V. 48—48.   
 36 ST. MATTHEW.   
 43 Ye have heard that it hath been said, ’Thou shalt   
 y Dent.   
 at. love thy neighbour, and ‘hate thine enemy. But I   
 +Bom.x14 say unto you, \*Love your enemies, [®dless them that   
 alakexitl. curse you, do good to them that hate you,] and \*pray for   
 - them which [\*despitefully use you, and] persecute you ;   
 4 that ye may be >the children of your Father which is in   
   
 bd Job 3. heaven: for he maketh his °sun to rise on the evil and   
 on the good, and sendeth rain on the just and on the   
 unjust. 4 For if ye love them which love you, what   
 reward have ye? do not even the publicans the same?   
 47 And if ye salute your brethren only, what do ye   
 more than others? do not even the \*publicans so?   
   
   
 5, 48° ye therefore perfect, even as your Father which is   
   
 ® omit, D render, sons.   
 © The oldest and best have Gentiles the same.   
   
 and ourselves. Ours should be a higher unthankful and evil,—the more firmly   
 and deeper charity, flowing from those shall wo assure, the more nobly illus-   
 inner springs of which are the sources trate, our place as in His family, as   
 of outward actions sometimes widely di- having entered into the kingdom of   
 vergent ; whence may arise both timely heaven. for] i.e. ‘in that :”   
 concession, and the timely gives the particular in which the con-   
 Heth without usury, which was for- formity implied by “sons” consists.   
 bidden by the law, xxii. 25: Levit. There is a sentiment of remarkably   
 xxv. 87: Deut. xxiii. 20. parallel: “If thou wouldest imitate the   
 48—48,] SrxtH ExamPLE. The law gods, confer benefits on the ungrate-   
 of love and hatred. 48.) The Jews fal: for the sun rises on the wicked as   
 called all Gentiles ‘ene- well as on others, the seas open for   
 mies.” In the Pharisaic interpretation pirates’ use.” 46. publicans] This   
 therefore the maxim (the latter part ace of men, so frequently mentioned as   
 which, although a gloss of the Rabbis, the objects of and contempt among   
 a true representation of spirit of the the Jews, and coupled with sinners, were   
 law, which was enacted for the Jews as not perly the Uy who were   
 a theocratic people), would include the wealthy Romans, the rank of knights,   
 “hatred for mankind,” with which the farming the revenues of the provinces;   
 Jews were so often charged. But our but their underlings, or renegade   
 Lord’s ‘ fulfilment’ of neighbourly love Jews, who usually exacted with reckless-   
 extends it all mankind—not only foreign ness and cruelty. “The Talmud classes   
 nations, but even those who are actively them with thieves and assassins, re-   
 employed in cursing, reviling, perse- gards their repentance as impossible.”   
 cuting us; and the hating of enemies is, ‘Wordsw. In interpreting verses we   
 in His fulfilment of it, longer an in- must carefully the persons spoken of   
 dividual or aversion, but a their correlative and meaning: ye,   
 out and being separate from all rebel, Christians, sons of God, the true theo-   
 45. sons] i.e. in like Him. eracy, the Kingdom of heaven,—these,   
 Of course there is allusion our state of “ publicans” or “ Gentiles,” men of this   
 children by covenant and adoption; but world, actuated by worldly motives,—   
 the likeness is the point especially «what thank have ye in being like   
 brought out. So imitators of God, Eph. 41. salute] Here, most probably in   
 v. 1. The more we lift ourselves its literal Jews did not salute   
 the world’s view of the duty and ex- tiles: Mohammedans do not salute Chris-   
 pediency of revenge and exclusive tians even now in the East. 48, Be ye)   
 into the mind with which the ‘righteous The original Ye shall be: not altogether   
 Judge, strong and patient, who is pro- imperative in meaning, but including the   
 voked every day,’ yet does good to the imperative sense: such shall the state,