CONSTRUCTIVE STUDIES IN THE LIFE OF CHRIST.

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PART III.

THE EARLY JUDEAN MINISTRY.
FROM THE PUBLIC APPEARANCE OF JESUS IN JERUSALEM UNTIL HIS RETURN TO GALILEE.

CHAPTER VII.

THE BEGINNING OF CHRIST'S WORK IN JERUSALEM.


¶ 75. Notes on § 27, John 2:13-22.—Vs. 13, "the passover of the Jews was at hand, and Jesus went up to Jerusalem": on the feasts of the Jews and the season of the passover see ¶ 76. Vs. 14, "and he found in the temple those that sold": doubtless in the great court of the Gentiles, which lay outside the sanctuary proper, and was so called because the Gentiles were admitted to it, though forbidden on pain of death to go farther. "Oxen, sheep, and doves": for sacrificial purposes. "And the changers of money sitting": the temple tax (cf. Matt. 17:24) was required to be paid in Jewish money; hence the need of money changers, since Jews came to the great feasts from many lands (cf. Acts 2:5-11; 8:27), and even in Judea and Galilee Roman coinage was in common use (Mark 12:15, 16). Vs. 15, "and he . . . cast all out of the temple": more, of course, by the power of his righteous indignation than by any physical force. Vs. 16, "make not my Father's house," etc.: the same name for the temple which Luke records him to have used in his boyhood (Luke 2:49). The offensiveness of this traffic to Jesus was not in the traffic itself, which was a convenience, if not a necessity, to those who came from a distance to attend the feast and make offerings in connection with it, nor in the presence of animals in the temple or its courts, since this also was a necessity in connection with the sacrifices, but in the conversion of a place of worship into a place of traffic—a traffic to which the priests must have consented, and from which there is reason to believe they
themselves derived a profit, and that an exorbitant one (see EBERSHEIM, 
Life of Jesus, I, 370, 371). Vs. 18, "what sign showest thou": the
Jews failed to perceive that such an act carries its own warrant in the
wickedness of the traffic, and the righteous zeal of him who puts an end
to it, and demanded some supernatural token of authority. Vs. 19,
"destroy this temple and in three days I will raise it up": Some inter-
preters understand Jesus' words to refer primarily to the temple as a place
for the worship of God, which was destroyed when and as fast as it
was robbed of its sacred associations and ceased to be a place of true
worship of God. If the Jews, by the continuance of their course of
action, thus destroy this temple, Jesus will, he declares, speedily restore
it by establishing a purified worship in its place. Cf. Mark 14:58; John
4:21-24. But this destruction of the temple through the exclusion from
it of the true spirit of worship did also, as a matter of fact, carry with it
the death of Jesus at the hands of those who had already destroyed the
temple; and after the death and resurrection of Jesus the disciples
interpreted the saying as referring to these events (vs. 21). Other
interpreters understand this latter reference to his death as the only one
intended by Jesus. Vs. 20, "forty and six years": the temple was
begun in the eighteenth year of Herod, viz., 20-19 B.C. Forty-six
years from that time would bring us to the passover of 27 A.D.

Mark 11:15-18 and parallels in Matthew and Luke relate a cleansing of
the temple by Jesus in language as similar to that here employed as we should
expect in independent accounts of the same event. This fact naturally raises
the question whether there were really two such events, one at the beginning
and the other at the end of the ministry. Some scholars make one event
and adopt Mark's position; others make one and regard John's position as the
true one; others think that Jesus performed such an act twice.

76. The Feasts of the Jews.—Besides New Year's day, the cycle
of Jewish feasts in Jesus' day included the following each year:

1. The Feast of the Passover and Unleavened Bread, first month (Nisan,
March-April), 14th to 21st days.
2. The Feast of Atonement, on the 23d day of the second month.
3. The Feast of Pentecost, fifty days after Passover, viz., on the 6th day
of the third month.
4. The Feast of Woodcarrying, on the 15th day of the fifth month.
5. The Feast of Tabernacles, from the 15th to the 22d of the seventh
month, the last day of it constituting the Feast of Waterdrawing.
6. The Feast of Dedication, lasting eight days and beginning on the
25th day of the eighth month (November-December).
7. The Feast of Purim, on the 14th day of the twelfth month.
Of these feasts, Passover, Pentecost, and Tabernacles were celebrated in Jerusalem, to which Jews came from all quarters for that purpose. The others required no such journey to Jerusalem.

