25—38. ST. LUKE. 885   
   
 last which shall be first, and there are. first which shall be   
 last.   
 31£ The same day there came certain of the Pharisees,   
 saying unto him, Get thee out, and depart hence: for   
 Herod € wild kill thee. 8% And he said unto them, Go ye,   
 and tell that fox, Behold, I cast out devils, and I do cures   
 to day and to morrow, and the third day I"% shall be per-une.tiie   
   
   
 fected. 38 Nevertheless I must ‘walk to day, and to   
 £ read and render, In that hour. & render, is minded to.   
 } render, am. | render, journey.   
   
 the question ver. 28 given they shall free-spokenness of ancient world,   
 be many—but what is that to you, you we meet with especially in the Hebrew   
 be not among them?’ .] As the without any thin; such si expressions,   
 words here stand—somewhat different from found in them.” Bleck. 7 32, 33.) being   
 those in Matt. xx. 16—they seem to be interpretation of this answer is dil   
 @ prophetic declaration of what shall be for two reasons—(1) that the signification   
 in the course of the ingathering these of the to day, to morrow, and the third   
 3—viz. that some who were the day is doubtful—(2) that the meaning of   
 it, or among the first to believe, I am perfected is also e   
 fall from their place, and vice versA. days mentioned are ordinarily to   
 This former has, as Stier notices, been be proverbially used to day, for his pre-   
 remarkably the case with the Oriental sent working—to morrow, for that be-   
 Churches, which were the first founded tween the present time and his arrival   
 and flourishing :—and, we may add, with Jerusalem— the third day, for arrival,   
 the mother church of lem, which and the end of his work and course by his   
 has declined, her Gentile have Death. inst this, (1) the posi-   
 flourished. tive use of days, in an affirmative   
 . 31—85.] Warnixe or HERop’s En- sentence,—of which no instance can be   
 MITY; OUR LorD’s REPLY. Peculiar to brought where the proverbial meaning is   
 Luke :—the apostrophe in vv. 34, was implied :—(2) the verb proceed on   
 spoken by our Lord also on another occa- my mission, belonging to all in ver.   
 sion, Matt. xxiii. $1.) In 88, whereas thus it belongs to the   
 that hour is not definite. first. The interpretation adopted by   
 These Pharisees appear to have been sent Meyer (and Bleek) is this':—In days   
 by Herod for the purpose of rid of (literal the Lord’s working of mira-   
 Jesus out of his Considering cles in Galilee be ended, which had   
 his character, is hardly possible he excited the apprehension of Herod: and   
 should really wished to kill one who then He w leave the territory, for   
 was so popular ;—he refused to do s0 fear of Herod, but because He was going   
 when Jesus was in his power afterwards to Jerusalem to die. The objection this   
 in Jerusalem ;—but, as great multitudes is, that the ending these   
 were now following Him about, and super- works of healing, does not seem a suffi-   
 stitious as we know, agitated cient one for I am perfected, which, as   
 he wished to be quit of Him, and took applied to the Lord, surely must include   
 this means of doing I think this view is Death. I own that neither of the   
 is necessary justify the epithet that perfected is satisfies — sense   
 to Herod, which certainly cunning elsewhere the various the word: of them   
 on his part. Stier thinks the Pharisees which have been v. 36, xvii. Acts xx.   
 try, is the tale about Herod: but then suggest Cor. less open to 10, v. vii. 28,   
 and yarof the speech, of our times. The merely state my conviction, (1) that the   
 explained? I. I cannot ® moment be- days mentioned must have some definite   
 lieve, he does, that Lord saw through reference to three actual (2)   
 the lie of Pharisees, yet adopted   
 it, the fox to signify themselves.   
 “ “That Jesus in a public discourse uses   
 such an expression the ruler his coun-