the question of ver. 23 given :—‘ *they shall  
be* MANY*—but what is that to you, if you  
be not among them?’*

**30.**] As the words here stand—somewhat different from  
those in Matt. xx. 16—they seem to be  
a prophetic declaration of what shall be  
in the course of the ingathering of these  
guests;—viz. that some who were the  
it, or among the first to believe, shall  
fall from their high place, and vice verse.  
This former has, as Stier notices, been  
remarkably the case with the Oriental  
Churches, which were the first founded  
and flourishing :—and, we may add, with  
the mother church of Jerusalem, which  
has declined, while her Gentile offsets have  
flourished.

**31—35.**] WARING OF HEROD’S ENMITY; OUR LORD’s REPLY. Peculiar to  
Luke :—the apostrophe in vv. 34, 35 **was**  
spoken by our Lord also on another occasion, Matt. xxiii. 37–39.

**31.] In that hour** is not necessarily *definite.*

These Pharisees appear to have been sent  
by Herod for the purpose of getting rid of  
Jesus out of his jurisdiction. Considering  
his character, it is hardly possible that he  
should really have wished to kill *one who  
was so popular ;*—he refused to do so  
when Jesus was in his power afterwards  
in Jerusalem;— {32}but, as great multitudes  
were now following Him about, and superstitious fears, as we know, agitated Herod, he wished to be quit of Him, and took  
this means of doing so. I think this view  
is necessary to justify the epithet applied  
to Herod, which certainly implies *cunning  
on his part.* Stier thinks the Pharisees *invented*the tale about Herod: but then  
how can the *epithet applied to him* be  
explained? I cannot for a moment believe, as he does, that our Lord saw through the lie of the Pharisees, and yet *adopted*  
it, meaning the fox to signify themselves.  
“That Jesus in a public discourse uses  
such an expression of the ruler of his country, is not to be judged of by the manners, and ways of speech, of our times. The free-spokenness of the ancient world, which we meet with especially in the Hebrew prophets,   
allowed such strong expressions, without any thing peculiarly offensive being found in them.” Bleak.

**32, 33.**] {32} The interpretation of this answer is difficult, for two reasons—(1) that the signification  
of the **to day, to morrow,** and **the third  
day** is doubtful—(2) that the meaning of  
**I am perfected** is also doubtful.

The days mentioned are ordinarily supposed to  
be proverbially used ; **to day,** for his present working—**to morrow,** for that between the present time and his arrival at  
Jerusalem — **the third day,** for that arrival,  
and the end of his work and course by his  
Death.

Against this, is (1) the positive use of the *three days,* in an affirmative  
sentence,—of which no instance can be  
brought where the proverbial meaning is  
implied :—(2) the verb **journey,** proceed on  
my mission, belonging to *all three* in ver.33, whereas thus it only belongs to the two first.

The interpretation adopted by  
Meyer (and Bleek) is this:—In three days  
(literal days) the Lord’s working of miracles in Galilee would be ended, which had excited the apprehension of Herod: and  
then He would leave the territory, not for  
fear of Herod, but because He was going  
to Jerusalem to die. The objection to this  
is, that the sense—of *ending these present  
works of healing, &c.* does not seem a sufficient one for **I am perfected,** which, as applied to the Lord, surely must include  
His Death. I own that neither of the  
above interpretations satisfies me, — and  
still less the various modifications of them  
which have been proposed. Nor can I  
suggest any less open to objection :—but  
merely state my conviction, (1) that the  
days mentioned must have some *definite  
reference to three actual days:* (2)  
that **perfected** is used in the solemn sense  
elsewhere attached to the word: see John  
iv. 34, *“finish:”* v. 36, xvii. 4; Acts xx.  
24; 2 Cor. xii. 9; Heb. ii. 10, v. 9, vii. 28,  
especially; x. 14, xi. 40, are 28; in all