IX. 1—9. ST. MATTHEW. 59   
 given [f thee]; or to say, Arise,   
 and walk? 6 But that   
 ye may know that the Son of man hath power on earth to   
 forgive sins, (then saith he to the sick of the palsy,) Arise,   
   
 take up thy bed, and go unto thine house. 7 And he arose,   
 and departed to his house. 8 But when the multitudes   
 saw it, they & marvelled, and glorified God, which had given   
 such power unto men.   
 9 And as Jesus passed forth from thence, he saw a man,   
   
 named Matthew, sitting at the receipt of custom: and he   
 saith unto him, Follow me. And he arose, and followed   
 f omit.   
 & read, were afraid.   
 quence setting its seal my truth, the this not by delegation, but “because He   
 harder word, Arise and walk. By doing (being God) is the Son of Man.” John   
 that, which is of being put to the v. 27. then saith he] See a similar   
 proof, I vindicate my right and interchange of the in construction,   
 to do that in its very nature is Gen. iii. 22, 23. 8. unto men] Not   
 capable of being By these visible a for sing. @ man,’ nor, ‘for the   
 tides of God’s grace I will give you to bile men ;’ but to mankind. They   
 know in what direction the great under- this wonder-working as some-   
 currents of His love are setting, that Hi i by God granted to men—to man-   
 both are obedient to My word. From kind; and without supposing that they   
 this, which I will now do openly and be- had before them the full of their   
 fore you all, you may conclude that it words, those words were true in the very   
 ‘no robbery’: (Phil. ii. but see note highest sense. See John xvii. 8. In   
 there) upon my part to claim also the Mark they say, “ We never saw it in this   
 power.of forgiving their sins.” Sashion:” in juke, “We have seen   
 on the Miracles, p. 6. the Son things to-day.”   
 of man] The Messiah: an expression re- 9—17.] THe canting or Matrarw:   
 garded by the Jews as equivalent “the THE FRAST CONSEQUENT ON IT: EN-   
 Christ, the Son of ”? ch. xxvi. 68. QUIRY oF JOHN’s DISCIPLES RESPECTING   
 See also John v. 27. “The Alexandrian FASTING :—AaND ovR LoRD’s ANSWER.   
 Fathers, in their conflict the Nes- Mark ii, 13—22: Luke v. 27—89. Our   
 torians, made use of this in proof Lord was going out to the sea to teach,   
 of the entire which there was Mark, ver. 13. All three con-   
 of all the properties Christ’s divine nect this calling the preceding mira-   
 nature to Hie haman ; 50 that whatever cle, and the subsequent entertainment.   
 one had, was so far that it The real difficulty the narrative is   
 also be predicated the other. It is quite ion as to the of Matthew in   
 true that had not the two natures Been fee text, and Levi in Mark and Luke. I   
 indissolubly together in a single shall state the arguments on both sides.   
 son, no such language could have been (1) There can be no question that the   
 used; yet I should rather suppose that three narratives relate the same event.   
 ‘Son of Man’ being the standing title They are identical verbatim: in-   
 whereby the Lord was well pleased to serted between narratives indisputably   
 designate Himself, bringing by it that relating the same occurrences. (2) The   
 He was at once one with humanity, and almost general consent all ages has sup-   
 the crown of humanity, He does not so the two persons the on   
 use it that the title every where to be the other hand, (3) owr Gospel makes not   
 pressed, but times simply as equivalent the alightest to the name of Levi,   
 to Messiah.” Trench, p. 208. either here, or in x. 3, where we find   
 earth) Distinguished Rom “in heaven,” “\* Matthew the publican” among the Apos-   
 as inch. xvi. 19; xviii. Bengel finely tles, clearly with the subject of   
 remarks, “ This saying of heavenly this narrative: the other two   
 origin.” The Son ‘of Man, as God mani- geliste, having this narrative of   
 fest in man’s flesh, has on man’s earth vi in their enumerations of the Apos-   
 that power, which in its fountain and tles (Mark iii. Luke vi. 15), mention   
 essence belongs to God in heaven. And Matthew without any nota of identifica-