82 ST. MATTHEW. XI.   
   
 day. % But I say unto you, That it shall be more tolerable   
 for the land of Sodom in the day of judgment, than for   
   
 thee.   
 q Luke 21. 254 that time Jesus answered and said, I thank thee,   
 race viii. O Father, Lord of heaven and earth, because ‘thou hast   
 2 1Cor.i. hid these things from the wise and prudent, \*and hast re-   
 19,37; 8 vealed them unto babes. °6 Even so, Father: for so it   
 2 Cor. 14,   
 ech. 17. seemed good in thy sight. %\* All things ‘are delivered   
 piGern unto me Jof my Father: and no man knoweth the Son,   
   
 \ render, were. Jive. by.   
   
 theif doom. The same is strikingly refer to, in reality refer the words   
 before us in history of h- which have immediately preceded. The   
 ing at Nineveh. 24, and 22.] These at that time is not chronological, but   
 verses are with those fives solemnity to what follows.   
 preceding them thus:—‘If these mighty Frere may have been a slight break in   
 works had been done in and Sidon— the discourse the older interpreters,   
 in Sodom—they would have, but, others, insert return of the Apostles:   
 since no such opportunity was afforded i tae oe ey eee ee The   
 them, and ye, Bethsaida, Chorazin, and whole ascription of praise an answer:   
 Capernaum, have had and rejected such, au answer to the mysterious dispensations   
 it shall more tolerable, And as to ee tories above Serpe   
 the saying of our Lord, more warnin, it! to the arrangement in e,   
 had been given they would have repented see note on Luke x. 21. I thank thee]   
 —it is not for the infidel say, ‘Why Not merely, ‘I praise bat in the   
 then were not more given?’ because foroe of Greek word, I confess Thee,   
 every act of God for'the of a sinner ‘I recognize the justice of Thy doings   
 from his doom is purely and entirely of viz. in the words Even so, Father, dc.   
 free and undeserved gruce, and the pro- Stier remarks that this the first public   
 portion of such means of escape out mention by our Lord of His Father; the   
 to men is ruled the counsel of His will words in ch. x. 32, 33 having been ad-   
 who is holy, just, true, and willeth dressed to the (but see John ii.   
 the death of the sinner; but whose ways We have two more instances of such a   
 are past finding out. We know h public address to Father, John xi. 41;   
 when we know that all are inexcusable, xii, 28; and again Luke xxiii. 34. It is   
 having (see Rom. i. the witness of God to be observed that He does not address   
 in their consciences; owr only feeling the Father as His Lord, but as Lord of   
 should be overflowing thankfulness, heaven and earth: a8 He who worketh all   
 we find ourselves possession of light thinge the counsel of His will,   
 of the glorious |, which so many iit eet al hast revealed]   
 are deprived. at the reference more properly, didst hide, didst re-   
 is to last great of judgment is veal, in the deeper and spiritual of   
 dent, by the whole being of in the the words; the time pointed at being   
 fature. Had our Lord been speaking of that in the far when the divine   
 the outward judgment on the rebellious decrees as to such hiding and revealing   
 cities, future might have been used of were pu! See 1 Cor. ii.   
 them, but could not of Sodom, which was these , these mysterious arrange-   
 already destroyed. This shall be more monis, by which the sinner is condemned   
 le is of those mysterious hints in his pride and unbelief, humble and   
 at the future dealings |, which childlike saved, God justified He   
 we can penetrate no further than the saves and condemns. These are ‘revealed’   
 actual words of our Lord reveal, nor say to those who can in a simple teachable   
 to what difference exactly point in spirit, as babes, the invitation vv.   
 the relative states those who are com- 28—80, but ‘hidden’ from the wise and   
 red. See also xii. 48. clever of this world, who attempt their   
 .] This is certainly a continuation of solution by the inadequate   
 the foregoing discourse; and the an- of the mere human understanding. See   
 swered, which seems to have nothing to 1 Cor. i, 27.] In one other