloi,} lama sabachthani? which is, {^athat is,} ^bbeing interpreted, My God, my God, why hast thou forsaken me?** [We can imagine what it would mean to a righteous man to feel that he was forsaken of God. But the more we feel and enjoy the love of another, the greater our sense of loss at being deprived of it. Considering, therefore, the near and dear relationship between the Son and Father, it is evident that we can never know or fathom the depth of anguish which this cry expressed. Suffice it to say, that this was without doubt the most excruciating of all Christ's sufferings, and it, too, was a suffering in our stead. The words of the cry are found at Ps. xxii. 1. Eli is Hebrew, Eloi Aramaic or Syro-Chaldaic for "My God." The former would be used by Jesus if he quoted the Scripture, the latter if he spoke the language of the people.] ^b35 And some of them that stood by, {^athere,} when they heard it, said, ^bBehold, he {^athis man} calleth Elijah. ^d28 After this Jesus, knowing that all things are now finished, that the scripture might be accomplished, saith, **I thirst.** ²⁹ There was set there a vessel full of vinegar: ^a48 And straightway one of them ran, and took a sponge, and filled it with {^band filling a sponge full of} vinegar, ^aand put it on a reed, and gave him to drink. ^dso they put a sponge full of the vinegar upon hyssop, and brought it to his mouth. ^bsaying, {^a49 And the rest said,} **Let be; let us see whether Elijah cometh ^bto take him down. ^ato save him.** [Jesus had now been upon the cross for six hours, and fever and loss of blood and the strain upon the muscles of his chest had rendered his articulation difficult and indistinct. For this reason some of those who stood by, though perfectly familiar with the language, misunderstood him and thought that he called upon Elijah. Immediately afterwards Jesus speaks of his thirst, and vinegar is given to him to remove the dryness from his throat. Those who give the vinegar and those who stand by, unite in saying "Let be." This phrase has no reference to the vinegar; it is a general expression, meaning, "Let us do nothing to prevent him from calling upon Elijah, or to prevent Elijah from coming."] ^b37 And ^d30 When Jesus therefore had received the vinegar, ^aJesus cried again with {^buttered} a loud voice, ^dhe said, **It is finished** [He had come, had ministered, had suffered, and had conquered. There now remained but the simple act of taking possession of the citadel of the grave, and the overthrowing of death. By his righteousness Jesus had triumphed in man's behalf and the mighty task was accomplished]: ^c46 And Jesus, crying with a loud voice, said, **Father, into thy hands I commend my spirit** [Ps. xxxi. 5]: **and having said this, ^dhe bowed his head, and gave up {^ayielded up} ^bthe ghost. ^ahis spirit.** [None of the Evangelists speaks of Jesus as dying; for he yielded up his spirit voluntarily--John x. 18.] ⁵¹ And behold, the veil of the temple was rent in two ^cin the midst. ^bfrom the top to the bottom. [The veil was the heavy curtain which hung between the holy and the most holy places in the sanctuary. By shutting out from the most holy place all persons except the high priest, who alone was permitted to pass through it, and this only once in the year, it signified that the way into the holiest--that is, into heaven--was not yet made manifest while the first tabernacle was standing (Heb. ix. 7, 8). But the moment that Jesus died, thus making the way manifest, the veil was appropriately rent in twain from top to bottom, disclosing the most holy place to the priests who were at that time offering the evening incense in the holy place.] ^aand the earth did quake; and the rocks were rent; ⁵² and the tombs were opened; and many bodies of the saints that had fallen asleep were raised; ⁵³ and coming forth out of the tombs after his resurrection they entered into the holy city and appeared unto many. [The earthquake, the rending of the rocks and the consequent opening of the

graves, occurred at the moment Jesus died, while the resurrection and visible appearance in the city of the bodies of the saints occurred "after his resurrection," for Jesus himself was the "first-born from the dead" (Col. i. 18). Matthew chooses to mention the last event here because of its association with the rending of the rocks, which opened the rock-hewn sepulchres in which the saints had slept. There has been much speculation as to what became of these risen saints. We have no positive information, but the natural presumption is, that they ascended to heaven. These resurrections were symbolic, showing that the resurrection of Christ is the resurrection of the race--I. Cor. xv. 22.] **^b39 And when the centurion, who stood by ^awatching Jesus, ^bover against him, saw that he so gave up the ghost, ^asaw the earthquake, and the things that were {^cwhat was} done, he glorified God, saying, {^bhe said,} ^cCertainly this was a righteous man. ^a54 Now the centurion, and they that were with him feared exceedingly, saying, Truly this ^bman was the Son of God.** [The conduct of Jesus upon the cross and the disturbances of nature which accompanied his death convinced the centurion that Jesus was a righteous man. But knowing that Jesus claimed to be the Son of God, and this claim was the real cause for which the Jews were crucifying him, he concludes, since he concedes that Jesus is righteous, that he is also all that he professed to be--the Son of God. There is no just reason for minimizing his confession, as though he had said, "A son of the gods;" for he said nothing of that kind, and those err as to the use of Scriptural language who think so. Like the centurions of Capernaum (Matt. viii. 10) and Cæsarea (Acts x. 1, 2), this Roman surpassed in faith those who had better opportunities. But in this faith he was not alone.] **^c48 And all the multitudes that came together to this sight, when they beheld the things that were done, returned smiting their breasts.** [The people who had acted under the influence of the priests now yielded to superior influences and began to experience that change of sentiment which led so many to repent and confess Christ at Pentecost.] **^a49 And all his acquaintance, ^a55 And many women ^balso ^awere there ^cthe women that {^awho} had followed ^cwith ^aJesus from Galilee, ministering unto him: ^cstood afar off, ^abeholding from afar, ^cseeing these things. ^bamong whom *were* both Mary Magdalene, and Mary the mother of James the less and of Joses, and Salome; ^athe mother of the sons of Zebedee. ^b41 who, when he was in Galilee, followed him, and ministered unto him; and many other women that came up with him unto Jerusalem.** [John has already mentioned this group of women (see p. 729) and has shown that he stood with them. The women, being unable to bear arms in an insurrection, had little to fear. They were not likely to be complicated in the charges against Jesus. But the men were conspicuously absent. They appear to have stood quite close to the cross at one time just before the darkness. Probably they feared violence in the darkness, and so withdrew and viewed from afar off the scene as lighted by the torches which the Roman soldiers would be obliged to procure in order to effectually guard their prisoner (Acts xvi. 29). The synoptists, who make mention of the women toward the close of the crucifixion, do not mention the mother of Jesus as any longer among them. It is likely that she had withdrawn with John, being unable longer to endure the sight. As to the ministering of these women, see pp. 297, 298.]

Study Questions:

1. When was darkness over the whole land?
 - a. Was the darkness a miracle? Explain.
 - b. What is symbolic about the darkness?
2. What does "Eli, Eli, lama sabachthani" mean?
 - a. What is the difference between "Eli" (Matt. 27:46) and "Eloi" (Mk. 15:34)?

- b. In what way did God forsake Jesus on the cross?
 - c. Who did some of the people think Jesus was calling when He said, "Eli, Eli, lama sabachthani"? Why might they have thought this?
3. When did Jesus say, "I thirst"?
- a. Why might Jesus have waited until this time to ask for something to drink?
4. What did they give Jesus to drink? Explain.
 - a. Was this the same drink as offered Him before being crucified? Explain.
 - b. Was this the same drink they had used when mocking Him earlier? Explain.
 - c. In what manner was Jesus given a drink while on the cross?
 - d. When Jesus was given a drink, why might some people have said "Let us see whether Elijah will come to save Him" (Matt. 27:49)?
5. What did Jesus say and do after taking the drink of sour wine (vinegar)? Explain each.
6. What happened after Jesus gave up His spirit? Were these things miracles? Explain the event and the significance of each event.
 - a. What happened to the saints who were raised and enter into Jerusalem after Jesus was resurrected?
 - b. How did the centurion, along with the people with Him, react to these things? Explain.
 - c. How did the multitudes that were there react to these things? Explain.
7. What do we know about the women who were at Golgotha when Jesus was crucified?

CXXXIII. THE CRUCIFIXION.

Subdivision D.

JESUS FOUND TO BE DEAD. HIS BODY BURIED AND GUARDED IN THE TOMB.

^aMATT. XXVII. 57-66; ^bMARK XV. 42-47; ^cLUKE XXIII. 50-56; ^dJOHN XIX. 31-42.

Bible Text:

^d31 The Jews therefore, because it was the Preparation, that the bodies should not remain on the cross upon the sabbath (for the day of that sabbath was a high *day*), asked of Pilate that their legs might be broken, and *that* they might be taken away. 32 The soldiers therefore came, and brake the legs of the first, and of the other that was crucified with him: 33 but when they came to Jesus, and saw that he was dead already, they brake not his legs: 34 howbeit one of the soldiers with a spear pierced his side, and straightway there came out blood and water. 35 And he that hath seen hath borne witness, and his witness is true: and he knoweth that he saith true, that ye also may believe. 36 For these things came to pass, that the scripture might be fulfilled, A bone of him shall not be broken. 37 And again another scripture saith, They shall look on him whom they pierced. 38 And after these things ^bwhen even was now come, because it was the Preparation, that is, the day before the sabbath, ^cbehold, ^athere came a rich man from Arimathaea, ^ca city of the Jews, ^anamed Joseph, ^bof Arimathaea, ^cwho was a councillor, ^bof honorable estate, ^ca good and righteous man 51 (he had not consented to their counsel and deed), ^bwho also himself was looking for the kingdom of God; ^awho also himself was Jesus' disciple: {^dbeing a disciple of Jesus,} but secretly for fear of the Jews, ^a58 this man ^bboldly went in unto Pilate, and asked for the body of Jesus. ^dasked of Pilate that he might take away the body of Jesus: ^b44 And Pilate marvelled if he were already dead: and calling unto him the centurion, he asked him whether he had been any while dead. 45 And when he learned it of the centurion, ^aThen Pilate ^bgranted the corpse to Joseph. ^acommanded it to be given up. ^dand Pilate gave *him* leave. He came therefore, and took away his body. 39 And there came also Nicodemus, he who at the first came to him by night, bringing a mixture of myrrh and aloes, about a hundred pounds. ^a59 And Joseph ^bbought a linen cloth, ^c53 And he took ^athe body, ^cdown, ^band taking him down, wound him in the linen cloth, {^aand wrapped it in a clean linen cloth,} ^d40 So they took the body of Jesus, and bound it in linen cloths with the spices, as the custom of the Jews is to bury. 41 Now in the place where he was crucified there was a garden [belonging to Joseph]; and in the garden a {^ahis own} new tomb, which he had {^cthat was ^bwhich had been} ^chewn in stone, ^bout of a {^athe} rock: ^dwherein was never man yet laid. {^cwhere never man had yet lain.} 54 And it was the day of the Preparation, and the sabbath drew on. ^d42 There then because of the Jews' Preparation (for the tomb was nigh at hand) they laid Jesus. ^aand he rolled a great stone to {^bagainst} the door of the tomb. ^aand departed. ^c55 And the women, who had come with him out of Galilee, followed after, ^a61 And Mary Magdalene was there, and the other Mary, ^bthe *mother* of Joses ^asitting over against the sepulchre. ^cand beheld the tomb, ^bwhere ^cand how his body was laid. 56 And they returned, and prepared spices and ointments. And on the sabbath they rested according

to the commandment. ^a62 Now on the morrow, which is *the day* after the Preparation, the chief priests and the Pharisees were gathered together unto Pilate, 63 saying, Sir, we remember that that deceiver said while he was yet alive, After three days I rise again. 64 Command therefore that the sepulchre be made sure until the third day, lest haply his disciples come and steal him away, and say unto the people, He is risen from the dead: and the last error will be worse than the first. 65 Pilate said unto them, Ye have a guard: go, make it *as* sure as ye can. 66 So they went, and made the sepulchre sure, sealing the stone, the guard being with them.

