fruit.” On the other hand, these verses  
were his weapon against the shallow Pelagian scheme, which would look at men’s  
deeds apart from the living root in man  
out of which they grew, and suppose that  
man’s unaided will is capable of good.  
Trench, Serm. on the Mount, p. 150.

**20. ye shall know them**] The original has  
more force; ‘*ye shall thoroughly know  
them*’ see 1 Cor. xiii. 12.

**21**.] **The  
doom of the hypocritical false prophets  
introduces the doom of all hypocrites, and  
brings on the solemn close of the whole, in  
which the hypocrite and the true disciple  
are parabolically compared**.— Observe that  
here the Lord sets Himself forth as the  
Judge in the great day, and at the same  
time speaks not of ‘*my* will,” but “the  
will of *my Father* :’’ an important and  
invaluable doctrinal landmark in this ve  
ning of His ministry in the first Gospel.  
e context must rule the meaning of such  
wide words as **saith**. Here it is evidently  
used of mere lip homage ; but in “*no man  
can* **say** *that Jesus is the Lord*,” 1 Cor.  
xii. 3, the “*saying*” has the deeper mean-  
ing of a genuine heartfelt confession. To  
seek for discrepancies in passages of this  
kind implies a predisposition to find them:  
and is to treat Holy Scripture with less  
than that measure of candour which we  
ive to the writings of one another.

**22. in that day**] perhaps refers to ver. 19:  
or it may be the expression 20 common in  
the prophets of *the great day of the Lord* :  
. Isa. ii. 20; xxv. 9 al. fr. Sothe Jews  
called the tt day of judgment “that  
day.”

**in thy name**] perhaps better **by  
thy name**, that name having filled out our belief, and been the object of our confession of faith.

**prophesied**] i.e., a so  
often in N. T., **preached**, not necessarily  
foretold future events. See 1 Cor. xii. 10,  
and note. On **cast out devils**, see note on  
ch. viii. 32.

**23**.] See Luke xiii.  
25—27. **will I profess** (more properly, **confess**) is here remarkuble, as a  
statement of the simple truth of facts, as  
opposed to the false colouring and self-  
dereit of the hypocrites—‘ I will tell them  
the plain truth.

**I never knew you,**  
i.e. in the sense in which it is said, John  
x. 14, “*I know my sheep* (lit. *the things  
that are mine*), *and am known by them*.”  
Neither the preaching Christ, nor doing  
miracles in His Name, is an infallible sign  
of being His genuine servants, but only  
the devotion of life to God’s will which this  
knowledge brings about.

**24. these  
sayings of mine**] more probably, **these  
sayings from me**: see Acts i. 4, *ye have  
heard of* (from) *me*. The expression, **these  
sayings**, seems to bind together the Sermon, and preclude, **as** indeed does the  
whole structure of the Sermon, the sup-  
position that these last chapters are  
merely a collection of sayings uttered  
at different times.

**I will liken**]  
Meyer and Tholuck take this Eword to  
signify, not ‘*I will compare*,’ but ‘*I  
will make at that day like*” But it  
is, perhaps, more in analogy with the  
usage of the Lord’s discourses to under-  
stand it, **I will compare**: so ch. xi.  
16: Luke xiii. 18.

**25**.] This similitude must not be pressed to an allegorical or symbolical meaning in its details, e.g. so that the rain, floods, and