any difference, it was to be made by a  
*deeper self-renouncing*. Then arises the  
thought in the mind of the ardent son of  
Zebedee, of the *exclusive and peculiar  
dignity* of those who were thus sent, the  
*apostles*: and he relates what they had  
done, as a proof of his fully appreciating  
this exclusive dignity. The link to what  
has preceded, is in the words **in thy name**  
... See the rest in Mark.

**51.—CHAP. XIX. 28.**] INCIDENTS DURING THE LORD’s LAST JOURNEY TO JERUSALEM. We now enter upon a long and  
most important portion of our Gospel, peculiar *in this form*, and most of it *entirely*peculiar to St. Luke. At ch. xviii. 15 he  
again joins the narrative of St. Matthew  
and St. Mark, within a few verses of where  
he parted from them.

Respecting this  
portion, I will observe, without entangling  
myself in the harmonistic maze into which  
most of the interpreters have ventured, (1)  
that the whole of it is to be understood  
here as belonging to our Lord’s *last  
journey from Galilee to Jerusalem*; see  
below on ver. 51. (2) that evidently *that*  
journey was *not a direct one* (see ch. x. 1;  
xiii, 22, 31; xvii. 11; xviii. 31, and notes),  
either in *time*, or in the *road chosen*.  
(3) that in each of the two other Gospels  
there is a journey placed at this very time,  
described Matt. xix. 1, “*He departed from  
Galilee, and came into the borders of  
Judæa beyond Jordan,*” and Mark x. 1,  
“*He arose from thence, and cometh into the  
borders of Judæa by the farther side of  
Jordan,*”—which, in their narrative also,  
is *the last journey from Galilee to Jerusalem*. (4) that in John x. 22, we find our  
Lord at Jerusalem, at the feast of Dedication, in the winter (about the end of December), without however any hint as to  
*how* or *whence* He came there. (5) that  
the whole time between that feast and  
His Passion is spent thus:—After the  
attempt to stone Him, John x. 31, He retired to Bethany *beyond Jordan* (see John  
i. 28, corrected text); was summoned  
thence by the message from Martha and  
Mary to Bethany near Jerusalem, where  
He raised Lazarus;—again retired to  
Ephraim, somewhere beyond Jericho, on  
the borders of the desert;—six days before  
the passover came to Bethany, and the  
anointing took place, &c.; this whole time  
being *three months* and a few days. (6) I  
believe then that we have obtained a *fixed  
critical point* in all the four Gospels for  
the last journey from Galilee, after which  
He never returned (in the flesh) thither  
again. And this last journey was *to the  
feast of Dedication*, or at all events brought  
Him in time for that feast (for it does  
not look like a journey specially *to a feast*)  
at Jerusalem. It was between the feast  
of tabernacles in John vii. 2, to which He  
went up privately (ib. ver. 10), and the  
occasion when we find Him in Solomon’s  
porch, John x. 22. (7) The three first  
Evangelists relate nothing of the being in  
Jerusalem at the feast of dedication, or  
*indeed at all, except at the last passover*.  
We therefore find in them nothing of the  
retirements to Bethany (beyond Jordan)  
and Ephraim; but the removal of our  
Lord from Galilee to the confines of  
Judæa through the parts beyond Jordan  
is *described* as *uninterrupted*. (8) We  
are now I believe in a situation to appreciate the view with which our Evangelist  
inserts this portion. He takes this journey,  
beginning its narrative at the very same  
place where the others do, as comprehending—as indeed in strict historical fact it  
did—the last solemn farewell to Galilee  
(ch. x. 13–15), the final resolve of our  
Lord to go up to Jerusalem (ix. 51), and,  
—which in its wider sense it did,—all  
the records which he possessed of miracles  
and discourses between this time and the  
triumphal entry. (9) As to arranging or  
harmonizing the separate incidents contained in this portion, as the Evangelist  
himself has completely by his connecting  
words in many places *disclaimed* it (see  
ch. ix. 57; x. 1, 25, 38; xi. 1, 14; xii. 1;  
xiii. 1, 10, 22; xiv. 1, 25; xv. 1; xvii. 1,  
5, 11, 20; xviii. 1, 9),—I do not suppose  
that we, at this distance of time, shall  
succeed in doing so. The separate difficulties will be treated of as they occur.

**51.**] The verb is not *past*, as A.V.  
—not, **when the time (days) was come  
(accomplished)**, but **as the days were**