

choosing *seventy*, he sends them two and two through Samaria, "before His face into every city and place whither He Himself would come," a prophecy of the ever-extending kingdom of our gracious Lord.

"Waft, waft, ye winds, the story,
And you, ye waters, roll,
Till, like a sea of glory,
It spreads from pole to pole."

"The number of the seventy, and the scene of their mission, (Samaria) alike indicated that the time was at hand for preaching the gospel to the heathen; whereas the number of the apostles corresponded to the twelve tribes of Israel, to whom their commission also restricted them; nor had the seventy received the special training of the twelve. In other respects their instructions were the same, and they may be regarded as in spirit those which should ever guide Christ's ministers."—*Smith*.

In order to understand our lesson, the first seven verses of the chapter require to be carefully read.

The date of this mission was about the time of the feast of the tabernacles—Oct. A. D. 29.

IN THE CLASS.

THE RETURN OF THE SEVENTY.

And the seventy returned. As to the number 70, see Ex. 24: 1 and Num. 11: 16. All sorts of fanciful analogies have been found and insisted on, which are not worth recounting.—*Alford*.

Their mission was *temporary*. The instructions are in keeping with a brief and hasty *pioneering* mission, intended to prepare for the Lord's own visit shortly afterwards.—*F. E. & B.* They had a work to do, to do *spontaneously*. They were even to stop to salute men by the way, for Eastern salutations took up a good deal of time; but were to speed on as heralds, telling of the Lord's coming, explaining His character and work and claims. The Lord was with them working mightily. Their word was with demonstration of the Spirit and with power, so much so that they themselves were surprised.

With joy. "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing."—Ps. 126: 6. To their eye every other fruit of their labours recedes before the power manifested in their casting out demons. A command to cast out demons had not been given to them, and not long before this, the apostles had failed in such an endeavour.—*Luke* 9: 37-40. Even the devils—"More properly demons. The word *devil* is seldom used in the original in the plural, and usually signifies Satan, the prince; while all the inferior evil spirits are *daimonia*, demons."—*Whiston*. Through their agency, but only when used by His believing obedient disciples.—*Acts* 19: 13-16. The name of Jesus on a believer's lips is omnipotent, in prayer and in service, when united with faith.—*Matt.* 21: 21; *Mark* 16: 17; *John* 15: 16.

THEIR RECEPTION BY THEIR LORD.

I beheld Satan. "We may understand these words in two ways: (1) We may say that in this brief speech our Lord sums up by *anticipation*, as so often in the discourses of John, the whole great conflict with, and defeat of the power of evil, from the first, even till accomplished by His own victory. At the same time it may be doubted whether it is not (2) grammatically more correct to refer the imperfect tense, *I beheld*, was beholding, to the time just past, and to the Lord's prophetic sight at the time of the ministering of the seventy, and to his glorious anticipations of final triumph, felt during the exercise of power by his servants."—*Alford*. From heaven—from his high position as seeming ruler over the world, as lightning from the sky.

Behold I give. "The perfect tense, *I have given*. The Greek perfect signifies a past act whose effect remains. *I have given* and the gift still remains. The same promise was made even to private believers—*Mark* 16: 17-18; *Acts* 28: 5. But all three of these realities were symbols of the spiritual. They were the type of the final *bestowing of the verpest's head*."—*Wheeler*. Such signs are not needed now; Christianity is itself a greater sign than any the apostles wrought. They had their purpose and fulfilled it.

Notwithstanding. Great as is the honor of being servants of the Lord, owned of Him in our labor, with manifest signs of His presence and power, it is a greater cause for joy to have our names on the blazing scroll, not of earthly fame, but of the Lord's redeemed in heaven, with a new name, a palace, and an inheritance with Christ, that shall never fade away.

JESUS REJOICING.

In that hour Jesus rejoiced. What a contrast to the many days of sorrow and sadness over the sinfulness and hardness of heart of the men of Nazareth, Chorazin, Bethsaida and Capernaum, vs. 13-15. The only time in which Jesus is said to have rejoiced.

Hast hid—*Rom.* 1: 21-22; *1 Cor.* 1: 18-21, 26-27. "The wise man is but a clever infant spelling letters from a hieroglyphical prophetic book, the lexicon of which lies in eternity."—*Carlyle*. It would be more correct to say: *though thou hast hid . . . than hast . . . to babes.*

No man knoweth. "How can man understand God, since he does not yet understand his own mind with which he endeavours to understand Him?"—*Aquinas*. To whom the Son will reveal—"Salvation is of the Lord."

