

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

Vs. 55, 56. *And said . . . to save them.* These words are omitted in Rev. Ver. because wanting in the best manuscripts. *Another village*; in Galilee, also near the border. Traveling in Samaria is now hopeless.

II. Three Kinds of Followers, 57-62.

(a) IMPULSIVELY FOR CHRIST, BUT UNRELIABLE.

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*; evidently distrusting the class and the man. *Nests*; rather, resting places, roosts. Even these wild creatures have a home. *But the Son of man*; spoken not in complaint of His lot, but to repel an undesirable follower. *Lay his head*; no home. Literally true, owing partly to His wandering life, and partly to His rejection from Nazareth and elsewhere. Also spiritually true, that Jesus had nowhere to lay His head in the religion of His day.

(b) FOR CHRIST BUT HESITATING.

Vs. 59, 60. *Another*; Greek, a different type of man. The first enthusiastic, this one hesitating; Matt. 8:21, "another of His disciples", implying that the scribe was or became a disciple. *Follow me.* The first He discouraged, this one He encouraged. *Suffer . . . bury my father*; perhaps an illusion to a lost proverb. Burial took place on the day of death and would not seriously impede the journey toward Jerusalem. *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).

(c) FOR CHRIST BUT WITH DIVIDED MIND.

Vs. 61, 62. *Another*; a third type. *I will follow thee*; like the first, a volunteer. *But*; condition attached. *Let me first*; a type of the persons who always allow something in which they are personally interested to take precedence of the plain duty of the hour. *No man . . . plough*; a proverb borrowed from farm life to inculcate the necessity of self-concentration. *And looking back.* Making a straight furrow, the ambition of every good ploughman, requires steady intention and a forward-cast eye.

Light from the East

SAMARITANS—Were a people of mixed Jewish and Assyrian blood occupying Central Palestine. They wished to unite with the Jews in building the second temple but they were repulsed and became bitter enemies of the Jews. They built a rival temple on Mount Gerizim, which was destroyed by John Hyrcanus. There are now only about one hundred and fifty of them living in Nablous, the ancient Shechem. Their Aaronic line became extinct in 1624, the present high priest is a descendant of Levi. Nearly all the children born to them are boys, and, fearing that their sect would become extinct, they sought permission to intermarry with the Jews, but this was refused. They possess a very old copy of the Pentateuch written in the ancient Hebrew letters, altogether different from the modern. They still worship on Gerizim at the passover, pentecost and the feast of tabernacles. It is the only spot on earth where the passover is still observed. Bigamy is permitted if the first wife be childless. "When a man dies his nearest relative, but not his brother, marries the widow. They expect the Messiah to appear six thousand years after the creation, but do not think that He will be greater than Moses.

APPLICATION

Stedfastly set his face, v. 51. The word "must" is the common denominator of character. You can tell what "Must!" a man is if you know what he insists on. Everybody weak or strong, draws a line beyond which he

will not retreat. There is something or other for which every person will fight, And when you know what it is, you know the worth or the worthlessness of that person. Some young people simply must enjoy themselves. Every affection, every