5—15. ST. LUKE. 365   
   
 12 or if he shall ask an egg, will he ® offer him a scorpion ?   
 13 If ye then, being evil, know how to give good gifts unto   
 your children: how much more shall °your heavenly   
 Father give the Holy Spirit to them that ask him?   
 14¢ And he was casting out a devil, and it was dumb. «Matiix.s3:   
 And it came to pass, when the devil was gone out, the   
   
   
 dumb spake; and the P people wondered. 15 But some of   
   
 2 render, Give: the word is the same as above.   
 © literally, Father from heaven. “Your” is not expressed at   
 P render, multitudes.   
   
 The serpent and scorpion the positively is quite to carry the hypothesis   
 mischievous : samples, ch. 19, of the thro out this section of St. Luke’s   
 “power of the enemy :’—the stone, that Gospel : and when it has been once given   
 which is simply unfit for So that ‘up, @ considerable is made in the   
 God’s answers to our prayers consist of way of regarding the various narrations.   
 neither useless nor mischievous thi: On the side of Evangelist the strict   
 but of His best gift—His Holy Spirit—in accuracy lies, it next to impossible for   
 all the various and fitting us now to decide. I am inclined to   
 of His guidance, and consolation, and that the section ch. xi. 58 (or   
 teaching, in our lives. This is (because rather ‘haps 59) is a connected whole,   
 this takes of imparts to us by leading or, at events, is intended form such.   
 ‘us continually Him who is) the “ But then the whole is introduced (ver.   
 of the parable — “father of the 14) without any mark of connexion with   
 is the Father from ven, with whom the preceding, terminated as abruptly.   
 however the night is as day, who never On the other band, the narrative in Mat-   
 slumbers nor sleeps. It has been noticed thew is introduced by his usual “   
 how by the hungry traveller coming to following upon a very general   
 the man, may be imported, in the depth tion of a retirement of our Lord, and   
 of the parable, awakening in a man’s His being pursued by multitudes, all of   
 own soul (which is so precious to him) whom He healed; but whether the mu/-   
 of that hunger which he has nothing to titudes are the same, and the “then”   
 , and which none but God can meant to specify that this incident oc-   
 fy. The reader may, as in the fore- curred then and there, is by no means   
 going parable, follow this clue for certain. Nor is the close of section   
 self (provided it be done soberly) with (xii. botind very to xiii. which   
 much interest and profit. Notice commences “Jn that day” (not as the \_   
 that when we address God (Matt. vi. 9), A. V., see and can hardly be said   
 He is “‘ Father (which is) in with certainty to define the very same   
 —when He answers us, He is Father natural day. We may observe that the   
 from heaven. In the former case, we go attendant circumstances, introduced and   
 up into Him and His abode; in the latter closed in Mark iii. iv. 1, equall   
 He comes down to us. indeterminate. I therefore leave the dif   
 14—86.] ACCUSATION OF CASTING OUT ficulty where I it, and where I be-   
 DEVILS BY BEELZEBUB, AND DEMAND OF lieve it ever remain, during our pre-   
 A SIGN FROM HEAVEN, Ove Lorp’s sent state imperfection : observing,   
 DISCOURSE THEREUPON. Matt. xii, 22— that the important incident discourse   
 45. Mark iii. The reasonings of inded on it are no way thereby in-   
 Greswell to shew that St. Luke relates validated in authority. It seems to   
 entirely different from St. Matthew been a ion of the evangelic history,   
 and St. Mark, able and well as the position was not exactly and   
 they are, fail carry to my mind. satisfactorily of which there have   
 The marks of identity are too many and been already some instances (see ch.   
 striking to be mistaken and on the plan 57—62), and there are, as will be seen,   
 of discrimination which he has adopted, yet more as we 14.) dumb   
 1 am persuaded that we might prove four —and blind, Matthew, 22, where see   
 distinct Crucifixions Resurrections to notes on all the common matter. 5   
 have happened just as easily. Besides, 15. some of them] No inference can here