in the Sermon on the Mount, ch. v. 32. Some expositors (principally modern) have fallen into the mistake of supposing that the dictum applies to the marrying a woman divorced on account of fornication. But the full English way of rendering the sentence, would be, **a woman thus divorced,** viz. not on account of fornication.

**10.] the case,** not the cause of divorce just mentioned; nor, the condition of the man with his wife: but **the account to be given,** *‘the original ground and principle,’* of the relationship of man and wife. The disciples apprehend that the trials and temptations of marriage would prove sources of sin and misery. This question and its answer are peculiar to Matthew.

**11,12.] this saying,** viz. **of yours.** The **for** in ver. 12 shews that the sense is carried on.

Our Lord mentions the *three exceptions,* the *to whom it is given not to marry.* 1. Those who from natural incapacity, or if not that, inaptitude, *have no tendencies* towards marriage: 2. Those who by actual physical deprivation, or compulsion from men, *are prevented* from marrying: 3. Those who in order to do the work of God more effectually (as e.g. St. Paul), *abstain* from marriage, see 1 Gor. ii, 26. The **eunuchs** and **made eunuchs** in the two first cases are to be taken both literally and figuratively: in the latter, figuratively only. It is to be observed that our Lord does not here utter a word from which any superiority can be attributed to the state of celibacy: the imperative in the last clause being not a command but a permission, as in Rev. xxii. 17. His estimate for us of the expediency of celibacy, as a general question, is to be gathered from the parable of the talents, where He visits with severe blame the burying of the talent for its safer custody. The remark is Neander’s, and the more valuable, as he himself lived and died unmarried.

**13—15.]** {13} THE BRINGING OF CHILDREN TO JESUS. Mark x.13—16. Luke xviii. 16—17. After the long divergence of ch. ix. 51—xviii. 14, Luke here again falls into the synoptic narrative. This incident is more fully related in Mark, where see notes.

Our Evangelist has **that he should put his hands on them, and pray** (see Gen. xlviii. 14: Acts vi. 6), where the other two have only *‘that He should touch them.’* The connexion in which it stands here and in Mark seems to be **natural,** *immediately after the discourse on marriage.* Some further remarks of our Lord, possibly on the fruit of marriage, may have given rise to the circumstance.

16—30.] ANSWER TO THE ENQUIRY OF A RICH YOUNG MAN, AND DISCOURSE THEREUPON. Mark x.17—31. Luke xviii.