Bible Text with Commentary:

^a31 The Jews therefore, because it was the Preparation, that the bodies should not remain on the cross upon the sabbath (for the day of that sabbath was a high *day*), asked of Pilate that their legs might be broken, and *that* they might be taken away. [According to rabbinical writing a few hours before the Sabbath were called the Preparation; but afterwards the term was applied to the entire day preceding the Sabbath. The Romans left the bodies of criminals hanging upon the cross until beasts and birds of prey, or putrefaction, removed them. But the Jewish law forbade that a body should hang over night; for a dead body was accursed, and so the day following might be polluted by the curse which attached to it (Deut. xxi. 23; Josh. viii. 29; x. 26; Jos. Wars iv. 5. 2). The context suggests that the Jews had grown lax with regard to this law on account of the trouble of obtaining the consent from the Romans required to carry it out. But as the Sabbath in this instance was that of the passover week, and as they were ready enough to do anything to show that Jesus was an extraordinary criminal, they asked Pilate that their law might be observed. Instead of killing the criminals, they broke their legs, which rendered recovery impossible, since putrefaction almost immediately set it.] 32 The soldiers therefore came, and brake the legs of the first, and of the other that was crucified with him: 33 but when they came to Jesus, and saw that he was dead already, they brake not his legs: 34 howbeit one of the soldiers with a spear pierced his side [to insure death in case they might be mistaken], and straightway there came out blood and water. 35 And he that hath seen hath borne witness, and his witness is true: and he knoweth that he saith true, that ye also may believe. [Many able men have argued learnedly that this flow of blood and water was evidence that Jesus died of a ruptured, or literally broken, heart; but they confess themselves involved in difficulties, for it is hard to reconcile the idea that Jesus died a voluntary death with the idea that he died of any natural cause whatever. Can anything be at once natural and supernatural? However, John's assertion that he was an eye-witness of this shows that he attached importance to it. To him the body of Jesus gave evidence that it differed from other dead bodies. We enter with hesitancy the realm of symbolism, knowing how flagrantly it is abused, but we offer this as a suggestion. Jesus died for our sins, and his death was therefore to provide a means for the cleansing of sin. But, under the terms of his gospel, sins are visibly and physically washed away by water, and invisibly and spiritually by blood (Heb. x. 22). Now, since both these means were seen by a faithful witness to issue from the side of our crucified Lord, contrary to the ordinary law and course of nature, we have additional reason to believe that things out of the course of nature, namely, the cleansing of sin, etc., were accomplished by his crucifixion.] 36 For these things came to pass, that the scripture might be fulfilled, A bone of him shall not be broken. [Ps. xxxiv. 20.] 37 And again another scripture saith, They shall look on him whom they pierced. [Zech. xii. 10. Even after his death divine power went on fulfilling the prophecies concerning Jesus. He hangs upon the cross as one of a group of three, yet, in the twinkling of an eye, he is separated from the other two by the fulfillment of a brace of prophecies which

point him out as the chosen of God.] **38 And after these things^b when even was now come, because it was the Preparation, that is, the day before the sabbath, ^cbehold, ^athere came a rich man from Arimathaea, ^ca city of the Jews, ^anamed Joseph, ^bof Arimathaea, ^cwho was a councillor, ^bof honorable estate, ^ca good and righteous man 51 (he had not consented to their counsel and deed), ^bwho also himself was looking for the kingdom of God; ^awho also himself was Jesus' disciple: {^dbeing a disciple of Jesus,} but secretly for fear of the Jews [John xii. 42, 43], ^a58 this man ^bboldly went in unto Pilate, and asked for the body of Jesus. ^dasked of Pilate that he might take away the body of Jesus [Joseph's town has been variously identified with Ramleh in Dan, Ramathaim in Ephraim (I. Sam. i. 1), and Ramah in Benjamin (Matt. ii. 18). It was a fulfillment of prophecy that the one who buried Jesus should be rich (Isa. liii. 9). It is strange that those who were not afraid to be disciples were afraid to ask for our Lord's body, yet he who was afraid to be a disciple feared not to do this thing]: ^b44 And Pilate marvelled if he were already dead [instances are cited where men lived one whole week upon the cross, and men rarely died the first day]: and calling unto him the centurion, he asked him whether he had been any while dead. 45 And when he learned it of the centurion, ^aThen Pilate ^bgranted the corpse to Joseph. ^acommanded it to be given up. ^dand Pilate gave *him* leave. He came therefore, and took away his body. 39 And there came also Nicodemus, he who at the first came to him by night [John iii. 2], bringing a mixture of myrrh and aloes, about a hundred pounds. [Myrrh was a resin and the aloe was pulverized wood. Both were aromatic--Ps. xlv. 8.] ^a59 And Joseph ^bbought a linen cloth [a sindon--see p. 693], ^c53 And he took ^athe body, ^cdown, ^band taking him down, wound him in the linen cloth, {^aand wrapped it in a clean linen cloth,} ^d40 So they took the body of Jesus, and bound it in linen cloths with the spices, as the custom of the Jews is to bury. [As to the swathing of dead bodies, see p. 526, also Acts v. 6. The spices were wrapped between the folds of the linen in order to partially embalm the body. Thus two members of the Sanhedrin unite to bury Jesus, each showing his reverence in his own way: Joseph by buying a sindon instead of cheaper cloth, and Nicodemus by a wonderful wealth of spices--twelve hundred ounces. Possibly the heart of Nicodemus smote him for his tardiness in honoring Christ, and he desired to appease his conscience by giving the Lord a royal burial--II. Chron. xvi. 14.] 41 Now in the place where he was crucified there was a garden [belonging to Joseph]; and in the garden a {^ahis own} new tomb, which he had {^cthat was ^bwhich had been} ^chewn in stone, ^bout of a {^athe} rock: ^dwherein was never man yet laid. {^cwhere never man had yet lain.} [To the sindon Joseph adds the honor of a burial in his own tomb. The unused state of the tomb is mentioned to show that there is no shadow of doubt as to whose resurrection opened it.] 54 And it was the day of the Preparation, and the sabbath drew on. ^d42 There then because of the Jews' Preparation (for the tomb was nigh at hand) they laid Jesus. ^aand he rolled a great stone to {^bagainst} the door of the tomb. ^aand departed. ^c55 And the women, who had come with him out of Galilee, followed after, ^a61 And Mary Magdalene was there, and the other Mary, ^bthe *mother* of Joses ^asitting over against the sepulchre. ^cand beheld the tomb, ^bwhere ^cand how his body was laid. 56 And they returned, and prepared spices and ointments. And on the sabbath they rested according to the commandment. [As Jesus died about three o'clock in the afternoon, and as all work had to stop at sunset, which was the beginning of the Sabbath, Joseph was much hurried in his efforts to bury Jesus. The context, therefore, shows that our Lord was not completely embalmed by him. The body of Jesus might have been kept elsewhere until after the Sabbath; but because the tomb was near it appears to have been used temporarily, and the preparation of spices by the women shows that even that part of the burial was not, in their estimation, completed. This unfinished burial led the women back to the tomb early on the first day of the week, and thus brought to the disciples the glad**

news of the resurrection without any needless delay.] **62 Now on the morrow, which is the day after the Preparation, the chief priests and the Pharisees were gathered together unto Pilate** [This was not the whole Sanhedrin, but members of it. When did they come to Pilate? Meyer, Cook, etc., say that the Greek word translated "morrow" precludes any other idea than it was after daylight Saturday morning, but Michaelis, Paulus, Kuinoel, etc., say that they came Friday night, and we think their view is correct. The word translated "morrow" also means "the next day." As the Jewish day began at sunset, we know of no other Greek adverb by which Matthew could have expressed the beginning of a day. Had it been the Sabbath morning there is no reason why Matthew should not have said so. By mentioning, instead, the Preparation, he draws the mind back to what we would call Friday night. It is highly improbable that the Jews would leave the tomb of Jesus unguarded for one whole night. Their gathering thus to Pilate in the shades of the evening presents a gruesome picture], **63 saying, Sir, we remember that that deceiver said while he was yet alive, After three days I rise again.** [For this saying, see John ii. 19; Matt. xii. 39, 40.] **64 Command therefore that the sepulchre be made sure until the third day** [Had the phrase "after three days" meant three full days to them, they would have said "until the fourth day." For the Jewish method of counting days see p. 306], **lest haply his disciples come and steal him away, and say unto the people, He is risen from the dead: and the last error will be worse than the first.** [The marvelous signs accompanying the death of Jesus appealed to men's fear rather than to their love, and were, therefore, calculated to make a far deeper impression upon his enemies than upon his friends. We find, therefore, these Jewish rulers full of active interest in the dead Christ while his apostles and friends are listless in despair. They, of course, did not think it possible that Jesus could indeed rise, but, seeing the profound impression which the portents attending the crucifixion had made upon the multitude (Luke xxiii. 48), and judging the disciples of Jesus by themselves--full of all subtlety and cunning--they grasped at once the idea that the disciples could make a great stir among the people by stealing the body and proclaiming the predicted resurrection. The apostles, on the other hand, when the actual resurrection had taken place, did not learn for fifty days what use to make of it, thus showing that they could not have planned a pretended resurrection.] **65 Pilate said unto them, Ye have a guard** [The Greek here may be the indicative or the imperative; it is clearly the latter. If the Jews had possessed a guard, they would not have asked for one. Pilate consents to their request by saying, "Have ye a guard:" thereby fully sanctioning their idea]: **go, make it as sure as ye can. 66 So they went, and made the sepulchre sure, sealing the stone, the guard being with them.** [They sealed the stone by drawing a string or tape across it and fastening the ends with wax or clay to the surface of the rock on either side. If either seals were broken, that fact would show that the tomb was entered from without.]

Study Questions:

1. Why did the Jews ask that the legs of Jesus and the two crucified criminals be broken?
 - a. What was the Preparation?
 - b. How did the Jews refer to Jesus when talking to Pilate?
 - c. Why was that Sabbath a high day?
 - d. How would breaking a crucified man's legs speed his death?
2. What did a soldier do to Jesus instead of breaking His legs? Why?
 - a. What came from Jesus' side? Explain the symbolism.
 - b. How was the piercing of Jesus' side fulfillment of prophesy?
3. What did John personally witness and why is it important (Jn. 19:34-35)?

4. Who went to Pilate and asked for Jesus' body for burial? What do we know about Him?
 - a. What did this man provide for Jesus' burial?
 - b. Who else helped bury Jesus? What do we know about Him and what did he provide for Jesus' burial?
 - c. What did these two men do to bury Jesus?
 - d. Where is the tomb located in which Jesus was buried?
 - e. How does all this fulfill prophecy?
 - f. Who were the women watching the men bury Jesus?
 1. Where were the women while watch them bury Jesus?
 2. What did the women do after returning home?
5. Why did Pilate marvel that Jesus was already dead?
6. Why did the chief priests and Pharisees want a guard posted at Jesus' tomb?
 - a. What did Pilate do?
 - b. What did the Jews do with the guard?

PART EIGHTH.
OUR LORD'S RESURRECTION, APPEARANCES
AND ASCENSION. JUDÆA AND GALILEE.
TIME, FORTY DAYS. SPRING A. D. 30.

CXXXIV.
ANGELS ANNOUNCE THE RESURRECTION TO
CERTAIN WOMEN. PETER AND JOHN
ENTER THE EMPTY TOMB.

(Joseph's Garden. Sunday, very early.)

^aMATT. XXVIII. 1-8; ^bMARK XVI. 1-8; ^cLUKE XXIV. 1-8, 12; ^dJOHN XX. 1-10.