¶ 77. Notes on § 28, John 2:23—3:21.—Vs. 24, “But Jesus did not trust himself unto them”: did not take them into his confidence or intrust his work to them. This striking statement that, though they “trusted” him, Jesus did not “trust” them, finds its explanation in the fact that their faith, though real, rested upon his signs, rather than upon an appreciation of him or of his teachings. The disciples whom Jesus trusted believed on him before he had wrought any signs (cf. §§ 23, 24).

Chap. 3:1, “a man of the Pharisees”: cf. ¶ 30, b). “A ruler of the Jews”: a member of the Sanhedrin, that body of seventy men who constituted the highest court of the Jews, a court which retained even under the Romans a considerable measure of authority. Vs. 2, “by night”: probably through caution, not wishing to have it known that he was disposed to accept Jesus until he had fully made up his mind. “Rabbi, we know,” etc.: notice this sentence carefully. Nicodemus is of those, mentioned in 2:23, whose conviction, such as it was, rested on the signs. The words “we know” reflect the fact that he speaks for others also, and suggest the possibility that he came with overtures from members of the Pharisaic party who, impressed with Jesus’ miracles, were disposed to overlook the fact that he had not been educated as a rabbi, welcome him to their number, and join hands with him to bring in the kingdom of God. Vs. 3, “Except a man be born anew, he cannot see the kingdom of God”: Jesus answers Nicodemus’ thought, not his words. He cannot accept alliance with the Pharisees on any such basis as Nicodemus has in mind. He tells him that if one would share the kingdom himself, he must be born anew, that is, be completely made over morally. Vs. 4, “How can a man,” etc.: words of utter perplexity. Vs. 5, “Except a man be born of water and spirit”: Nicodemus, like the other Pharisees (Luke 7:30), had probably rejected John’s baptism (John did no sign). It is to this, probably, that Jesus refers in the word “water.” Except a man be morally transformed, by repentance suitably acknowledged, and by the work of God’s spirit, he can have no part in the kingdom of God. Vs. 6, “That which is born of the flesh is flesh,” etc.: The Pharisees trusted to Abrahamic descent according to the flesh (cf. Matt. 3:9), and counted this sufficient to give them place in the kingdom. Jesus tells Nicodemus that natural descent produces only a natural man; fitness for God’s kingdom comes only
through the power of his spirit. Vs. 8, "The wind bloweth where it listeth," etc.: We must not expect to understand how these things take place; even the wind is mysterious. Vs. 9, "Art thou the teacher of Israel"? implying that Nicodems was a well-known rabbi. Vs. 12, "earthly things": the fact that a man must repent and be born anew spiritually. "Heavenly things": the explanation of how these things come about. Vs. 13, "And no man" etc.: Nor can he expect to learn these things from anyone else, if he refuse to learn them from Jesus.

Vss. 16–21 form a new paragraph, dealing with the mission of Jesus in the world. The dialogue ceases with vs. 15 (perhaps with vs. 12), the pronoun "I" is not used in 16–21, and vss. 16, 18 use titles of Jesus which we nowhere find Jesus applying to himself. These facts lead many to think that vss. 16–21 are a summary by the evangelist in his own words of the teachings of Jesus. They should be read attentively; they demand not so much explanation as meditation. Consider carefully what each sentence means and the thought of the whole.

**78. Questions and Suggestions for Study.**—(1) At what season of the year was the passover celebrated? (2)* What was the special occasion of the traffic in animals in the temple courts at this time? (3) What of the changing of money? (4) In what part of the temple did this traffic take place? (5)* Why did Jesus disapprove of it? (6) Tell the story of his cleansing of the temple. (7)* What spirit did Jesus manifest in this act? (8)* How far can his conduct be taken as an example for us, and of what is it an example? (9) Has his conduct any bearing on the question to what uses a church building may properly be put, and, if so, what? (10) Was there anything wrong in the demand of the Jews (vs. 18), and, if so, what? (11)* Explain Jesus' reply to the Jews (vs. 19).

