and ourselves. Ours should be a higher  
and deeper charity, flowing from those  
inner springs of love, which are the sources  
of outward actions sometimes widely divergent; whence may arise both the timely  
concession, and the timely refusal.

**borrow**] without *usury*, which was forbidden by the law, Exod. xxii. 25: Levit.  
xxv. 37: Deut. xxiii. 19, 20.

**43—48**] SIXTH EXAMPLE. *The law  
of love and hatred*.

**43.**] The Jews  
called all Gentiles indiscriminately *‘enemies*.’ In the Pharisaic interpretation  
therefore of the maxim (the latter part of  
which, although a gloss of the Rabbis, is  
a true representation of the spirit of the  
law, which was enacted for the Jews as  
a theocratic people), it would include the  
“*hatred for mankind,*” with which the  
Jews were so often charged. But our  
Lord’s ‘*fulfilment*’ of neighbourly love  
extends it to all mankind—not only foreign  
nations, but even those who are actively  
employed in cursing, reviling, and persecuting us; and the hating of enemies is,  
in His *fulfilment* of it, no longer an individual or national aversion, but a coming out and being separate from all that rebel.

**45. sons**] i.e. in being *like Him*.  
Of course there is allusion to our *state of  
children by covenant and adoption*; but  
the *likeness* is the point especially here  
brought out. So *imitators of God*, Eph.  
v. 1. The more we lift ourselves above  
the world’s view of the duty and expediency of revenge and exclusive dealing,  
into the mind with which the ‘righteous  
Judge, strong and patient, who is provoked every day,’ yet does good to the unthankful and evil,—the more firmly  
shall we assure, and the more nobly illustrate, our place as sons in His family, as  
*having entered into the kingdom of  
heaven*.

**for**] i.e. **because**, ‘in that:’  
gives the particular in which the conformity implied by “*sons*” consists.  
There is a sentiment of Seneca remarkably  
parallel: “If thou wouldest imitate the  
gods, confer benefits even on the ungrateful: for the sun rises on the wicked as well as on others, and the seas are open for  
pirates’ use.”

**46. publicans**] This  
race of men, so frequently mentioned as  
the objects of hatred and contempt among  
the Jews, and coupled with sinners, were  
not properly the *publicans*, who were  
wealthy Romans, the rank of knights,  
farming the revenues of the provinces;  
but their underlings, heathens or renegade  
Jews, who usually exacted with recklessness and cruelty. “The Talmud classes  
them with thieves and assassins, and regards their repentance as impossible.”  
Wordsw. In interpreting these verses we  
must carefully give the persons spoken of  
their correlative value and meaning: **ye**,  
Christians, sons of God, the true theocracy, the *Kingdom of heaven*,—these,  
“*publicans*” or “*Gentiles*,” men of this  
world, actuated by worldly motives,—  
‘what thank have *ye* in being like *them*?’

**47. salute**] Here, most probably in  
its literal sense, Jews did not salute Gentiles: Mohammedans do not salute Christians even now in the East.

**48. Be ye**]  
The original is **Ye shall be**: not altogether  
imperative in meaning, but including the  
imperative sense: such shall be the state,