which places it is used in the original.

If this Gospel had been a chronological calendar of our Lord’s journey, the  
meaning would probably have been clear:  
but **as we** have none such, it is, and I believe must remain, obscure. Dr.Wordsworth’s note is much to the point: “It  
must be remembered that Herod was ruler  
of Peræa as well as of Galilee: and that  
John the Baptist had been put to death  
at Machærus, where Herod had a palace  
about ten miles E. of Jericho, and thirty E.  
of Jerusalem. St. Matt. xix. 1, and St.  
Mark, x. 1, 46, speak of our Lord being in  
Peræa, whence He passed over the river  
Jordan, and so came to Jericho, and thence  
to Bethany and Jerusalem for His Passion.  
Herod had put John to death not in  
Galilee but in Peræa; and if our Lord was  
now, as seems probable, in Peræa or near  
it, it was very likely that the Pharisees  
should endeavour to intimidate Him with  
a threat of Herod’s anger.”

**the day** **following** means the same as *“the third  
day”* above.

**{33} I must journey**—in the original, it is the very word in which  
had addressed Him, “ *Depart* (journey) *hence,”* ver. 31.

for it cannot be ...., a monopoly not without exceptions, for John had been put to death by Herod out of Jerusalem.

But our Lord’s saying is not to be so literally  
pressed ; He states the general rule, which  
His own case was to be fulfilled. There  
is no reference to the power of the Sanhedrim to judge and condemn false prophets (as some think), for the fact of **perishing**only is here in question ;—and our Lord  
never would place himself in such a category.

**34, 35.**] These verses are in  
too close connexion with the preceding to  
allow of the supposition that they are inserted chronologically, as many suppose : and their variations from those in Matthew  
(xxiii. 37—39) are striking and characteristic. {34} For *“for,”* which *there* accounts for the *desolation* of the temple, then for the  
last time left by our Lord, *does not appear here,* but **and** (or **but**) introducing **a fresh** saying, *having* I believe *another* **meaning :**  
and the words “from *henceforth*,” which  
follow *“ye shall not see me”* there, marking that *moment* as the **commencement** of the dereliction, are here omitted. Surely  
these differences indicate an uttering of the  
words *prophetically,* previous to their utterance in the act of departure. Our Lord overleaps in prophetic foresight the death  
Just set forth as certain, and speaks of the ages to come, during which holy city should be desolate and trodden down of  
the Gentiles.

{35} That the very words,  
**Blessed is he that cometh in the name of  
the Lord,** *were used by the multitude* at the  
Lord’s entry into Jerusalem, I should  
much rather ascribe to a misunderstanding by them and the disciples of this very declaration, than for a moment suppose,  
as some have done, that these words found  
any sufficient *fulfilment* in that entry.

**CHAP. XIV. 1—6.**] HEALING OF A DROPSICAL MAN ON THE SABBATH. Peculiar to Luke.

**1.**] **when he had come,** viz. during journeying, ch. Xiii. 33.

**one of the chief** [**men of the**]

**Pharisees**] Though the Pharisees had no  
Official rulers as such, they had men to  
whom they looked up, as Hillel, Schammai,