(12)* What was the characteristic of the followers whom Jesus gained in Jerusalem? (13) How did Jesus esteem faith which sprang from the signs? (14)* What was the relation which he desired to see between signs and faith? (15)* Who was Nicodems? (16) Tell the story of his visit to Jesus. (17) In what spirit did he come? (18) What great lesson did Jesus teach him? (19)* What did Jesus mean by being born of water and spirit? (20) Recite from memory, if you can,
John 3:16–21.  (21)* What great truths are summed up in this paragraph?

¶ 79. Constructive Work.—Having studied §§ 28, 29 as fully as time permits, write chap. vii of your “Life of Christ.”

¶ 80. Supplementary Topics for Study.
1. The origin and meaning of the passover celebration; the manner of its observance in Jesus’ day.
   Exod. 12:1-51; 13:3-10; 23:14-19; 34:18-26; Edersheim, Temple, chap. xii; Bible Dictionaries, art. “Passover.”
2. The value of John 2:20 for the chronology of Jesus’ life.
3. The cleansings of the temple: were there two or one? and, if one, when did it occur? Compare the account of John with that in Mark 11:15-18; and consult—

CHAPTER VIII.

JESUS IN JUDEA AND SAMARIA.

[John 4:1, 2.]


§ 32. Discourse with the woman of Samaria. John 4:4-26.


¶ 81. Notes on § 29, John 3:22 [4:1, 2].—This is the only period at which we know of Jesus’ baptizing, even by the hand of his disciples. Apparently finding it inexpedient to remain longer in Jerusalem, and not wishing to begin an independent movement while John was still at work, he attaches himself and his disciples to John’s work, and administers through them what was practically the baptism of John. Those who, holding that there was but one cleansing of the temple, transfer both §§ 27 and 28 to the last passover, connect 3:22 directly with 2:12. In this case Jesus undertakes no independent work while John is still at liberty.
¶ 82. Notes on § 30, John 3:23–36.—"Ænon near to Salim": many suggestions have been made respecting the location of these places, but none more probable than that of Robinson, confirmed by Professor W. A. Stevens, that the Salim is that which lies about four miles east of Shechem, and that the Ænon—the word means "springs"—refers to the springs in that region (see the map). Thus John seems to have sought to reach all parts of the country, baptizing first in Judea, in the vicinity of Jerusalem, then at Bethany beyond Jordan, a place midway between the two parts of Herod's tetrarchy, Galilee and Perea, and finally in Samaria. That he would be willing to preach to Samaritans is suggested by Matt. 3:9. Vs. 28, "I am not the Christ": cf. 1:20. It is in this honest, unassuming attitude and spirit that John always appears, especially in this gospel. Vs. 29, "the friend of the bridegroom": one who was employed to ask the hand of the bride and arrange the marriage. This work of bringing the people of the Messiah to him was what John conceived to be his task.

Vs. 31–36 are even more clearly the evangelist's words than vss. 16–21. The language and style are so unlike anything of the Baptist's, and so wholly like those of the evangelist, that we can only ascribe them to the latter. The Baptist's statement of Jesus' superiority to him leads the evangelist to dwell upon the thought of his superiority to all earthly beings.

¶ 83. Notes on § 31, [Matt. 4:12; Mark 1:14]; John 4:1–3.—The statement of the fourth gospel implies as the reason for Jesus' leaving Judea that his work was giving occasion to comparisons between his success and that of John, to the disparagement of John. John was, therefore, still at work. The synoptic account (Mark 1:14; Matt. 4:12), on the other hand, dates the beginning of Jesus' Galilean ministry from the imprisonment of John. A wholly satisfactory explanation of the difference cannot perhaps be given. The probability is that Jesus withdrew from Judea, as John states, but delayed the actual beginning of work in Galilee till John's work should be entirely over. This led his disciples to reckon the ministry in Galilee from the imprisonment of John (Mark 1:14), and at length to the statement of Matt. 4:12. Of this period of retirement in Galilee there is perhaps a reflection in the fact that when he begins work he calls again from their business (Mark 1:16–20) the same men who had previously accompanied him in Judea.

