ST. MATTHEW. XV.   
   
 ment of God \* dy your tradition? \*# For God commanded,   
 sa saying. "Honour thy father and mother: and, ° He that   
 Bebb. eurseth father or mother, let him die the death. 5 But   
 o Hd, niin ye say, Whosoever shall say to his father or his mother,   
 Beutstevi, Y It is a gift, by whatsoever thou mightest be profited by me ;   
 ie Sand honour not his father or his mother, he shall be free.   
 Thus have ye made the commandment of God of none   
 effect \* dy your tradition. 7 Ye hypocrites, well did Esaias   
 ats.sutz.18, of you, saying, ®\*This people [\*draweth nigh   
 a “unto me with their mouth, and] honoureth me with their   
   
   
   
 lips; but their heart is far from me. 9% But in vain they   
 e Isa. 138. worship me, \*teaching for doctrines the commandments   
 Col. 18— of men, 10 And he called the multitude, and said unto   
 Acts 2.15. them, Hear, and understand: lf Not that which goeth   
 Rom « into the mouth defileth a man; but that which cometh out   
   
 Lin of the mouth, this defileth a man. 12 Then came his dis-   
 ciples, and said unto him, Knowest thou that the Pharisees   
 were offended, after they heard this saying? 18 But he   
   
 syomzr2 answered and said, ® Every plant, which my heavenly   
 Father hath not planted, shall be rooted up. 14 Let them   
 X render, for the sake of.   
 Y render, That wherein thou mightest have been benefited by me,   
 is a gift [to God] : [he is and shall not honour his father or his   
 mother. ® vender, for the sake of.   
 ® omit.   
 Lord to the divine origin of the Mosaic ment of the mere nominal Israel, the   
 law: not merely of the as such, salvation of the Israel of God. And,   
 for the second quoted is not in as so often in the prophetic word, its   
 the Decalogue, and it is to be observed threats and promises are for all times of   
 that where the text has God commanded, the Church ;—the particular event then   
 Mark (vii. 10) has Moses said. 5.) foretold being but one fulfilment those   
 Lightfoot on this shews that the ex- deeper and more general declarations of   
 pression cited our Lord did not always |, shall be ever their suc-   
 ind the utterer to consecrate his pro- cessive illustrations His dealings with   
 perty to religious uses, but was by ite men. 10.] “He leaves the Scribes   
 mere utterance sufficient to absolve and Pharisees, as incorrigible, already   
 from the duty of caring for his parents: silenced and put to shame, and turns His   
 see further on the word Corban in Mark discourse to the as more worthy   
 vii. The construction of this and the of being addressed.” Euthymius.   
 following verse But ye say, Whosoever 12.] This took place after our Lord had   
 shall say to his father or mother, That entered the house and was apart from the   
 from which thou mightest have been multitude: see Mark ver. 17.   
 Denefited by me, is an offering (conse- (literally saying] the saying   
 crated to God; see above)... . (under- to the multitude in ver. 11. 18.) The   
 stand, is free). [And] such an one will plant is the teaching the Pharisees,   
 certainly not honour his [father or his ther of human, and not of divine plant-   
 mother]. Of course the latter ing. That this is is clear “let them   
 of the sentence is Lord’s saying, not alone” following, and by the analogy. of   
 that of the Pharisees. 8.] The por- our Lord’s parabolic symbolism, in which   
 tion of Isaiah from this citation seed, plant, are compared to doctrine,   
 made (ch, xxiv.—xxxv.) sets in alter- which however in its growth becomes iden-   
 nate threatenings promises, the tified with, impersonated by, its