I should be inclined to think, witnessed by  
the narrator.

**18. this stranger]**  
literally, **this foreigner by birth**. The  
Samaritans were *Gentiles*;—not a *mixed  
race*, as is sometimes erroneously supposed.  
They had a *mixed religion*, but  
were themselves originally from other  
countries: see 2 Kings xvii. 24–41. There  
may have been a reason for the nine Jews  
not returning,—that they held the ceremonial  
duty imposed on them to be paramount,  
which the Samaritan might not  
rate so highly. That he was going to  
Mount Gerizim does not appear: from his  
being found with Jews, he probably would  
act as a Jew.

**19.] hath made thee  
whole**—in a higher sense than the mere  
cleansing of his leprosy—*theirs* was merely  
the beholding of the brazen serpent with  
the outward eyes,—but his, with the eye of  
inward faith; and this faith saved him;—  
not only healed his body, but his soul.

**20–37.]** PROPHETIC ANSWER TO THE  
PHARISEES. In this discourse we have  
several sayings which our Lord afterwards  
repeated In His last prophetic discourse to  
the four apostles on Mount Olivet; but  
much also which is peculiar to Luke, and  
most precious.

**20.]** The question  
certainly is asked by the Pharisees, as all  
their questions were asked, with no good  
end in view: to entangle our Lord, or  
draw from Him some direct announcement  
which might be matter of accusation.

**with** (accompanied with) **anticipation**,  
or **observation**. The cognate verb  
is used ch. xiv. 1 of the Pharisees ‘watching’  
Jesus.

**21.]** Its coming shall be  
so gradual and unobserved, that none  
during its waxing onward shall be able to  
point here or there for a proof of its  
coming,—**for behold the kingdom of God  
is (already) among you**. The misunderstanding  
which rendered these words ‘*within  
you*’ meaning this in a spiritual sense,  
‘*in your hearts*,’ should have been prevented  
by reflecting that they are addressed.  
to the *Pharisees*, in whose hearts it certainly  
*was* not. Nor could the expression in this  
connexion well bear this spiritual meaning  
*potentially*—i.e. is in its nature, within  
your hearts. The words are too express  
and emphatic for this. The kingdom of  
God was *begun among them*, and continues  
thus making its way in the world, without  
observation of men; so that whenever men  
can say ‘lo here! or, lo there !’—whenever  
great ‘revivals’ or ‘triumphs of the faith’  
can be pointed to, they stand self-condemned  
as *not belonging to that kingdom*.  
Thus we see that every such marked event  
in the history of the Church is by God’s  
own hand as it were *blotted* and *marred*,  
so as not to deceive us into thinking that  
the kingdom has come. So it was at the  
Pentecostal era:—so at that of Constantine;—so at the Reformation.

The  
meaning ‘among you,’ includes of course  
the deeper and personal one ‘within each  
of you,’ but the two cannot be interchanged  
the one for the other.

**22.]** This saying  
is *taken up from* the last verse.—‘*He  
is among you, who is the Bridegroom,—the  
Son of Man;*’—during whose presence ye  
cannot mourn, but when He shall be taken  
from you, you shall wish in vain for one of  
these days of His presence.

**23. And  
they shall say to you]** ‘Ye shall not see  
one of those days;—therefore do not run  
after false reports of My coming.’ A warning  
to all so-called expositors, and followers  
of expositors, of prophecy, who cry “*see*