here bears its full scripture meaning, of  
*everlasting salvation*; and the endurance  
to the end is the *finished course of the  
Christian*; and the precept in the next  
verse is to apply to the conduct of  
Christians of all ages with reference to  
persecution, and the announcement that  
hardly will the Gospel have been fully  
preached to all nations (or, to all the  
*Jewish nation*, i.e. *effectually*) when the  
Son of Man shall come. It is most important to keep in mind the great *prophetic parallels* which run through our  
Lord’s discourses, and are sometimes separately, sometimes simultaneously, presented to us by Him.

**24–42.**] THIRD PART OF THE DISCOURSE. See note on ver 5. It treats of (I.)  
the *conflicts* (vv. 24–26), *duties* (vv.26–  
28), and *encouragements* (vv. 28–32) of all  
Christ’s disciples. (II.) The *certain issue  
of this fight in victory*; the *confession by  
Christ of those who confess Him*, set in  
strong light by the contrast of those who  
deny Him (vv. 32, 33); the *necessity of  
conflict to victory*, by the nature of Christ’s  
mission (vv. 34—37), the *kind of self-devotion which he requires* (vv. 37—39) :  
concluding with the *solemn assurance that  
no reception of His messengers for His  
sake, nor even the smallest labour of love  
for Him, shall pass without its final  
reward*. Thus we are carried on to the  
end of time and of the course of the  
Charch.

**24.**] This proverb is used  
in different senses in Luke vi. 40 and  
John xiii. 16. The view *here* is, that disciples must *not expect a better lot* than  
their Master, but be well satisfied if they  
have no worse. The threefold relation of  
our Lord and His followers here brought  
out may thus be exemplified from Scripture : *disciple and teacher*, Matt. v. 1;  
xxiii. 8: Luke vi. 20; *servant* and *lord*,  
John xiii. 13: Luke xii. 35–48: Rom. i.  
1: 2 Pet. i. 1: Jude l; *master of the  
house and household*, Matt. xxvi. 26–29 ||:  
Luke xxiv. 30: Matt. xxiv. 45 ff. ||.

**25. Beelzebub**] (or—bul) (Either ‘lord  
of dung,’—or, as in 2 Kings i. 2, ‘lord of  
flies,”—a god worshipped at Ekron by the  
Philistines; there is however another  
derivation more probable than either of  
these, from *baal*, lord, and *zeboul*, a house,  
by which it would exactly correspond to  
the term used.)—A name by which the  
prince of the devils was called by the Jews,  
ch, xii. 24,—to which accusation, probably  
an usual one (see ch. ix. 34), and that in  
John viii. 48, our Lord probably refers.  
In those places they had not literally  
called *Him* Beelzebub, but He speaks of  
their mind and intention in those charges.  
They may however have literally done so  
on other unrecorded occasions.

**26.**]  
The force of this is: ‘Notwithstanding  
their treatment of Me your Master, Mine  
will be victory and triumph; therefore ye,  
My disciples, in your turn, need not fear.’  
Compare Rom. viii. 37.

**for there  
is nothing**] This solemn truth is again  
and again enounced by our Lord on  
different occasions, with different  
references. See Luke viii. 17; xii. 2.  
The former part of the verse drew comfort and encouragement from the *past*:  
this does so from the *future*. ‘All that is  
hidden must be revealed—(1) it is God’s  
purpose in His Kingdom that the everlasting Gospel shall be freely preached, and  
this purpose ye serve. (2) Beware then of  
hypocrisy (see Luke xii. 2) through fear of  
men, for all such will detected and  
exposed hereafter: and (3) fear them not,  
**for**, under whatever aspersions ye may  
labour from them, the day is coming which  
shall clear you and condemn them, if ye  
are fearlessly doing the work of Him that