130 ST. MATTHEW. XVIII.   
   
 man and a publican.   
 P ch. 19, 38 Verily I say unto you, ? What-   
 John xx. soever ye shall bind on earth shall be bound in heaven :   
 1 Cor. 4. and whatsoever ye shall loose on earth shall be loosed in   
 heaven. 198 Again I say unto you, That if two of you   
   
 shall agree on earth as touching any thing that they shall   
 qrJobn uve. ask, it shall be done for them of my Father which is in   
 heaven. 20 For where two or three are gathered together   
 in my name, there am I in the midst of them.   
 21 Then came Peter to him, and said, Lord, how oft shall   
   
 my brother sin against me, and I forgive him? till seven   
 times? % Jesus saith unto him, I say not unto thee,   
 Until seven times: \*but, Until seventy times seven.   
 3 Therefore is the kingdom of heaven likened unto ® a   
 certain king, which would take account of his servants.   
 % And when he had begun to reckon, one was brought   
 unto him, which owed him ten thousand talents. \* But   
 ¥ some of the oldest read, Again verily I say.   
 ® literally, a man (which was) a king.   
   
   
 hatred, see 1 Cor. v. 11, compare 2 individual: that wished to follow the   
 Cor. ii. 7, and 2 Thess. iii. 15. rules just laid but felt difficulty   
 18.] This verse re-asserts a wider and to the limit of his exercise forgiveness.   
 more general sense the grant made to The Rabbinical rule was, forgive   
 Peter in ch. 19. It is here not only three times and no ; this they   
 to him as the first but to the whole by Amos i. 3, &c., xxxiii, 30 LXX,   
 building. See note there, on John xx. and marg. E. V. The expression ‘seven   
 28, between which and our ch. xvi. this times a day’ is Prov. xxiv. in con-   
 is a middle point. This refers to that nexion with sinning being restored: sec   
 entire accordance of hearty faith, also Levit. xxvi. In our Lord’s an-   
 could hardly bave place except also in awer we have most « reference Gen.   
 accordance with the divine will. It was iv. 24, 22.) On seventy times seven,   
 apparently misunderstood by the Apostles Chrysostom remarks,\*that our Lord does   
 Faimes and John ;—see St. Mark’s not here lay a number, but prescribes   
 ch. x, 36, which they nearly repeat that which is infinite continuous and   
 words. Notice again the (yerily]} say everlasting. 28. Therefore] ‘because   
 unto you: see on ch. xvi. 90.) A this is because unlimited forgiveness   
 generalization the term church (assem- the law of the Kingdom of Heaven. The   
 bly), and the powers on it, which servants here are slaves, but   
 renders it independent of forms or stewards. By the commanding to be   
 of government or ceremonies, and esta- old of ver. 25 they not be slaves in   
 blishes at once a canon against peeudo- the literal sense. But in Oriental lan-   
 catholicism in its compare 1 Cor. guage all the of the king, the   
 i, 2. there am I must be understood great ministers state, are called slaves.   
 of the presence of the Spirit and Power The individual example one in high trust,   
 of Christ, see xxviii. 20. or his debt could never have reached the   
 21—35.] Reriy ro PerEr’s QUESTION enormous sum mentioned. See Isa. i.   
 RESPECTING THE LIMIT OF FORGIVENESS; 24.) Whether these are talents of   
 AND BY OCCASION, THE PARABLE OF THE silver or af gold, debt represented is   
 FORGIVEN BUT UNFORGIVING SERVANT. enormous, and far beyond any private   
 See Luke xvii. 3,4. It is possible man’s power to discharge. 10,000 talents   
 Peter may have asked this question in of silver is the sum at which Haman   
 virtue of the of the keys before (ch. reckons the revenue derivable the de-   
 xvi. 19) entrusted him, to direct him in struction the whole Jewish people,   
 the use of them: but it more likely, iii. Trench remarks (Parables, 124)   
 that it was asked as in the person any that we can best appreciate the sum by