60 ST. MATTHEW. Ix.   
   
 10 And it came to pass, as Jesus sat at meat in the   
 him.   
 house, behold, many publicans and sinners came and sat   
 down with him and his disciples. 11 And when the Pha-   
 risees saw it, they said unto his disciples, Why eateth your   
 Sob. 19. Master with ! publicans and sinners ? 12 But when Jesus   
 ‘Luke 2,   
 heard that, he said [> wnto them], They that be whole need   
 not a physician, but they that are sick. 18 But go ye and   
   
 D omit.   
 narrative in our text so closely   
 tion with the called on this occasion. with that in that it is to   
 This is almost inexplicable, the suppo- suppose, with Greswell, that a different   
 sition of his having borne both names. - feast is intended. The arguments by   
 (4) Early tradition separates the two which he supports his view are by no   
 » Clement of Alexandria, quoting means weighty. From the words the   
 from Heracleon the Gnostic, mentions house, he infers that the house was not   
 Matthew, Philip, Thomas, Levi, and man that of Matthew, but that in which our   
 others, as men who had not suf- Lord usually dwelt, he supposes to   
 fered mart; from a public confession be intended in several other places. But   
 of the faith. Again, Origen, when Cel- surely the afticle might be used without   
 sus has called Apostles publicans and any such significance, designating. any   
 sailors, acknowledging Matthew the particular house,—as‘would be very likely   
 publican, “And there may be also if Matthew himself is here the narrator.   
 a publican among Jesus’s followers. Again, Greswell presses verbal accuracy   
 he was not of the of His A) les, the terms used in the accounts, and at-   
 except according to some copies Mark’s tempts to shew them to be inconsistent   
 Gospel.” It is not quite from this, with one another. But surely the time is   
 whether the copies of Mark substituted past for such dealing with the historic   
 Levi’s (?) for Matthew’s, or some text of the Gospels; and, besides, has   
 other: but most probably the latter. (6) overlooked a great inconsistency in his   
 It certainly would hence appear, as if own explanation, viz. that of making in   
 there were in ancient times an idea that the second instance, according to bim,   
 the two names belonged to distinct per- Scribes and Pharisees present the feast   
 sons. But in the very passages it is given by a Publican, and exclaiming   
 mentioned, a confusion is evident, against that they themselves were   
 prevents us from drawing any certain doing. It was not a¢, after the feast   
 clusion able to withstand the general that the discourse in vv. 11—17 took   
 testimony to the contrary, arising place. And his whole inference, the   
 the prima facie view of the narra- great feast must be the great in the   
 tive. (7) It is probable enough that day, and consequently in the evening,   
 St. Matthew, in his own Gospel, would hangs on too slender a thread to need.   
 mention only his apostolic name, seeing refutation. The real difficulty,   
 that St. Mark and St. Luke also give toa Harmonist, is the connexion here   
 this naute, they speak of him as an the raising of daughter with this   
 Apostle. (8) It is remarkable, an in- feast : on see below, ver.   
 dication that St. Matthew's uently 11.] These Pharisees appear to have been   
 unprecise manner of narration did not the Pharisees of the place: Luke has   
 from want of information,—that “their Scribes and Pharisees.” The very   
 in this when he of all must have circumstances related shew that this re-   
 been best informed, his account is the monstrance cannot have taken place at   
 similarly, of the three. (9) With The, feast. The Pharisees say the words to   
 gard to the narrative in the text, disciples our Lord hears it. This   
 may observe, that this and peculiar an occasion when our Lord and the dis-   
 call scoms (see ch. iv. 22) hardly to ciples were present, not surely inter-   
 belong to any but an Apostle; and that, mixed with the great compan: bli-   
 as in the of Peter, here also im; cans. 12. whole . . oy Both   
 @ previous acquaintance and discipleship. words, in the application the saying,   
 (10) We are told in Luke v. 29, Levi must be unders' jectively ironical   
 made him a great feast in house; and, conecssion, as Meyer): referring