

occasions they treated as enemies, how they might destroy Jesus. It was easier to kill him than meet his arguments. The people generally flocked to Jesus, but the religious and political leaders grew every day more bitter in their enmity. Read the parallel passages, Matt. 12: 15-21; Luke 6: 12-16.

LESSON PLAN. I. The Thronging Crowds. vs. 6-12. II. The Chosen Twelve. vs. 13-19.

I. THE THRONGING CROWDS. 6. Went forth—Luke says that they were “filled with madness.” They were foiled in their attempt to prove Jesus a Sabbath-breaker, for even on their principles he had done no work. He had only spoken a word, and no law forbade that. It was the madness of baffled jealousy. Herodians—These were a political rather than a religious party. They were the followers of Herod Antipas, and hoped for a restored kingdom of Israel in vassalage to Rome. They were mostly Sadducees in their religious opinions, and did not hesitate to conform to many heathen customs. The pharisees regarded them as half apostate Jews, and up to this time habitually opposed them. Their alliance with them now is the beginning of a new policy which ended in hearty co-operation to place Herod Agrippa on the throne. (A. D. 37). They are mentioned in Matt. 22: 16.

7. To the sea—He preached no longer in the synagogues, but by the seashore, where he would have liberty to teach without being interrupted by controversy, or opposed by the synagogue rulers. He could address larger crowds, and, if necessary, cross over the lake, should any attempt be made to do him harm. Point out on the map to your scholars the places mentioned in this and the next verse.

8. Idumæa—same as Edom. Named from the surname of Esau (Gen. 25: 30). It was formerly called Mount Seir. The region lay south and southeast of Palestine. The Edomites were descendants of Esau. They had been conquered by the Jewish leader John Hyrcanus (B. C. 125) and compelled to embrace Judaism. The Herod family were Idumæans. Beyond Jordan—commonly called Peræa or “the beyond.” It meant indefinitely, the whole country east of the Jordan from the Sea of Galilee to the Dead Sea. Tyre and Sidon—cities on the coast of the Mediterranean north west of Palestine, in Phœnicia. Our Saviour afterwards visited this district. (Mark. 7: 24-31.) A great multitude—Matthew 12: 17-21. Isaiah said long before that His gentle words of love and hope would draw the people to Him from far and near. (Isa. 42: 1-4).

9. A small ship—a boat. There were no ships, properly speaking, on the Sea of Galilee. Should wait on him—should be continually at his service from which he could address the people, to which he might retire when he wished rest, and by means of which he could pass from one place to another when, for any reason, a change was desirable.

10 They pressed upon him—lit. “they fell upon him,” stumbling over one another in their eagerness to touch him for healing. “It was not merely the pressure of a rash listening

multitude towards the central speaker; it was rather the intense earnestness of many who were urged by their desire to touch him for their cure.” (Lange.) Compare Mark 5: 28-30, Luke 6: 19. Plagues—The Greek word means “a whip,” or “scourge,” and our word *plague* comes from another meaning a “stroke.” In modern usage it is a title given to great pestilences, because the universal consciousness of man, which is never at fault, believed and confessed that they were strokes or blows inflicted by God on a guilty world. (Lindsay.) Here it means disease of any kind. All sickness should be regarded as coming from God either as judgment or discipline. Job. 5: 17; Ps. 89: 30, 32; Mic. 6: 9; Heb. 12: 6, 7.

11. Unclean spirits—acting through the bodily form of those whom they possessed. They prostrated themselves in unwilling homage. See also, ch. 1: 23; Luke 4: 41; Acts 16: 17 Matt. 14: 33. When they saw him—i. e. “as soon as ever they got sight of him” (Meyer).

12 Straitly—R. V. “He charges them much,” strictly, earnestly. He did not wish testimony from them. His enemies would say that he was in league with them to deceive the people. (Matt. 9: 34; 12: 24; Mark 3: 22). Matthew (12: 17-21) adds that this retiring before his enemies and shrinking from a clamorous popularity was quite in keeping with the prediction of Isaiah (42: 1-4) regarding the Messiah.

II. THE CHOSEN TWELVE. 13. He goeth up to a mountain—R. V. “the mountain,” some well-known place of resort. Luke tells us that he spent the whole night there in prayer (Luke 6: 12), and next morning called his disciples around him and selected twelve of them to be apostles. The spot pointed out by tradition is the double-peaked hill, at the foot of which lies the village of Hattin, called “the Horns of Hattin.” It is the only conspicuous hill on the western side of the lake. It is about 60 feet high, and between the peaks is a level space where a multitude might very conveniently be addressed. Whom he would—John 15: 16-19.

14. Ordained—“made” or “appointed.” Not by any special ceremony. The same word is used in Acts 2: 36, “hath made,” and in the Greek version of 1 Sam. 12: 6, “advanced.” Luke adds, “whom he also named apostles” (6: 13). The word “apostle” means “one sent forth,” an ambassador, or a missionary. “In the time of our Lord the word was in common use among the Jews to designate those who were sent out on a special mission to a foreign or a provincial synagogue about the collection of the temple tribute or other