Life, p. 441, and the opening, of the Author’s dedication of the book).

**11.**] It may serve to shew us how little the  
letter of a precept has to do with its true  
observance, if we reflect that he who of all  
the Heads of sects has most notably violated this whole command, and caused  
others to do so, calls himself ‘*servus servorum Dei*’ (“servant of the servants of  
God”).—It must be noted (see margin)  
that the word here rendered “*servant*” in  
the A. V., is not that usually so translated  
(*doulos*), which properly means *slave* or  
*bondsman:* but *diaconos*, which is in the  
same version rendered *minister* in chap. xx. 26.

**12.**] This often-repeated saying  
points here not only to the universal character of God’s dealings, but to the speedy  
humiliation of the lofty Pharisees; and as  
such finds a most striking parallel in Ezek. xxi. 26, 27.

**13.**] In Luke xi. 52 it is added “*ye have taken away the key of knowledge*”—the Key being, not the Key  
*of,* i.e. *admitting to,* Knowledge, but the  
Key *which is the Knowledge itself*, the true  
simple interpretation of Scripture, which  
would have admitted them, and caused  
them to admit others, into the Kingdom of  
Heaven, by the recognition of Him of whom  
the Scriptures testify; whereas now by  
their perverse interpretations they had shut  
out both themselves—and others from it. See a notable instance of this latter in  
John ix. 24. They shut the door as it were  
in men’s faces who were entering. [On  
the interpolated ver. 14, see notes on Mark  
(xii. 40). It is wanting in almost all the  
oldest authorities. It appears to have  
been inserted here by the copyists from  
Mark, as above, or from Luke xx. 47.]

**15.**] And with all this betrayal of  
your trust as *the teachers of Israel* (John  
iii. 10 literally), *as if all your work at  
home were done.* This was their work of  
supererogation—not commanded them, nor  
in the spirit of their law. The Lord speaks  
not here of those pious Godfearing men,  
who were found dwelling among the Jews,  
favouring and often attending their worship—but of the *proselytes of righteousness*, so called, who by persuasion of the  
Pharisees, took on them the *whole Jewish  
law and its observances*. These were rare—and it was to the credit of our nature  
that they were. For what could such a  
proselyte, made by such teachers, become?  
A disciple of hypocrisy merely—neither a  
sincere heathen nor a sincere Jew—doubly  
the child of hell: condemned by the religion which he had left—condemned again  
by that which he had taken.

**16—22.**] {16} The Lord *forbade all swearing* to His own