49—58, ST. LUKE. 879   
   
 earth? I tell you, Nay; 'but rather division: 52™ for ighyi.s.   
   
 from henceforth there shall be five in one house divided ; .\*   
 ’ three against two, and two against three; 5 [> the]   
 father [> shall be divided] against [> the] son, and [» ¢he]   
 son against [>¢he] father; [>éke] mother against the   
 daughter, and [> ¢#e] daughter against the mother; [> ¢he]   
 mother in law against her daughter in law, and [>the   
   
 daughter in law against \*her mother in law. 54 And he   
 said also to the people," When ye see 4a cloud rise out of »mat.2i2.   
 the west, straightway ye say, There cometh a shower; and   
 so it is. 55 And when ye see the south wind blow, ye say,   
 There will be heat; and it cometh to pass. 58 Ye bypo-   
 crites, ye can discern the face of the sky and of the earth;   
 but how is it that ye 44do not discern this time? 57 Yea,   
 and why even of yourselves judge ye not what is right?   
 58°00 When thou goest with thine adversary to the magis- oMat.r.25.   
 trate, Pas thou art in the way, give diligence that thou se Ps xz!!.   
 mayest be delivered from him; lest he hale thee to the   
   
   
   
 ® render, three shall be divided. © omit.   
 © vender, the: or perhaps omit. @ some ancient authorities the.   
 44 or, know not how to discern. The ancient MSS. are divided.   
 © vender, For when.   
   
 18; iv.1, where we have the separating time] The signs of this time were very   
 effect this fire its completion at the plain;—the sceptre had departed from   
 t day: see also Matt. iii. Judah ;—the general expectation of the   
 mn the passage itself, notes on Matt. coming of the Messiah is testified by   
 x. 35, profane authors ;—the prophets had all   
 54—59.] REPROACHES FOR BLINDNESS spoken of Him, and the greatest of   
 TO THE SIGNS OF THE TIMES. The con- the Baptist, had announced His arrival.   
 nexion of this with the foregoing is na- 57.) In what follows, our Lord   
 tural and close. From henceforth (ver. takes occasion from the request about the   
 52), the distinction shall begin to be inheritance, which hgd begun this dis-   
 made ;—the discord and division between course, to pass to infinitely solemn   
 those who discern this time (ver. and matters. There is, I think, no denying   
 those who do not. Our Lord then turns that the “judging what is right” and the   
 to the crowd (aleo. He not only said to “thine adversary” have a reference to   
 the disciples foregoing, to the that request, in the ability and duty of   
 crowd the following), reproaches them every man to ‘judge what is right :’—but   
 (1) for their blindness, not being able the sense of words far outruns that re-   
 to discern as they did the signs in the | and treats loftier ‘ Why   
 natural heavens; and (2) their want of dé ye not discern of yourselves true   
 dence (vv. 57—59), in not repentin; state—that which ts just—the justice of   
 ana sono reconciled to law of God your case as before God? You are going   
 while yet there time. (the course of your life is the journey)   
 is a somewhat similar saying of Lord with your adversary (the just and holy   
 at Matt. xvi. ff, but differing in its law of God) before the magistrate (God   
 occasion and its the cloud, Himself) ; therefore the way take pains   
 —that usually rises there; see 1 Kings to be delivered from Him (by Tepentance,   
 xviii. The west, in Judea, would and faith in the of God, see Ps. 12),   
 the direction of the sea. 56.) the lest he drag thee to the juige (who ad-   
 face of the earth—perhaps referring to judges the case and inflicts the that   
 other signs of rain heat from the ak is, the Son to alt judgment is com-   
 pearance of the hills, &c. mitted), and the judge deliver to the