134 ST. MATTHEW. XIX.   
   
 and whoso marrieth her which is put away doth commit   
   
 adultery. 10 His disciples say unto him, If the case of the   
 man be so with his wife, it is not !yood to marry. 1! But   
 1 Cor. he said unto them, £ All men cannot receive this saying,   
 bE aia save they to whom it is given. 12 For there are some   
   
 eunuchs, which were so born from their mother’s womb:   
 and there are some eunuchs, which were made eunuchs of   
 hoor. tt, men : and » there be eunuchs, which \* have made themselves   
 eunuchs for the kingdom of heaven’s sake. He that is   
   
 able to receive it, let him receive it.   
 18 Then were there brought unto him little children,   
 that he should put his hands on them, and pray: and the   
 disciples rebuked them. 14 But Jesus said, Suffer | Hittle   
   
 fob. xviii. children, and forbid them not, to come unto me: for ‘of   
 such is the kingdom of heaven. 15 And he laid his hands   
 on them, and departed thence.   
 16 And, behold, one came and said unto him, ™ [Good]   
   
 { pender, expedient. X render, made.   
 1 render, the little children: see Mark x. 14, where the words in the original   
   
 are the same. ™ omit. See in St. and St. Luke.   
 fore in the Sermon on the Mount, ch. v. the latter, figuratively It is to be   
 82. Some expositors (principally observed that our Lord does here utter   
 have fallen into mistake of supposing a word from which any superiority can be   
 that the dictum applies to the marry- attributed to the of celibacy: im-   
 ing a woman div. on account of for- perative in last clause not a com-   
 nication. But the full way of ren- mand but a permission, in Rev. xxii.   
 dering the sentence, would be, ® woman His estimate for us of the expediency   
 thus divorced, viz. on account of for- celibacy, as a general question, is be   
 nication. 10.] the case, the cause gathered from the parable of the talents,   
 of divorce mentioned; nor, the condé- where He visits with blame the bury-   
 tion of the man with his wife: but the ing of the talent its safer The   
 account to be given, ‘the ground remark is and the more valuable,   
 and principle,’ the relationship man as he himeelf lived died unmarried.   
 and wife. The disciples that 18—15.] THE BRINGING OF CHILDREN   
 the trials and temptations of marriage To Jesus. Mark x.13—16. Luke xviii.   
 would prove sources of sin and misery. 16—17. After long divergence of ch.   
 This question and its answer are peculiar ix. 61—xviii. 14, Luke here again falls   
 to Matthew. 11, 12.) this saying, into the narrative. This incident   
 viz. of yours. The for in ver. 12 shews is more fully related Mark, where see   
 that the senso is carried Our notes. Our Evangelist has that he   
 Lord mentions the three exceptions, to should put his hands on them, and prey   
 whom it is not to marry. 1. Those (see Gen. xlviii. Acts vi. where the   
 who from natural incapacity, if not that, other two have only He should touch   
 inaptitude, have no tendencies towards them. The connexion in which it stands   
 marriage: 2. Those who by actual physical here and in Mark seems to be natural,   
 deprivation, or compulsion from men, are mediately after discourse on marriage.   
 prevented from marrying: 3. Those who Some further remarks of our possibly   
 in order to the work of God more effec- on the fruit of may have given   
 tually (as St. Paul), from mar- tise to circumstance.   
 riage, see Gor. ii, 26. The eunuchs and 16—380.] ANSWEE TO THE ENQUIRY OF   
 made eunuchs in the two first are to A RICH YOUNG MAN, AND DISCOURSE   
 be taken both literally figuratively: THEREUPON. Mark x.17—31. Luke xviii.