72 ST. MATTHEW. X.   
   
 tecech.ttis: saved. % But ‘when they persecute you in this city,   
 I dae’ flee ye into another: for verily I say unto you, Ye shall   
 quite not \* have gone over the cities of Israel, " till Son of man   
 \* be come.   
 % The disciple is not above his master, nor the servant   
 vy xiii. above his lord. 25 It is enough for the disciple that he be   
 wgh-sil.#¢., his master, and the servant as his lord. “If they have   
 “ called the master of the house Beelzebub, how much more   
 shall they call them of his household? % Fear them not   
   
   
   
 x Mark therefore : \*for there is nothing covered, that shall not be   
 revealed; ‘and hid, that shall not be known. 97 What I   
   
 render, finish.   
 here bears its full scripture of John xiii. Lake xii. 85—48: Rom. i.   
 everlasting salvation; the endurance 1: 2 Pet. i. 1: Judel; master of the   
 to the end is the finished course of the house and houschold, xxvi. 26—29 || :   
 Christian; and the precept in the next Luke xxiv. 80: Matt. xxiv. ff. ||.   
 verse is to apply to the conduct of 25. Beelsebub] (or—bul) (Either ‘lord   
 Christians of all ages with reference to of dung,’—or, as in 2 Kings i. ‘lord of   
 ition, the announcement that flies,” god worshipped at Ekron by the   
 yg the Gospel have been fully Philistines; there is however another   
 preac! to all nations (or, to all the derivation more probable than either of   
 Jewish nation, i.e. effectually) the these, from Tord, zeboul, a house,   
 Son of Man shall come. It is most im- by which it would exactly correspond to   
 portant to keep in mind the great pro- the term used.)—A nanie by which the   
 phetic feral which run through our prince of devils was by the Jews,   
 discourses, are sometimes sepa- ch, xii. which accusation, probably   
 rately, sometimes simultaneously, pre- an usual one (see ix. 84), that in   
 sented to us by Him. John viii. our Lord probably refers.   
 2442.) IBD PART OF THE DIS8- In those places they had not literally   
 counss. See note on 5. It treats 1) called Him Beelzebub, but He speaks of   
 the conflicts 24—26), duties (vv. their mind and intention those cl   
 28), and encouragements (vv. ofall They may however have literally so   
 deny Him (vv. 32, 88); the nevessity on other unrecorded occasions. 26.)   
 of this to victory, the the confession The force of this is: ‘Notwithstanding   
 mission of those who confess Him, set in their treatment of Me your Master, Mine   
 strong light by the requires those who will be and triumph ; therefore   
 concluding with the solemn assurance My disciples, your turn, need not fear.’   
 no reception of His messengers for His Compare Rom. viii. for there   
 sake, nor even the labour of love is nothing] This solemn truth is again   
 Sor Him, shall pass without its final and again enounced by our Lord on   
 reward. Thus we are carried on to the different occasions, with different   
 end of time and of the course of the references. See Luke viii. xii. 2.   
 Charch. 24.) This proverb is The former part of the verse drew com-   
 in different senses in Luke vi. 40 and fort and encouragement from the past:   
 John xiii. The view here is, dis- this does from the futwre. ‘All that is   
 ciples must not expect a better lot than hidden must be revealed—(1) it is God’s   
 their Master, but be well if they prrpose in His Kingdom that the ever-   
 have no worse. The threefold relation iting Gospel bo freely preached,   
 our Lord and His followers here brought this purpose serve. (2) Beware of   
 out may thus be exemplified from Scrip- hypocrisy (see xii. 2) through fear   
 ture : iple and teacher, Matt. v. 1; men, for all such will detected and   
 xxiii. 8: Luke vi. 20; servant and lord, exposed hereafter: and (3) them not,   
 for, under whatever aspersions ye ma:   
 labour from them, the is coming whi   
 shall cloar you and in them, if   
 are fearlessly the work of Him that