implying ‘*at the hands of*’ the person whence the  
justification comes

**20–30.**] SECOND PART OF THE DISCOURSE. See on ver. 7.

**20. Then began he**] This expression betokens a change of subject, but not of locality or time. The whole chapter  
stands in such close connexion, one part  
arising out of another (e.g. this out of  
ver. 16–19), and all pervaded by the same  
great undertone, which sounds forth in  
vv. 28–30, that it is quite impossible  
that this should be a collection of our  
Lord’s sayings uttered at different times.  
I would rather regard the **then began he**  
as a token of the report of an ear-witness,  
and as pointing to a pause or change of  
manner on the part of our Lord. See  
note on Luke x. 13.

**because they repented not**] Connect this with the first  
subject of our Lord’s preaching, ch. iv. 17.  
The reference is to some unrecorded miracles, of which we know (Luke iv. 23:  
John xxi. 25) that there were many.

**21. Chorazin**] According to Jerome, *a  
town of Galilee, two* (according to Eusebius *twelve*, but most likely an error in the transcriber) *miles from Capernaum*.  
It is nowhere mentioned except here and  
in the similar place of Luke.

**Bethsaida**] Called a *city*, John i. 45,—a *village*  
(literally), Mark viii. 23,—*in Galilee*, John  
xii. 21:—*on the western bank of the lake  
of Gennesaret, near the middle, not far  
from Capernaum*; the birth-place of Simon  
Peter, Andrew, and Philip. Both this and  
Chorazin appear to be put as examples of  
the lesser towns in which our Lord had  
wrought his miracles (the *towns*, literally,  
*village-towns*, of Mark i. 38), as distinguished from Capernaum, the chief town (ver. 23) of the neighbourhood.

**Tyre and Sidon**] These wealthy cities, so often the  
subject of prophecy, had been chastised by  
God’s judgment under Nebuchadnezzar  
and Alexander, but still existed (Acts xii.  
20; xxi. 3, 7; xxvii. 3).

**repented...in sackcloth and ashes** is probably an allusion to Jonah iii. 6, or to general Eastern custom.

**23.**] The sense has been  
variously interpreted. Some suppose it to  
allude to the *distinguished honour conferred on* Capernaum by our Lord’s residence there. Others to the *rich fisheries  
carried on at* Capernaum, by means of  
which the town was proud and prosperous.  
Others refer the expression to the *lofty  
situation of* Capernaum, which however is  
very uncertain. The first interpretation  
appears to me the most probable, seeing  
that our Lord chose that place to be the  
principal scene of His ministry and residence, “*his own city,*” ch. ix. 1. The very sites of these three places are now matter  
of dispute among travellers. See Robinson, vol. iii, pp. 283–300. Dr. Thomson, “The Land and the Book,” p. 359,  
was sure he found Chorazin in the ruins  
bearing the name Khorazy, lying in a side  
valley of the Wady Nashif, which runs  
down to the lake on the East of Tell Hûm  
(Capernaum). And this, in spite of Dr.  
Robinson’s rejection of the identification.

**in Sodom**] The comparison between  
sinful Israel and Sodom is common in the  
O.T. See Deut. xxxii. 32: Isa. i. 10:  
Lam. iv. 6: Ezek. xvi. 46—57.

**it would have remained**] This declaration of  
the Lord of all events, opens to us an  
important truth, that the destruction of  
Sodom was brought about, not by a necessity in the divine purposes—still less by a connexion of natural causes—but by the  
iniquity of its inhabitants, who, had they  
turned and repented, might have averted