23—29. ST. MATTHEW.   
   
 tell you in darkness, that speak ye in light: and what ye   
 hear in the ear, that preach ye upon the housetops. %8 And   
 7fear not them which kill the body, but are not able to 7% yii1%   
 kill the soul: but rather fear him which is able to destroy iit. '\*\*   
   
 both soul and body in hell. 29 Are not two sparrows sold   
   
 sent you’ (ch. xiii, 27.) An the Almighty dispenser of life and death   
 expansion of the duty of freeness and both temporal and eternal, seeing also   
 boldness of speech implied in the last that Satan is ever represented the con-   
 verse. The words may bear two meanings : demned of God, not one able destroy, I   
 either (1) that which Chrysostom gives, must hold by the ral interpretation,   
 taking the expressions relatively, His and believe that both and in Luke xii.   
 speaking to them only, and in a little 8—7 our Heavenly Father is intended,   
 corner of Palestine, compared with the the right object of our fear. As to this   
 subsequent publicity the Word; or (2) being inconsistent the character in   
 as this part of the discourse 6 which He is brought before in the next   
 ture princi) , the speaking may verse, the very change of meaning in   
 ces fhe see Gestion which our Lord “fear” would lead the mind on, out of   
 would hold with them hereafter by His the terror before spoken of, into that   
 Spirit, which they were to and pro- bettér kind of fear always indicated by   
 See Acts iv. 20. senses do that expression when applied to God, and   
 not exclude one another, are Possibly so prepare the way for the next verse.   
 both implied. There is no need, wit Besides, this sense excellently keep-   
 Lightfoot and others, suppose any alla- ing with ver. 29 in another way. ‘Fear   
 sion to a custom in the in the Him who is the only Dispenser of Death   
 words hear in the ear. They are a com- and Life: of death, as here of life,   
 mon expression, derived from common the case of sparrows for He cares.’   
 life: we have it in wider sense Acts xi. ‘Fear Him, above men: trust Him, in spite   
 22, and Gen. 1. upon the house- of men.’ In preparing 2nd edn. of   
 tops} On the flat roofs of the houses. my Greek Test., carefully the   
 ‘Thug we have in Josephus, “Going up on whole matter, and went over Stier’s   
 the roof, and with quieting their ments with the conuexion of the discourse   
 tumult. ..he said... .” -] On before me, but found myself more than   
 the latter of this verse question ever persuaded it is quite   
 has of late been raised, never was, for the above and every reason, to apply   
 as far as I been able to find, known the words to the enemy of souls. The   
 to the older interpreters. Stier desig- similar passage, iv. 12, in the   
 nates it ‘the only of Scripture absence of other considerations, be   
 whose words may equally apply to God decisive. Full as his Epistle is of our   
 and the enemy of souls.’ He himself is Lord’s words from thie Gospel, is hardly   
 strongly in favour the latter interpre- to be doubted that “there one i   
 tation, and defends it at much length; and judge] who is able to save and to   
 but I am quite unable to assent to his oy,” he has this verse before   
 opinion. It seems to me at variance with The depth of this part of the discourse   
 the connexion of the discourse, with take to be, setting before mes-   
 the universal tone Scripture regarding sengers their Heavenly Father as the sole   
 Satan. If such a phrase as “to fear the object of childlike and childlike fear   
 devil” could be instanced equivalent to —the former from His love,—the latter   
 “ to guard against devil,” if it could from His power,—His power to destroy, it   
 be shewn that any where power attributed is not said them, but absolute, and   
 to Satan analogous to that indicated by soul, sparrows] any small birds. far-   
 “able to destroy both soul and body in the discourse: but if in midst of this   
 hell,” I then should open to the doubt great subject, Lord is to be conceived   
 whether he might not here be intended ; as turning aside, as an object of   
 but seeing that not,” indicating fear the chief whose ministers and   
 ror, is into “fear” so usually fol- subordinates He is at the very moment,   
 lowed by “God” in a higher and holier commanding us sot to and speaking   
 sense (there no such contrast in ver. of him as he that is able to destroy   
 and therefore that verse cannot be cited soul and body in hell, my mind all truo