10—24, ST. LUKE. 407   
   
   
 ten cleansed ? but where are the nine? 18 There ® are not   
 found that returned to give glory to God, save this   
 stranger. 19\* And he said unto him, Arise, go thy way : \*Mstt1:2-   
 thy faith hath made thee whole. é   
 29 And when he was demanded of the Pharisees, when xvii, 42,   
 the kingdom of God should come, he answered them and   
 said, The kingdom of God cometh not with observation:   
 31! neither shall they say, Lo here! or, [2%/o] there! for, 1ver.23.   
 behold, the kingdom of God is ° ™ within you. % And he mJohni.s   
 said unto the disciples, " The days will come, when ye shall "se ™st'=.   
 desire to see one of the days of the Son of man, and ye   
 shall not see it. 8° And they shall say to you, P See here ; °s'aresiu   
 or, Psee there: go not after them, nor follow them. % ? For pMattsur-   
   
   
   
 2 render, were not found. B2 omit: reading, Lo here or there!   
 © render, among you. P it is same word as that rendered lo in 21.   
   
 I should be inclined think, witnessed by coming,—for behold the kingdom of God   
 the narrator. 18. this stranger is (already) among you. The misunder-   
 literally, this foreigner by birth. The standing which rendered words ‘with-   
 Samaritans were Gentiles ;—not a mixed in you” meaning this in a spiritual   
 race, 98 is sometimes erroneously sup- ‘in your hearts,’ should have been pre-   
 They had a mized religion, but vented by reflecting they are addressed.   
 were themselves originally from other tothe Pharisees, whose hearts certainly   
 countries: see Kings xvii. There was not. Nor could the expression this   
 toay have been a reason for nine Jews connexion well bear spiritual   
 not returning,—that they held the cere- potentially—i. e. is ita nature, within   
 monial duty imposed on them to be para- your hearts. The words are too express   
 mount, which the Samaritan might not and emphatic for this. The kingdom of   
 rate so highly. That he was going to God was begun among them, and continues   
 Mount Gerizim does not appear: from his thus making its way in the world,   
 being found with Jews, he probably would observation of ; 0 that whenever men   
 act as a Jew. 19.] hath made thee can say ‘lo or, lo there   
 whole—in a higher sense than the mere great ‘revivals’ ‘triumphs of the   
 cleansing of his theirs was merel: can be pointed to, they stand self-con-   
 the beholding of the brazen serpent demned as sot belonging to kingdom.   
 the outward eyes,— but his, the eye of Thus we see that every such marked event   
 inward faith; and this faith him;— in the history of the Church is by God’s   
 not only healed his but his soul. own hand as it were Slotted marred,   
 7.) PROPHETIC ANSWEE TO THE 80 as not to deceive into thinking that   
 Puaniszes. In this discourse we have the kingdom has come. So it was at the   
 several sayings our Lord afterwards Pentecostal era:—so at that of Constan-   
 repeated In His hetic discourse tine ;—so at the Reformation. The   
 the four apostles on Mount Olivet; but meaning ‘among you,’ includes course   
 much also which is peculiar Luke, and the and personal one ‘within each   
 most precious. 20.) The question of you,’ the two cannot interchanged   
 certainly is by the i as all the one for the 22.) This say-   
 their questions were asked, no good ing is taken up the last verse.—‘   
 end in view: to entangle our Lord, or is among you, is the   
 draw from Him some direct Son oy ‘an ;’—during whose presence ye   
 which might be matter of accusation. pone: 4 mourn, but He shall be taken   
 with (accompanied with) anticipa- from you, you shall wish vain for one   
 tion, or observation. The cognate verb these days of His presence. 23,   
 is used ch. 1 of the Pharisees ‘watch- they shall say to you] ‘Ye shall not see   
 ing’ Jesus. 21.] Its coming shall one of those days ;—therefore do not run   
 so gradual and unol ed, that none after false of My coming.’ A warn-   
 during its waxing onward shall be able to ing to all expositors, followers   
 point here or there for a proof of its of expositors, prophecy, who cry “see