120 ST. MATTHEW. XVI.   
   
 teh-zvit. hell shall not prevail against it. 19 [1! And] I will give unto   
 thee the keys of the kingdom of heaven: and whateoever   
 thou shalt bind on earth shall be bound in heaven: and   
 whatsoever thou shalt loose on earth shall be loosed in   
   
 keh.xviL@ heaven. 20 k Then charged he his disciples that they should   
   
 tell no man that he was [¥ Jesus] the Christ. 2! From that   
 Jeh xx. time forth began Jesus to 'shew unto his disciples, how that   
 he must go unto Jerusalem, and suffer many things of the   
 elders and chief priests and scribes, and be killed, and be   
   
 1 omitted by our oldest MSS. V omit.   
 tion, the whole. The gates of something bound and something loosed,   
 hell (Hades), by a well-known Oriental and not merely the power of the keys   
 form of speech, equivalent to the power conferred. The meaning in Jobn xz. 23,   
 of the kingdom of death. The form is though an expansion of this in parti-   
 still when the Turkish empire cular direction (see there), not to   
 is known as ‘the Ottoman Porte.’ is be confounded with this. 20.) See   
 promise received a remarkable literal note on ch. viii.   
 filment in the person Peter in Acts xii. 21—28.] Our Lop announces He   
 6—18, see especially 10. The APPROACHING DEATH AND RESURREC-   
 meaning of the promise is, over the tion. ReBUKE oF Perer. Mark viii.   
 Church 6o built upon him who was by the 8l—ix.1. Luke ix. 22—27. See note on   
 strength of that confession NO ver. 13. Obscure intimations had before   
 adverse power should ever prevail to ex- been given of Lord’s fature sufferings   
 tinguish it. 19.] Another personal see ch. x. 88: John iii. and of His   
 promise to Peter, remarkably fulfilled resurrection, John ii. (x. 17, 18?),   
 jis the first admit both Jews and never yet plainly, now. With St. Mark’s   
 Gentiles into the thus using the usual precise note of circumstances,   
 power of the keys to the door of sal- adds, “He spake that saying openly.   
 vation. As an instance of his shutting 21.] On must, which is common to   
 also, witness speech to Simon Magus, the three Evangelists, see xxiv. 26:   
 Acts viii. whatsoever thou shalt John iii. and ch. xxv. 54 we   
 bind, &0.] This same promise is repeated suffer many things] “be rejected” in   
 in ch. xviil. to all the disciples Mark and Luke. These many things were   
 rally, and to any two or three gathered afterwards explicitly mentioned, ch.   
 together in Christ’s nama. It was first 18: Luke xviii. 32. elders and   
 however verified, in a remarkable and chief priests and scribes] The various   
 prominent way, to Peter. Of the binding, classes members of the Sanhedrin: see   
 the case of Ananias and Sapphira may note on ch. ii. On the prophecy   
 serve as an eminent example: of the of the resurrection, have   
 loosing, the “ as Ihave, I thee,” that the disciples friends of our   
 to the lame man at the Beautiful Gate of appear not to have red it John   
 the Temple. But strictly the xx. 2: Luke xxiv. 12). But we bave it   
 binding and loosing belong to the power directly asserted (Mark ix. 10 and 32)   
 of legislation the Church committed to that they did not understand the ssyilg,   
 e Apostles, in with the Jew- and therefore not likely to te   
 ish way of using the words and loose ground of expectation. Certainly   
 for prohibit and allow. They cannot re- was known of such a prophecy make the   
 late to the and retention sins, Jews set a watch ‘over the grave (Matt.   
 for though to loose sins appears xxvii. which of itself the ob-   
 to mean to forgive sins, to bind sins for jection. Some Commentators reason about   
 retaining them would be altogether with- the state of the after the cruct   
 out example, and, I may add, would bear fixion, as if they had not any   
 no meaning in the interpretation it not remarkable overthrow of their hopes t   
 the sin, but the sinner, that is bound, reliances, maintain that they a   
 “liable to eternal (so in (Mark have remembered this precise fea   
 ili. Nor can the ancient custom of it had been given by the Loe   
 fastening doors means of cord be alluded the other hand we must remember a   
 to; for the expressions clearly indicate slow despondency is to up hope ®