

that their fortresses were built, and their armies organized, and their courts made centers of splendor. "Exercise lordship" would be better translated "lord it over them," as in 1 Peter 5. 3; it implies an exercise of authority in the interest of the rulers and not of the subjects—which is wrong. **They that exercise authority upon them are called benefactors.** Literally so. *Euergetes*, which means "Benefactor," was a title appropriated by several tyrants who were universally hated, and especially hated by the Jews.

26. Ye shall not be so. In the kingdom of heaven the greatest is the humblest; the King of kings is the servant of servants. **He that is greatest among you, let him be as the younger.** In the Orient especially, and in all the monastic life of Western Christendom, special honor has been given to older men, and special work to younger. Notice the phrase "let him be" in this verse, and contrast it with the phrase "are called" in the last. The lords of the Gentiles pretend to be benefactors (that is, good-workers); you, members of the Church of Christ, are to be good-workers in deed and in truth. **He that doth serve.** The verb here has the same root as that from which our word deacon has come—"he that deaconizes."

27. Whether is greater, he that sitteth at meat, or he that serveth. That is, in social gradings do we not always rank the pampered and indulged one as the highest, and the waiter as the lowest? But I, says the Lord of men, because of my supreme control choose to be the waiter. On that very evening he had, like a slave, girded himself with a linen towel, and washed the feet of the disciples. How strange that after such an example they still needed this rebuke!

28. Ye are they which have continued with me in my temptations. They were ambitious and jealous and unspiritual, but after all they had continued; they were loyal without swerving. So tenderly appreciative is the Master; these eleven timid followers shall at least be praised that they too are not Judases. There is never a bit of goodness in us—generosity, or patience, or loyalty—that does not at once evoke responsive approval from our God. The word "temptations" here must be taken in its wider sense of trials.

29. Appoint might almost be translated "consecrated." I pledge to you a kingdom. They had shared his afflictions, they were to share his glory; and he himself suffered before he entered into his own glory (1 Peter 1. 11); endured the cross before he entered into the joy (Heb. 12. 2; Phil. 2. 8, 9). It is best to interpret the promise of this verse as referring especially to life on earth, the kingdom of God over men's hearts.

30. This verse extends the reward from this world, where it was to begin (verse 29), to the next world; and for its characterization our Lord uses the favorite old Jewish picture of a heavenly ban-

quet, and he promises a special place of honor in the heavenly realm to each of these chosen faithful ones. We are not to take the promise of this verse too literally. It is very suggestive that such a promise could be given at the moment when apparent failure was close at hand.

31. Simon, Simon. This warning, according to Matthew, Mark, and Luke, was given to Peter after the Lord's Supper had been instituted. This is a mysterious verse. In place of "Satan hath desired to have you," it might be translated, "Satan obtained you by asking, that he might sift you." Bengel makes a comment here of startling force—"Not content with Judas." But are such appeals being constantly made against us in the spiritual world? How earnestly then should we pray to our Father to deliver us from the evil one!

32. But I have prayed for thee. Satan prayed for a great temptation, I prayed that thy faith fail not. See Job 1. 6-12; 2. 1-6; Zech. 3. 1-5, for scenes something like that in which our Lord seems to have participated. The word "you" is plural, as if the chaff was to be separated from the wheat throughout the entire company of disciples. **When thou art converted.** When thou art turned around; when the sifting process is over, and the wheat alone is left. **Strengthen thy brethren.** When one does his best in weakness he is made able to strengthen others. Do not make the mistake of explaining the word "convert" here in the technical sense in which it is elsewhere (in our prayer meetings, for example) properly used.

33. Such confident enthusiasm as this verse shows is rarely separated from weakness. The strongest men, morally as well as physically, do not usually advertise their strength. Nevertheless it was the resentment of a consciously honest soul that caused this exclamation.

34. I tell thee, Peter. One would understand from the narratives of Matthew and Mark that the boast of Peter and this prediction of his Master were made after the disciples had begun their walk toward Gethsemane, but Luke and John seem to place it earlier. **Thou shalt thrice deny that thou knowest me.** This prediction is one of the few statements of our Lord that are given by all four evangelists. Before this our Lord had said that he who denied him, he himself would deny before the angels of God. What an awful prophecy then was this!

35. When I sent you without purse, and scrip, and shoes, lacked ye anything? The purse stood for ready money, the scrip or wallet for the day's food, and shoes were that part of clothing most needed for journeying all day over the dusty roads of the East. Our Lord reminds them that when they first represented him among the Galilean villages they were welcomed and received money, food, and clothing in abundance. It beautifully illustrates the love of our Lord for his disciples that