ST. LUKE. VI. 40—49.   
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 fmattxv.4. them, Can the blind lead the blind? shall they not both   
 g Matt. 4 fall into the ditch? “The disciple is not above his   
 John 16: master: but every one that is perfect shall be as his   
 xv. master. \*! And why beholdest thou the mote that is in   
 thy brother’s eye, but ¥ perceivest not the beam that is in   
 thine own eye? 42y¥¥ how canst thou say to thy   
 brother, Brother, let me pull out the mote that is in thine   
 eye, when thou thyself beholdest not the beam that is in   
 thine own eye? Thou hypocrite, "cast out first the beam   
 out of thine own eye, and then shalt thou see clearly to   
 h see pull out the mote that is in thy brother’s eye. 4 For \*a@   
 xvii. good tree bringeth not forth corrupt fruit; \* neither doth a   
 corrupt tree bring forth good fruit. 4 For ‘every tree is   
 known by his own fruit. For of thorns > men do not   
 gather figs, nor of a bramble bush gather they grapes.   
 1 Matt, 33. 45 A good man out of the good treasure of his heart   
 bringeth forth that which is good; and an evil man out of   
 the evil [b> treasure of his heart] bringeth forth that which is   
 evil: for of the abundance of the heart his mouth speaketh.   
 46k And why call ye me, Lord, Lord, and do not the   
 things which I say? 47 Whosoever cometh to me, and   
 heareth my sayings, and doeth them, I will shew you to   
 whom he is like: 48 he is like aman ° which built an house,   
 4 and digged deep, and laid the foundation on a rock: and   
 & Matt.   
 ch, 25.   
   
   
   
   
 “Y render, considerest, as in Matt. vii. 8, the word is the same.   
 YY read, But.   
   
 5 render, no good tree bringeth forth. 8 read, neither again.   
 D not expressed in the original. BD omit.   
 © render, building. 4 render, who digged, and went deep.   
 in the eye is, to which our first efforts   
 aust be directed. Can the blind lead If thy life evil, isin 45.) to pretend   
 the blind See this in another con- closest connexion of sense argument ;   
 nexion, Matt. xv. where Peter answers, nor, a8 some say, is this verse here   
 Declare unto us this parable” —meaning because of the similarity the preceding   
 apparently the last uttered which verses to Matt. xii. reminding the com-   
 the Lord Yowever explains specifically, piler ver. 35 there. Do these expositors   
 but by entering into whole matter. I suppose that our Lord only once spoke   
 believe this to have been one of each of these central sayi and with   
 the usual and familiar of our Lord. only one reference.?- —48.] The   
 40.) See above. perfect, i.e. connexion goes on here also—and our Lord   
 instrueted—perfect, in sense of ‘well- descends into the closest search-   
 conditioned,’ what is his duty, ing of the life heart, and gives His   
 and consistently endeavouring to do it. judicial of the end of hypo-   
 41.] Some have imagined a break in crite, teacher or private ;   
 the sense here, a return to Matt. vii. —eee notes on Matthew. 3.   
 8 f.;—but the whole is the strictest and went deep—not merely as in A. V.,   
 nexion; see above. 48.) The corrupt «digged deep,” but, as Bengel observes,   
 frait answers to the “beam in the eye.” the Aescription grows as it proceeds: he