

# The Young Churchman

"Feed my Lambs."

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## THE CHURCH SCHOLAR'S NOTES ON THE NEW TESTAMENT.

### The Gospel according to St. Matthew.

#### CHAPTER IV.—Continued.

Ver. 12. *John was cast into prison.*] The circumstances under which John the Baptist was cast into prison, are recorded in the xiv. chapter of St. Matthew. "Herod [Antipas, son of the Herod who slew the infants at Bethlehem] had laid hold on John, and bound him and put him in prison for Herodias' sake, his brother Philip's wife; for John said unto him, It is not lawful for thee to have her."—The prison was the fortress of Machærus, situated to the N. E. of the northern extremity of the Dead Sea.

—*he departed into Galilee.*] Our Lord had previously been in Galilee, and had performed the miracle at Cana. (John ii. 1.)—The departure here referred to was from Jerusalem, whither He had gone to keep the Passover (John ii. 13).—In the interval between His baptism and this departure into Galilee, He had begun His public ministry, and had attracted the attention of men. At Jerusalem, he had expelled the money-changers from the temple (John ii. 15); and had instructed Nicodemus on the subject of the new birth "of water and of the Spirit" (John iii. 5). And in passing through Samaria, He had informed the woman of Samaria of the well of water which he would cause to spring up in the hearts of those that joined his kingdom (John iv. 14),—i. e. of the constant supplies of the Holy Spirit, which they should have invisibly imparted to them, by virtue of their union with Him, through

union with His Body, the Church which He was about to found.

Ver. 13. *leaving Nazareth.*] The cause of His leaving Nazareth, was the event related by St. Luke (iv. 28, 29), where, after offence taken at his public teaching, his fellow-townsmen "were filled with wrath, and rose up and thrust him out of the city, and led him unto the brow of the hill whereon their city was built, that they might cast him down headlong."

—*Capernaum which is upon the sea coast.*] So called to distinguish it from another Capernaum, spoken of by the Jewish historian Josephus. The sea referred to was the Sea of Galilee.

Ver. 14. *Isaiah the prophet.*] The precise words of Isaiah, as they stand in our English Bibles, are these: "The dimness shall not be such as was in her vexation, when at first he lightly afflicted the land of Zebulun, and the land of Naphtali, and afterwards did more grievously afflict her by the way of the sea, beyond Jordan, in Galilee of the nations. The people that walked in darkness have seen a great light: they that dwell in the land of the shadow of death, upon them hath the light shined." Isaiah ix. 1, 2.—St. Matthew gives simply the substance, and some of the expressions of the prophecy.—By the fact that our Lord shed the first rays of the light of His Gospel on "Galilee of the Nations," it may have been intended that the people of Judæa should be gradually led to embrace the truth, that the salvation secured by our Lord was for the benefit of "all nations," as well as the Jewish.—The population of this region was very much mixed, many foreigners from Egypt, Arabia, Phœnicia, and elsewhere dwelling there.

Ver. 17. *From that time.*] From the time of our Lord's removal to Capernaum; where