

he now turns away from his own imminent tragedy to the future trials of his dear ones.

36. He that hath a purse, let him take it, and likewise his scrip. As if he said, In the first emergency you went forth depending simply on the providence of God, and your faith was then justified; but now you are to assume all proper formality of Church organization and endowment. So much for the purse and scrip, but what about the sword? So important was it to have one that the disciple without one was to sell his garment and buy one! It is hardly strange that in degraded ages men have supposed this to be a divine warrant for

persecution. The meaning of the whole verse is to be found in taking purse, scrip, and sword as emblems and types of support and defense. The disciples were about to enter upon the life of opposition and persecution, and no ordinary prudent forethought must be omitted by them.

37. This that is written. (Isa. 53. 12.) **He was reckoned among the transgressors.** And the disciple could not be above his Master. **The things concerning me have an end.** The prophecies were being fulfilled, or filled full. Especially that marvelous one contained in the fifty-third chapter of Isaiah.

CRITICAL NOTES.

BY PROFESSOR R. J. COOKE, D.D.

Verse 24. And there was also a strife among them. When? Is it probable that a contention on such a subject would arise among the disciples at this time? This difficulty has led commentators to regard this account as a fragment of an earlier discourse, and as being inserted in the wrong connection. Alford tries to account for its position here on the ground that the contention arose at that time. Others think that there is no real necessity for supposing the contention occurred after such a scene as the final supper, but verse 23 shows that there was a commotion among them, a sort of strife, and this leads Luke to record another scene of contention. In the first supposition the verb rendered "was" must be taken in the pluperfect sense, "there had been," and the record would then harmonize with the accounts given in Matthew and Mark. But there are some references in the discourse that seem to favor Alford's view. **Should be accounted.** Is thought or is esteemed by all the others **the greatest** and of higher rank in the **kingdom of God.** They had before their minds the official positions that would be open in the new kingdom.

25. Benefactors. "Euergetes" was a title of great honor among the Greeks, answering to the modern European "excellency," and princes often spent large sums of money in order that they might attain it.

26. But ye shall not be so. With a little world centered on itself and pleased with itself high-sounding titles and lordly dignities are great things, but in the presence of the tremendous facts of human history and destiny, and in the face of the everlasting realities, how silly these bubbles are! **He that is greatest among you.** Here is our Lord's definition of greatness. If he had never said anything else, or illustrated it by his example, that one saying would have been treasured as among the deepest utterances of the highest wisdom. **As the younger.** This word is used in Acts 5, 6, for those who served in an inferior manner under the direction of the apostles.

27. I am among you as he that serveth. Jesus refers them to his example. He had become their servant in washing their feet. He did not stand aloof from them as lord over them, but was in the midst of them, undistinguished from them. Note the coincidence between Luke and John in this.

28. Ye . . . with me. The Lord now holds out to them true exaltation, through humiliation, in his kingdom. They have been with him in **my temptations**, trials, perils, persecutions, wanderings, and in his conflicts with his enemies.

29. I appoint. As a reward for this I ordain, or it may mean covenant, for you. **A kingdom.** They need not contend about titles and honors, royalty itself is theirs, such as the royalties of earth will covet.

30. That, "in order that," denotes purpose. **At my table,** as princes with the king. They shall be forever associated with the Lord and even held as distinguished ministers of the Messianic kingdom. **And sit on thrones.** As rulers of the Church, thrones of power and spiritual authority. **Judging the twelve tribes.** Israel was typical of the Messianic kingdom in its historical manifestation which is the universal Church of Christ.

31. Note the transition. The Lord said. Meyer here finds some difficulty, since Matthew and Mark place this conversation on the way to Gethsemane. Did this conversation occur twice? But it is not necessary to insist that Luke places the warning at the time of the supper. We can do this only by assuming that he wrote down the events and discourses according to their immediate succession in time. **Simon, Simon.** Note the urgency in the repetition. **Hath desired to have you.** All. "Hath obtained you all," plural. The original expresses the success of the adversary. Peter and all the disciples are asked for, as was Job, and the request is granted. **That he may sift.** That by tossing and perplexing you and filling you with doubt you will be led to abandon your faith in me.

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