

1:10; omitted in Rev. Ver.; a copyist's comment that crept into the text.

Vs. 55, 56. *Rebuked them*; for showing a spirit so contrary to his own. The second clause of v. 55 and the first clause of v. 56 are omitted in Rev. Ver. because they are not found in the best manuscripts. *Another village*; in Galilee, also near the border. Traveling in Samaria is now hopeless.

Vs. 57, 58. *In the way*; to Jerusalem. A *certain man*; Matt. 8:19, "a scribe," most unlikely man for a disciple; a tribute to the magnetic power of Jesus. *Follow thee*. More or less of a disciple already, he now proposes to become a personal attendant. *Jesus said*; in order to warn this hasty volunteer to count the cost. *Foxes*; abounding in the mountains of Palestine. *Nests*; rather, resting places, roosts. Even these wild creatures have a home. *Hath not where to lay his head*; "the lot of a tramp, yet not due to poverty, but owing partly to his wandering life, partly to his being rejected at Nazareth, his old home."

Vs. 59, 60. *Another*; Greek, a different sort of man. The first enthusiastic, this one hesitating. *Follow me*. This man was not a volunteer, but was called by Christ. *Suffer . . . bury my father*; waiting at home for his death. The man wished to put off following Jesus. *Leave the dead to bury their own dead* (Rev. Ver.); another proverb, or if original, not to be taken literally. "Do not live in the past, do not be so absorbed in lamenting the dead as to forget the ends of the living" (Century Bible).

Vs. 61, 62. *Another*; a third sort of man,

like the first, a volunteer. *But*; condition attached. *Let me first*, etc. The man was divided in his mind. If he went home, his friends would induce him to stay. *No man . . . plough*. The Eastern plow is meant, which is light and easily overturned. *And looking back*. Making a straight furrow, the ambition of every good ploughman, requires steady attention and an eye always looking forward.

Light from the East

OLD TIES MAKE WAY FOR NEW ONES
—The one effective check on the lawless spirit of the desert is the bond of kinship. The man who shares my blood is my friend: I stick to him through thick and thin. Other men are my enemies. Clan feeling was very strong among the Arabs of Mohammed's time. How men prized family honor and ancestral renown! They compared it to a strong castle built for the family, or to a lofty mountain defying attack. It was the sacred tie of blood-relationship that guaranteed what law and order existed. No stranger might with impunity injure a member of the family. Not to demand reparation in kind, an eye for an eye, a tooth for a tooth, life for life, was proof of a craven spirit. And yet Mohammed did break up these family bonds and he put religious bonds in their place. "He that forsaketh not father and mother and brother and sister is not worthy of me," are words that Mohammed might well have spoken. What he did say was: "Know that every Moslem is a brother of every other Moslem;" that is, nearer to every other Moslem than to any unbeliever.

THE LESSON APPLIED

He comes to give light. The race that long in darkness pined, shall see a glorious light,—the light of the gospel, of the good news of salvation. In a little Scottish town there was a preacher whose name filled the district with fragrance, like ointment poured forth. A Highland drover who occasionally passed through the town, tarried over Sunday and went to church. He could make little of the discourse, but when the minister gave out the 44th Psalm in the Scottish Version, which closes with the line, "None perish that him trust," the drover understood that, and,

waiting for the minister in the vestry, he asked, "Sir, is that true?" He was thereby brought to see the light and ever after, as that minister and drover met, they clasped hands and broke silence, either one, by saying, "None perish that him trust."

He comes to give joy. When the world is wrapped in darkness, all is quiet, but when the sun rises and furrows all the orient into gold, the birds begin to sing. So does the light of Jesus give us joy. When Haydn was asked how it was that his church music was always cheerful, the great composer said, "I