in the gospels: see note in my Greek Testament. I have therefore punctuated according to the former sense: which, indeed,  
seems more naturally followed by the **for**  
of the clause following.

it is very  
interesting to remember that this same  
John came down to Samaria (Acts viii. 14  
–17) with Peter, to confer the gift of the  
Holy Spirit on the Samaritan believers.

**57–62.**] St. Matthew (viii. 19–22) relates the contents of vv. 57–60, but at a  
totally different period of our Lord’s ministry, viz. His crossing the lake to go to  
Gerasa. It is quite impossible to decide  
which Evangelist has placed the incidents  
in their proper chronological place. When  
we once begin to speculate on such things,  
it is easy to find a fitness, on whichever  
side of the argument we range ourselves.  
Only (see notes on Matthew) we must not  
adopt the wretched subterfuge of the harmonists, and maintain that the two events  
took place *twice, each time consecutively,  
and each time with the same reply from  
our Lord.*

**57, 58.**] {57} See notes on  
Matthew.

**59. Follow me**] This command is *implied* in Matthew, where the  
reply is, as here, “*Lord, suffer me first*”...  
which words could hardly be spoken without a reference in the “*first*” to it.

**60.**] **go thou and preach** (literally, disseminate, go about announcing) **the  
kingdom of God** is peculiar to Luke, and shews  
the independence of his source of information. Am I wrong in supposing also, that it connects this incident with the sending  
out of the Seventy, which follows immediately afterwards?

**61, 62.**] Peculiar  
to Luke. {62} The answer of our Lord again  
seems to refer to the sending out into the  
harvest (ch. x. 2), for which the present  
Seventy were as it were the ploughmen,  
first breaking up the ground. The saying  
itself is to be explained simply from agricultural operations—for he who has his hand on the plough, guiding it, must look  
on the furrow which his share is making—  
if he look behind, his work will be marred.

**serviceable**, not ‘*fit,*’ but **well  
adapted**, ‘the right sort of workman.’  
The sense is more immediately applicable  
to the *ministry* of the Gospel of Christ,  
which will least of all things bear a divided  
service and backward looks,—but of course  
affects also every private Christian, inasmuch as he too has a work to do—  
ground to break, and a harvest to reap.

**CHAP. X. 1–16.**] MISSION OF THE SEVENTY. It is well that St. Luke has  
given us also the sending of *the Twelve*:—  
or we should have had some of the Commentators asserting that this was *the  
same* mission. The discourse addressed to  
the Seventy is in substance the same as  
that to the Twelve, as the similarity of  
their errand would lead us to suppose it  
would be. But there is this weighty  
difference. The discourse in Matt. x. in  
its three great divisions (see notes there),  
speaks plainly of an office founded, and a