10—16. ST. MATTHEW.   
   
 learn what that meaneth, \*I will have mercy, and not \* Bia te   
   
 sacrifice: for I am not come to call the righteous, 'butiinmtix   
 sinners [i to repentance].   
 14 Then came to him the disciples of John, saying, Why   
 do we and the Pharisees ™fast oft, but thy disciples fast ™Lo%e="u.   
 not? 15 And Jesus said unto them, Can the "® of 2 Bona wi,   
 the bridechamber mourn, as long as the bridegroom is with   
 them? but the days will come, when the bridegroom shall   
   
 be taken from them, and then shall they fast. 16 No man   
 X render, 8008.   
 § omit.   
   
 to their respective of themselves ; before : but also many other   
 as also righteous and sinners, 13 :— in which the Bride is the Church of God,   
 not as thongh the Pharisees were objec- the Bridegroom the God of Israel. See   
 tively either “whole” or “righteous,” especially Isa. 5.—10 Heb. and E. V.   
 however much objective trath “sick” As Stier (i. 320, edn. 2) observes, the   
 and “sinners” may have had as applied article the must not be considered   
 to the publicans sinners. merely introduced on account of the para-   
 18.) The whole of this discourse, with ble, as usual elsewhere, but the parable   
 the exception of the citation, is almost itself to sprung out of the emphatic   
 verbatim in Mark, and (with the oe name, “the bridegroom.” The sons of   
 dition fr “to repentance’) 6 the bridechamber are more than the mere   
 J According to the detailed guests at the wedding: they are the   
 Harte e “a. Mark (ii. it was the dis- bridegroom’s friends who go and fetch   
 of John and of the Pharisees who bride. the days will come] How   
 ed this question. St. Luke continues sublime and peaceful is this early an-   
 the discourse that of the former Phari- nouncement by our Lord of the bitter   
 sees and Scribes. This is one of those before Him! Compare the words   
 instances where the three accounts imply of our Christian poet: ‘measuring with   
 and confirm one another, and the hints calm presage the infinite It has   
 incidentally dropped by one Evangelist been asked, “What man ever looked so   
 form the prominent assertions the other. calmly, s0 lovingly, from such an hej at   
 The fasting often of disciples down to such a depth   
 John must not be understood as done in more properly, shall been taken pol   
 mourning for their imprisonment, them: when His departure shall have   
 bat as belonging to the asceticism . and then shall (better,   
 John, as \_a preacher repentance, incul- fast] These words not a de-   
 cated. On the fasts of the Pharisees, claration of duty, or of an ordinance,   
 Lightfoot in loc. 15. mourn] = binding on the Church in the days of her   
 “fast,” Mark and Luke. The difference Lord’s absence: the whole spirit of what   
 of these words is curiously one follows is such a supposition: but   
 of Greswell’s arguments for the non- they declare, in accordance with the pa-   
 identity of the Even if there rallel word ‘ mourn,” that in those days   
 were any force in such an ment, we they shall have real occasion for ;   
 might fairly set it that the Greek sorrow enough ; see John xvi. 20:—a fast   
 word rendered taken is common to all of God’s own appointing in the solemn   
 three Evangeliste, and occurs no where purpose of His will respecting not   
 else in the N. T. the bridegroom] one of their own arbitrary laying on.   
 This appellation Himself had from our This view is strikingly brought out in   
 Lord peculiar appropriateness addressed Luke, where the question is, “Can ye   
 to the disciples of Their master make the sons, &c. fast,” i.e. your   
 had himself used the figure, the very rites and ordinances? “but, &c.” and   
 word in John iii. Our Lord, in calling then shall they : there is constraint   
 Himself the Bridegroom, announces the in this latter they shall (will)   
 panne in Him of a whole cycle of And this farnishes us with an analogous   
 hecies and figures: very pra- rule for the fasting the Christian life:   
 oabiy ae immediate reference to that it should be the genuine of   
 ii, that prophet having been cited just inward and spiritual , of the sense