34—42. ST. MATTHEW. 35   
   
 eye, and a tooth for a tooth: 8? but I say unto you, ’ That 5 ebro. a   
 ye resist not evil: but whosoever shall smite thee on thy ™   
 right cheek, \* turn to him the other also. # And if any "™16   
 man will sue thee at the law, and take away thy coat, let   
   
 him have thy cloke also. 41 And whosoever shall compel   
   
 thee to go a mile, go with him twain. # Give to him that   
 asketh thee, and \*from him that would borrow of thee = Pytz.7-   
 turn not thou away.   
 eee hate of his working (viz. malice   
 of God. But as before, our Lord shews rected aaa thyself) so as revenge   
 us the condition to a Christian com- i on anotl 40, 41.]: See on   
 munity should fend, and to further ver. 89. This is of legal only,   
 every private Christian’s own endeavours and is thus distinguished the violence   
 should be directed. It is quite the in ver. 39. take away, i.e. in   
 purpose for the world to say, that these for a debt: seo xxii. 6.   
 precepts of onr Lord are too highly the inner and Jess costly ent ;   
 pitched for humanity, and so to find an the outer and more valuable, also by   
 excuse for violating them. If we were the poor as a coverlet by (Exod. as   
 disciples His in the true sense, these above). In Luke vi. 29 the order is   
 would, in spirit, as ve , and appears to be that in which   
 of frames of mind, be strictly ; the two garments would be taken from the   
 and, az far as we are His disciples, body, that verse referring to abstraction   
 shall attain to their observance. by violence. See the apostolic comment   
 Here again, our Lord does not contradict on this precept, Cor. vi. compel}   
 the Mosaic law, but expands and fulfils The original word is one from the   
 it, declaring us that the necessity for Persian nameof the whocarried   
 it would be altogether removed in the the government despatches: and i thence   
 com) used of any “ pressing” to   
 came to establish. Against the notion service. ‘The Jews particularly to   
 that am eye for an eye &c. sanctioned the duty of farnishing for the   
 all kinds of private revenge, Augustine government; and Demetrius, wishing to   
 remarks that the ancient precept was conciliate Jews, promised, other   
 rather intended to allay, to stimulate things, that their of burden should   
 anger; as a limit to vindictiveness, not be pressed for Hence our Sa-   
 a licence. 89.] Here again, we viour ts this as burden.’   
 have our divine Lawgiver legislating, The billeting the Roman soldiers and   
 in the bondage of letter, as to stul- their horses on the Jews was one kind of   
 tify His disciples, in many circum- this compulsion. 43.) The proper   
 stances to turn the salt the earth into understanding of the in this   
 a means of corrupting it,—but in the may be arrived at from considering the   
 freedom of the spirit, down those way in which the Lord Himeelf, who de-   
 great principles ought to regulate clares, ‘If ye shall any thing in my   
 the inner purposes and consequent actions name, I will do it’ (John xiv. 14),   
 of His followers. Taken slavishly and forms this promise to us. It would ob-   
 literally, did our Lord Himself viously be, not a promise of love, but a   
 conform to this t (John xviii. 22, sentence of condemnation to us, under-   
 28), nor His Apostles (Acts 8). But stood in its bare literal sense; but our   
 truly, and in the spirit, blessed Re- cious Saviour, knowing what is good   
 deemer obeyed it: ‘He gave back to eyasteclanewunsyoer prayers, that we   
 the switers, and his cheeks to them that never are sent empty away; not always,   
 plucked off the iv. 7: but not this face indeed, receiving as the enemy of others   
 from shame and spitting’ (Isa. 6): and which, in the very disappointment, we   
 his Apostles also, see 1 Cor. iv. are constrained thankfully to confess is   
 evil] i.e. here the evil man; better than our wish. So, in his humble   
 ‘him who injures thee.’ Or, perbaps, in sphere, should the giver act. To   
 the indefinite as before, evil, give every thing to every one—the sword   
 rally, ‘when thus directed against thee.’ to the the alms to the impostor,   
 Only, the other possible meaning there, the criminal request to the temptress—   
 ‘ the One,’ is luded here. “ Resist