90 ST. MATTHEW. XII.   
 35 A good man out of »the good treasure of the heart   
 bringeth forth good things: and an evil man-out of °¢he   
 evil treasure bringeth forth evil things.   
 you, That every idle 4 word that men shall speak, they shall   
 give account thereof in the day of judgment. But I say unto   
 thy words thou shalt be justified, and by thy words thou   
 a.zrit shalt be condemned. 87 For by   
 Cor the Pharisees answered, saying, Master, we would see a   
 sign from thee.   
 ¢imwis An evil and ‘adulterous generation seeketh after a and of   
 John iv.   
 39 But he answered and said unto them,   
   
   
 and there shall no sign be given to it, but the sign of the   
 » read, his good treasure. © sender, his.   
 4 vender, saying.   
   
 make, the parable does not say: let us might naturally expect, and as we learn   
 remember, the Creator » and sets from St. Luke, on the part of different   
 forth a law of his own creation, with persons from those who made the accusa-   
 which our judgments must be in accord. tion. In consequence of our Lord de-   
 This verse resumes again leading argu- claring that His miracles were wrought   
 ment, and sets forth the inconsistency by the Holy Ghost, they wish to see   
 the Pharisees in representing as in decisive proof of by a sign, not   
 leagne with evil, whose works were uni- \* count in ch. xvi. Heaven. The ac-   
 formly good. But the words have a toa different occurrence: notes there.   
 double reference: to our Lord Himself, Cf. John vi. 80, 81; xii. 28. 3]   
 who could not be evil, seeing that His adulterous (see reff.), they   
 works were good; and (which leads to been the peculiar le of the Lord,   
 the next verse) to the Pharisees, who #0 in departing Him had broken the   
 could not speak good things, their covenant of marriage, according to the   
 works were evil. 35—387.] The trea- similitude so common in the prophets.   
 sure spoken of is that inner storehouse The expression there shall no sign   
 of good and evil only seen by God and be given to it does as has been main-   
 (Partially) ourselves. And on that ac- tained, exclude our Lord’s miracles   
 count—because words, so lightly thought being signe: but is the direct answer to   
 of by the world and the careless, their request in the sense in which we   
 from the inner fountains of and ill, know they used the word, ‘a sign, not   
 therefore they will form subjects of the wrought Him, and so able to be -   
 judgment of the great day, when the ected of magic art, one from Heaven.’   
 whole life shall be unfolded and pro- ides, even if were not so, how can   
 nounced upon. See James iii. the refusing to work a miracle to satisfy   
 idle is perhaps best taken here in its them, affect nature or signification   
 milder and negative sense, not yet de- those wrought on different occasions,   
 termined on till the so that with a totally different The sign   
 our Lord’s declaration is deduction “a af Jonas is the most remarkable fore-   
 minori,” and if of every idle then shadowing in the O. T. of resurrection   
 how much more of every wicked saying! of our Lord. It was of course impossible   
 87.) The speech, being overflow that His resurrection be ted   
 of the heart, is a specimen of what is by en actual resurrection, his birth was   
 within: is the outward utterance of the by births (Isaac, Samuel, Maher-   
 man, and on this ground will form a shalalhashbaz), and His death by deaths   
 ject of strict enquiry in the great day, (Abel; the substitute for Zecha-   
 ing a considerable and weighty part of riah the prophet; the daily occasional   
 our works, 38.) St. Luke (xi. 15, sacrifices); so that we fod the events   
 16) Places the accusation of casting out symbolic of his resurrection his-   
 devils by Beelzebub and this request to- tory; Isaac’s sacrifice; and Jo-   
 gether, and then the discourse It nah’s deliverance), representing it in a   
 seems that the first of the discourse figure (lit., parable,” Heb. xi.19). In   
 gave rise, as related, to the request the ease before us the figure was very   
 for a sign (from Heaven); but, as we