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16. He will make another appeal to his townsmen, although his life was threatened at his last visit (Mark 12. 4). "Again he sent unto them." **His disciples.** They are apparently not with him at the first visit. Did they hesitate about going, as in John 11. 8? **2. Bryan.** This word joins the idea of "teaching" immediately to that of "coming," for the purpose of showing that he came for the express end of teaching. **Teach.** Declare new truth touching the kingdom of God on the basis of the Old Testament Scriptures. His teaching showed a depth of wisdom, on this, as it had a wealth of grace (Luke 4. 30) on the former occasion. **Many.** Better, with the margin, perhaps, "the masses" of the city. **Astonished.** If every eye was "fastened on him" before, would he not have yet closer attention, now that he had delivered the sermon on the mount, and performed such notable miracles as the stilling of the storm, and the raising in Nain, within sight of Nazareth, of the widow's son? A prophet in his own country may be without honor, but not without hearers. **Whence.** Has some great rabbi at Jerusalem taught him? They did not know, perhaps, how at twelve years of age he had astonished those very Jerusalem rabbis with his understanding (Luke 2. 47). **They kept these things in their heart** (Luke 2. 51). **They** the Greek, simply, "his"; a form of intentional disrespect. **These things.** Wisdom as a religious teacher and power to work miracle. Recall the blasphemous solution of the scribes (Mark 3. 22), contrast Nicodemus's explanation (John 3. 2). **What is.** Is it wisdom he has quietly acquired, under some human teacher, or has God favored him above all other Nazarenes? Has he prayed Solomon's prayer (1 Kings 3. 12) and been answered? **This man.** Studied omission of his name. **Such.** The Nazarenes had heard of his miracles before (Luke 4. 23). The first Galilean miracle was wrought at Cana, not more than two or three hours' walk from it, while Jairus's daughter had been recently raised at or near the neighboring Capernaum, a day's ride distant. **Wrought.** Since they are wrought by the hands of one whom we know so well. If wrought by John the Baptist, or any else but a townsman, they would be less mysterious and more acceptable. **3. Carpenter.** For years we have seen him saw and plane and bore in making plows and ox yokes; but we never saw him turning water into wine, or bringing the dead to life at our city gate; we never heard him teach in our synagogue with such professional skill as now. **Son of Mary.** Identification, not disrespect. We see nothing in his relatives that could have led us to anticipate such marvelous phenomena in him. **With us.** The Greek preposition implies ready access, familiar social footing. **Off-ended.** Not angry at him as before (Luke 4. 28), but prevented by envy and prejudice from receiving him as they otherwise would, as, for instance, the Samaritans did, John 4. 42. They did not, however, propose violence as before (Luke 4. 29). **4. Said.** Luke 4. 24. Would he say the same thing to the same people twice? Why not? Paul did, Gal. 1. 9; 1 Thess. 3. 4. Isa. 28. 10. "Line upon line." **Propheet.** He does not so distinctly indicate his Messiahship as before. He must, as in 4. 33, speak the word as they are "able to hear it." **Kin....house.** He had not alluded to the unbelief of his relatives (4. 21, 31; John 7. 5), at the first visit. It is a secret sorrow that cuts him deeply. The psalmist felt it (Psa. 41. 9). **5. Could.** Faith necessary, chap. 2. 5; 4. 40; 5. 34. "They limited the holy One of Israel" (Psa. 78. 40). **Mighty work.** Greek, "powers." Supernatural forces. See Luke 5. 17. "The power of the Lord was with him to heal." **A few sick.** In Capernaum (1. 32), "all that were sick." Some of the sick in Nazareth, especially the desperate cases, strange that jealousy and prejudice kept away even those who were in need of bodily help. **6. Marvelled.** He knew what was in man (John 2. 25), but his pure human heart was not prepared to face such envy and prejudice without emotion. He had had reason to believe that Nazareth would have repented of its first hasty

judgment of him. Jesus is recorded to have marvelled only at the presence or absence of faith (Matt. 8. 10; Luke 7. 9). **Unbelief.** An unbelief which acknowledged that he had exhibited unheard-of power as a teacher, and that he had wrought genuine miracles, and yet from personal envy refused to accept the logical conclusion, the conclusion of Nicodemus (John 3. 2), "God is with him." Their persistent denial that he was the Son of God was even harder to bear than their former attempt to hurt him from the prejudice. **Went round about....teaching.** Jeremiah would have composed a lamentation; Jonah, what would he have said? James and John would have thought of penal fire from heaven; Jesus patiently, meekly, resolutely took up the work of teaching other less prejudiced villages.

