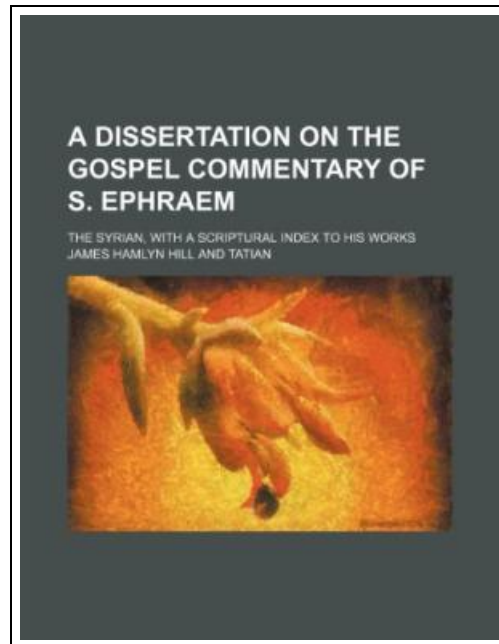


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Rarebooksclub.com, United States, 2012. Paperback. Book Condition: New. 246 x 189 mm. Language: English . Brand New Book \*\*\*\*\* Print on Demand \*\*\*\*\*.This historic book may have numerous typos and missing text. Purchasers can download a free scanned copy of the original book (without typos) from the publisher. Not indexed. Not illustrated. 1896 Excerpt: .called at the third, sixth, and ninth hours, he continues: Lastly, at the eleventh hour Thou calledst the thief, to whom, under the very jaws of death, after the blessing had been promised in bright words, Thou gavest the power of entering the gates of paradise, which Adam had blocked up. 36. At Moes. p. 181, 1. 4, in reference to blind Bartimaeus, we find: Jesus, saith he, Thou Son of David, have mercy on me. Well did he think that He was the Son of David, who showed mercy on the blind and lame Jebusites. This strange interpretation of 2 Sam. v. 6 and 8 agrees with that given by S. Ephraem at I. 401 D: He loves not David, who is hostile to the lame and blind; and he is friendly to the Jebusites, who wishes this class of men exterminated. This is based upon a different reading of 2 Sam. v. 8, given just before. 37. At Moes. p. 187, 1. 7, in reference to the withering of the fig-tree, we read: Therefore He made it to wither, that the Israelites might blossom again, but they would not. The same thought is expressed more clearly by S. Ephraem at II. 525 F: He dried up the fig-tree, in order that the vine of the Jews might come to life again. Thus it appears that in both cases the fig-tree actually withered by our Lord is made to correspond with the fig-tree of the parable,...



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