¶ 84. Notes on § 32, John 4:4–26.—This most interesting section demands careful, thoughtful reading, but calls for comparatively little explanation. The student should read it through, seeking to gain a clear impression of the whole incident, and asking himself continually whether he sees for himself the whole scene and grasps the thought
which each sentence represented in the mind of the speaker. Vs. 4, "Samaria": the district, not the city. The direct road from Judea to Galilee (see map) passes through Samaria. Very scrupulous Jews went around through Perea. Vs. 5, "a city of Samaria, called Sychar," etc.: The places mentioned in this verse and the following are identified beyond all doubt. Jacob's well still exists, and bears the name Bir Yakub. It is situated in the plain at the foot of Gerizim, on the right hand of the road from Jerusalem to Galilee, which near this point divides, one branch bending west to pass between Ebal and Gerizim. Directly across the valley, half a mile northeast, is the village of 'Askar; a mile and a half northwest is Nablūs, the ancient Shechem or Sychem. 'Askar is undoubtedly the modern name of Sychar. Vs. 6, "wearied with his journey": the Jesus of the gospels, the fourth included, is a true man, with a man's physical limitations. The divine in him does not save him from human weariness. "About the sixth hour": at midday. Vs. 9, "For Jews have no dealings," etc.: a remark of the evangelist expressing accurately the long-lived hatred of the two neighboring peoples. Vs. 10, "If thou knewest the gift of God," etc.: Jesus seizes the opportunity to turn the woman's thought to more important things than water, or the relations of the Jews and Samaritans. His language is intentionally enigmatic, to arrest her attention. Vs. 16, "go call thy husband": words intended to direct the thought of the woman to her moral need, of which vs. 15 shows she had as yet only the dimmest, if any, apprehension. Vs. 18, "for thou hast had five husbands": a striking instance of Jesus' ability to read the human heart (cf. John 2:24, 25). Vs. 20, "our fathers worshiped in this mountain," etc.: The woman turns the conversation to religious controversy, perhaps to parry the force of Jesus' implied accusation, perhaps with the thought that if she is to begin to live a religious life it is needful to learn from this prophet where and how she should worship God. In either case Jesus avails himself of her question to teach her the deepest things of religion. Vss. 21-24, "Woman, believe me," etc.: On the question of place of worship Jesus will not take sides; all distinctions of this sort must cease. But the worship of the Samaritans is faulty, that of the Jews superior, because the latter have a truer conception of God than the former (vs. 22). "God is a spirit": an intelligent, spiritual being. And because this is so, worship cannot consist in appeasing or controlling God by sacrifices or other outward acts done by those who yield him no true reverence or love. Only they who "in spirit and in truth" love him as Father offer to him, who is a spirit, acceptable
worship. Vs. 25, "I know that Messiah cometh" : cf. ¶ 85. Vs. 26, "I that speak unto thee am he " : a declaration Jesus had not made to the Jews in Jerusalem, or to his disciples as yet. But in this disclosure of himself Jesus sets himself forth less as a king than as a prophet—one who tells men truth concerning God and human conduct. Notice the woman's conception of the Messiah: one who would tell all the needful truths of religion (vs. 24), and cf. ¶ 85.

¶ 85. The Messianic Hope of the Samaritans.—That the Samaritans, like the Jews, expected God would send some specially appointed deliverer to their people is beyond question, but so scanty are the data at hand that it is impossible to describe their hope in detail. According to a hymn of the fourteenth century, as well as later statements, they expected the Messiah to be a prophet—the "Converter." This agrees remarkably with the words of the woman, as well as with the reply of Jesus (John 4: 25, 26), but it is hardly possible to speak confidently on the basis of such late evidence.

¶ 86. Notes on § 33. John 4: 27-42.—Vs. 27, "marveled that he was speaking with a woman" : it being generally regarded as improper for a rabbi to talk with a woman. This surprise could have been felt by the disciples only in the early part of his ministry, since afterward he often talked with women. Vs. 29, "Can this be the Christ" : this cannot be the Christ, can it? The woman skilfully avoids rousing opposition by not implying that he is the Messiah. Vs. 32, "I have meat" : food. Jesus means that he is so absorbed with his work that he has no sense of hunger. Notice how intensely he had thrown himself into the task of reaching and helping this woman.

Vss. 35-38. Jesus, impressed with the openness of mind of the Samaritan woman, and looking for a speedy acceptance of himself by the Samaritans, joyfully calls the attention of the disciples to the harvest waiting for them, a harvest for which he, not they, had sown the seed, and which was following so quickly upon the sowing that sower and reaper could rejoice together.

