46 ST. MATTHEW. VII.   
   
 rier aii? brother's eye. 6rGive not that which is holy unto the   
 ¢, ro xii, dogs, neither cast ye your pearls before swine, lest they   
   
 trample them under their feet, and turn again and rend   
 ech. 3 17 \* Ask, and it shall be given you; seek, and ye shall   
 di find; knock, and it shall be opened unto you: 8 for every   
 fsa isa one that asketh receiveth; and he that seeketh findeth ;   
 AML xvi.   
 Ts and to him that knocketh it shall be opened. ® Or what   
 man is there of you, whom if his son ask bread, will he   
 give him a stone? 10 Or if he ask a fish, will he give him   
 aserpent? If ye then, being evil, know how to give   
 good gifts unto your children, how much more shall your   
 Father which is in heaven give good things to them that   
   
   
 difficult of Christian The (vor. ‘ask of and He will give to   
 beholding was vain and idle; the seeing each of you: for this His own will, that   
 clearly is a blessed end, (ch. xviii. you shall obtain asking (ver.   
 15) to gain thy brother. 6.] The things, good for each in his place and   
 connexion, see that which is degree (vv. 10, 11), unwholesome or   
 holy] Some have thought this, in the unfitting things. Therefore (ver. 12) do   
 Greek, to a mistranslation of a ye the same to others, as ye wish to be   
 Chaldee word signifying an earring, or done, and as God does, to you: viz.   
 amulet; but the connexion is not at all that which is good for each, to not   
 improved by it. Pearls bear a resem- Judging uncharitably on the one hand,   
 blance to peas or acorns, the food of casting pearls before swine on the other.’   
 swine, but earrings none whatever to the 7.) The three similitudes all   
 food of dogs. The similitude is derived to be understood of prayer, and form a   
 from “the holy things,” the offered climax. 8.] The only limitation to   
 tn sacrifice, which no unclean person this promise, which, under various forms,   
 was to eat (Lev. xxii. 7, 10, 14, 16). is several repeated by our Lord, is   
 Similarly in ancient Christian furnished in 9—11, and in James iv. 8,   
 and Fathers, “the holy things” are the “Ye ask and receive not, because ye ask   
 consecrated elements in Holy Commu- amiss.” 9.] There are two questions   
 nion. Thus interpreted, the would here, the first which is broken off. See   
 be one full of meaning to the Jews. As a similar in ch. xii. The   
 Dean Trench observes (Serm. Mount, similitude of bread (a loaf) and a stone   
 p. 186), “It is not that the dogs would also a in ch. iv. 8. Luke (xi. 12)   
 not eat it, for it would be welcome to adds the and the scorpion. 11.   
 them; but that it would be a profanation evil) i. comparison with God. It is   
 to give it to them, Exod. xxii. The not n to suppose a rebuke   
 other part of similitude of a different here, but only general declaration the   
 character, and belongs entirely to the corruption and infirmity man. Augus-   
 swine, who having cast to them pearls, tine remarks, accordance with this   
 something like their natural food, that the persons now addressed are the   
 valué is inappreciable by them, in fury same who had been taught to say ‘ Our   
 trample them with their and turning Father’ just now. Stier remarks, “This   
 against the donor, rend him with their saying seems to me the strongest proof of   
 tusks. The connexion with the foregoing original sin the whole of the holy   
 and following verses this: “Judge not,” tures.” Reden Jesu, i. 236. food   
 ke. ; “attempt not correction others, things] principally, Holy Spirit, Luke   
 when you need it far more yourselves :” xi. 18. The same argument @ fortiori is   
 still, not such mere children, not to used by our Lord in parable of unjust   
 distinguish the characters of those with judge, Luke xviii. 7. 12.) Trench   
 whom you have to do. Give not that which (Serm. on the Mount, p. 148) has noticed   
 ts holy to dogs,” &. Then, as a humble Augustine’s refutation of the sneer in-   
 hearer might be disposed to ‘if this fidels (such as Gibbon’s against pre-   
 last be a measure of the divine dealings, cept), some of our Lord’s have   
 what bounties can at God’s hand ?? been before written by heathen authors.