Bible Text:

^c1 But ^a1 Now late on the sabbath day, ^b1 And when the sabbath was past, ^con the first day of the week, {^aas it began to dawn toward the first *day* of the week,} ^cat early dawn, ^dwhile it was yet dark, cometh {^acame} ^dMary Magdalene early ^aand the other Mary ^bthe *mother* of James, and Salome, ^cunto the tomb, bringing {^bbrought} ^cthe spices which they had prepared. ^ato see the sepulchre. ^bthat they might come and anoint him. ^a2 And behold, there was a great earthquake; for an angel of the Lord descended from heaven, and came and rolled away the stone, and sat upon it. ³ His appearance was as lightning, and his raiment white as snow: ⁴ and for fear of him the watchers did quake, and became as dead men. ^b2 And very early on the first day of the week, they come to the tomb when the sun was risen. ³ And they were saying among themselves, Who shall roll us away the stone from the door of the tomb? ^c2 And they found the stone rolled away from the tomb. ^b4 and looking up, they see {^dseeth} ^bthat the stone is rolled back: {^dtaken away from the tomb.} for it was exceeding great. ^c3 And they ^bentering into the tomb, {^centered in,} and found not the body of the Lord Jesus. ^d2 She runneth therefore, and cometh to Simon Peter, and to the other disciple whom Jesus loved, and saith unto them, They have taken away the Lord out of the tomb, and we know not where they have laid him. ^c4 And it came to pass, while they were perplexed thereabout, behold, two men stood by them in dazzling apparel: ^bthey saw a young man sitting on the right side, arrayed in a white robe; and they were amazed. ^c5 and as they were affrighted and bowed down their faces to the earth, they said unto them, {^bhe ^athe angel} answered and said unto the women, Fear not ye; ^cBe not amazed: ^afor I know that ye seek Jesus, ^bthe Nazarene, who hath been crucified: ^cWhy seek ye the living among the dead? ⁶ He is not here, but {^afor} he is risen, even as he said. ^cremember how he spake unto you when he was yet in Galilee, ⁷ saying that the Son of man must be delivered up into the hands of sinful men, and be crucified, and the third day rise again. ⁸ And they remembered his words, ^aCome, ^bbehold, the place where they laid him! ^asee the place where the Lord lay. ^b7 But {^a7 And} go quickly, and tell his disciples, ^band Peter, ^aHe is risen from the dead; and lo, he goeth before you into Galilee; there shall ye see him: ^bas he said unto you. ^alo, I have told you. ⁸ And they departed quickly ^b8 And they went out, and fled from the tomb; ^awith fear and great joy, and ran to bring his disciples word. ^bfor trembling and astonishment had come upon them: and they said nothing to

any one; for they were afraid. ^c12 But Peter^d therefore ^carose, ^dwent forth, and the other disciple, and they went toward the tomb. ^cand ran unto the tomb; ^d4 And they ran both together: and the other disciple outran Peter, and came first to the tomb; 5 and stooping and looking in, he seeth the linen cloths lying; yet entered he not in. 6 Simon Peter therefore also cometh, following him, and entered into the tomb; ^cand stooping and looking in, he seeth ^dand he beholdeth the linen cloths lying; ^cby themselves; ^d7 and the napkin, that was upon his head, not lying with the linen cloths, but rolled up in a place by itself. ^cand he departed to his home, wondering at that which was come to pass. ^d8 Then entered in therefore the other disciple also, who came first to the tomb, and he saw, and believed. 9 For as yet they knew not the scripture, that he must rise again from the dead. 10 So the disciples went away again unto their own home.

Bible Text with Commentary:

^c1 But ^a1 Now late on the sabbath day, ^b1 And when the sabbath was past, ^con the first day of the week, {^aas it began to dawn toward the first *day* of the week,} ^cat early dawn, ^dwhile it was yet dark, cometh {^acame} ^dMary Magdalene early ^aand the other Mary ^bthe *mother* of James, and Salome, ^cunto the tomb, bringing {^bbrought} ^cthe spices which they had prepared. [Luke xxiii. 56.] ^ato see the sepulchre. ^bthat they might come and anoint him. ^a2 And behold, there was a great earthquake; for an angel of the Lord descended from heaven, and came and rolled away the stone, and sat upon it. 3 His appearance was as lightning, and his raiment white as snow: 4 and for fear of him the watchers [the Roman soldiers on guard] did quake, and became as dead men. [The angel sat upon the stone that the Roman guards might make no attempt to reclose the tomb.] ^b2 And very early on the first day of the week, they come to the tomb when the sun was risen. 3 And they were saying among themselves, Who shall roll us away the stone from the door of the tomb? ^c2 And they found the stone rolled away from the tomb. ^b4 and looking up, they see {^d [Mary Magdalene] seeth} ^bthat the stone is rolled back: {^dtaken away from the tomb.} for it was exceeding great. ^c3 And they ^bentering into the tomb, {^centered in,} and found not the body of the Lord Jesus. [John mentions Mary Magdalene alone, though she came with the rest of the women. As she was the one who reported to John and Peter, he describes her actions, and makes no mention of the others.] ^d2 She runneth therefore, and cometh to Simon Peter, and to the other disciple whom Jesus loved, and saith unto them, They have taken away the Lord out of the tomb, and we know not where they have laid him. [Though Mary came with the other women, she departed at once, while the others tarried, as the sequel shows. The narrative proceeds to tell what happened to the other women after Mary had departed.] ^c4 And it came to pass, while they were perplexed thereabout, behold, two men stood by them in dazzling apparel: ^bthey saw a young man sitting on the right side, arrayed in a white robe; and they were amazed. ^c5 and as they were affrighted and bowed down their faces to the earth, they said unto them, {^bhe ^athe angel} answered and said unto the women, Fear not ye; ^cBe not amazed: ^afor I know that ye seek Jesus, ^bthe Nazarene, who hath been crucified: ^cWhy seek ye the living among the dead? 6 He is not here, but {^afor} he is risen, even as he said. ^cremember how he spake unto you when he was yet in Galilee, 7 saying that the Son of man must be delivered up into the hands of sinful men, and be crucified, and the third day rise again. 8 And they remembered his words [For the words referred to, see Matt. xvii. 22, 23. The angel continues his speech as follows], ^aCome, ^bbehold, the place where they laid him! ^asee the place where the Lord lay. [Here is a double wonder, that men should put the Son of God in a grave, and that

he should consent to be put there.] ^b7 **But {^a7 And} go quickly, and tell his disciples, ^band Peter, ^aHe is risen from the dead; and lo, he goeth before you into Galilee; there shall ye see him: ^bas he said unto you. ^alo, I have told you.** [The women were told to hasten, for the disciples were not to endure their sorrow a moment longer than was needful. Peter was mentioned by name that he might know that he was not cast off for his denial. The Lord appeared to some chosen few in Judæa, but the large body of his disciples were to see him in Galilee; see Section CXLI. Jesus had appointed a place of meeting; but we are not told where it was nor when he appointed it.] **8 And they departed quickly ^b8 And they went out, and fled from the tomb; ^awith fear and great joy [fear, because of the heavenly messengers; joy, because of their message], and ran to bring his disciples word. ^bfor trembling and astonishment had come upon them: and they said nothing to any one; for they were afraid.** [They told none whom they met, but reserved the message for the apostles.] ^c12 **But Peter ^dtherefore ^carose, ^dwent forth, and the other disciple, and they went toward the tomb. ^cand ran unto the tomb** [John shows that he and Peter started for the tomb as soon as they received the message of Mary Magdalene given above, but Luke is less exact, blending her message with that of the other women, as will be seen in the latter part of Section CXXXV.]; ^d4 **And they ran both together: and the other disciple outran Peter** [it is generally accepted that John was younger, and hence more active than Peter], **and came first to the tomb; 5 and stooping and looking in, he seeth the linen cloths lying; yet entered he not in. 6 Simon Peter therefore also cometh, following him, and entered into the tomb; ^cand stooping and looking in, he seeth ^dand he beholdeth the linen cloths lying; ^cby themselves; ^d7 and the napkin, that was upon his head, not lying with the linen cloths, but rolled up in a place by itself. ^cand he departed to his home, wondering at that which was come to pass.** [The impulsive, thoroughgoing nature of Peter was not content with a mere look; he entered the tomb, neither reverence nor awe keeping him out. The sight which he saw puzzled him. Why should those who removed the body pause to unswathe it? Why should they unswathe it at all? Why should they fold the napkin and place it aside so carefully? But Peter left the tomb with these questions unsolved.] ^d8 **Then entered in therefore the other disciple also, who came first to the tomb, and he saw, and believed. 9 For as yet they knew not the scripture, that he must rise again from the dead. 10 So the disciples went away again unto their own home.** [Assured that the grave was now empty, and emboldened by the example of Peter, John now entered it, and as he looked upon its evidences of quietude and order, the truth flashed upon his mind that Jesus himself had removed the bandages, and had himself departed from the tomb, as the firstborn from the dead. Here, then, was the first belief and the first believer in the resurrection; it is important to note that the Scripture did not suggest the fact, but the fact illumined the Scripture. Ps. xvi. 10 and Isa. liii. 10, and many other passages, set forth the resurrection of our Lord; his own words, too, had plainly foretold it, yet among the disciples it was so much beyond all expectation that the prophecies had no meaning until made clear by the event itself. Yet these are the men whom the Jews accused of inventing the story of a resurrection!]

Study Questions:

1. What day of the week did Jesus rise from the dead? Explain.
 - a. What day of the week is the first day of the week? Explain.
 - b. What is the relationship between the first day of the week and the Sabbath?
2. Why was there a great earthquake that Sunday morning?
 - a. What did the angel do after rolling away the stone? Why might he have done that?

- b. Describe the appearance of the angel?
 - c. What was the reaction of the Roman guards at the tomb when the angel appeared? Explain.
3. Who were the women that went to the tomb early Sunday morning? Why did they go to the tomb?
 - a. On the way to the tomb, about what were they concerned? Why?
 - b. What did they see when arriving at the tomb?
 - c. What did they see when entering the tomb? At first, what did they think had happened?
 - d. Describe the appearance of the two angels at the tomb. What did the women do when they saw the angels?
 - e. What did one of the angels tell the women to do?
4. What did the women do after the angel spoke to them?
 - a. In what way did the women simultaneously have fear and great joy as they departed from the tomb?
 - b. Why didn't the women speak to anyone after leaving the tomb and while going to Jesus' disciples?
5. What did Peter and John do after the women reported that Jesus had risen from the dead?
 - a. What did they do after arriving at the tomb?
 - b. What did they see when looking into and entering the tomb?
6. What does John tell us he did after seeing the tomb and linen wrappings (Jn. 20:8)? Explain.
7. When John saw and believed (Jn. 20:8), we are told, "For as yet they did not understand the Scripture, that He must rise again from the dead" (Jn. 20:9). What is the relationship between understanding the Scriptures and believing (cf. Rom. 1:16; 10:17; Col. 1:5-6; 2 Tim. 3:16-17)? And, how does John 20:8-9 illustrate the relationship?
8. Where did Peter and John go after leaving the tomb?
 - a. What was Peter's reaction to what he had seen?

CXXXV.

FIRST AND SECOND APPEARANCES OF THE RISEN CHRIST.
THE RESURRECTION REPORTED TO THE APOSTLES.

(Jerusalem. Sunday morning.)

^aMATT. XXVIII. 9, 10; ^bMARK XVI. 9-11; ^cLUKE XXIV. 9-11; ^dJOHN XX. 11-18.

Bible Text:

^c9 and returned from the tomb, ^b9 Now when he was risen early on the first day of the week, he appeared first to Mary Magdalene, from whom he had cast out seven demons. ^d11 But Mary was standing without at the tomb weeping: so, as she wept, she stooped and looked into the tomb; 12 and she beholdeth two angels in white sitting, one at the head, and one at the feet, where the body of Jesus had lain. 13 And they say unto her, Woman, why weepest thou? She saith unto them, Because they have taken away my Lord, and I know not where they have laid him. 14 When she had thus said, she turned herself back, and beholdeth Jesus standing, and knew not that it was Jesus. 15 Jesus saith unto her, Woman, why weepest thou? whom seekest thou? She, supposing him to be the gardener, saith unto him, Sir, if thou hast borne him hence, tell me where thou hast laid him, and I will take him away. 16 Jesus saith unto her, Mary. She turneth herself, and saith unto him in Hebrew, Rabboni; which is to say, Teacher. 17 Jesus saith to her, Touch me not; for I am not yet ascended unto the Father: but go unto my brethren, and say to them, I ascend unto my Father and your Father, and my God and your God. 18 Mary Magdalene cometh and telleth {^bwent and told} ^dthe disciples, ^bthem that had been with him, as they mourned and wept. ^dI have seen the Lord; and *that* he had said these things unto her. ^b11 And they, when they heard that he was alive, and had been seen of her, disbelieved. ^a9 And behold, Jesus met them, saying, All hail. And they came and took hold of his feet, and worshipped him. 10 Then saith Jesus unto them, Fear not: go tell my brethren that they depart into Galilee, and there shall they see me. ^cand told all these things to the eleven, and to all the rest. 10 Now they were Mary Magdalene, and Joanna, and Mary the *mother* of James: and the other women with them told these things unto the apostles. 11 And these words appeared in their sight as idle talk; and they disbelieved them.