Vss. 39-42. The hopes of Jesus were realized, and many believed on him, not because of signs, but first of all on the testimony of the woman, and then from having seen and heard Jesus himself. Notice the resemblance to the case of the first disciples (John 1: 35-51), and the contrast to the situation in Jerusalem (2: 13-25).

¶ 87. The Characteristics and Results of the Judean Ministry.—The act of Jesus in cleansing the temple was one which, though not involving a Messianic claim—any Jew who had the righteous zeal and
the needed courage might have done it—would have naturally led on, if it had been rightly received, to a fuller declaration of himself and a career as the accepted Messiah. The hostile attitude of the Jews checks any such movement at the outset, and reveals to Jesus the probable future both of himself and of the nation. Though many believed on him in Jerusalem, his work there was a failure, both in that the leaders set themselves against him, and that those who accepted him did so unintelligently, and were not material with which to lay foundations. This failure is itself in the end to bring about success, but only through his death and the downfall of Judaism.1

Leaving Jerusalem, he takes up in Judea, with the little band of disciples already gathered (John 1:35–51), a work as the assistant of John. When its very success compels him to desist lest he come into competition with John and hinder him, he leaves Judea also. Passing through Samaria, he wins many of the Samaritans to faith in him, not by signs, but by his personality and teaching. Reaching Galilee, he perhaps retires for a little time, until the imprisonment of John leaves the way open for him to inaugurate an independent work.

The whole period is thus, in a sense, one of tentative work and patient waiting.

88. Questions and Suggestions for Study.—(1) When did Jesus engage in the work of baptizing (by the hands of his disciples)? (2) What was the relation of this work to that of John the Baptist?

(3) Where was John baptizing at this time? (4)* What is the probable location of Â¯Enon? (5)* What hint is there in this of John’s plan of work? (6) What word did John’s disciples bring him here? (7) What was his reply? (8)* What spirit and attitude toward Jesus does John exhibit in every incident recorded of him in this gospel? (9) Is there any danger that any of Jesus’ followers today should exhibit a different spirit? How?

1 This is written on the view that this cleansing of the temple really belongs here in time. If in fact the cleansing occurred at the end of the ministry, it has a thoroughly Messianic significance, and the Judean ministry would probably begin with John 3:22, which in that case refers to a journey from Galilee to Jerusalem, joining on to 2:12.
(10)* Where are Sychar and Jacob’s well? (11) What was the occasion of Jesus’ passing through this region? (12) What were the relations of the Jews and Samaritans? (13) What were the ideas of the Samaritans about the Messiah? (14) Tell the story of Jesus’ conversation with the woman whom he met at the well. (15)* What elements of Jesus’ character are illustrated in this incident? (16) Is he in all these an example for us? (17) What was the water which Jesus wished to give to the woman? (18) What made it possible for Jesus to make to this woman the announcement of vs. 25? (19) What did it mean? (20)* What two or three great truths does Jesus teach in this conversation?

(21) Relate the conversation between Jesus and his disciples on their return from the village (John 4:27–42). (22) What do vss. 32 and 34 mean? (23)* What does vs. 35 mean? (24)* What two great lessons are there for us to learn from the words of Jesus in this section? (25) What was the effect of the woman’s testimony in the city? (26)* What was the result of Jesus’ stay in the city? (27) In what respects was the conduct of the people of Sychar different from that of those in Jerusalem? (28)* In what sense and to what extent was Jesus’ work in this period a failure? (29)* In what sense and to what extent was it successful?

89. **Constructive Work.** — The writing of chap. viii of your “Life of Christ.”

90. **Supplementary Topics for Study.**

1. The mutual relations of Jesus and John in this period, and the attitude of each toward the other.

2. The location of the places mentioned by John, chaps. 3, 4.

3. The Samaritans.

PART IV.
FIRST PERIOD OF THE GALILEAN MINISTRY.
FROM THE RETURN TO GALILEE UNTIL THE CHOOSING OF THE TWELVE.

CHAPTER IX.
THE BEGINNING OF CHRIST’S WORK IN GALILEE.

§ 34. Imprisonment of John the Baptist and beginning of Christ’s Galilean ministry.

§ 35. The nobleman’s son. John 4:46-54.


