6—i7. ST. MATTHEW. 47   
 ask him?   
 12 Therefore all things whatsoever ye would   
 that men should do to you, do ye even so to them: ‘for \*Yertjs.\*   
 this is the law and the prophets. Rom. xiii.   
 unter ye in at the strait gate: for wide is the wa &c. x. v.   
 gate, and broad is the way, that leadeth to destruction,   
   
 and many there be which go in thereat: 14 because   
 strait is the gate, and narrow is the way, which leadeth   
   
 unto life, and few there be that find it. Deut. xiff.1,   
 of false prophets, which come to you in sheep’s ¥ t Beware ¥ peut   
 but inwardly they are Yravening wolves. 16 Ye shall izeciiy,   
 know them by their fruits. Do men gather grapes of "&™=-™   
 x oh. 38.   
 thorns, or figs of thistles? 17 Even so every good tree   
 bringeth forth good fruit; but a corrupt tree bringeth   
 t Some MSS. read, But beware.   
   
   
 « Pythagoras this, said it... . why the way to destruction is so broad,   
 Well, if any of them is found to have is Secanse 20 few their way into the   
 said a thing which Christ also said, we narrow path of life. This is not an   
 congratulate him, we do not follow him. arbitrary assignment of the because, but   
 Bat, it is said, he came before Christ. there is a meaning in it. The reason   
 So then, if a man speaks truth, he is why so many perish is not that it is   
 to be esteemed prior to truth itself.” ordained by God, who will have all come   
 Therefore is the inference indeed to the knowledge of the truth,—but be-   
 from the preceding eleven verses, im- f come to Christ, they   
 mediately from the give things to may have life and the rest in their   
 them that ask him, just said,—and thus sins. See notes on ch. xxv. 41.   
 closing this section the Sermon with a strait] literally, in,   
 lesson similar to the last of ch. v., in breadth. 15.] The connexion is,—   
 which is, indeed, the ground-tone of the strive to enter but be not misled by   
 whole Sermon—‘ Be ye like unto God.” persons who pretend to guide you into it,   
 even £0, viz. the pattern of but will not do so in reality. These   
 things whatsoever: not those things false prophets, refer to those   
 themselves, because what might suit ws, were soon to arise, to deceive, possible,   
 might not suit others. We are to think even the very elect, ch. xxiv. 24; and   
 what we should like done to us, then indirectly, all such false in all   
 apply that rule to our dealings with 5 in sheep’s clothing) There   
 others: viz. by doing to them what we be allusion to prophetic dress, iii.   
 have reason to suppose they would like but most probably it only means that,   
 done to them. This is a most important order to deceive, put on the garb and   
 distinction, one often overlooked the manners of the sheep themselves.   
 interpretation this golden 16.] The fruits are both their corrupt   
 138—27.] TE concLusIon oF THE DIB- doctrines and their vicious practices,   
 COURSE :—setting forth more strongly contrasted with the outward shews of   
 personally the dangers of hypocrisy, both almagiving, prayer, and fasting, their   
 in being led by hypocritical teachers, sheep’s to deceive. See James iii.   
 ond in our own inner life.—The gate 12; ch. xii. 38, 34. 17. a corrupt   
 stands at the end of the way, as in the tree] See also ch. xiii. 48. From these   
 remarkable parallel the Table of Cebes ; two verses, 17, 18, the Manichmans de-   
 “Do you see a certain small door, a fended their heresy of the two natures,   
 certain path in front of the door, good and bad: but Augustine answers   
 is not much frequented, but only a few them, that such cannot possibly be their   
 walk in it? . .. this is the way which meaning, as it is entirely to the   
 leads to discipline.” 14.) because whole scope of the (see for   
 gives a second reason, on which that in ver. 13), and adds, bad tree then can-   
 ver. 13 depends: strive, for broad is, not bear good fruit: but it from bad,   
 &o., because narrow is, &. The reason become good, in order the bearing good