Bible Text with Commentary:

[The women, having received the message of the angels, and remembering that the message accorded with the words of Jesus himself, made haste.] ^c9 and returned from the tomb, ^b9 Now when he was risen early on the first day of the week, he appeared first to Mary Magdalene, from whom he had cast out seven demons. [Mark here agrees with John that Mary separated from the other women. As to Mary Magdalene, see pp. 291, 297. After telling Peter and John about the empty tomb, Mary followed them back to it, and evidently reached it after they had left it. She found no one at the tomb.] ^d11 But Mary was standing without at the tomb weeping: so, as she wept, she stooped and looked into the tomb; 12 and she beholdeth two angels in white sitting, one at the head, and one at the feet, where the body of Jesus had lain. [This picture is intensely natural. The Lord's death had been sorrow enough, but to be deprived of the poor privilege of embalming the body seemed a veritable sorrow's crown

of sorrow; and so Mary wept. But it suddenly occurs to her that in her haste she had not yet looked into the tomb at all, having jumped to the conclusion that it was empty because she saw it open; she therefore looks in. Her grief at the loss of the Lord is so great that she forgets to be frightened at the angels; just as a mother in her anxiety for the sick child forgets to fear its fever, no matter how virulent. The angels were placed like cherubim upon the ark, as though the grave of Christ was a new mercy seat, which indeed it was.] **13 And they say unto her, Woman, why weepest thou? She saith unto them, Because they have taken away my Lord, and I know not where they have laid him. 14 When she had thus said, she turned herself back, and beholdeth Jesus standing, and knew not that it was Jesus.** [Before the angels can speak the glad news to Mary, Jesus himself becomes his own messenger. That Mary did not recognize him may be due to her grief, for tears blind our eyes to many of the tender providences of God; but to reason by analogy it seems more likely that her eyes "were holden" (Luke xxiv. 16), lest the shock of his sudden appearance might be too much for her, as it was for even his male disciples (Luke xxiv. 37). Conversation with him assured her that he was not a disembodied spirit.] **15 Jesus saith unto her, Woman, why weepest thou? whom seekest thou? She, supposing him to be the gardener, saith unto him, Sir, if thou hast borne him hence, tell me where thou hast laid him, and I will take him away.** [Christ's first question expressed kindly sympathy; the second suggested that he knew the cause of her grief, and might be able to help her find what she sought. Thus encouraged, Mary at once assumes that the gardener himself had removed the body, probably under instructions from Joseph, and hope lightens her heart. In her effort to remove the body, she doubtless counts upon the help of her fellow-disciples.] **16 Jesus saith unto her, Mary.** [Her eyes and ears were no longer holden; she knew him. It was the same way he used to speak, the same name by which he used to call her. The grave had glorified and exalted him, but had not changed his love.] **She turneth herself, and saith unto him in Hebrew, Rabboni; which is to say, Teacher.** [Seasons of greatest joy are marked by little speech. Jesus and Mary each expressed themselves in a single word.] **17 Jesus saith to her, Touch me not; for I am not yet ascended unto the Father: but go unto my brethren, and say to them, I ascend unto my Father and your Father, and my God and your God.** [This passage is one of well-known difficulty, and Meyer or Ryle may be consulted by those wishing to see how various commentators have interpreted it. We would explain it by the following paraphrase: "Do not lay hold on me and detain yourself and me; I have not yet ascended; this is no brief, passing vision; I am yet in the world, and will be for some time, and there will be other opportunities to see me; the duty of the moment is to go and tell my sorrowing disciples that I have risen, and shall ascend to my Father." Jesus does not say "our Father." Our relation to God is not the same as his. While, however, our Lord's language recognizes the difference between his divine and our human relationship to the Father, his words are intended to show us our exaltation. We have reason to believe that next to our Lord's title as Son our title as sons of God by adoption is as high in honor as any in the universe.] **18 Mary Magdalene cometh and telleth {^bwent and told} ^dthe disciples, ^bthem that had been with him, as they mourned and wept.** [The poignancy of the disciples' grief, even after the intervention of the Sabbath day, explains why the Lord and his angels were so eager to bring them word of the resurrection.] ^d**I have seen the Lord; and *that* he had said these things unto her. ^b11 And they, when they heard that he was alive, and had been seen of her, disbelieved.** [It is likely that Mary brought the first word, for we shall see below that Luke places her first in the catalogue of witnesses. The narrative now turns back to take up the account of the other women.] ^a**9 And behold, Jesus met them, saying, All hail.** [This was a customary salutation. But the old formula took on new significance, for it means "rejoice."] **And they came and took hold of his feet, and worshipped him.** [This delay, permitted to them, and denied to Mary, probably explains why she became the first messenger,

though the other women were first to leave the tomb.] **10 Then saith Jesus unto them, Fear not: go tell my brethren that they depart into Galilee, and there shall they see me.** [The repetition may be due to the reticence of the women remarked by Mark in the last section by the words "and they said nothing to any one." The women may have been hesitating whether they should tell the disciples. Thus Jesus reiterates the instruction already given by the angel. This is the first time the word "brethren" is applied by our Lord to his disciples.] **and [they] told all these things to the eleven, and to all the rest. 10 Now they were Mary Magdalene, and Joanna, and Mary the mother of James: and the other women with them told these things unto the apostles. 11 And these words appeared in their sight as idle talk; and they disbelieved them.** [Lamar well says that this very incredulity on the part of the apostles "enhances the value of their testimony to *the fact* of the resurrection. They were not expecting it; they were no visionary enthusiasts, prepared to welcome and credit any story that might be told them; nor would they be satisfied with any proof short of palpable and ocular demonstrations."]

Study Questions:

1. To whom did Jesus first appear?
 - a. Where was she when Jesus appeared to her?
 - b. What had she done that day before Jesus appeared to her?
2. When Mary looked into the tomb, where were the angels sitting? Explain any possible symbolism.
 - a. What did the angels say to Mary? What was Mary's response?
3. What did Jesus say to Mary after she had talked with the angels?
 - a. Who did Mary think Jesus was at first? What did she say to Him?
 - b. What did Jesus say to Mary whereby she recognized Him? What did Mary say after recognizing Jesus?
 1. Why might Mary have recognized Jesus when He said "Mary" and not when He had spoken to her earlier?
4. Why didn't Jesus allow Mary to touch Him? Explain.
5. To whom did Jesus appear after appearing to Mary Magdalene?
 - a. What did Jesus say to them? What did they do?
 - b. Why might Jesus have allowed these women to touch Him but not Mary Magdalene?
6. What did the other women tell the disciples? What was their reaction?

CXXXVI.

SOME OF THE GUARDS REPORT TO THE JEWISH RULERS.

^aMATT. XXVIII. 11-15.

Bible Text:

^a11 Now while they were going, behold, some of the guard came into the city, and told unto the chief priests all the things that were come to pass. 12 And when they [the chief priests] were assembled with the elders, and had taken counsel, they gave much money unto the soldiers, 13 saying, Say ye, His disciples came by night, and stole him away while we slept. 14 And if this come to the governor's ears, we will persuade him, and rid you of care. 15 So they took the money, and did as they were taught: and this saying was spread abroad among the Jews, and continueth until this day.

Bible Text:

^a11 Now while they were going [while Joanna and the group of women with her were on their way to tell the apostles that they had seen Jesus], **behold, some of the guard** [not all] **came into the city, and told unto the chief priests all the things that were come to pass.** [Esteeming it folly to guard an empty tomb, the soldiers went to their barracks, while their officers returned to those who had placed them on guard to report what had happened. They rightly judged that the plain truth was their best defense. They could not be expected to contend against earthquakes and angels. Their report implies that they saw Jesus leave the tomb, and after the angel opened it.*] **12 And when they** [the chief priests] **were assembled with the elders, and had taken counsel, they gave much money unto the soldiers, 13 saying, Say ye, His disciples came by night, and stole him away while we slept.** [This was evidently not a full, but a select, council of the Sanhedrin hastily summoned. They willfully shut their eyes to the fact that Jesus had risen, and proceed to purchase a lie to subvert the truth. Unrepentant, despite the many evidences that they had done wrong, they proceed to further invoke the wrath of God. Their lie is doubly apparent upon its face. 1. It would have been practically impossible for men to have rifled such a tomb without waking a guard set to protect it. 2. It is absolutely impossible for men to have known what had occurred while they were asleep.] **14 And if this come to the governor's ears, we will persuade him, and rid you of care.** [It was a capital offense for a Roman soldier to sleep while on guard; therefore, if Pilate heard that they had done this thing, it would require "persuasion" to make him overlook the offense. Possibly the Jews thought that Pilate was sufficiently involved with them to be ready to aid them to hush the story of the resurrection, especially if they confessed to him that they themselves had invented the lie which the soldiers told.] **15 So they took the money, and did as they were taught** [the lesson was short and simple; the reward, large and desirable]: **and this saying was spread abroad among the Jews, and continueth until this day.** [The words seem to indicate that it was published more largely than simply within the walls of Jerusalem. In his dialogue with Trypho, which was written about A.D. 170, Justin Martyr says that the Jews dispersed the story by means of special messengers sent to every country. The fear which they expressed to Pilate (Matt. xxvii. 64), lends credibility to this statement.]

* NOTE.--We fail to see any such implication. In our opinion Jesus had already departed from the tomb when the angel

came. The tomb was not opened to let the Lord out, but to let the disciples in, that they might see as soon as possible one of the chief evidences of his resurrection (John xx. 8; Matt. xxviii. 6). Jesus did not need that one open doors for him (John xx. 19, 26), but the disciples had such a need (Mark xvi. 3). But it seems to us contrary to Scripture precedent that these unbelieving soldiers should see the risen Christ, for he did not appear to the unbelieving so far as the record shows, and the implication is that the same principle which made Jesus refuse the testimony of demons made him also decline to let unbelievers become witnesses to his resurrection (Acts x. 40, 41).--P. Y. P.

Study Questions:

1. When did some of the guards come into the city and report to the chief priests?
 - a. What did the soldiers report to the chief priests?
2. How much money was the soldiers given to lie? What was the lie?
 - a. What did the Jews promise to do for the soldiers if Pilate heard about they had been asleep when Jesus' disciples stole His body? How much political power did the Jews have if they could fulfill this promise?
 - b. Why, besides money, might the guards have been willing to lie?
3. What contradictions exist in the lie told by the soldiers?
 - a. To what extent was the soldier's lie spread?
 - b. What lessons can we learn from:
 1. the Jews paying the soldiers to lie?
 2. the soldiers accepting the money and telling the lie?
 3. the extent that people believed the lie?

CXXXVII.

THIRD AND FOURTH APPEARANCES OF JESUS.

(Sunday afternoon.)

^bMARK XVI. 12, 13; ^cLUKE XXIV. 13-35; ^eI. COR. XV. 5.

Bible Text:

^b12 And after these things he was manifested in another form unto two of them, as they walked, on their way into the country. ^c13 And behold, two of them were going that very day to a village named Emmaus, which was threescore furlongs from Jerusalem. 14 And they communed with each other of all these things which had happened. 15 And it came to pass, while they communed and questioned together, that Jesus himself drew near, and went with them. 16 But their eyes were holden that they should not know him. 17 And he said unto them, What communications are these that ye have one with another, as ye walk? And they stood still, looking sad. 18 And one of them, named Cleopas, answering said unto him, Dost thou alone sojourn in Jerusalem and not know the things which are come to pass there in these days? 19 And he said unto them, What things? And they said unto him, The things concerning Jesus the Nazarene, who was a prophet mighty in deed and word before God and all the people: 20 and how the chief priests and our rulers delivered him up to be condemned to death, and crucified him. 21 But we hoped that it was he who should redeem Israel. Yea and besides all this, it is now the third day since these things came to pass. 22 Moreover certain women of our company amazed us, having been early at the tomb; 23 and when they found not his body, they came, saying, that they had also seen a vision of angels, who said that he was alive. 24 And certain of them that were with us went to the tomb, and found it even so as the women had said: but him they saw not. 25 And he said unto them, O foolish men, and slow of heart to believe in all that the prophets have spoken! 26 Behooved it not the Christ to suffer these things, and to enter into his glory? 27 And beginning from Moses and from all the prophets, he interpreted to them in all the scriptures the things concerning himself. 28 And they drew nigh unto the village, whither they were going: and he made as though he would go further. 29 And they constrained him, saying, Abide with us; for it is toward evening, and the day is now far spent. And he went in to abide with them. 30 And it came to pass, when he had sat down with them to meat, he took the bread and blessed; and breaking *it* he gave to them. 31 And their eyes were opened, and they knew him; and he vanished out of their sight. 32 And they said one to another, Was not our heart burning within us, while he spake to us in the way, while he opened to us the scriptures? 33 And they rose up that very hour, ^b13 And they went away ^cand returned to Jerusalem, and found the eleven gathered together, and them that were with them, 34 saying, The Lord is risen indeed, and hath ^fappeared to Cephas; {Simon.} 35 And they rehearsed the things *that happened* in the way, ^band told it unto the rest: ^cand how he was known of them in the breaking of the bread. ^bneither believed they them.

