the amaryllis lutea, (Sir J. KE. Smith,) whose  
golden liliaceous flowers cover the autumnal  
fields of the Levant. Dr. Thomson, “The  
Land and the Book,” p. 256, believes the  
Huleh lily to be meant : “ it is very large,  
and the three inner petals meet above, and  
form a gorgeous canopy, such as art never  
approached, and king never sat under, even  
in his utmost glory. And when I met  
this incomparable flower, in all its love-  
Tiness, among the oak woods around the  
northern base of Tabor, and on the hills of  
Nazareth, where our Lord spent His youth,  
I felt assured that it was this to which  
He referred.” Probably, however, the  
word here may be taken in a wider im-  
port, as signifying all wild flowers.

**29.**] We here have the declaration of the  
Creator Himself concerning the relative  
glory and beauty of all human pomp, com-  
ed with the meanest of His own works.  
2 Chron. ix. 15—28. And the mean-  
ing hidden beneath the text should not  
escape the student. As the beauty of the  
flower is unfolded by the divine Creator  
Spirit from *within*, from the laws and  
capacities of its *own* individual life, so  
must all true adornment of man be un-  
folded *from within* by the same Almighty  
Spirit. See 1 Pet. iii. 3,4. As nothing  
from without can defile a man, (ch. xv. 11,)  
so neither can any thing from without  
adorn him. Our Lord introduces with  
**“I say unto you”** His revelations of omniscience : see ch. xviii. 10, 19.

**30. the grass**] The wild flowers which  
form part of the meadow-growth are  
counted as belonging to the grass, and are  
cut down with it. Cat grass, which soon  
withers from the heat, is still used in the  
East for firing. See “The Land and the  
Book,” p. 341.

**the oven**] “a covered  
earthen vessel, a pan, wider at the bottom  
than at the top, wherein bread was baked  
by putting hot embers round it, which  
produced a more equable heat than in the  
regular oven.” Wilkinson and Webeter’s  
note.

**32. for your heavenly Father  
knoweth**] This second “**for**” brings in an  
*additional* reason.

**33. seek ye first**] Not with any reference to seeking  
these things *after* our religious duties,  
e. g. beginning with prayer days of avarice  
and worldly anxiety, but **make your great  
Object, as we say, your first care.**

**his righteousness**] Not here the *forensic  
righteousness of justification*, but the *spiritual purity* inculcated in this discourse.  
**His** *righteousness* answers to *His perfection*, spoken of in ch. v. 48, and is another  
reference to the being as our heavenly  
Father is. In the Christian life which  
has been since unfolded, the righteousness  
of justification is a *necessary condition*  
of likeness to God ; but it is not the righteousness *here* meant.

**shall be added unto you**] There is a traditional saying  
of our Lord, “*Ask ye for great things,  
and small things shall be added unto  
you: ask for heavenly things, and earthly  
things shall be added unto you*.”

**34**] literally, **for the morrow will care  
for it, viz. for itself**, the morrow mentioned above: i.e. *will bring care enough  
about its own matters*: implying,— after  
all your endeavour to avoid worldly cares,  
you will find quite enough and more  
of them when to-morrow comes, about