11. Jesus and the Twelve (vers. 7-13.) [Parallel passages Matt. 10. 1. 9-14; Luke 9. 1-6.] **7. Called.** The language of 3. 13. The first part of his purpose (3. 14) has been fulfilled; they had been "with him;" had seen his miracles, 4. 39; 5. 8, 29, 42; had heard him teach, 4. 1-10, 26-32; and had received special instruction 4. 10-34. **40.** They were now to fulfill the second part of his purpose (3. 14), they were "to preach" and "have authority to cast out devils." **Called the twelve.** Again his kindly are contrasted to those after the flesh, chap. 4. 31-35. **Two coats.** 2 Cor. 5. 16. **Began.** For the first time. **Two** and **two.** Prov. 4. 9, 10. "Two are better than one; if they fall the one will lift up his fellow." Mutual consolation and encouragement. Six companies sent in six directions. Who was Judas Iscariot's companion? **Gave.** In Greek, gave continuously. Though distant from him they found him from day to day sustaining secure attention to their preaching (1. 27). **8. Take nothing.** John the Baptist (1. 6) had-bow, as Elijah before him and many since, that society can be shaken without a full purse and wardrobe. **Waller.** A kind of haversack for carrying food, in which they might carry bread given to them. **9. Sandals.** Their every-day shoes. **Two coats.** They were to keep to their ordinary attire. Their meagerness should avoid the professionalism of the scribes, who loved to walk in "long clothing" (12. 38). **10. There abide.** Seek no better place. Be so interested in your work as to ignore the quality of entertainment, in the spirit of 6. 31; 8. 14. **11. Shall not receive you.** They should have their Gergesa and Nazareth. **Hear you.** Hear you preach. **Shake off the dust.** A solemn act of prophetic symbolism. An appeal to the eye, where the ear was closed. Paul and Barnabas did it (Acts 13. 51). **Testimony.** To the fact that you will not share with them in rejecting the truth. **12. Repent.** They took up the message as they had heard Jesus preach it (1. 15). This was the message of John the Baptist, but it had the new emphasis of supernatural power, for "John did no miracle" (John 10. 41).

III. Application.

1. Is Jesus only human? Imagine a village carpenter saying, "Come unto me, all ye that labor and are heavy laden, and I will give you rest," or, "Before Abraham was, I am." Imagine him in ver. 6, retiring to the desert like Elijah, and making request for himself that he might die (1 Kings 19. 4).

2. Jesus is both human and divine. Shall we, because we cannot explain all the mysteries of his sacred person, like the Nazarenes, refuse to receive and acknowledge him as our Master?

3. Note the sacred favor which Nazareth enjoyed in having Jesus for a resident. Is there any one you know ought to be reminded how divine an opportunity the companionship of a Christian mother, sister, brother, wife has been? Perhaps this is the goodness of God leading him to repentance (Rom. 2. 4).

4. Jesus commits his own work to human hands. (John 17. 18). Perhaps some who read this line have had the blessed call of ver. 7. Does God call you to the ministry, to work in the foreign field? The ablest man in the apostolic Church was thus called (Rom. 1. 1; Gal. 1. 15, 16).

GOLDEN TEXT.

And they went out, and preached that men should repent. Mark 6. 12.

LESSON HYMNS.

No. 90, Dominion Hymnal.

There is work to do for Jesus,
Yes, a glorious work to do.

HOME READINGS.

- M. The great Teacher and the twelve. Mark 6. 1-6.
- Th. The great Teacher and the twelve. Mark 6. 7-13.
- W. First rejection at Nazareth. Luke 4. 23-32.
- Th. Instructions to the disciples. Matt. 10. 5-15.
- P. The Teacher acknowledged. John 3. 1-8.
- S. The Teacher accepted. Matt. 17-25.
- S. Confession of enemies. John 7. 37-46.