Bible Text with Commentary:

^b12 And after these things he was manifested in another form [*i. e.*, another manner] unto two

of them, as they walked, on their way into the country. **13 And behold, two of them were going that very day to a village named Emmaus** [Several sites have been suggested, but the village of Emmaus has not yet been identified beyond dispute. Its location is probably marked by the ruins called el Kubeibeh, which lies northwest of Jerusalem], **which was threescore furlongs from Jerusalem.** [el Kubeibeh is distant seven and thirteen-sixteenths of a mile, or sixty-two and one-half furlongs, from Jerusalem.] **14 And they communed with each other of all these things which had happened. 15 And it came to pass, while they communed and questioned together, that Jesus himself drew near, and went with them. 16 But their eyes were holden that they should not know him.** [Jesus himself designedly restrained their vision, that, unlike John (John xx. 8, 9), they might see the resurrection of Jesus in the Scriptures before they saw it in reality.] **17 And he said unto them, What communications are these that ye have one with another, as ye walk? And they stood still, looking sad.** [Our Lord's abrupt question brought them to a standstill. We may well imagine that they considered his interruption very unwelcome. But his kindly mien won their confidence and they tell him all.] **18 And one of them, named Cleopas, answering said unto him, Dost thou alone sojourn in Jerusalem and not know the things which are come to pass there in these days?** [Of Cleopas nothing further is known. It has been suggested that the other disciple was Luke himself. This is possible, for the other Evangelists mention themselves thus impersonally. The preface to Luke's Gospel in no way forbids us to think that he had a personal knowledge of parts of Christ's ministry. Cleopas marveled that there could be a single man in Jerusalem who had not heard concerning the crucifixion, etc.] **19 And he said unto them, What things? And they said unto him, The things concerning Jesus the Nazarene, who was a prophet mighty in deed and word before God and all the people: 20 and how the chief priests and our rulers delivered him up to be condemned to death, and crucified him. 21 But we hoped that it was he who should redeem Israel.** [To Cleopas, redeeming Israel meant freeing the nation from the Roman yoke.] **Yea and besides all this, it is now the third day since these things came to pass. 22 Moreover certain women of our company amazed us, having been early at the tomb; 23 and when they found not his body, they came, saying, that they had also seen a vision of angels, who said that he was alive.** [Rationalists might see their own reflection in these two disciples, who suppressed the statement of the women that they had seen the Lord as too idle to be repeated, and told the least marvelous part of their story--that about the angels--as too visionary to be credited. Thus the renowned Renan held that the resurrection was a story or fabrication which grew out of the hallucination of Mary Magdalene. But these two men on the way to Emmaus had less use for feminine hallucinations than even M. Renan. But in the end they believed in the resurrection because they themselves had substantial evidence of it.] **24 And certain of them that were with us** [Peter and John] **went to the tomb, and found it even so as the women had said: but him they saw not.** [The last clause unconsciously suggests the omitted fact that the women had professed to see Christ.] **25 And he said unto them, O foolish men, and slow of heart to believe in all that the prophets have spoken! 26 Behooved it not the Christ to suffer these things, and to enter into his glory? 27 And beginning from Moses and from all the prophets, he interpreted to them in all the scriptures the things concerning himself.** [The counsel of the Father revealed in the Scriptures shows that Jesus should enter into his glory through suffering. The books of Moses foretell Christ largely in types, such as the passover, the rock in the wilderness, Abraham's sacrifice of Isaac, the day of atonement, etc., but the prophets show him forth in clear-cut predictions and descriptions. Jesus evidently applied both these divisions of Scripture to himself, making it plain to these two who were both thoughtless in mind and slow in heart. Those lacking in a knowledge of the Christology of the Old Testament are slow to believe in it. Those who know that Christology, and yet doubt the Old

Testament, do so because they lack faith in the Christ therein portrayed.] **28 And they drew nigh unto the village, whither they were going; and he made as though he would go further. 29 And they constrained him, saying, Abide with us; for it is toward evening, and the day is now far spent.** [They were loth to part with this delightful stranger who by his wonderful use of the Scriptures revived their failing faith and hope in Jesus.] **And he went in to abide with them. 30 And it came to pass, when he had sat down with them to meat, he took the bread and blessed; and breaking it he gave to them. 31 And their eyes were opened, and they knew him; and he vanished out of their sight.** [While he was breaking the bread to supply their bodies he opened their eyes and revealed to them that it was he also who had just been feeding their hungry hearts with the truth and consolation of the divine word.] **32 And they said one to another, Was not our heart burning within us, while he spake to us in the way, while he opened to us the scriptures?** [Thus they admit to each other that the joy of beholding the risen Lord was but the consummation of a joy already begun through a right understanding of the truth contained in Scripture. The sight of the Lord was sweeter because it was preceded by faith that he ought thus to rise.] **33 And they rose up that very hour, ^b13 And they went away ^cand returned to Jerusalem** [their news was too precious to keep, they could not sit still till the disciples in Jerusalem knew it], **and found the eleven gathered together, and them that were with them** [the women and some of the one hundred and twenty--Acts i. 15], **34 saying, The Lord is risen indeed** [his resurrection is not an hallucination of the women], **and hath ^fappeared to Cephas; {Simon.}** [Paul and Luke both mention this appearance, but we have none of the details of it.] **35 And they rehearsed the things that happened in the way, ^band told it unto the rest: ^cand how he was known of them in the breaking of the bread.** [This does not mean that they knew Jesus because of any peculiar way in which he broke the bread; it means that he was revealed at the time when he broke it.] **^bneither believed they them.** [They now believed that Jesus had risen, but they did not believe that these two had walked and talked with him without recognizing him.*]

* NOTE.--Here again we dissent. So general a statement of *unbelief* would not be used when there was a mere doubt as to some of the *narrated details*. We prefer in our original comment to this substitution, and it was this: Mark shows us that little dependence can be placed upon the apparently strong admission which Luke records. Unable to contradict the testimony of Peter, they said, "The Lord is risen indeed;" but their hearts were, nevertheless, full of doubt. Luke himself shows this in the next section, for these professedly believing apostles took Jesus for a spirit when they saw him.

Study Questions:

1. Who were the two men Jesus met on the way to Emmaus?
 - a. Where was Emmaus located?
2. What were the two men doing on the road to Emmaus when Jesus met them?
3. When Jesus met up with the men, why didn't they immediately recognize Him?
4. What did Jesus ask them on the road to Emmaus? What did they do and what was their response?
 - a. What did they tell Jesus about the things that had happened in Jerusalem the past few days? What was Jesus' response?
5. When were the men's eyes opened and they recognized Jesus?
 - a. What did Jesus do after they recognized Him?
6. After Jesus vanished from their sight, what did the men say to each other and what did they do?
7. When they arrived in Jerusalem, what did they tell the apostles?
 - a. When had Peter seen Jesus?
 - b. Did the apostles believe them?

CXXXVIII.

FIFTH APPEARANCE OF JESUS.

(Jerusalem. Sunday evening)

^bMARK XVI. 14; ^cLUKE XXIV. 36-43; ^dJOHN XX. 19-25.

Bible Text:

^b14 And afterward ^cas they spake these things, ^bhe was manifested unto the eleven themselves as they sat at meat; ^d19 When therefore it was evening, on that day, the first *day* of the week, and when the doors were shut where the disciples were, for fear of the Jews, Jesus ^chimself ^dcame and stood in the midst, ^cof them, and saith unto them, Peace *be* unto you. 37 But they were terrified and affrighted, and supposed that they beheld a spirit. ^band he upbraided them with their unbelief and hardness of heart, because they believed not them that had seen him after he was risen. ^c38 And he said unto them, Why are ye troubled? and wherefore do questionings arise in your heart? 39 See my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye behold me having. 40 And when he had said this, he showed them his hands and his feet. ^dand his side. ^c41 And while they still disbelieved for joy, and wondered, he said unto them, Have ye here anything to eat? 42 And they gave him a piece of a broiled fish. 43 And he took it, and ate before them. ^dThe disciples therefore were glad, when they saw the Lord. 21 Jesus therefore said to them again, Peace *be* unto you: as the Father hath sent me, even so send I you. 22 And when he had said this, he breathed on them, and saith unto them, Receive ye the Holy Spirit: 23 whose soever sins ye forgive, they are forgiven unto them; whose soever *sins* ye retain, they are retained. 24 But Thomas, one of the twelve, called Didymus, was not with them when Jesus came. 25 The other disciples therefore said unto him, We have seen the Lord. But he said unto them, Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and put my hand into his side, I will not believe.

Bible Text with Commentary:

^b14 And afterward ^cas they spake these things [while the two from Emmaus were telling their story], ^bhe was manifested unto the eleven themselves as they sat at meat; ^d19 When therefore it was evening, on that day, the first *day* of the week, and when the doors were shut where the disciples were, for fear of the Jews, Jesus ^chimself ^dcame and stood in the midst, ^cof them, and saith unto them, Peace *be* unto you. 37 But they were terrified and affrighted, and supposed that they beheld a spirit. [His entrance through a bolted door lent weight to their idea that he had no corporeal body. They knew nothing of the possibilities of a resurrected body.] ^band he upbraided them with their unbelief and hardness of heart [here, as in the previous section, Jesus shows that the heart has much to do with the belief], because they believed not them that had seen him after he was risen. [They had the testimony of three men and perhaps a half dozen women; they had not lacked evidence.] ^c38 And he said unto them, Why are ye troubled? and wherefore do questionings arise in your heart? 39 See my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye behold me having. 40 And when he had said this, he showed them

his hands and his feet. ^d**and his side.** [These members not only showed that he was not a disembodied spirit, but they served to identify his body with that which they had seen crucified, and hence the person who now spoke was the Jesus whom they had known and lost.] ^c**41 And while they still disbelieved for joy, and wondered, he said unto them, Have ye here anything to eat? 42 And they gave him a piece of a broiled fish. 43 And he took it, and ate before them.** [Thus at last satisfying them that he was not a ghost.] ^d**The disciples therefore were glad, when they saw the Lord. 21 Jesus therefore said to them again, Peace *be* unto you: as the Father hath sent me, even so send I you. 22 And when he had said this, he breathed on them, and saith unto them, Receive ye the Holy Spirit: 23 whose soever sins ye forgive, they are forgiven unto them; whose soever *sins* ye retain, they are retained.** [Now that the apostles knew their Master, he repeats his blessing, and as the New Testament is now sealed in his blood according to the commission under which he came, he, in turn, commissions the twelve to go forth and proclaim its provisions. Symbolic of the baptism which they were to receive at Pentecost, he breathes upon them, and, having thus symbolically qualified them, he commissions them to forgive or retain sin, for this was the subject-matter of the New Testament.] **24 But Thomas, one of the twelve, called Didymus** [see p. 244], **was not with them when Jesus came. 25 The other disciples therefore said unto him, We have seen the Lord. But he said unto them, Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and put my hand into his side, I will not believe.** [The apostles had undoubtedly seen and talked with some one, but the question was, Who? They said that it was Jesus, and Thomas, holding this to be impossible, thought that it must have been some one else whom they mistook for Jesus. But *he* would not be deceived; he would thoroughly examine the wounds, for these would identify Jesus beyond all doubt--if it were Jesus.]

Study Questions:

1. When did Jesus appear to the eleven disciples? Who was talking to them and what were they doing?
 - a. Why does Mark say that Jesus appeared to the "eleven" (Mk. 16:14; cf. Jn. 20:24)? Why is this significant?
2. Why were the doors shut where the apostles were the evening?
3. For what reasons might the disciples have feared the Jews?
4. If the doors were shut, how did Jesus get into the room?
5. Why were the disciples afraid when they saw Jesus?
 - a. Why did they suppose that Jesus was a spirit?
6. What did Jesus say to the disciples after entering the room?
 - a. Why did He reproach them for unbelief and hardness of heart?
7. Why did Jesus show them His hands, feet, and side telling them to touch Him?
 - a. Why didn't they believe after seeing that Jesus was flesh and bones? Explain and relate to our faith today.
8. Why did Jesus eat fish before them? What was the result?
 - a. How do these things and the disciples reaction disprove religious theories that Jesus did not physically raise from the dead?
10. What is similar between the Father sending Jesus and Jesus sending the apostles (Jn. 20:21)?
11. Why did Jesus breathe on the disciples and say, "Receive the Holy Spirit" (Jn. 20:22)? What, if anything, happened to the disciples (cf. Lk. 24:46)?

