

Vs. 4-6. *Go*; "a note of command almost peremptory." *Shew . . . again*. Omit "again," simply "report." *Hear*; from others. *See*; with your own eyes. *Blind . . . lame . . . lepers . . . deaf . . . dead . . . poor*; all works of mercy, none of mere power and display, arranged in three pairs, the more mighty work in each pair coming first. Preaching the good tidings to the poor is coupled with raising the dead, as the most convincing proof that Jesus is the Messiah. Works of healing, of which John had heard, did not prove Jesus' Messiahship. But preaching the good tidings to the poor, was clearly Messianic (see Isa. 61: 1) and compare Luke 4: 18-21). Jesus' answer is a challenge to John to revise his idea of the Messiah. *Blessed . . . not be offended in me*; Rev. Ver., "find none occasion of stumbling in me," that is, do not stumble or falter in their faith in Jesus as the Messiah because his words and deeds are not just what they expected in the Messiah.

II. The Jews' Faultfinding, 16-19.

Vs. 16-19. After the departure of John's messengers, Jesus speaks in high praise of the great forerunner, vs. 7-16. Then follows a parable "aimed at the formalists among the Jews, and the Pharisees in particular" (see Luke 7: 31-35). *This generation*; the critics amongst them. *Markets*; Rev. Ver., "market places," a favorite playground. *Their fellows*; "the other party." A game of charades is in view, one set acting a part, the other sitting by and, if they guessed right what was acted, joining the actors. *Piped*; imitating the merry tones of a flute at a marriage feast. *Mourned*; imitating the wailing notes of a funeral dirge. *Lamented*; that is, beating your breasts. *John . . . neither eating nor drinking*; living a severely ascetic life. *Hath a devil*; is mad with melancholy. *The Son of man . . . eating and drinking*; living a life of sociability. *Friend of sinners*; at first a sneering insinuation, now a title of honor. *Wisdom*; the Divine Wisdom who sent and inspired both John and Jesus. *Justified by her works*; (Rev. Ver.) by the results produced in the lives of disciples of John and Jesus.

III. The Saviour's Invitation, 25-30.

V. 25. *Jesus answered*; not necessarily to anything said, but to a situation that called

forth such thought, like the return of the seventy, to which Luke attaches these words of Jesus, Luke 10: 21. *Thank thee*; joyous adoration of the wonderful grace of God. *Hid*; not that intellectual power is a hindrance to receiving the gospel, it is merely unnecessary. *These things*; the message of the kingdom in word and deed, whether brought by Jesus or his disciples. *Wise and prudent* (Rev. Ver., "understanding"); such as the rabbis and scribes. Spiritual truth is revealed not to those who are wise in their own conceit, but to those with the meekness of children and the childlike desire to know. This is a law of God's dealings with men. *Babes*; those who are as ignorant of the scribes' learning as are babes. A sense of ignorance is the first condition of learning.

V. 26. *It seemed good*. This law of the spiritual world represents the good pleasure, the gracious purpose of God, with which Jesus was ever in glad agreement. "Jesus does not praise God because the truth is hid from any person, but because it is revealed on conditions that make it open to all."

V. 27. *All things*; all things relating to God's purpose of grace, which Jesus was commissioned to fulfil. *Have been delivered* (Rev. Ver.); "entrusted for a mission." *My Father*. He was God's Son in a unique sense. *But the Father*. Jesus was misunderstood even by his own disciples and family, but the Father knew him thoroughly. This assurance accounts for his marvelous composure. *Save the Son*. Some knowledge all men have, but only from the Son can be obtained adequate knowledge. *Son will reveal him*. Jesus claims here to be the supreme revealer of God as Father.

V. 28. *Come unto me*; a gracious invitation, but also an insistent command as the revealer of the Father. *Labour and are heavy laden*; a description primarily of the Pharisaic religion, with its burdensome requirements, but applicable to all those fatigued and burdened with the vain search for the knowledge of God. *Rest*; in the knowledge of God's fatherly care, giving freedom from excessive toil and needless anxiety, and in the possession of the spirit of sonship.