"How heavy is the night
That hangs upon our eyes,
Till Christ with His reviving light
Upon our souls arise."

HIS BENEDICTION.

Blessed are the eyes. "We know that the bunch of grapes which the spies of the children of Israel brought from the land of promise, was carried by two men on a pole. Luther has a curious remark on this: he observes that the man who went foremost could not see the grapes, but that the man who came behind had the grapes continually in his view. Thus the patriarchs and prophets who went before, did not see the glorious fruitage of the gospel, but those that came after them, the evangelists and apostles, and all believers clearly see them."—*1 Pet.* 1: 10-12. Said Socrates: "We must wait until One shall come and teach us our duty to God."

Sept. 8.—The Good Samaritan—*Luke* 10: 30-37; *A. D.* 29.

GOLDEN TEXT.

"Thou shalt love thy neighbour as thyself."—*Gal.* 5: 14.

IN THE STUDY.

"The distinction between 'lawyers' and 'scribes' is difficult to trace. Generally speaking, the scribe and the lawyer must be viewed as the same kind of person, a man engaged in copying and expounding the law. But the word *lawyer* suggests the thought of a section of the scribes, who confined their attention to the law, while the others included in their studies the writings of the prophets also. Various offices in connexion with the Temple, the Council, and the Synagogue, could be held irrespective of a man's relations to the Pharisees or the Sadducees; so we find scribes and lawyers and rulers belonging to both sections.

This incident should be compared with the young ruler, who asked of our Lord the same question, but in a very different spirit.—*Matt.* 19: 16. The incident in *Matt.* 22: 35-40, should also be examined. Our Lord's answers were in the most perfect accord with the spirit of the questioner, and the character thus given to the questioning."—*S. S. U. Notes*.

"The lawyer did not ask the question as a sincere enquirer after truth, but in order to make some objection to prove the skill of 'this famous Galilean teacher.' *Jesus*, seeing through the evil motive of his question, simply asked him what was the answer to that question; as given by the law, which it was the very object of the man's life to teach and explain. The lawyer gave the best summary which the best teaching of his nation had by this time rendered present. *Jesus* simply confirmed His answer, and said, 'This do and thou shalt live.' But wanting more than this, and anxious to justify a question which was from his own point of view superfluous, the lawyer sought to cover his retreat by a fresh question, 'And who is my neighbour?' Had *Jesus* asked his own opinion on this question, He well knew how narrow and false would have been. He therefore answered it Himself, or rather gave the lawyer the means for answering it, by one of His most striking parables."—*F.* As in too many other cases, the scribes and lawyers made the will of God of no effect by their traditions or explanations, for they taught that the term 'neighbour' applied to the Jews only, and not to the Gentiles. According to them, their neighbour was one near akin to them in blood, or one that professed the same religion, 'whom they called a neighbour in the law. And thus while they knew the "letter" of the law, they knew nothing of its "power," and avoided its claims by explaining away its meaning."—*Rom.* 2: 17-24.

The question of the lawyer did not necessarily imply a hostile spirit. He may have wished either to test the correctness of *Jesus*'s views, or to discover whether he could tell anything new to so well informed a person as himself. His first reply indicated intelligence, and his last honesty enough to acknowledge an unpleasant conclusion. But intelligence and honesty may exist without spirituality or true piety. The parable of our Lord, if indeed it is a parable, and not the relation of what actually occurred, shows the *exceeding breadth* of the law, and the *common brotherhood* of man. If we look at it as a parable, it is what all parables ought to be, *true to nature*, in harmony with actual facts, as all our Lord's parables were, and hence the justness of making them the basis or proof of doctrine,—as the parable of Dives and Lazarus, the doctrines of the conscious existence of the soul after death, and of future punishment. If just such things as the circumstance related in our lesson had not frequently happened, the lawyer might, and doubtless would, have objected to the relevancy of the story as an improbable thing. But his silence gave consent to the story, or illustration, as in harmony with well-known facts. If such things had not occurred, it would have been a libel on his people, which he would have been ready enough to repel.

Our lesson illustrates to us: Man's inhumanity to man; The natural selfishness of the human heart; Human compassion where least expected; God taking note of and judging the actions of men.

MAN'S INHUMANITY TO MAN.

A certain man. Our Lord does not say whether he was a Pharisee or a Sadducee, whether a priest, a Levite, or one of the common people, nor even whether he was a Jew or a Gentile. There was nothing left on his person to distinguish him as belonging to any race or class, and probably the wounds and bruises so disfigured his countenance that it was impossible to make