Mondays and Thursdays; the only prescribed  
fast in the year being the great  
day of atonement, see Levit. xvi. 29: Num.  
xxix. 7. So that he is boasting of his  
*works of supererogation.*

**I give tithes  
of all]** Here again, the law perhaps (but  
compare Abraham’s practice, Gen. xiv. 20;  
and Jacob’s, Gen. xxviii. 22) only required  
tithe of the fruit of the field and the produce  
of the cattle: see on Matt. xxiii. 23.

Not all that I *possess*, which is an incorrect  
rendering: but of all that **I acquire;—of**  
**all my increase**; see Deut. xiv.  
22. His speech shews admirably what his  
*trusting in himself* was.

**13.]** **afar off**—far  
from the Pharisee;—a contrast in  
spirit to the other’s *thanks* that he was  
not as other men, is furnished by the poor  
Publican in his humility acknowledging  
this by an *act*.

**would not lift up so  
much as his eyes unto heaven**—another  
contrast,—for we must here suppose that  
the Pharisee prayed with all significance  
of gesture, with eyes and hands uplifted  
(see Matt. vi. 5). There is a slight but  
true difference also in the original, in the  
word rendered **stood** of the Pharisee—  
‘being put in position’ (answering to ‘being  
**seated**’ of the other usual posture) and  
**standing** of the publican,—coming in  
merely and remaining, in no studied place  
or posture.

**smote upon his breast]**See ch. xxiii. 48, “for sorrow of mind.  
Where the pain is, there is the hand.”  
Bengel. The original is, **to me the sinner**.  
But probably the article is only generic,  
pointing him out as one of a class. It seems  
to me that any emphatic comparison here  
would somewhat detract from the solemnity  
and simplicity of the prayer. The definite  
article rather implies, not comparison  
with others, but intense self-abasement:  
“sinner that I am.” Nor are we to find  
any doctrinal meanings in the word **be**  
**merciful** (or, **be propitiated**). WE *know*  
of *one only way*, in which the prayer  
could be accomplished: but the words here  
*have no reference to that, nor could they  
have*.

**14.]** The sense is, One returned  
home in the sight of God with  
his prayer answered, and that prayer had  
grasped the true object of prayer,—the  
forgiveness of sins (so that **justified** is in  
the usual sense of the Epistles of St. Paul,  
**justified before God**—see reff.), the other  
prayed not for it, and obtained it not.  
Therefore he who would seek justification  
before God must seek it by humility and  
not by self-righteousness.

**every one  
that exalteth himself** has been illustrated  
in the demeanour of the Pharisee;—**shall  
be abased**, in his failure to obtain justification  
from God:—**he that humbleth himself,**in that of the Publican;—**shall be  
exalted**, in his obtaining the answer to his  
prayer, which was *this justification*. Thus  
the particular instance is bound up with  
the general truth.

**15–17.]** LITTLE CHILDREN BROUGHT  
TO CHRIST. Here the narrative of St. Luke  
again falls in with those of St. Matthew and  
St. Mark, after a divergence of nearly nine  
chapters, see note on ch. ix. 51.—Matt.  
xix. 13—15: Mark x. 13-16. The *narrative*  
part of our text is distinct from  
the two; the words of our Lord are verbatim  
as Mark; see notes on Matthew.  
The place and time indicated here are the  
same as before, from ch. xvii. 11.

**15.]** **also their infants**; not the people  
came only, but also brought their children.  
Or, the article may be merely generic, as