30—39, ST. LUKE. 369   
   
 dark, the whole shall be ° /ud/ of light, as when ® the bright   
   
 shining of a candle doth give thee light. 87 And as he spake,   
 a certain Pharisee besought him to ‘dine with him: and   
 he went in, and sat down to meat. 388 And \*when the \*Mark vil.s.   
 Pharisee saw it, he marvelled that he had not first washed   
   
 before £ dinner. 89» And the Lord said unto him, Now do Met zit   
 ye Pharisees make clean the outside of the cup and the   
 © render, a candle lighteneth thee with its brightness.   
   
 f sce note.   
 as the first.” us examine this. ‘When parts of that discourse, with which He   
 thine eye is single 34),—i.e. simple, afterwards solemnly closed His public   
 —astraight and single-seei thy whole ministry. See throughout, notes on Matt.   
 body will be light.’ Then (ver. xxiii. $7. to dine] This meal, as   
 this be so,—if thy whole body be light, also that in John xxi. 12, 15, was not   
 having no part dark,—then it shall be what we now understand by dinser, an   
 light as when a lamp with its brightness afternoon meal, but the first of the   
 aban? Ce Of be is our Lord day, the breakfast or dgjeuner in the   
 i His teaching, as ap) prime of the morning. e@ may retain   
 Tended ‘by the simple, single-seeing dine (indeed we have no other fitting   
 If then the soul be so,—having no part word) provided we remember this.   
 darkened by prejudice or selfish and 38,] The expression of this wonder is   
 approach thus to His teaching, it be not stated, but it is probable that it   
 wholly illaminated by it, by the candle found ex; ion in, some open way.   
 of the Lord, searching its inward. Our Lord would hardly have so om   
 So this saying, which, as it stands, is denly begun, ye Pharisees, unless some-   
 not tautological,—for the second clause thing had been seid, to which by as-   
 expresses the further result and waxing sent they of the word shews His pro-   
 onward of the shining light, arising ceeding when nothing was said,—ch. vii.   
 the singleness the eye,—becomes, in its the 40. which washed] literally the   
 spiritual significance, weighty declara- fore meat. $9.] There is not the   
 tion of truth, answering to viii. :— least improbability incongruity in our   
 see also John viii. Lord’s having thus spoken as a at a   
 87—54.] Discoursk aGaINsT THE meal (as some the German Commentators   
 PuaniskEs. There can be no antecedent maintain) ;—His solemn work of reproof   
 improbability in the supposition our and teaching was never suspended out of   
 Lord spoke on various occasions, with mere compliment,—nor were the inten-   
 various incidental references, com tions of the Pharisees towards Him s0   
 nent parts of that anti-pharisaic dis- friendly these invitations to imply.   
 course contained in Matt. That was They were given mostly from deference to   
 spokes in the temple, the last popular opinion, from no love to Him;   
 of His ministry; it formed the solemn —sometimes even with a directly hostile   
 close of His ic teaching,—and at the object. See vv. 63, 54, compare also   
 end of it He departed out the temple to ch. vii. Observe also, that the   
 return no more. I do not it possible severest of the discourse Matthew   
 to suppose any part of that discourse in (vv. 18—22, 83) were not uttered on this   
 Matthew to be pee Cherie rise in occasion. Now, i.e. as by   
 its true place; ility is your présent condnct—Here is an in-   
 such an idea,— ban the vharacter of. stance of &. the cup and the   
 the reports of discourses in that Gospel, platter—understand, ‘in the proverb’—or   
 in general so strictly and exact. perhaps the application to be enthy-   
 There is then one supposition unless Mematically up, for the next clause   
 we su St. Luke to have together it. the outside and the   
 at random a number of fragments, and to Tiward part of a mun, are not the   
 have inserted here, creating occa- and inside of the Las the outside   
 sion for (for it to this), apparent conduct, C4 inner unseen   
 is equally And that is, B   
 our Lord spoke at thie meal, the occasion   
 being the wonder of the Pharisee at His