the active party, and put away her   
husband, which was allowed by Greek and  
Roman law (see 1 Cor. vii. 13), but not by  
Jewish (see Deut. xxiv.1: Jos. Antt. xv.  
7.10). This alteration in the verbal   
expression may have originated in the source  
whence Mark’s report was drawn.

**13–16.]** THE BRINGING OF CHILDREN  
TO JESUS. Matt. xix. 13–15. Luke xviii.  
15–17. The three are nearly identical:  
—from Matthew, we have the additional  
reason “*and pray,*” and from Mark, “*he  
took them up in his arms.*”

**13. young children]** Not only so, but as in  
Luke, *infants*: and our Lord was not to  
*teach* them, but only to touch, and **pray**  
over them. This simple, seemingly   
superstitious application of those that brought  
them (perhaps not the mothers only) the  
disciples, interrupted in their converse on  
high and important subjects, despise and  
reprove.

**14.]** We can hardly read  
our Lord’s solemn saying, without seeing  
that it reaches further than the mere then  
present occasion.

It might one day  
me a question whether the new   
Christian covenant of repentance and faith  
could take in the unconscious infant, as  
the old covenant did: whether, when Jesus  
was no longer on earth, little children  
might be brought to Him, dedicated to  
his service, and made partakers of his  
blessing. Nay, in the pride of the human  
intellect, this question was sure one day  
to be raised: and our Lord furnishes the  
Church, by anticipation, with an answer  
to it for all ages. Not only may the little  
infants be brought to Him,—but in order  
for us who are mature to come to Him,  
we must cast away all that wherein our  
maturity has caused us to differ from  
them, and *become* LIKE THEM. Not only  
is Infant Baptism *justified*, but it is  
(abstractedly considered;—not as to   
*preparation* for it, which from the nature of  
the case is precluded) the   
NORMAL PATTERN OF ALL BAPTISM; none can enter  
God’s kingdom, except *as an infant*. In  
adult baptism, the *exceptional case* (see  
above), we strive to secure that state of  
simplicity and childlikeness, which in the  
infant we have ready and undoubted to  
our hands.   
  
**16.]** The word may be  
rendered he **fervently blessed them**.

**17—31.]** ANSWER TO AN ENQUIRER  
RESPECTING ETERNAL LIFE, AND   
DISCOURSE THEREUPON. Matt. xix. 16–30.  
Luke xviii. 18–30. On the different form  
of our Lord’s answer in Matthew, see notes  
there. As it here stands, so far from  
giving any countenance to Socinian error,  
it is a pointed rebuke of the very view of  
Christ which they who deny His Divinity  
entertain. He was no ‘good Master,’ to  
be singled out from men on account of  
His pre-eminence over his kind in virtue  
and wisdom: God sent us no such Christ  
as this, nor may any of the sons of men  
be thus called *good*. He was *one with  
Him* who only is good, the Son of the  
Father, come not to teach us merely, but  
to beget us anew by the divine power  
which dwells in Him. The low view then,  
which this applicant takes of Him and  
his office, He at once rebukes and annuls,  
as He had done before in the case of   
Nicodemus: see John iii. 1 ff. and notes.

The dilemma, as regards the Socinians,  
has been well put (see Stier ii. 283, note):  
—*either*, “There is none but God:  
Christ is good: therefore Christ is GOD;”  
—*or*, “There is none good but God: therefore   
Christ is not God; therefore Christ IS NOT GOOD.”

With regard to other  
points the variations in the narratives  
are trifling, but instructive—“*if thou wilt  
enter into life, keep the commandments.  
He saith unto Him, which?*” (Matthew)=  
“*thou knowest the commandments*” (Mark  
and Luke) without any break in the   
discourse. Similarly, in Matthew, the young  
(Matthew) ruler (Luke) asks, ver. 20, “*what  
lack I yet?*” but in Mark and Luke,  
Jesus says to him (and here with the  
remarkable addition of “*beholding him,  
loved him*”) “one thing thou lackest.” Such  
notices as these shew the point at which,  
not short of which nor beyond which, we