Matt. 4:13-16.


Matt. 8:14-17. Mark 1:21-34.

§ 40. First preaching tour in Galilee.

¶ 91. Notes on § 34, Mark 1:14, 15.—Vs. 14, “After John was delivered up”: arrested and imprisoned. This public appearance of Jesus is an evidence of heroism, since there was every likelihood that he would share the fate of John. “Galilee”: see ¶ 94. “Preaching the gospel of God”: The content of this good news about God is to be seen in vs. 15. Note that Jesus was alone. His work had been interrupted for a while, and his disciples had returned to their occupations. Vs. 15, “The time is fulfilled”: viz., that which was needful to prepare for the fulfilment of the hopes of God’s people for deliverance through divine interposition. Jesus apparently began his work just as John had begun his, except for the addition of “believe in the gospel.” With John judgment was the great element of the coming of the kingdom; with Jesus, deliverance. And so it could bring joy.

¶ 92. Notes on § 34, Matt. 4:12, 17.—Vs. 12, “Now when he heard that John was delivered up”: see ¶ 83. On vs. 13-16 see ¶ 98.
93. Notes on § 34, Luke 3:19, 20; 4:14, 15.—3:19, "Herod the tetrarch": Herod Antipas. See the account of John's arrest in Mark 6:17–18, where it is related in connection with his death. There is also an account in Josephus, Antiquities, xviii, 5, 2. Vs. 4:15, "He taught in their synagogues": would very possibly imply (cf. also Luke 4:16) that before his Messianic ministry Jesus had been recognized as one fitted to read and speak in the synagogues.

94. Galilee.—The district bounded roughly by the Jordan, Samaria (that is, the southern side of Esdraelon), and Phoenicia belonged originally to the Jews, but had remained largely in the hands of the heathen from the fall of the Northern Kingdom until the times of the Maccabees. At the outbreak of the Maccabean revolt it contained only a few Jews, and these were removed by Judas and Simon to Judea for safety (163 B.C.). During the course of the second century before Christ, however, the territory was gradually conquered and colonized by the Jewish kings. In the time of Jesus, therefore, the Jews had really been in Galilee in recent times only about as long as Americans have been west of the Alleghanies. The fact that they were in a measure colonists doubtless in part accounts for the vigor of the Galileans as described by Josephus (Jewish War, iii, 3, 1–3). According to Josephus, Galilee had 204 towns and cities. This would make the population very dense, a fact corroborated by the ruins, as well as by existing villages in the land. It is impossible to say just what proportion of the inhabitants of the country were Gentiles, but probably it was not small.

The land contained only about 1,600 square miles, and, exclusive of the Plain of Esdraelon, was regarded as consisting of two parts—Upper Galilee, which was somewhat mountainous, and Lower Galilee, which, though hilly, was full of broad valleys. Both regions were very fertile, but most fertile of all was the wonderful little Plain of Gennesaret, on the northwest corner of the Lake of Galilee. This plain, though only three miles long by one wide, was in the time of Jesus astonishingly productive. Josephus (Jewish War, iii, 10, 8) describes it as an "ambition of nature," in which all manner of trees flourished and fruit ripened throughout the year.

In government Galilee was one of the numerous petty native states not yet taken up into the Roman empire, but by no means independent. Its ruler was Herod Antipas, son of Herod I., who had the title of tetrarch. (Originally this word meant "the governor of a fourth of a kingdom," but this meaning had long been lost, and it was simply a
title less honorable than that of "king." ) Herod Antipas maintained his own army, castles, tax collectors, and governed his uneasy subjects, on the whole, very well.

¶ 95. The Sea of Galilee.—This beautiful lake lies 682 feet below the level of the ocean, and for that reason possesses an almost tropical climate, and is also liable to sudden storms. It is thirteen miles long and eight wide, but its shape is irregular, resembling that of a harp. Its waters are supplied by the Jordan, and are delightfully fresh and abound in fish. In the time of Jesus there were upon its shores at least nine flourishing towns, chief among which was the new city founded by Herod Antipas, Tiberias. It was thus the center of a great population — many of whom were fishermen — and was therefore admirably adapted for the work of evangelization.

