**a farthing**] Gr. *assarion*. This word,

derived from ‘*as,*’ was used in Greek and  
Hebrew to signify the meanest, most insignificant amount.

**fall on the ground**]  
which birds do when struck violently, or  
when *frozen*, wet or starved: it is therefore equivalent to die: “*not one of  
them is forgotten before God,*” Luke  
xii. 6.

**30.**] See 1 Sam. xiv. 45: Luke  
xxi. 18: Acts xxvii. 34. The **your** is  
emphatic, corresponding to the **ye** at the  
end of ver. 31. But the emphatic **ye**  
spoken directly to the Apostles, is generalized immediately by the **whosoever** in ver. 32.

**32. confess me**] The context  
shews plainly that it is a practical consistent confession which is meant, and also  
a practical and enduring denial. The Lord  
will not confess the confessing Judas, nor  
deny the denying Peter; the traitor who  
denied Him in act is denied: the Apostle  
who confessed Him even to death will be  
confessed. Cf. 2 Tim. ii. 12. We may  
observe that both in the Sermon on the  
Mount (ch. vii. 21–23) and here, *after  
mention of the Father*, our Lord describes  
*Himself* as the Judge and Arbiter of  
eternal life and death.

**34.**] In Luke  
xii. 51–53 this announcement, as here, is  
closely connected with the mention of our  
Lord’s own sufferings (ver. 38). As He  
won His way to victory thro the contradiction of sinners and strife, so must those who come after Him. The immediate reference is to the divisions in families owing to conversions to Christianity.  
Ver. 35 is quoted nearly literally from  
Micah vii. 6. When we read in Commentators that these divisions were not  
the purpose, but the inevitable results  
only, of the Lord’s coming, we must  
remember that with God, *results* are all  
*purposed*.

**37.**] Compare Deut.  
xxxiii. 9, and Exod. xxxii. 26–29, to which  
passages this verse is a reference. Stier  
well remarks, that under the words **worthy  
of me** there lies an exceeding great reward  
which counterbalances all the *seeming  
asperity* of this saying.

**38.**] How strange must this prophetic announcement have seemed to the Apostles! It was no Jewish proverb (for crucifixion was  
not a Jewish punishment), no common  
saying, which our Lord here and so often  
utters. See ch, xvi. 24: Mark x. 21:  
Luke ix. 23. He does not here plainly  
mention *His* Cross; but leaves it to be  
understood, see ver. 25. This is one of  
those sayings of which John xii. 16 was  
eminently true.

**39. his life. . . it**]  
refer to the *same thing*, but in somewhat  
different senses. The first “**life**” is the  
*life of this world*, which we here all count  
so dear to us; the *second*, implied in “**it,**”  
*the real life of man* in a blessed eternity.

**hath found** = “*loveth.*” John xii.