**being accomplished**: i.e. approaching their  
accomplishment.

**his receiving up**  
can have but one meaning; see Mark xvi.  
19: Acts i. 2; ii. 22: 1 Tim. iii. 16: in all  
which places the verb belonging to this  
substantive is used in the original: **his  
assumption**, i.e. ascension into heaven.

**He himself** resumes the *subject*, not  
without some emphasis implying his own  
voluntary action.

**set his face** is a  
Hebrew way of speaking, implying determinate fixed purpose; see Isa. 1. 7, the  
sense of which, as prophetic of the Messiah  
going to his sufferings, seems to be referred  
to in this expression.

**52.**] **messengers**,  
who have been assumed without reason to  
have been James and John.

**Samaritans**] On the enmity of the Jews and  
Samaritans, see note, John iv. 9. The  
publicity now courted by our Lord is in  
remarkable contrast to His former avoidance of notice, and is a feature of the *close  
of His ministry*, giving rise to the accusation of ch. xxiii. 5.

**to make ready  
for him** must mean something more, surely,  
than to provide board and lodging; there  
is a solemnity about the sentence which  
forbids that supposition. It must have  
been to announce the coming of Jesus as  
the Messiah, which He did not conceal in  
Samaria as in Judæa and Galilee, see  
John iv. 26; and the refusal of the Samaritans must have been grounded on the  
jealousy excited by the preference shewn  
for the Jewish rites and metropolis. *They*  
expected that the Messiah would have  
confirmed their anti-Jewish rites and  
Gerizim temple, instead of going up solemnly to Jerusalem, and thereby condemning them.

**54.**] The disciples  
whom He named ‘sons of thunder,’ Mark  
iii. 17. They *saw* some insult of manner,  
or actual refusal to allow the Lord to  
enter their village. That a collision of  
this kind did take place, is plain from the  
last verse, and implied from the occasion  
alluded to by the two Apostles, where  
the fire was invoked in the presence of  
the offending persons. *It* happened also  
in Samaria.

**fire**, not *lightning*, but  
*fire*, as in the passage alluded to, and in  
1 Kings xviii. 38.

It is exceedingly  
difficult (see margin) to determine the true  
reading in this passage, which seems to  
have been more than usually tampered  
with, or wrongly written. In this great  
uncertainty, I have thought the candid  
way is to let my edited text reflect such  
uncertainty, and I have therefore printed  
these latter debateable words in the same  
type as the text, and have annotated on  
them.

**55.**] **Ye know not what manner  
of spirit ye are of**] Besides the *mistaken*  
ways of explaining these words of our Lord  
(e.g. ‘*Do not see what a [bad] spirit  
you are shewing?*’) there are two senses  
which they *may* bear. (1) Affirmative, as in  
A.V.—“Ye think ye are influenced by the  
same spirit as once influenced Elias... but  
ye are in error. Ye have indeed a zeal for  
God, but not according to knowledge;  
the offspring of human partiality, not of  
divine inspiration,” Grotius; or (2) interrogative—‘*Know ye not what manner of spirit ye, belong to (are of)?*’ the spirit  
meant being the Holy Spirit. ‘The Spirit  
in Elias was a fiery and judicial spirit, as  
befitted the times and the character of  
God’s dealings then; but the Spirit in Me  
and mine is of a different kind—a spirit of  
love and forgiveness,’

The latter of  
these is perhaps better suited to the context; but the former is more according to the usage of the expression **Ye know (not)**