1—138. ST. MATTHEW.   
   
 had known what this meaneth, \*I will have mercy, and ¢ Som vs.   
 not sacrifice, ye would not have condemned the guiltless.   
   
 8 For the Son of man is Lord [even] of the sabbath day.   
 9 And when he was departed thence, he went into   
 their synagogue : 10 and, behold, [° there was] a man   
 which had his hand P withered. And they asked him,   
 saying, "Is it lawful to heal on the sabbath days? »Lakexttt:   
   
 that they might accuse him. 1 And he said unto them, \*\*   
 What man %shali there be among you, that shall have   
 one sheep, and 'if it fall into a pit on the sabbath day, 1%: zx   
 mall. 6.   
 will he not lay hold on it, and lift it out? 12 How Deut. «.   
 much then is a man better than a sheep! Wherefore   
 it is lawful to do well on the sabbath days. 18 Then   
 saith he to the man, Stretch forth thine hand. And he   
 stretched it forth; and it was restored whole, like as the   
   
 2 omit. © omitted in the three MSS,   
 P literally, 4 read, is there.   
   
 as above, to bear more and sub- day as the previous We know from   
 lime sense than more general s ver. - Luke vi. t it was on another (the   
 &e. 1.) The law of this Temple next P) sabbath. their] not, of the   
 service is the law of and love: Pharisees ; but of Jews generally, of   
 mercy and not sacrifice, ch. ix. ;— the people of the place. 10.] This   
 all for man’s sake and man’s good ;—and narrative is in Mark and Luke with   
 if their hearts had been ready to receive considerable variation details from our   
 our Lord, and to take on them this ser- text, those Evangelists agreeing how-   
 Preceding would in Mark ii. 27, see note ever with one another. In both these ac-   
 guiltless. sense of it important verse counts, they (the Scribes and Pharisees,   
 plied to complete the inference. Since the Luke) were watching our Lord to see   
 Sabbath was an ordinance instituted for whether He would heal on the Sabbath :—   
 the use and benefit of man,—the Son of and He (knowing their thoughts, Luke)   
 Man, who has taken upon Him fall and ordered the man to stand forth in the   
 com Manhood, the great representa- midst, and asked them the question here   
 tive and Head of humanity, has this in- fiven. The question about the animal   
 stitution under his own power. See this not occur in either of them, but in   
 teaching of the Lord Spar en ex- Luke xiv. 5, on a similar occasion. The   
 in HEALING OF THE and injunc- additional Pirticulare given are very in-   
 Pon Bom. fark iii, TF Luke ii, 6—11. teresting. By Luke,—it was the hand;   
 9-14. when he was departed thence] by Mark,—our Lord looked round on them   
 This change of place is believed Gres- with anger, being grieved the hardness   
 well to have been a journey to Galilee of their hearts the Herodians were   
 after the Passover. viii. ii.) It Joined with the Pharisees in counsel   
 is true that no such is implied in against Him. See notes on Luke.   
 Mark and Luke ; Bot bers wor Ltd dry] “withered,” literally “dried up,”   
 point to a journey undertaken, ch. in Mark: of which the use had been   
 xi. 1; xv. the only other in this lost and the-vital powers withered. The   
 Gospel where the expression occurs. In construction of this verse is involved:   
 John vii. 3, cognate expression, “ there is a double question, in ch. vii.   
 part hence,” is used of a journey from Our Lord evidently asks this as   
 Galilee to Judea. So that certainly it being a thing allowed and done at the   
 not implied here (as Meyer, al., time when He spoke: but subsequently   
 that the incident took placo the same (perhaps, suggests Stier, on account of   
 these words of Christ), was forbidden in   
 the Talmud; and it was only permitted   
 to lay planks for the beast to come out.   
 18.] Our Lord does no outward