28—84. ST. MATTHEW. 89   
   
 “but the blasphemy Y against the Holy Ghost shall not be w A: vis.   
 forgiven [\* unto men]. 8? And whosoever \* speaketh a word = 1.19;   
 against the Son of man, ’it shall be forgiven him: but shafts   
 whosoever speaketh against the Holy Ghost, it shall not be   
 forgiven him, neither in this world, neither in the world   
   
 to come. 88 Either make the tree good, and \*his fruit \*%-vi.w.   
 or else make the tree corrupt, and his fruit corrupt:   
 good ;   
 for the tree is known by his fruit. °4O \*® generation of \*Syit2'   
 vipers, how can ye, being evil, speak good things? for vrorevi.u.   
 out of the abundance of the heart the mouth speaketh.   
 \* omitted by our two oldest MSS.   
 Y render, of the Spirit. ® reader, offspring. UNTVERSID   
 ance in the imperfect state of the rel Ce eon   
 controverted verses seems to be,   
 1) c sin and blasphemy which arises before the judgment, and considers it   
 culpable ignorance sensual blind- be cognate with 1 Pet. ff. Augustine   
 ness, as that of the fool who said in his 8 very strongly: “It could not be   
 heart ‘There is no God,’—of those who, said with trath of any, that ‘it not   
 e.g. Saul of Tarsus, Jesus as not be forgiven them neither in this world   
 being the Christ; which persons, what- nor either in the world to come,’ un-   
 ever degree their sin may unhappily ad- less there were some who are to be for-   
 vance, are capable of en fancal Te- given not in this world, but in world .   
 pentance, and pardon :—and (; ing aaa to come.” See, on the whole subject,   
 phemy of eo who, aoe on 1 Pet. iii. 18 ff. In the almost en-   
 and secing his present power olla by tire silence Scripture on any such doc-   
 his Holy Spirit, oppose themselves trine, every principle of sound interpre-   
 to it, as did, or as were very near tation requires that we should hesitate   
 (for our Lord does actually inp hed to support it by two difficult   
 they Aad incurred this el in neither of which does the plain   
 these Pharisees. They may as yet struction of the words absolutely require   
 been under the veil ignorance; but this it. The expressions this (equi-   
 their last , in sight of Him valent to “this sent ‘world,’ Tit,   
 who knows the hearts, very fi, 12: 2 Tim. iv. 10; “this time,”   
 near to, or perhaps this awful Mark x. 80; “the course (age) of this   
 degree of at The principal misunder- world,” h. ii. 2; “this present evil   
 standing ‘ this has arisen from world,” Gal. 4) the world to come   
 judice whi Dossemses men’s minds (see Mark x. 80; equivalent to “ that   
 owing to the use the words, ‘the sin world,” Luke xx. 85; “the ages to   
 against the Holy Ghost.’ It is not par- Eph. ii. 7) common among the Jews,   
 ticular species sin which is here con- erally signified the   
 demned, but a act shewing a state tine fore and after the coming of the   
 of sin, that state a determined Messiah. on the N. T. these   
 opposition to the present power of the are replaced by—the present life, that   
 my Spirit; and this as shewn by its to come: the present mixed state wheat   
 fruit, The declaration, sub- and tares, and the future completion of   
 stance, often occurs in the N. T. See Messiah’s Kingdom after the great har-   
 1 John v. 16, and note on “sin” there: vest. These terms seem to differ from   
 2 Tim. 8: Jude 4, 12, 13: Heb. x. « the kingdom of heaven,” or “of God,”   
 26—81; vi. 4—8. No sure inference in never being spoken of, or as in,   
 can be drawn from the words neither in viduals, but as an age of time sonar   
 the world to come—with regard to for- to the the fruit tree is How   
 giveness of in a future state. Olshau- not, as generally Crd uivalent   
 sen remarks that a parallel on the other to ‘represent ? for then the   
 side is found in ch. x. 42, where the clause ‘for out &e.’ iowee meaning >   
 recognition of divine in those sent but literally, The verse is a pa-   
 from God is accompanied with promise of rable, not merely a similitude. ‘There   
 eternal reward. He himself however un-   
 derstands the passage (as many otHers