- a. What is the relationship between Jesus breathing on them and saying, "Receive the Holy Spirit" and being baptized with the Holy Spirit on Pentecost (Acts 2)?
12. Explain John 20:23. In what way did the apostles forgive and retain people's sins? What is significant about this in respect to our understanding salvation today?
13. What was Thomas' reaction to the disciples telling him that they had seen the Lord?
 - a. Was Thomas' reaction different from the other apostles reaction after hearing that Jesus was alive?

CXXXIX.

SIXTH APPEARANCE OF JESUS.

(Sunday, one week after the resurrection.)

^dJOHN XX. 26-31; ^eI. COR. XV. 5.

Bible Text:

^d26 And after eight days again his disciples were within, and Thomas with them. ^fthen *he appeared to the twelve*; ^dJesus cometh, the doors being shut, and stood in the midst, and said, *Peace be unto you.* 27 Thensaith he to Thomas, *Reach hither thy finger, and see my hands; and reach *hither* thy hand, and put it into my side: and be not faithless, but believing.* 28 Thomas answered and said unto him, *My Lord and my God.* 29 Jesus saith unto him, *Because thou hast seen me, thou hast believed: blessed *are* they that have not seen, and *yet* have believed.* 30 Many other signs therefore did Jesus in the presence of the disciples, which are not written in this book: 31 but these are written, that ye may believe that Jesus is the Christ, the Son of God; and that believing ye may have life in his name.

Bible Text with Commentary:

^d26 And after eight days again his disciples were within, and Thomas with them. ^fthen *he appeared to the twelve*; ^dJesus cometh, the doors being shut, and stood in the midst, and said, *Peace be unto you.* [He came in the same manner and with the same salutation as formerly, giving Thomas a like opportunity for believing.] 27 **Then saith he to Thomas, Reach hither thy finger, and see my hands; and reach *hither* thy hand, and put it into my side: and be not faithless, but believing.** [Thomas had proposed an infallible test, and Jesus now cheerfully submits to it.] 28 **Thomas answered and said unto him, My Lord and my God.** [We have here the first confession of Christ as God. It should be said in Thomas' favor that if his doubts were heaviest, his confession of faith was fullest. He had more doubts as to the resurrection because it meant more to him; it meant that Jesus was none other than God himself.] 29 **Jesus saith unto him, Because thou hast seen me, thou hast believed: blessed *are* they that have not seen, and *yet* have believed.** [Thus, while rejoicing in the belief of Thomas, Jesus pronounces a beatitude upon the countless numbers of believers in his resurrection, who are not witnesses of it.] 30 **Many other signs therefore did Jesus in the presence of the disciples, which are not written in this book: 31 but these are written, that ye may believe that Jesus is the Christ, the Son of God; and that believing ye may have life in his name.** [This sounds like an ending to the Gospel, but it is like some of Paul's apparent but not real endings. Starting it with the proposition that Jesus, as the Word, was God, he comes here to the climax of Thomas' confession that Jesus is God, and the beatitude of Jesus upon those of a like faith. He then declares that he has written his book that men might have this faith, and the eternal life to which it leads.]

Study Questions:

1. What day of the week did Jesus appear to the disciples the second time? How long had it been since His last appearance to them?

2. Why might the doors have been shut? How did Jesus enter the room?
 - a. After entering the room, what did Jesus say to the disciples?
 - b. In what way was Jesus' entrance and salutation here, similar to his entrance and salutation the previous Sunday?
3. What did Jesus command Thomas? What was His reaction?
 - a. In what way was the command to Thomas similar to the command to the other apostles the previous week?
 - b. In what way was Thomas' response different that the other apostles the previous week?
4. Was Thomas' confession, "My Lord and my God" the first recorded confession that Jesus is God?
 - a. How does John's record of his confession fit into the context of his gospel and First John (Jn. 20:28-31; cf. Jn. 1:1; Jn. 5:3-13)?
 - b. How did the physical evidence of Jesus' death and resurrection prove that He is God?
5. What beatitude did Jesus give after Thomas believed as a result of seeing Jesus? Why are they blessed?
6. How many other signs did Jesus do in the presence of the disciples? What were they?
 - a. Why did John record these signs?
7. Why do people who believe that Jesus is the Christ, the Son of God, have life in His name? Explain (Es. 8:8; Acts 3:6, 16; 4:7, 10, 12; 1 Jn. 3:21-24).

CXL.

SEVENTH APPEARANCE OF JESUS.

(Sea of Galilee.)

^dJOHN XXI. 1-25.

Bible Text:

^d1 After these things Jesus manifested himself again to the disciples at the sea of Tiberias; and he manifested *himself* on this wise. 2 There were together Simon Peter, and Thomas called Didymus, and Nathanael of Cana in Galilee, and the *sons* of Zebedee, and two other of his disciples. 3 Simon Peter saith unto them, I go a fishing. They say unto him, We also come with thee. They went forth, and entered into the boat; and that night they took nothing. 4 But when day was now breaking, Jesus stood on the beach: yet the disciples knew not that it was Jesus. 5 Jesus therefore saith unto them, Children, have ye aught to eat? They answered him, No. 6 And he said unto them, Cast the net on the right side of the boat, and ye shall find. They cast therefore, and now they were not able to draw it for the multitude of fishes. 7 That disciple therefore whom Jesus loved saith unto Peter, It is the Lord. So when Simon Peter heard that it was the Lord, he girt his coat about him (for he was naked), and cast himself into the sea. 8 But the other disciples came in the little boat (for they were not far from the land, but about two hundred cubits off), dragging the net *full* of fishes. 9 So when they got out upon the land, they see a fire of coals there, and fish laid thereon, and bread. 10 Jesus saith unto them, Bring of the fish which ye have now taken. 11 Simon Peter therefore went up, and drew the net to land, full of great fishes, a hundred and fifty and three: and for all there were so many, the net was not rent. 12 Jesus saith unto them, Come *and* break your fast. And none of the disciples durst inquire of him, Who art thou? knowing that it was the Lord. 13 Jesus cometh, and taketh the bread, and giveth them, and the fish likewise. 14 This is now the third time that Jesus was manifested to the disciples, after that he was risen from the dead. 15 So when they had broken their fast, Jesus saith to Simon Peter, Simon, *son* of John, lovest thou me more than these? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my lambs. 16 He saith to him again a second time, Simon, *son* of John, lovest thou me? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Tend my sheep. 17 He saith unto him the third time, Simon, *son* of John, lovest thou me? Peter was grieved because he said unto him the third time, Lovest thou me? And he said unto him, Lord, thou knowest all things; thou knowest that I love thee. Jesus saith unto him, Feed my sheep. 18 Verily, verily, I say unto thee, When thou wast young, thou girdedst thyself, and walkedst whither thou wouldest: but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry thee whither thou wouldest not. 19 Now this he spake, signifying by what manner of death he should glorify God. And when he had spoken this, he saith unto him, Follow me. 20 Peter, turning about, seeth the disciple whom Jesus loved following; who also leaned back on his breast at the supper, and said, Lord, who is he that betrayeth thee? 21 Peter therefore seeing him saith to Jesus, Lord, and what shall this man do? 22 Jesus saith unto him, If I will that he tarry till I come, what *is that* to thee? follow thou me. 23 This saying therefore went forth among the brethren, that that disciple should not die: yet Jesus said not unto him, that he should not die; but, If I will that he tarry till

I come, what is that to thee? 24 This is the disciple that beareth witness of these things, and wrote these things: and we know that his witness is true. 25 And there are also many other things which Jesus did, the which if they should be written every one, I suppose that even the world itself would not contain the books that should be written.

Bible Text with Commentary:

^d1 After these things Jesus manifested himself again to the disciples at the sea of Tiberias; and he manifested himself on this wise. 2 There were together Simon Peter, and Thomas called Didymus, and Nathanael of Cana in Galilee [see p. 111], and the sons of Zebedee, and two other of his disciples. 3 Simon Peter saith unto them, I go a fishing. [As usual, Peter was the leader.] They say unto him, We also come with thee. They went forth, and entered into the boat; and that night they took nothing. [These apostles, thinking that their apostleship had terminated, had returned to their old life as fishermen.*] 4 But when day was now breaking, Jesus stood on the beach: yet the disciples knew not that it was Jesus. 5 Jesus therefore saith unto them, Children, have ye aught to eat? [Jesus does not use the affectionate *teknia*--"children," but the familiar and colloquial *paidia*--"boys." His question was like that of a stranger, or neighbor, who wished to buy fish.] They answered him, No. [Their brevity bespeaks their disappointment at having a purchaser, but nothing to sell him.] 6 And he said unto them, Cast the net on the right side of the boat, and ye shall find. They cast therefore, and now they were not able to draw it for the multitude of fishes. [The movements of large bodies of fish in the waters of Galilee are frequently visible to one standing on the shore. Supposing that the stranger thus saw fish upon the right side of the boat, the disciples readily obeyed his command, without suspecting who it was that gave it.] 7 That disciple therefore whom Jesus loved saith unto Peter, It is the Lord. [Even the wonderful draught of fishes did not at once arouse all the disciples to realize that a miracle had been wrought, and that Christ stood upon the shore. But John, having believed in the resurrection of Jesus even before he had seen the risen Lord, may rightly be presumed to have had a livelier expectation of meeting him in Galilee, and this expectation made him more alert for signs of the Lord's presence. During the night he had probably thought much of that other night when they took nothing, and of the day which followed and on which the Lord filled their nets for them. At any rate, the similarity of the two occasions now flashed through John's mind, and he recognized that it was Christ who had but now bade them cast the net.] So when Simon Peter heard that it was the Lord, he girt his coat about him (for he was naked), and cast himself into the sea. [The arduous task of fishing had caused Peter to lay aside his upper garment; but as he prepares to meet the Lord he puts it on, moved by reverence and respect for the Master, though it encumbered him greatly in his efforts to swim.] 8 But the other disciples came in the little boat (for they were not far from the land, but about two hundred cubits off), dragging the net full of fishes. [The other disciples restrained their emotions, and attended to the duties of the hour. They were about a hundred yards from the land.] 9 So when they got out upon the land, they see a fire of coals there, and fish laid thereon, and bread. [The sight gave a new meaning to the Lord's question in verse 5; he had not come to buy, but to supply.] 10 Jesus saith unto them, Bring of the fish which ye have now taken. 11 Simon Peter therefore went up, and drew the net to land, full of great fishes, a hundred and fifty and three: and for all there were so many, the net was not rent. [Peter, being already wet, could lend material assistance in bringing the net to shore. John tells us the exact number of the fishes to show the magnitude of the miracle, both as to the catch and as to the unbroken nets. The latter form a sharp contrast to the broken nets of Luke v. 6. Possibly when

