suggest the illustration, which would be  
more striking from the fact, that this  
situation of cities on the tops of the hills  
is as rare in Galilee, as it is common in  
Judæa.’ Stanley, as above. But the  
CHURCH OF GOD, the *city on a hill* (Isa.  
ii. 2: Gal. iv. 26: see also Heb. xii. 22),  
in allusion to their present situation, on  
a mountain, is most probably leading  
thought.

**15. do men light**] literally,  
**do they light**: shewing, in the spiritual reference of the parable, that these lights of  
the world are ‘*lighted*’ by Him for whose  
use they are. See above.

**16. so**]  
i.e. *like a candle on a candlestick—like  
a city on a hill*; not merely, ‘so...  
that,’ as our English version seems rather  
to imply. By rendering in like manner, the ambiguity will be avoided. The  
sense of this verse is as if it were “*that,  
seeing your good works they may &c.*”  
. . . the *latter* verb, and not the former,  
carrying the purpose of the action. Thus  
the praise and glory of a well-lighted and  
brillant feast would be given, not to the  
lights, but to the master of the house;  
and of a stately city on a hill, not to the  
buildings, but to those who built them.

The whole of this division of our  
Lord’s sermon is addressed to *all His followers*, not exclusively to the ministers of  
his word. All servants of Christ are the  
salt of the earth, the light of the world  
(Phil. ii. 15). And all that is here said applies to us all. But à fortiori does it apply  
in its highest sense, to those who are, among  
Christians, selected to teach and be examples; who are as it were the towers and  
pinnacles of the city, not only not hid, but  
seen far and wide above the rest.

**17—48.**] *The* SECOND PART OF THE SERMON, *in which our Lord sets forth His  
relation, as a lawgiver, to the law of  
Moses, especially as currently interpreted  
according to the letter only*

**17. I am come**] more properly, **I came**. Observe how our Lord, through the whole  
sermon, sets forth Himself, in his proceeding forth from God, as truly “*He that was to come.*”

**the law, or the prophets**] It is a question whether our Lord  
includes the *prophecies*, properly so called,  
in His meaning here. I think *not*: for no  
person professing himself to be the Messiah  
would be thought to *contradict the prophecies*, but *to fulfil them*. Neither, it  
appears, does He *here* allude to the *sacrificial* and *typical* parts of the law, but to the *moral* parts of both the law and the  
prophets; which indeed he proceeds to cite and particularize. If however we  
prefer to include both ceremonial and  
moral in this assertion, we may understand it in its more general sense, as applying, beyond the instances here given,  
to His typical fulfilment of the law, which  
could not as yet be unfolded.

**to fulfil**] This verb implies more than the  
*mere fulfilling*: it has the sense of **filling  
out** or expanding: i.e. here, giving a  
deeper and holier sense to—fulfilling in  
the *spirit*, which is nobler than the letter. Theophylact compares the ancient law to a  
*sketch*, which the painter does not wipe  
out, but fills in. The gnostic Marcion characteristically enough maintained that the  
Judaizing Christians had altered this verse,  
and that it originally stood,—think ye that I  
came to *fulfil*, &c.? I came to *destroy*, not  
to *fulfil*.

**18. verily**] literally, **Amen**:  
equivalent to “*truly*” in St. Luke, ix. 27;  
xii. 44; xxi. 3. **jot (Iota)** is the Hebrew  
Jod, the smallest letter in the alphabet: **tittles**, literally **horns**, *horn-like projections*,  
are the little turns of the strokes by which  
one Hebrew letter differs from another similar to it. The Rabbinical writings have many  
sayings similar in sentiment to this, but  
spoken of the *literal* written law.

It is important to observe in *these days* how  
the Lord here *includes* *the O.T. and all  
its unfolding of the divine purposes regarding Himself, in His teaching* of the  
citizens of the kingdom of heaven. I  
say this, because it is always in *contempt  
and setting aside of the O.T.* that rationalism has begun. First, *its historical  
truth*—then *its theocratic dispensation* and  
the *types* and *prophecies* connected with  
it, are swept away; so that Christ came to  
fulfil nothing, and becomes only a teacher  
or a martyr: and thus the way is paved  
for a similar rejection of the N.T.;—beginning with the narratives of the birth