¶ 96. Notes on § 35, John 4:46–54. — Vs. 46. Cana (see ¶ 71) was about twenty-two miles from Capernaum. "Nobleman": rather, official, i. e., of the government of Herod Antipas. Vs. 48, "Except ye see signs and wonders," etc. : Jesus did not wish to be known simply as a worker of miracles. The faith that rested exclusively on miracles was not regarded by Jesus as thoroughly trustworthy. Cf. John 2:11, 23, 24. Vs. 52, "seventh hour": one o'clock in the afternoon, by Jewish reckoning.

¶ 97. Notes on § 36, Luke 4:16–30 [see also § 62, Matt. 13:54–58; Mark 6:1–6a]. Vs. 16, Nazareth: ¶ 21. "As his custom was": The reference may be to the habit either of his public ministry or of his earlier life. Vs. 17, "the book of the prophet Isaiah": In the synagogue service it was customary to read both from the books of Moses (the law) and also from the prophets. The passage read by Jesus is Isa. 61:1, 2. "Book": more properly, roll. Vs. 20, "sat down": the rabbis lectured sitting. Vs. 21. In his reply to the question of John the Baptist (Matt. 11:4, 5; Luke 7:22) Jesus makes use of the same Scripture. It here describes the conception of the Messianic work upon which he was entering. Vs. 22, "wondered at the words of grace": i. e., those in which Jesus had set forth the new era. "Is not this Joseph's son?": Mark and Matthew add that his old friends recalled that he and his father had been carpenters, and that his brothers and sisters lived in the city. They could not see, therefore, either how he could be a great teacher or how he could work miracles. Thus does familiarity breed contempt; a prophet is without honor in his own country. Vs. 23, "Physician, heal thyself": that is, do as much for your own town as you do for other towns. Vss. 25–27. The
point in each of the references to Old Testament stories (1 Kings 17:1-16; 2 Kings 5:1-14) is that, though there was plenty of opportunity for a prophet to do good in his own country and to his own countrymen, he overlooked them and helped foreigners. Divine gifts are distributed on some other principle than local favoritism. Vs. 28. Jesus' refusal to gratify their desire for wonders was due to their lack of faith (Matt. 13:58; Mark 6:5), but it roused them to attempt murder. "Brow of the hill": It is difficult in Nazareth today to pick out the exact spot, but a very probable site is a cliff in the very midst of the town. The traditional site is a long distance from the city. It may possibly be, however, that the modern town is not exactly in the same location as the ancient. Vs. 30. There is no evidence that Jesus escaped miraculously.

Some authorities regard Luke as treating of a different rejection in Nazareth from that mentioned by Matthew and Mark. A careful comparison of the accounts makes two such rejections improbable. If there was but one, it was probably at the time accorded it by Mark, as Luke refers to the wonderful things which Jesus had done in Capernaum (vs. 23), of which we have no record previous to the point at which Luke's narrative is inserted. These were probably such cures as those recorded in Mark 1:21-34 and Luke 4:31-41.

¶ 98. Notes on § 37, Matt. 4:13-16.—Vs. 13, "Leaving Nazareth": Nazareth (¶ 21) was as unfitted to be the center of evangelization as Capernaum was adapted to such work. "Capernaum": The site of this city, so central in the work of Jesus, is not definitely known. By some it is identified with Tell Hum, about two miles from the Jordan, where there are (or were, for they have been buried by the monks who now own the land) considerable ruins. By most recent scholars, however, it is identified with ruins at Khan Minyeh, just at the northern end of the Plain of Gennesaret, perhaps two miles west of Tell Hum. If this identification be correct, Capernaum was beautifully situated on a bold cliff that runs out into the lake, midway between a white beach on the east and the Plain of Gennesaret on the southwest. At the foot of the cliff, not far from the lake, is a large spring, while the ruins of a Roman aqueduct show that water was once brought from another spring at a considerable distance to the northeast of the town. If at Khan Minyeh, Capernaum was at the foot of a valley through which ran a very important road north.

