*hatred,* see 1 Cor. v. 11, and compare 2 Cor. ii. 6, 7, and 2 Thess. iii. 14, 15.

**18.**] This verse re-asserts in a wider and more general sense the grant made to Peter in ch. xvi. 19. It is here not only to him as the first stone, but to the whole building. See note there, and on John xx. 23, between which and our ch. xvi. 19 this is a middle point. This refers to that entire accordance of hearty faith, which could hardly have place except also in accordance with the divine will. It was apparently misunderstood by the Apostles James and John ;—see St. Mark’s account, ch. x, 36, in which they nearly repeat these words. Notice again the **[verily]** **I say unto you:** see on ch. xvi. 28.

**30.**] A generalization of the term church (**assembly**), and the powers conferred on it, which renders it independent of particular forms of government or ceremonies, and establishes at once a canon against pseudo-catholicism in all its forms: compare 1 Cor. i. 2.

**there am I** must be understood of the presence of the Spirit and Power of Christ, see chap. xxviii. 20.

**21—35.]** Reriy ro PerEr’s QUESTION RESPECTING THE LIMIT OF FORGIVENESS; AND BY OCCASION, THE PARABLE OF THE FORGIVEN BUT UNFORGIVING SERVANT. See Luke xvii. 3,4. It is possible that Peter may have asked this question in virtue of the power of the keys before (ch. xvi. 19) entrusted to him, to direct him in the use of them: but it seems more likely, that it was asked as in the person of any individual: that Peter wished to follow the rules just laid down, but felt a difficulty as to the limit of his exercise of forgiveness.

The Rabbinical rule was, to forgive *three times and no more ;* this they justified by Amos i. 3, &c., Job xxxiii, 29, 30 LXX, and marg. E. V. The expression ‘seven times a day’ is found Prov. xxiv. 16, in connexion with sinning and being restored: see also Levit. xxvi. 18—28. In our Lord’s answer we have most likely a reference to Gen. iv. 24,

**22.**] On **seventy times seven,** Chrysostom remarks,\*that our Lord does not here lay down a number, but prescribes that which is infinite and continuous and everlasting.

**23. Therefore]** ‘because this is so,’ because unlimited forgiveness is the law of the Kingdom of Heaven. The servants here are not *slaves,* but ministers or stewards. By the *commanding to be sold* of ver. 25 they could not be slaves in the literal sense. But in Oriental language all the subjects of the king, even the great ministers of state, are *called slaves.* The individual example is one in *high trust,* or his debt could never have reached the enormous sum mentioned. See Isa. i. 18.

**24.]** Whether these are talents of silver or of gold, the debt represented is enormous, and far beyond any private man’s power to discharge. 10,000 talents of silver is the sum at which Haman reckons the revenue derivable from the destruction of the whole Jewish people, Esth. iii. 9, Trench remarks (Parables, p. 124) that we can best appreciate the sum by