keeping their individual reference in both  
members.

**hate** and **love** must be given  
their full meaning, or the depth the  
saying is not reached: the sense *love less*,  
*disparage*, for **hate**, would not bring out  
the opposition and division of the nature  
of man by the attempt.

**mammon**]  
the Chaldee word for **riches**. Mammon  
does not appear to have been the name  
of any Syrian deity, as some assert.

**25. Therefore**] A direct inference from  
the foregoing verse: the plainer, since  
the verb signifies ‘to be distracted,’ ‘to  
have the mind drawn two ways.’ The  
A. V., ‘*Take no thought,*’ does not express  
the sense, but gives rather an exaggeration of the command, and thus makes it  
unreal and nugatory. **Take not anxious  
thought**, is far better. In Luke xii. 29 we  
have “*live not in careful suspense*” (A.V.  
marg.).

**Is not the life**] The argument is, ‘Shall not He who gave us the  
greater, also give us the less?’

**26.**] The two examples, of the birds and  
the lilies, are not parallel in their application. The first is an argument from  
the less to the greater; that our heavenly  
Father, who feeds the birds, will much  
more feed us: the second, besides this application, which (ver. 30) it also contains,  
is a reproof of the vanity of anxiety about  
clothing, which, in all its pomp of gorgeous colours, is vouchsafed to the inferior  
creatures, but not attainable by, as being  
unworthy of, us. Notice, it is not said  
“*Sow not, reap not, gather not into  
barns;*”—the birds are not our example  
to follow in their habits, for God hath  
made us to differ from them—the doing  
all these things is part of our “how much  
better are ye,” and increases the force  
of the *à fortiori*; but it is said, “*be not  
anxious,*”—“*be not in suspense*” Luke  
xii, 24).

**your** *Father*, not *their*  
Father:—thus by every accessory word  
does our Lord wonderfully assert the  
truths and proprieties of creation, in which  
*we*, his sons, are His central work, and  
the rest for *us*.

**of the air**, and after-  
wards **of the field**, as Tholuck remarks, are  
not superfluous, but serve to set forth the  
wild and uncaring freedom of the birds and  
lants. I may add,—also to set forth their  
lower rank in the scale of creation, as *belonging to* the air and the field. Who  
could say of all mankind, “*the men of  
the world?*” Thus the *à fortiori* is more  
plainly brought out.

**27.**] These  
words do not relate to the *stature*, the  
adding a cubit to which (= a foot and a  
half) would be a very great addition, instead of a very small one, as is implied  
here, and expressed in Luke xii. 26, “*if  
then ye be not able to do that thing which****is* least**,”—but to the *time of life* of each  
hearer; as Theophylact on Luke xii. 26,  
“The measure of life is with God alone,  
and each man cannot set the measure of  
his own age.” So the best Commentators:  
and the *context* seems imperatively to require it; for the object of food and clothing  
is not to *enlarge the body*, but to prolong  
life. The application of measures of space  
to time is not uncommon. See Ps. xxxix.  
5: Job ix. 25: 2 Tim. iv. 7. Mimnermus,  
a Greek poet, speaks of “*a cubit's length of  
time.*” See other examples in my Gr. Test.

**28.**] **Consider**, implying more attention than “Behold.” The birds fly by,  
and we can but look upon them: the flowers  
are ever with us, and we can watch their  
growth. These *lilies* have been supposed  
to be the crown imperial, (fritillaria imperialis,) which grows wild in Palestine, or