*as the first*.” —Let us examine this. ‘When  
thine eye is single (ver. 34),—i.e. *simple*,  
—straight and single-seeing,—thy whole  
body will be light.’ Then (ver. 36),—‘if  
*this* *be so*,—if thy whole body be light,  
having no part dark,—then it shall all be  
light as when a lamp with its brightness  
illuminates thee.’ Of what is our Lord speaking?

Of *His teaching*, as apprehended by the simple, single-seeing soul.  
If then the soul be so,—having no part  
darkened by prejudice or selfish lusts, and  
approach thus to His teaching, it shall be  
wholly illuminated by it, as by the candle  
of the Lord, searching its inward parts.  
So this saying, which, even as it stands, is  
not tautological,—for the second clause  
expresses the further result and waxing  
onward of the shining light, arising from  
the singleness of the eye,—becomes, in its  
spiritual significance, a weighty declaration of truth, answering to ch. viii. 16:—see also John viii. 12.

**37—54.]** DISCOURSE AGAINST THE PHARISEES. There can be no antecedent  
improbability in the supposition that our  
Lord spoke on various occasions, and with  
various incidental references, the component parts of that great anti-pharisaic discourse contained in Matt. xxiii. *That was  
spoken* in the temple, during the last week  
of His ministry; it formed the *solemn  
close of His public teaching*,—and at the  
end of it He departed out of the temple to  
return no more. I do not think it possible  
to suppose any part of that discourse in  
Matthew to be related otherwise than in  
its true place; all probability is against  
such an idea,— and so is the character of  
the reports of discourses in that Gospel,  
in general so strictly coherent and exact.  
There is then but one supposition left, unless  
we suppose St. Luke to have put together  
at random a number of fragments, and to  
have inserted them here, *creating as occasion for them* (for it amounts to this), which is equally inconceivable. And that is, that  
our Lord *spoke at this meal*, the occasion  
being the wonder of the Pharisee at His  
not washing before sitting down to meat, *parts of that discourse*, with which He afterwards solemnly closed His public  
ministry. See throughout, notes on Matt.  
xxiii.

**37. to dine]** This meal, as  
also that in John xxi. 12, 15, was not  
what we now understand by *dinner*, an  
afternoon meal, but the first meal of the  
day, the breakfast or dejeuner in the  
prime of the morning. We may retain  
**dine** (indeed we have no other fitting  
word) provided we remember this.

**38.]** The *expression* of this wonder is  
not stated, but it is probable that it  
found expression in some open way.  
Our Lord would hardly have so suddenly

begun, **ye Pharisees**, unless something had been *said*, to which by assent they were parties. See His proceeding when *nothing was said*,—ch. vii. 39, 40.

**washed]** literally **baptized**.  
This use of the word shews that it  
*did not imply necessarily immersion* of  
*the whole body;*—for it was only the hands which the Pharisees washed before meat.

**39.]** There is not the  
least improbability or incongruity in our  
Lord’s having thus spoken *as a guest at a  
meal* (as some of the German Commentators  
maintain);—His solemn work of reproof  
and teaching was never suspended out of  
mere compliment,—nor were the intentions of the Pharisees towards Him so  
friendly as these invitations seem to imply.  
They were given mostly from deference to  
popular opinion, and from no love to Him;  
—sometimes even with a directly hostile  
object. See vv. 53, 54, and compare also  
ch. vii. 44—46. Observe also, that the  
*severest parts* of the discourse in Matthew  
(vv. 13—22, 33) were not uttered on this  
occasion.

**Now**, i.e. as instanced by  
your present conduct—**Here is an instance of your**, &c.

**the cup and the  
platter**—understand, ‘in the proverb’—or  
perhaps the application is left to be enthymematically filled up, for the next clause presupposes it.

**the outside** and **the  
inward part** *of a man*, are not the outside  
and inside of the body— but the outside  
apparent *conduct*, and the inner unseen.