the hour approached when they would become fishers of men, Jesus meant to show them that a greater and fuller miraculous power would attend and bless their efforts.] **12 Jesus saith unto them, Come and break your fast. And none of the disciples durst inquire of him, Who art thou? knowing that it was the Lord.** [It was not, as some suppose, because they stood in a new and special awe of him, that they durst not question him, but it was the nature of the question itself. They feared a mild rebuke like that once administered to Philip--John xiv. 9.] **13 Jesus cometh, and taketh the bread, and giveth them, and the fish likewise.** [Thus he gave to them when he fed the multitude and thus it may be hundreds of times he had given to them when they sat at meat together--Luke xxii. 17-20; John xiii. 26.] **14 This is now the third time that Jesus was manifested to the disciples, after that he was risen from the dead.** [It was his seventh appearance, but his third appearance to a *group* of disciples, and the third appearance witnessed by John. John counts as follows: 1. An appearance to the apostles without Thomas; 2. an appearance to them with Thomas; 3. this appearance.] **15 So when they had broken their fast** [after the eating of a meal together had calmed and quieted the excitement of the disciples, and made them susceptible of teaching], **Jesus saith to Simon Peter, Simon, son of John, lovest thou me more than these?** [Jesus here means: Do you love me more than these fishes and this fishing business? *] **He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my lambs. 16 He saith to him again a second time, Simon, son of John, lovest thou me? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Tend my sheep.** [For if you love me better than fishing, you are a fisherman no longer, but a shepherd.*] **17 He saith unto him the third time, Simon, son of John, lovest thou me? Peter was grieved because he said unto him the third time, Lovest thou me? And he said unto him, Lord, thou knowest all things; thou knowest that I love thee. Jesus saith unto him, Feed my sheep.** [The Greek here has subtle shades of meaning which the English does not express. In the first two questions addressed to Peter our Lord uses the strong verb *agapan*, and Peter replies by the weaker verb *philein*. See p. 519. Peter, as we have seen, had professed the most unparalleled devotion for the Master, but when the Lord now asks him if he has that devotion, he humbly describes his love as of a far weaker order--a mere instinctive affection or strong attachment, but nothing approaching adoration. In his third question, Jesus drops the *agapan* and takes Peter's own word--*philein*: as if he said, "Peter, are you even sure that you have a high regard for me?" It grieved Peter to have the Lord thus apparently doubt that he had even a tender regard for him, and he appealed to Christ himself as a searcher of hearts to bear witness that, poor and meager as his love was, it was at least as intense as he had represented it to be. In response to each of Peter's professions of love Jesus lays a command on him, as if he had said, "If you love me as you say, prove it thus." These three commands also contain subtle linguistic distinctions which, however, are fairly represented by the English. Lambs and sheep are to be fed, and sheep are to be tended. The former means that young and old in the church are to be provided for, and, since the word "tends" mean to be shepherd unto, the latter may mean that Peter is to play the shepherd to the wandering and the erring, bringing them into the fold. Before leaving this scene, we should note that it has close relationship to other incidents in the life of Peter: 1. Jesus here calls him by the name by which he had first called him, noting the more honorable name which he had given him. 2. Jesus recalls Peter under circumstances very similar to his first call. Compare verses 1-14 with Luke v. 1-11. 3. In a group around a fire of coals Peter here thrice professes his love for Christ, thus revoking the threefold denial which he had made under similar circumstances--Luke xxii. 54-62.] **18 Verily, verily, I say unto thee, When thou wast young, thou girdedst thyself, and walkedst whither thou wouldst** [Peter had just shown this freedom by girding himself and plunging into the sea]: **but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry thee**

whither thou wouldst not. [Thus our Lord, by delicate but unmistakable suggestion, shows Peter that the freedom which he now enjoyed would be taken from him, and that he would lift his hands to permit others to bind him that they might lead him to martyrdom to which his flesh (though not his spirit) would go unwillingly.] **19 Now this he spake, signifying by what manner of death he should glorify God.** [John, who wrote after Peter's death, tells us what the words of Christ meant. His words show that tradition is true in saying that Peter suffered martyrdom, but it is no voucher that tradition is true as to the time (about thirty-four years after this), place (Rome), or manner (crucified head downward) of Peter's death. There is certainly no trustworthy evidence that Peter was ever at Rome.] **And when he had spoken this, he saith unto him, Follow me.** [This saying bore the usual double sense in which Jesus employed it. Peter was to follow him now (and he did arise and follow), and he was also to follow Jesus to a violent death and a glorious immortality.] **20 Peter, turning about, seeth the disciple whom Jesus loved [John] following; who also leaned back on his breast at the supper, and said, Lord, who is he that betrayeth thee?** [John xiii. 25.] **21 Peter therefore seeing him saith to Jesus, Lord, and what shall this man do?** [Peter and John were near friends (Acts iii. 1), and understanding that the Lord had prophesied a violent death for himself, Peter was naturally interested in the fate of his dear companion.] **22 Jesus saith unto him, If I will that he tarry till I come, what is that to thee? follow thou me.** [It was none of Peter's business whether John's earthly lot was easier or harder than his own; his business was to be faithful in the pathway whither the Lord led him.] **23 This saying therefore went forth among the brethren, that that disciple should not die: yet Jesus said not unto him, that he should not die; but, If I will that he tarry till I come, what is that to thee?** [Our Lord's words were a puzzle when John wrote his Gospel, and to many they are a puzzle still. For an able treatment of the various interpretations of this difficult passage, see B. W. Johnson's Commentary on John. There is no question that John died. The site of his grave at Ephesus was well known to early Christians. The coming of the Lord for which he tarried was that in the isle of Patmos, of which he tells us in the Book of Revelation. This passage, therefore, shows that John wrote his Gospel before his exile in Patmos.] **24 This is the disciple that beareth witness of these things, and wrote these things: and we know that his witness is true.** **25 And there are also many other things which Jesus did, the which if they should be written every one, I suppose that even the world itself would not contain the books that should be written.** [Since the "we know" differs from the "he knoweth" of John xix. 35, most of the critics hold that this verse was added by the elders of Ephesus to whom John committed his Gospel, and that it is the attestation of the church there to the truth and authenticity of the Gospel. But the first person singular, "I suppose," of verse 25 is hard to account for such an hypothesis. Besides, none of the elders at Ephesus could suppose any such thing. Only an eye-witness who saw the fullness of our Lord's ministry would be led to pen these words. We find in the first Epistle of John a condition of affairs similar to these two verses. The first chapter opens with and continues to use the editorial plural, while the second chapter drops in the first person singular. We think, then, that John finished his own book. Considering the wilderness of literature which has accumulated around the sayings and doings of our Lord contained in the brief Gospels, it is little wonder that John thought a full record of the Lord's life would fill the world with books.]

* NOTE.--We can not agree in this: Jesus had said too many things indicating his future need of the apostles for them to think that he was through with them (Matt. xvi. 19; xxiv. 9-13; Luke xxii. 32; John xv. 16, 20, 27; xvi. 1-3). He had told the apostles to go to Galilee, and that he would appear to them there; they had done this and were waiting for his appearance. Peter, because of his denials, may have wavered in his loyalty, but the others surely did not. By going a-fishing they did not mean to abandon their apostleship; they were merely putting in the time, while they awaited for developments; but by thus returning to their old occupation they were subjecting themselves to strong temptation (Luke

ix. 62).--P. Y. P.

* NOTE.--Here again we dissent. See Hengstenberg, Alford, Meyer, etc. and especially Godet. Peter had boasted of a love toward Jesus superior to that of any of the other disciples (Matt. xxvi. 33; Mark xiv. 29; John xiii. 37), and by refusing to have Jesus wash his feet, by being the first to draw a sword in his Master's defense, and by even now conspicuously deserting the others to swim to meet Jesus, he had endeavored to prove his boast. Jesus therefore asks him if it is indeed true that his love is greater than that of his fellow-disciples--"Do you love me more than these love me?"--P. Y. P.

* NOTE.--Rather, "If you love me better than the others do, take the place which I have assigned you as chief servant of the flock."--Matt. xvi. 18, 19; Luke xxii. 26.--P. Y. P.

Study Questions:

1. Where were the disciples and what were they doing when Jesus manifested Himself? Why is this significant?
 - a. Why might they have been fishing?
2. Had the apostles caught any fish that night?
3. When did Jesus stand on the beach? Did the disciples know it was Jesus?
4. What did Jesus ask the apostles? What did he tell them to do?
 - a. What happened when they did as Jesus instructed them? Was this a miracle?
 - b. Who recognized Jesus? What did Peter and the other apostles do?
 - c. Why might Peter have grabbed his coat before throwing himself into the sea?
5. What did the apostles see when they got to land? How might these things have gotten there?
6. What did Jesus tell the apostles when they got to land? What did Peter do?
7. Why didn't any of the apostles venture to ask Jesus, "Who are You?" Explain.
8. After eating, what question did Jesus ask Peter three times? Explain the three questions and three responses.
 - a. Jesus asked Peter, "Do you love Me more than these?" Who or what are the "these" referred to by Jesus? Explain.
 - b. In responding to Peter, Jesus told him to, "Tend My lambs," "Shepherd My sheep," and "Tend My sheep." What are the subtle differences between these three statements?
9. What did Jesus tell Peter about his death?
 - a. How did Peter's death glorify God?
10. What did Peter ask Jesus regarding John?
 - a. What was Jesus' response? What does this teach us about comparing ourselves to other Christians?
 - b. What false saying was circulated concerning John? What can we learn from the circulation of this false statement and John's correction of it?
11. How many other things, than John records, did Jesus do? Is John being literal or figurative?

CXLI.

EIGHTH APPEARANCE OF JESUS.

(A mountain in Galilee.)

^aMATT. XXVIII. 16, 17; ^eI. COR. XV. 6.

Bible Text:

^a16 But the eleven disciples went into Galilee, unto the mountain where Jesus had appointed them. ^f6 then he appeared to above five hundred brethren at once, of whom the greater part remain until now, but some are fallen asleep; ^a17 And when they saw him, they worshipped *him*; but some doubted.

Bible Text with Commentary:

^a16 But the eleven disciples went into Galilee, unto the mountain where Jesus had appointed them. ^f6 then he appeared to above five hundred brethren at once, of whom the greater part remain until now, but some are fallen asleep; ^a17 And when they saw him, they worshipped *him*; but some doubted. [Though Matthew speaks of only eleven being present at this appearance, yet as it was the oft-promised meeting by appointment and as the women and disciples generally shared in the promise (Matt. xxviii. 7-10), we have no doubt that it was the meeting mentioned by Paul the account of which we have here blended with Matthew. As to the doubts, we may explain them in three ways: 1. Among so large a number as five hundred some would likely be skeptical. 2. It would take Jesus some time to draw near enough to all to convince each one of his identity. Some, therefore, would doubt until they were thus convinced by Jesus coming to them and speaking to them, as the first clause of the next section shows that he did. 3. Matthew records no other appearance to the apostles save this one, and it seems to us reasonable to think that he here notes the doubts of Thomas, and connects them with the appearance of Jesus generally. He could not well say "*had* doubted," for he records no other appearance where they had opportunity to doubt. The history of the eleven sustains this view, for there were no doubters among them at Pentecost. According to Paul, many of these brethren were still alive when he wrote his epistle to the Corinthians, which is commonly accepted to have been in the spring of A.D. 57.]

Study Questions:

1. Where were the disciples?
 - a. Had Jesus appointed this place prior to His crucifixion?
 - b. What did the disciples do when seeing Jesus? Why did some doubt?
2. How many brethren did Jesus then appear to at once? Why is this important?

CXLII.

THE GREAT COMMISSION GIVEN.

(Time and place same as last section.)

^aMATT. XXVIII. 18-20; ^bMARK XVI. 15-18; ^cLUKE XXIV. 46, 47.

Bible Text:

^a18 And Jesus came to them and spake unto them, saying, All authority hath been given unto me in heaven and on earth. ^b15 And he said unto them, Go ye ^atherefore, ^binto all the world, and preach the gospel to the whole creation. ^aand make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit: 20 teaching them to observe all things whatsoever I commanded you: ^b16 He that believeth and is baptized shall be saved; but he that disbelieveth shall be condemned. ^cThus it is written, that the Christ should suffer, and rise again from the dead the third day; 47 and that repentance and remission of sins should be preached in his name unto all the nations, beginning from Jerusalem. ^b17 And these signs shall accompany them that believe: in my name shall they cast out demons; they shall speak with new tongues; 18 they shall take up serpents, and if they drink any deadly thing, it shall in no wise hurt them; they shall lay hands on the sick, and they shall recover. ^aand lo, I am with you always, even unto the end of the world.

