80 8ST. MATTHEW. xI.   
   
 16 But whereunto ahall I liken this generation? it is   
 like unto children sitting in the markets, and calling unto   
 their fellows, 17 and saying, We have piped unto you, and   
 ye have not danced; we have mourned [4unto you], and   
   
 ye have not lamented. 18 For John came neither eating   
 nor drinking, and they say, He hath a devil. 19 The son   
 of man came eating and drinking, and they say, Behold   
   
 m ch. 10, a man gluttonous, and a winebibber, ™a friend of publi-   
 Luke xv.1f. and sinners. But wisdom ¢is justified of her chil-   
 dren.   
   
 4 omitted in some of the best ® render, Was.   
 f some of our earliest MSS. read, for children,   
 15.] These words are generally used by can be more perplexed than to   
 our Lord when there is a further and te like unto as meaning ‘may be illus-   
 deeper meaning in His words than is ex- trated by,’ and invert s in the   
 Pressed : as here—‘if John the Baptist is parable. Besides which, this interpreta-   
 lias, and Elias is forerunner of the tion would lay the waywardness to the   
 coming of the Lord, then know surel: charge of the Preachers, not to that of   
 that the Lord is come.’ 16. But. the Jews. 18. neither eating nor   
 saying: are arbitrary, childish, have 7] Luke vii. 88 fills this ex-   
 ears, and hear not; will not receive pression inserting bread and wine. See   
 whereunto I liken] See similar ch. iii. The neglect of John’s preach-   
 questions in Mark iv. 80: Luke xiii. ing, and rejection his message, is im-   
 20; and note on ch. vii. like unto plied in places of the (see   
 ren; as children their games imi- ch. xxi. John v. 85); but hence   
 tate the busingss and realities life, only do we learn that brought against   
 these in the great realities before him the same charge which they after-   
 them shew all the of children. wards tried against Lord. See John   
 The similitude is two bodies of children, vii. x. 20. 19.) Alluding to   
 the one inviting other to play, first our Lord’s practice of frequenting en-   
 the imitation of a wedding, second], tertainmente and feasts, e. the mar-   
 that of a funeral ;—to neither of which yisge at Cana, the feast in Levi’s house,   
 will the others respond. Stier remarks See also ch. ix. 14. But] lite-   
 that the great of the preach- “iy, and; i.e. and yet; see xvi. 82.   
 ing of the Gospel is shewn forth in this wisdom] the divine wisdom which   
 parable, where the man seut from God, hath ordered these things. ‘was justi-   
 and the eternal Word Himself, are repre- fied—the same tense as “ both times   
 sented as children children, speak- —refers to the event, q.d., ‘they were   
 ing the language of their sports. Com- events in which wisdom was justified,   
 pare Heb. ii. 14. It must not be sup- The force of the past tense is to be   
 posed that the two bodies of children lost by giving a present to either   
 two divisions of the Jews, as (e. g. of the verbs. The meaning seems to be,   
 Olsh.) have done: the children who call that the waywardness above described was   
 are the Jews,—those called to, the two not universal, but that the children of   
 Preachers ; both belonging, according to wisdom (in allusion to the   
 the flesh, this generation,—but neither of Proverbs, which constantly similar   
 of them corresponding to the kind of expressions : see ii. 1; iii, 11, 21;   
 mourning (in John’s with which the iv. 1, &.) were led to receive justify   
 Jews would have them mourn, or the kind & Clear of imputation) the Wisdom of   
 of joy (in the Lord’s case) with which od, who did these things. Cf. Luke vii.   
 the Jews would have them rejoice. The 29, where in this narrative it is   
 converse application, is commonly the publicans justified The children   
 made, is against is like children, of wisdom are opposed to the wayward   
 by which the firat children must be the children above, childlike to the child-   
 children of this and nothing teh ; thus this verse as an intro-   
 duction to the in ver. 25. of,   
 not exactly equivalent ‘dy,’ imply-