among the other Pharisees.

**46.]** See on Matthew, ver. 4

**47.]** See on Matthew, vv. 29—32.

**48.]** See on Matthew, vv. 34—36.

We have here a remarkable variation of expression  
in ver. 49, **the wisdom of God** **said is**expressed by “*I*” in Matthew. Various  
explanations have been given of this. The  
difficulty is not the variation just noticed,  
so much as that *no such passage* exists in  
the O.T. But I have little doubt that  
the true explanation is this:—*the whole  
saying* is a reference to 2 Chron. xxiv.  
18—22, and so marked a one, that I am surprised that no Commentators but Olahausen and Stier should have observed it, and they not thoroughly. That passage opens with remarks of the sacred historian on the delinquency of Judah and Jerusalem after the death of Jehoiada the priest: then ver. 19, ‘*He sent prophets to them, to bring them again to the Lord: and they testified against them: but they would not give ear. And the Spirit of God came upon Zechariah the son of Jehoiada the priest, which stood above the people, and said unto them…And they conspired against him, and stoned him with stones at the commandment of the king in the court of the house of the Lord…And when he died, he said,  
The Lord look upon it*, and require it.’  
The words in our text are not indeed a  
citation, but an *amplification* of ver. 19  
there—a paraphrase of them, giving the  
true sense of what the wisdom of God in-  
tended by them;—enlarging the mere historical   
notice which laid hold of God’s  
purpose only by one thread let down to  
the earth, into the *divine revelation of the  
whole purpose* of God as the counsel of  
His will in heaven. In Matthew, the Lord:  
*Jesus Himself*, as became the solemnity of  
that final and awful close of His testimony   
to His own who received Him not,  
stands forth as the doer of this work, the sender  
of the Prophets and Apostles. (On ‘*son  
of Barachias*, see on Matthew, ver. 35.)

**52. ye took away the key of knowledge]** *“Ye shut up the kingdom of heaven  
against men*,” Matthew, ver. 13, which words  
are the best explanation of our text:—**the  
key of knowledge** (i.e. not *of*, as *admitting  
to*, knowledge—but the key *is* the know-  
ledge), being that right understanding of  
the Law and Prophets, which should shew   
Him to the people, of whom they testified;   
this the expounders of Scripture had  
taken away, neither themselves entering,  
nor permitting those to enter who were