19—28, ST. MATTHEW. 43   
   
 he will hate the one, and love the other; or else he will   
   
 hold to the one, and despise the other. 'Ye cannot serve 'GutI%. 4.   
 God and mammon. \*% Therefore I say unto you, ™! Zuke mi john 15.   
 no thought for your life, what ye shall eat, or what ye shall hil. 6.   
 drink; nor yet for your body, what ye shall put on. Is Pet. 7.   
 not the life more than meat, and the body than raiment?   
 28 Behold the "fowls of the air: for they sow not, neither » Job xxi.   
   
 do they reap, nor gather into barns; yet your heavenly exlviil.   
 Father feedeth them. Are ye not much better than they ?   
   
 27 Which of you by taking ™¢hought can add one cubit   
 unto his "stature? %8 And why take ye ° thought for   
 raiment? Consider the lilies of the field, how they grow;   
   
 1 sender, Take not anxious thought. ™ render, anxious thought.   
 2 vender, age. ° render, anxious thought.   
   
 keeping their individual in both anzious,”—“be not in suspense” Luke   
 members. hate and love must be given xii, 24). your Father, not their   
 their full meaning, or the depth the Father :—thus by every accessory word   
 saying is reached: the sense love less, does our Lord wonderfully assert the   
 disparage, for hate, not bring out truths and proprieties creation, in   
 the opposition and division the nature we, his sons, are His central work, and   
 of man by the attempt. mammon] the rest for us. of the air, after-   
 the Chaldee word for riches. Mammon wards of the field, Tholuck remarks, are   
 does not appear to have been the name not superfluous, but to set forth   
 of any Syrian deity, some assert. wild and uncaring of the birds   
 25. fore] A direct inference from lants. I may add,—also to set their   
 the foregoing verse: the plainer, since lower rank in scale of creation, be-   
 the verb signifies ‘to be distracted,’ longing to the air and the field. Who   
 have the mind drawn two ways.’ The could say of all mankind, “the men of   
 A. V., ‘ no thought,’ not express the world?” Thus the ¢ fortiori more   
 the sense, but gives rather an e: - plainly brought out. 27.) These   
 tion of the command, and thus males it words do not relate to the stature, the   
 unreal and nugatory. Take not anxious adding a cubit to which (= a foot anda   
 thought, is far In Luke xii. 29 we half) would be a very great addition,   
 have “live not in careful (A.V. stead of avery small one, as is implied   
 marg.). Is not the life] The argu- here, and expressed in Luke xii. 26,   
 ment is, ‘Shall not He who gave us the then ye be able to do that thing   
 ter, also us the less? ss least,”—but to the time of life each   
 .] The two examples, of the birds and hearer; as Theophylact on Luke xii. 26,   
 the lilies, sre not parallel their ap- “The measure of life with God alone,   
 plication. The first is argument from and each man cannot set the measure of   
 the leas to greater; that our heavenly his own age.” So the best   
 Father, who feeds the birds, will much and the context seems imperatively re-   
 more feed us: the second, besides ap- quireit; for object of food clothing   
 plication, (ver. 30) it contains, is not enlarge the body, but to prolong   
 is a reproof the vanity of about life. The application measures of space   
 clothing, which, all its pomp of gorge- to time is not See Ps. xxxix.   
 ous colours, is vouchsafed to the 5: Job ix. 25: 2 Tim. iv. Mimnermus,   
 creatures, but not attainable as bein, a Greek poet, of “a cubit's of   
 unworthy of, us. Notice, it is not sai time.” other examples in my Gr. Test.   
 «Sow not, ri not, gather not into 28.) Consider, implying more at-   
 barns ;’—the birds are not our example tention than “Behold.” The birds fly   
 to follow in their habits, for God hath and we can but upon them: the flowers   
 made us to differ from them—the doing sre ever with us, we can watch their   
 all these things part of our much growth. These lilies been supposed   
 better are ye,” and increases the force to be the crown imperial, impe-   
 of the 2 fortiori; but it said, “be not rialis,) grows wild in Palestine, or