10—19. ST. LUKE. 401   
   
 mammon. 4 And the Pharisees also, \* who were covetous, \* Ms xu   
 heard all these things: and they derided him. 1 And he   
 said unto them, Ye are they which ‘ justify yourselves fc:   
 before men; but God knoweth your hearts: "for ® that ffs Say,   
 which is highly esteemed among men is abomination in   
 the sight of God. 16! The law and the prophets were until '¥st,'3,!7'   
 John: since that time the kingdom of God is preached, “™™   
 and every man presseth into it. 17\* And it is easier kr. ats.   
 for heaven and earth to pass, than one tittle of the law { "7,   
 to fail. 18! Whosoever putteth away his wife and marrieth Litt By   
 another, committeth adultery: and whosoever marrieth 314,10°   
   
   
   
 her that is put away from ther husband committeth   
 adultery. 19 tt There was a certain rich man, which was   
 T render, because.   
 t read, an. § sce on Matt. v. 18.   
 the former were, to outward ay rance, tt render, Now there.   
 the servants of God, but inwardly served the circumstances, and with what had   
 Mammon ;—the latter, by profession in before been said. As early as Tertullian,   
 the service of Mammon, were, by coming in the third century, it was remarked,   
 to Jesus, shewing that they inwardly that an allusion was meant here to the   
 served God. adultery of Herod Antipas with brother   
 14—81.] By occasion OF THE COVET- Philip’s wife, which the Pharisees had   
 ous PHARISEES DERIDING Him, oUR tacitly sanctioned, allowing an open   
 Logp SPEAKS THE PARABLE OF THE breach of that law which Christ came to   
 RICH MAN AND Lazarus. The Pha- fulfil. To this mention of Herod’s crime   
 risees were not slow in perceiving that the until John gave relevance. Still   
 the scope of all these was to place idea must not be too lightly assumed.   
 this world’s goods, all that the Bleek’s remark is worth notive, had   
 ous seek after, at a very low price. It such an allusion been intended, the last   
 will be observed that the sayings which words of the verse would have been other-   
 follow are in reference to matters men- wise expressed. Antipas had not married   
 tioned during the discourses, or arising @ divorced woman, but abduced a married   
 out of the cl ter of the Pharisees as woman from her husband. See on   
 commented on in them. 15.) See Matt. v. 38. 19—31.] Our Lord, in   
 last. note, end. justify yourselves thie closing parable, grasps the whole   
 before men—a contrast to “ have sinned covetous and self-seeking character the   
 before thee,” xv. 18: and abomination Pharisees, them a case in which it   
 in the sight of to “joy in presenoe carried to the utmost, by one who ‘made   
 of the angels God,” xv. 10. no friends’—with the unrighteous Mam-   
 6.] See Matt. xi. and note. ~ The mon ;—places in contrast with it a case   
 connexion is,—‘ Ye are they that justify of extreme destitution poverty,—the   
 yourselves before men; ye are no publs- very thing which the covetous most   
 cans and sinners,—no poor and needy,— abhorred ;—and then passes over into the   
 but righteous, and increased with this region beyond the grave, shewing them   
 world’s goods. But, since John, a king- the contrast there also—and ending with   
 dom has been preached, into which every mysterious prophetic hint at the final   
 one, publicans and sinners (ch. xv. 1), jection of the Kingdom of God and   
 are pressing in. The true relation how- Himself by those for whom the law and   
 ever of that kingdom to the law is as prophets were insufficient bring them   
 ye suppose, to destroy the law (Matt. v. to repentance. And while it does not   
 17), but to Then, as an example, appear that the covetousness the Phari-   
 our Lord reiterates the which He sees shewed itself this icular way,   
 had before given on a point much contro- our Lord here ersps the depravity its   
 verted among the Jews—the law of adul- root, which is, godless and loveless   
 tery. But this He does, not without seeking—saying in the heart, ‘There is   
 occasion given, and close connexion with no God’—and acting accordingly.   
 Vou. I. The explanation of particular points see   
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