26—83. ST. MATTHEW. 33   
   
 and cast it from thee: for it is profitable for thee that one   
 of thy members should perish, and not that thy whole   
 body should be cast into hell. 80 And if thy right hand   
 offend thee, cut it off, and cast it from thee: for it is pro-   
 fitable for thee that one of thy members should perish, and   
 not that thy whole body should be cast into hell.   
 81 It hath been said, Whosoever shall put away his wife, 'Dz°s,3%1-   
 let him give her a writing of divorcement: 8? but I say unto   
 you, \* That whosoever shall put away his wife, saving for \*chz<%   
 the cause of fornication, causeth her to commit adultery :   
 and whosoever shall marry her that is divorced committeth   
   
   
 adultery. D   
   
 33 Again, ye have heard that it hath been said by them   
   
 considerations the truest self-interest,— tainly it appear, from the literal   
 it is profitable for See ch. xviii. meaning of our Lord’s that it   
 8, 9, and should not be allowed: for if by such   
 $1, 82.] Turep exampiE. The law of divorce the marriage be altogether dis-   
 divorce. See note ch. xix.7—9. Light- solved, how can the woman said to   
 foot gives form of “writing of commit adultery by a second marriage ?   
 ment” which was a divorcement a mensd or how will St. Paul’s precept Cor. vii.   
 et thoro, and placed the woman abso- 11) find place for stating as St. Paul   
 lutely in her own power, to marry whom does, prefaced by the words “not J, but   
 she pleased. In Deut. xxiv. the allow- the Lord,” it must be understood, has   
 able reason of divorce is ‘some unclean- been tuken, as to this verse,   
 ness.’ This the disciples of Shammai in- or rather (see there) to ch. xix. ff.,   
 terpreted only of ; those of and consequently can only fornica-   
 of any thing which amounted to unclean- tion as the Besides which, tenor   
 ness in the eyes of the husband. of our Lord’s teaching other places   
 82.) fornication mnst be taken to mean above) seems to set before the state of   
 sin, not only marriage, but after it marriage as absolutely as such,   
 also, in wider sense, including however he may sanction the expulsion   
 likewise. In the similar places, x. mensd et thoro of unfaithful Those   
 11; Luke xvi. 18, exception does not who defend the other suppose divorced   
 occur; see however our ch. xix. 9. The is mean, unlawfully divorced, not for   
 figurative senses fornication cannot be nication: and certainly is not impro-   
 admissible here, as the law one having of oaths. may well leave a matter in”   
 reference to a point actual life; doubt, of which Augustine ascertained   
 and this, its aim and end, restricts it was so obscure, that That either side   
 meaning to that kind of fornication im- held all those sot to be binding, in   
 mediately applicable to the case. Other- which the sacred name of God did not   
 wise this one strictly guarded exception directly occur Philo and Lightfoot   
 would give indefinite and universal cited in my Gr. Test. A stress is be   
 tude. causeth her to commit adal- laid on this technical distinction the   
 tery] viz. by her second marriuge, thus quotation made by our Lord; and we   
 put within her power. and whoso- must understand as belonging to the   
 ever] How fur the marriage of the inno- quotation, ‘ whatever thou shalt swear   
 cent party after separation (on account not to the Lord may be transgressed.’   
 of fornication) is by this or the (2) Then our Lord passes so far beyond   
 similar ch. xix. 9, is a weighty this rule, He lays down (including in   
 and di ¢ question. By the Roman it the understanding that all must,   
 Church such marriage is strictly be kept jf for that are all   
 den, and the authority A tine much   
 cited, who strongly this view, but   
 not without misgivings later in life.   
 the other hand, the Protestant and Greek   
 ae ae such marriage. Cer-