In favor of Tell Hum: THOMSON, The Land and the Book, Central Palestine, pp. 416-30; WILSON, Recovery of Jerusalem, pp. 269 f.; ANDREWS, Life of Our Lord, pp. 221-39. For arguments for Khan Minyeh as well as general discussion:
NEVIUS, *Demon Possession and Allied Themes.* For a discussion of what seem the

Vs. 24. The words of the demonized man were probably a correct reading of the thought of Jesus concerning himself. "Us . . . . I": Note the changes in the personal pronoun. "To destroy us": see Matt. 8:29; Luke 8:31. "The Holy One of God": that is, the Christ. Cf. John 6:69. Vs. 27, "a new teaching": seen to be new because of its authority. Vs. 29, "the house of Simon and Andrew": This was probably the home of Jesus during the remainder of his work in Galilee. Vs. 30, "sick of a fever": a disease common in the hot region of the lake. Vs. 34, "suffered not the demons to speak": Here, as in the synagogue, Jesus did not wish testimony from such persons; but more than that, he did not wish to be regarded as the Christ before he had clearly set forth his conception of the kingdom of God and his own mission.

¶ 102. Notes on § 39, Matt. 8:14-17.—Vs. 17, "That it might be fulfilled," etc.: another instance in which the gospel according to Matthew interprets the life of Jesus in the light of prophecy. Cf. ¶ 39.

¶ 103. Notes on § 40, Mark 1:35-45.—Vs. 38. Note the earnestness and tireless energy of Jesus. "For to this end came I forth": i. e., from Capernaum. Cf. vs. 35. No town could monopolize the work of Jesus, no matter how great its apparent need. With these verses begin what is commonly known as the "first preaching tour in Galilee," but it would be a mistake to think of Jesus as making distinct tours. Rather, he was constantly walking about the little region, preaching and healing. Vs. 40, "leper": A person suffering from leprosy was unclean ceremonially, as well as physically diseased. As the disease was regarded as contagious, lepers were obliged to live outside cities and cry "Unclean!" whenever anyone approached. In this case the faith of the man in the ability of Jesus to heal him led him to disregard all such regulations. This faith appears clearly in his words. Vs. 41, "I will": Note the use of the leper's own words by Jesus. Vs. 42, "clean": healthy, well. There is no reference to moral cleansing. Vs. 44. The directions of Jesus are intended (1) to prevent his own work being hindered by giving too great publicity to the cure; (2) to prevent men thinking of him chiefly as a healer of their bodies or as merely concerned with their external life; (3) to guarantee the man full and official reinstatement in the community. For lepers when cured
had to be given by the priest something corresponding to a modern "clean bill of health." In order to obtain this according to the law of Moses, they appeared before a priest, exhibited evidence of their cure, and offered certain sacrifices. See Lev. 14:2–22. Vs. 45. The disobedience of the man is easily understood, but it spoiled the plan of Jesus to preach in towns, and forced him to work in the country.

104. Questions and Suggestions for Study.—(1) What event led Jesus to begin his public ministry in Galilee? (2) Does he at its beginning work alone or with followers? (3) What characteristic addition does he make to the message of John the Baptist? (4) Does Jesus exhibit any special bravery in thus beginning anew his ministry? If so, in what? (5) Describe Galilee as it was in the time of Jesus. (6) How was the Sea of Galilee especially adapted to the work of Jesus? (7) In general, what importance did Jesus accord his wonderful cures? (8) What sort of faith was best—in Jesus himself or in his ability to cure men? (9) How did Jesus come to speak in the synagogue at Nazareth? (10) What impression did he make on his fellow-townsmen at first? (11) What made them angry with him? (12) What was the reason they could not appreciate him? (13) Is there danger today of our underestimating Jesus because we are taught so much about him? (14) Where was Capernaum? (15) How many of the Twelve were fishermen? (16) How does their readiness to follow Jesus imply they had previously been his disciples? (17) If Peter had understood Jesus as well as he did later, would he have asked him to go away? (18) Describe the events in the synagogue in Capernaum. (19) Why did Jesus wish the man to keep quiet? (20) What are the most noticeable things in the healing of the leper? (21) Does Jesus appear to have a regard for public laws as to health? (22) How does the story of the leper illustrate the danger lying in thoughtless earnestness?

105. Constructive Work.—Having completed the study of this chapter, write chap. ix of your "Life of Christ," noting especially every particular that shows how Jesus was beginning in Galilee.
§ 106. Supplementary Topics for Study.

1. Galilee and the Galileans during and after the time of Jesus.

2. The synagogue and the synagogue service.

"LO! I STAND AT THE DOOR AND KNOCK."—C. SCHÖNHERR