118 ST. MATTHEW. XVI.   
   
   
 he asked his disciples, saying, Whom do men say that I   
 ach.ziv.2. the Son of man am? 14 And they said, ‘Some [\* say that   
 thou art] John the Baptist: some, Elias; and others, Je-   
 remias, or one of the prophets. 15 He saith unto them, But   
 ech. xiv.   
 John vi. whom say ye that Iam? 16 And Simon Peter answered   
 13,5. Jes and said, \*Thou art the Christ, the Son of the living God.   
 iv   
 t not capressed in the original.   
   
 great division-of Saviour’s ministry on ship in the root our human nature, and   
 earth, introduc to His sufferings which even then was taken by the Jews   
 death. Up to this time we have had no as = the Son of God, (see Luke xxii. 69,   
 distitict like that in ver. of 70,) which would serve as a test of the   
 these events. This intimation is ht faith of the disciples, to their   
 in by the solemn question and confession understanding of it. 14.) It is no   
 now before us, And as the former period contradiction to this verdict that some   
 of His ministry in by declaration called him the Son of David (ch. ix.   
 from the Father of His so this xii. 28; xv. 22); for these were or   
 also, on the Mount of Transfiguration. were about to 6 His disciples, are   
 18. Cusarea Philippi] A town in quoted.as examples of rare faith, as in   
 Gaulonitis at the foot of Libanus, ch. xii, 23, it was the passing doubt on   
 not far from the source of the Jordan, a the minds of the multitude, not their   
 day’s journey from Sidon, once called settled opinion. The same may be said of   
 Laish (Judg. xviii. 29) and afterwards Jobn vii. 26, 31; iv. On our Lord’s   
 Dan (ibid.), in later times Paneas, being taken for John the Baptist, ch.   
 Panias, from the mountain Panium, under xiv. 2, from which this appear to be   
 which it lay. The tetrarch enlarged the opinion the Herodians. one of   
 it and gare it the name of Cesarea. In the prophete] “that one of the old pro-   
 after times King Agrippa further phets is risen Luke ix. 19. It was   
 it and called in honour of the not a metempeychosis, a bodily   
 Emperor Nero. This must not be con- tion which was believed. Elias, see   
 founded with the Cwsarea of the Acts, atch. xi.14. Jeremiah is mentioned as   
 which was Caesarea Stratonis, the Medi- being accounted by the Jews in the pro-   
 terranean. See Acts x.1, and note. The hetic canon. The confession not made   
 following enquiry took place the way, in the terms of the answer : it not   
 Mark vi. 27. Be. Lake ace by it «we say’ or ‘Teay,’ but Thou art. It is   
 note of place, but states to have been the expression of: inward conviction   
 asked on the disciples our Lord, wrought by God’s Spirit. The excellence   
 who was praying alone, Luke ix. of this confession that it brings out   
 The reading of the last of the verse both the human and the divine nature of   
 is somewhat uncertain. Some of the the Lord: the Christ is the Messiah, the   
 oldest authorities Who do men say Son of David, the King : the Son   
 that the Son of Man is? Some would of the living God is the Eternal Son,   
 render as if our had said, ‘Who say begotten of the Eternal Father, ‘Son   
 men that Iam? the Son of Man?’ i.e. the of God’ in any inferior sense,   
 Messiah? but this is for the not one of the sons of God, of angelic   
 answer would not then have been ex nature, but tHe Son OF THE LIVING   
 as it is, but ively or negatively. Gop, having in Him the Sonship and   
 Equally inadmissible Olshausen’s the divine nature in a sense in which   
 ing, ‘Me, who am, as ye are aware, the they could be in none else. This was &   
 Son of Man?’ an expression, Olshausen view of the of Christ quite distinct   
 says, by which the disciples be led from the Jewish Messianic idea, which   
 to the idea of the Son of God. But appears to have been that he should   
 then this would destroy the simplicity be a man born from men, but selected by   
 the following question, But who say ye God for the office account of his emi-   
 that I am? because it would put into nent virtues. This distinction accounts   
 their mouths the answer intended to be for the blessing pronounced in the   
 given. The A. V. has beyond doubt the next verse. 16.] The living must   
 right rendering of this reading: and the not for moment be taken here as some-