Bible Text with Commentary:

^a18 And Jesus came to them and spake unto them, saying, All authority hath been given unto me in heaven and on earth. ^b15 And he said unto them, Go ye ^atherefore, ^binto all the world, and preach the gospel to the whole creation. ^aand make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit: 20 teaching them to observe all things whatsoever I commanded you: ^b16 He that believeth and is baptized shall be saved; but he that disbelieveth shall be condemned. ^cThus it is written, that the Christ should suffer, and rise again from the dead the third day; 47 and that repentance and remission of sins should be preached in his name unto all the nations, beginning from Jerusalem. [The verses from Luke are taken from a later conversation, which will be handled in our next section. They are inserted here because they are an indicative statement of the commission which Matthew and Mark give in the imperative, and a section professing to embrace the commission would be imperfect without them. The first word of the commission is significant, and should be remembered. We have no right to wait for sinners to come and hear the gospel, we must carry it to them. The "therefore" with which it opens shows that Jesus rests this command on his divine authority; but neither the word "power" nor the word "authority" adequately translated Christ's word. It means all the right of absolute authority, and all the force of absolute power. It is a most transcendent claim which Jesus utters here. All authority in heaven! Paul's qualification of these words, or their counterpart in Ps. viii. 6 (I. Cor. xv. 27, 28), magnifies instead of detracting from their wonderful import, for he deems it necessary to state that the Father himself is not subject to the Son. Surely in connection with this marvelous celestial power, his dominion over our tiny earth would not need to be mentioned if it were not that we, its inhabitants, are very limited in our conception of things, and require exceedingly plain statements. The command calls for the Christianizing of all nations. If we realized

better that authority with which Christ prefaces his commission, the conquest of the nations in his name would seem to us a small matter indeed, and we should set about it expecting to witness its speedy accomplishment. The structure of the sentence in the original Greek shows that it is the disciples and not the nations who are to be baptized; according to the commission, therefore, one must be made a disciple before he can be baptized. Baptism brings us into divine relation to God. Being a part of the process of adoption, it is called a birth (John iii. 5). The baptized Christian bears the name into which he is baptized (Rom. ii. 24; Jas. ii. 7). Luke sums up the whole commission by recording the words of Christ, wherein he states that he suffered that it might be preached to all nations that if men would repent God could now forgive (Rom. iii. 26). From Luke's record we also learn that the preaching of these glad tidings was to begin at Jerusalem.] **^b17 And these signs shall accompany them that believe: in my name shall they cast out demons; they shall speak with new tongues; 18 they shall take up serpents, and if they drink any deadly thing, it shall in no wise hurt them; they shall lay hands on the sick, and they shall recover.** [The Book of Acts gives examples of each one of these except the fourth, and though we have no record of a disciple escaping the effects of drinking poison, there is little doubt that in the many persecutions such cases did occur.] **^aand lo, I am with you always, even unto the end of the world.** [This is a promise not of bare companionship, but of full sympathy and support (Isa. xliii. 2; Ex. xxxiii. 15; Josh. i. 5). The duration of this promise shows that it is intended for all disciples.]

Study Questions:

1. What authority does Jesus have?
 - a. Define "authority."
2. Where are the apostles to go and what are they to do?
 - a. Who are they to baptize? What must occur before one is baptized? Explain.
 - b. Define "baptize."
3. "Into" what name are disciples to be baptized? Explain.
 - a. What is the difference between being baptized "into" (ASV) the name of the Father, Son, and Holy Spirit (Matt. 28:19) and being baptized "in" (ASV) the name of Jesus (Acts 2:38)?
4. After baptizing a disciple, what are the apostles commanded to do? Explain.
 - a. In what way should we do the same today?
5. Whom, does Jesus say, will be saved and whom will be lost (Mk. 16:16)?
 - a. Some people say that baptism is not essential to salvation since Jesus does not say, "he who has disbelieved and has not baptized" shall be condemned. Why is this untrue?
6. How did the apostles' preaching (making disciples of all nations, baptizing them, and teaching them), fulfill Old Testament prophecy?
7. What signs would accompany those who believe?
 - a. What was the purpose of these signs (cf. Mk. 16:20)?
 - b. How and when did the people who had believed and had been baptized receive the ability to do these miracles (Acts 8:14-18)?
 - c. Some people believe that Jesus tells us that people will do miracles on earth as long as Christians are on earth (Mk. 16:17-18). Why is this incorrect?
8. How long did Jesus promise to be with the apostles?

CXLIII.

NINTH AND TENTH APPEARANCES OF JESUS.

(Jerusalem.)

°LUKE XXIV. 44-49; °ACTS I. 3-8; †I. COR. XV. 7.

Bible Text:

†7 then he appeared to James; then to all the apostles; °3 to whom he also showed himself alive after his passion by many proofs, appearing unto them by the space of forty days, and speaking the things concerning the kingdom of God: 4 and, being assembled together with them, he charged them not to depart from Jerusalem, but to wait for the promise of the Father, which, said he, ye heard from me: 5 for John indeed baptized with water; but ye shall be baptized in the Holy Spirit not many days hence. °44 And he said unto them, These are my words which I spake unto you, while I was yet with you, that all things must needs be fulfilled, which are written in the law of Moses, and the prophets, and the psalms, concerning me. 45 Then opened he their mind, that they might understand the scriptures; 46 and he said unto them, Thus it is written, that the Christ should suffer, and rise again from the dead the third day; 47 and that repentance and remission of sins should be preached in his name unto all the nations, beginning from Jerusalem. 48 Ye are witnesses of these things. 49 And behold, I send forth the promise of my Father upon you: but tarry ye in the city, until ye be clothed with power from on high. °6 They therefore, when they were come together, asked him, saying, Lord, dost thou at this time restore the kingdom to Israel? 7 And he said unto them, It is not for you to know times or seasons, which the Father hath set within His own authority. 8 But ye shall receive power, when the Holy Spirit is come upon you: and ye shall be my witnesses both in Jerusalem, and in all Judaea and Samaria, and unto the uttermost part of the earth.

Bible Text with Commentary:

†7 then he appeared to James [of this appearance also we have no details]; **then to all the apostles; °3 to whom he also showed himself alive after his passion by many proofs, appearing unto them by the space of forty days, and speaking the things concerning the kingdom of God** [this shows us that Jesus spoke many things at his appearances beside the brief words which are recorded]: **4 and, being assembled together with them, he charged them not to depart from Jerusalem, but to wait for the promise of the Father, which, said he, ye heard from me** [John xiv. 16, 26; xv. 26]: **5 for John indeed baptized with water; but ye shall be baptized in the Holy Spirit not many days hence.** [This promised baptism came ten days later, at Pentecost.] **°44 And he said unto them, These are my words which I spake unto you, while I was yet with you, that all things must needs be fulfilled, which are written in the law of Moses, and the prophets, and the psalms, concerning me.** [That is, these recent events are simply what I told you should come to pass according to the Scriptures, but ye did not understand. The phrase, "while I was yet," etc., shows that in the mind of Jesus, he was already parted from them, and his presence was the exception and not the rule.] **45 Then opened he their mind, that they might understand the scriptures** [some think that this illumination was of a miraculous nature, and confound it with what the Lord is said to have done at John xx. 22, but the next

verse suggests that he did it by discourse, just as he had done it already to the two on the way to Emmaus--Luke xxiv. 27]; **46 and he said unto them, Thus it is written, that the Christ should suffer, and rise again from the dead the third day** [Both the written prophecy and the unwritten nature of things required that Christ should do as he had done. The saying forms an important credential for the Book of Jonah; where else have we the period of three days fixed as the time between our Lord's burial and resurrection?--Matt. xii. 38-40]; **47 and that repentance and remission of sins should be preached in his name unto all the nations, beginning from Jerusalem.** [See previous section.] **48 Ye are witnesses of these things.** **49 And behold, I send forth the promise of my Father upon you: but tarry ye in the city, until ye be clothed with power from on high.** **50 They [the apostles] therefore, when they were come together, asked him, saying, Lord, dost thou at this time restore the kingdom to Israel?** [Despite all that they had seen and heard, the apostles were still expecting that Jesus would revive the old Jewish kingdom, and have himself enthroned in Jerusalem as the heir and successor of David.] **51 And he said unto them, It is not for you to know times or seasons, which the Father hath set within His own authority.** **52 But ye shall receive power, when the Holy Spirit is come upon you: and ye shall be my witnesses both in Jerusalem, and in all Judaea and Samaria, and unto the uttermost part of the earth.** [Jesus enlightens them as to their duty, and not as to the kingdom; Pentecost would make all clear as to the nature of Christ's rule and dominion.]

Study Questions:

1. What do we know about Jesus' appearance to James? Who was James?
2. What does Paul mean, "then to all the apostles" (1 Cor. 15:7)?
3. What does Luke mean saying that Jesus "presented Himself alive after His suffering, by many convincing proofs" (Acts 1:3)?
 - a. How many days did Jesus stay on earth after His resurrection?
 - b. How many days were the apostles in Jerusalem between Jesus' ascension and their baptism in the Holy Spirit on Pentecost?
4. What did Jesus command the apostles before being lifted up to heaven?
 - a. For what were they to wait in Jerusalem?
 - b. What is baptism in the Holy Spirit? Does it occur today?
5. What question did the apostles ask Jesus before He was lifted up to heaven? Explain the question and Jesus' answer.
6. Where were the apostles to preach the gospel after the Holy Spirit had come upon them? Did they accomplish their mission?

CXLIV.

THE ASCENSION.

(Olivet, between Jerusalem and Bethany.)

^bMARK XVI. 19, 20; ^cLUKE XXIV. 50-53; ^eACTS I. 9-12.

Bible Text:

^b19 So then the Lord Jesus, after he had spoken unto them, ^c9 And when he had said these things, ^ehe led them out until *they were* over against Bethany: and he lifted up his hands, and blessed them. 51 And it came to pass, while he blessed them, he parted from them, and ^eas they were looking, he was taken {^ccarried ^breceived} ^cup into heaven. ^aand a cloud received him out of their sight. ^band sat down at the right hand of God. ^c52 And they worshipped him, ^e10 And while they were looking stedfastly into heaven as he went, behold, two men stood by them in white apparel; 11 who also said, Ye men of Galilee, why stand ye looking into heaven? this Jesus, who was received up from you into heaven, shall so come in like manner as ye beheld him going into heaven. 12 Then returned they unto Jerusalem from the mount called Olivet, ^cwith great joy; 53 and were continually in the temple, blessing God. ^b20 And they went forth, and preached everywhere, the Lord working with them, and confirming the word by the signs that followed. Amen.

Bible Text with Commentary:

^b19 So then the Lord Jesus, after he had spoken unto them, ^c9 And when he had said these things, ^ehe led them out until *they were* over against Bethany: and he lifted up his hands, and blessed them. 51 And it came to pass, while he blessed them, he parted from them [it is significant that our Lord's gesture, when last seen of men, was one of blessing], and ^eas they were looking, he was taken {^ccarried ^breceived} ^cup into heaven. ^aand a cloud received him out of their sight. ^band [he] sat down at the right hand of God. ^c52 And they worshipped him, ^e10 And while they were looking stedfastly into heaven as he went, behold, two men [angels in human form] stood by them in white apparel; 11 who also said, Ye men of Galilee, why stand ye looking into heaven? this Jesus, who was received up from you into heaven, shall so come in like manner as ye beheld him going into heaven. [Thus the angels add their testimony to the sureness of our Lord's promise that he will return.] 12 Then returned they unto Jerusalem from the mount called Olivet, ^cwith great joy; 53 and were continually in the temple, blessing God. ^b20 And they went forth, and preached everywhere, the Lord working with them, and confirming the word by the signs that followed. Amen.

Study Questions:

1. From where did Jesus ascend?
2. What was Jesus doing while He ascended into heaven?
3. What received Jesus as He was lifted up toward heaven? Explain what this would have looked like to the apostles.
4. What did Jesus do when arriving in heaven? Explain the significance.

5. Who were the two men who stood by the apostles as they watched Jesus ascend into heaven? What were they wearing and what did they say?
 - a. In what way will Jesus return?
6. What did the apostles do after Jesus ascended into heaven? What was their attitude resulting from Jesus' ascension?

CXLV.
OUR LORD APPEARS AFTER HIS ASCENSION.
I. COR. XV. 8.

Bible Text:

8 and last of all, as to the *child* untimely born, he appeared to me also. It is more blessed to give than to receive.

Bible Text with Commentary:

8 and last of all, as to the *child* untimely born, he appeared to me also. [Since Paul reckons this among the bodily appearances of our Lord, we have included it in our work; but it borders upon those spiritual appearances which belong rather to apostolic history and may be classed with the vision of Stephen (Acts vii. 55) and John (Rev. i. 9-17), to which it was near kin. Accounts of the appearance will be found in the ninth, twenty-second and twenty-sixth chapters of Acts. For completeness' sake we might also add the words of Jesus at Acts xx. 35, viz.: **It is more blessed to give than to receive.** These words quoted by Paul are not found in the gospel. The earthly life of Jesus shades off into the celestial, but we think that he have now given all that may be rightly included in the former.]

Study Questions:

1. To whom did Jesus last appear? Explain the details of His appearance.
 - a. Whom was the last person appointed to be an apostle?
 - b. Are there apostles on earth today? Explain.
2. What does Jesus mean by saying, "It is more blessed to give than to receive"? Where are these words of Jesus recorded in the Bible?