12—24. ST. MATTHEW. 145   
 19 And   
 morning as he returned into the city, he hungered. And   
 when he saw Pa fig tree in the way, he 20 to it, and   
 found nothing thereon, but Jesus answered and and said unto   
 och. xvil.   
 Let no fruit grow on thee henceforward for ever.   
 presently the fig tree withered away.   
 disciples saw it, they marvelled, saying, How soon is the   
 fig tree withered away !   
   
 them, Verily I say unto you, ° If ye have faith, and ? doubt pSamest@   
 not, ye shall not only do this which is done.to the fig tree,   
 abut also if ye shall say unto this mountain, Be thou re- 9! °r- ts.   
 moved, and be thou cast into the sea; it shall be done.   
 \*2 And ‘all things, whatsoever ye shall ask in prayer, be- rarity.   
   
 lieving, ye shall receive. James v.   
 %3 And when he was come into the temple, the chief 1 John   
 priests and the elders of the people came unto him as he   
 was teaching, and ‘said, By what authority doest thon \*¥ett3+   
 these things? and who gave thee this authority? % And ™\*   
   
   
 P render, one.   
 The cursing of the fig-tree in His most notable miracles were wrought.   
 Sact taken place on the day before, It is observablo, such a state of mind   
 the withering of it now noticed. St. entirely precludes idea of an arbitrary   
 Mark separates the two accounts, which exercise of such can therefore   
 are here given together. We must re- be intended in our Lord’s assertion—but   
 member that this miracle was wholly we must understand,—“ if expedient.”   
 typical and parabolical. The fig-tree Though we cannot reach this faith ite   
 THE JEWISH PEOPLE—full of the leaves fulness, yet every to it (ver.   
 an useless but without fruit shall be endued with some of wonderful   
 and further, all of every kind, wer,—in obtaining requests from God.   
 in every age. It is true, as De Wette ob- the remarkable and important addition   
 serves, no trace of a parabolic in Mark xi. 25, 26.   
 ing appears in the narrative (and yet 28—82.] Mark xi. 27—83. Luke xx.   
 strangely enough, he himself a few lines 1—8. Ov Lorp’s avUTHORITY QUES-   
 after, denying the truth of the miracle, TIONED. Hrs REPLY. Now commences   
 accounts for the by supposing it that series of parables, discourses of   
 to have arisen of a parable spoken by our Lord with his enemies, in which He   
 our Lord); but neither does in that developes more completely than ever be-   
 of the driving out the buyers and sellers fore his hostility their hypocrisy and   
 from the temple, and in those of many iniquity :—and so they are stirred up to   
 other actions we know to have been compass His death. 23. the f   
 symbolic. 19.] one fig i.e. a soli- priests and the elders of the people   
 tary fig-tree. was the practice plant St. Mark and St. Luke add the scribes,   
 fig-trees the road-side, it was so make up the members of the Sanhedrim.   
 thought that the dust, by absorbing the It was an official message, sent with a   
 exuding sap, was conducive to the pro- view to make our Saviour declare Himself   
 daction of the fruit. 21, 22.) This to bea prophet sent from God—in which   
 assurance has occurred before in xvii. case the Sanhedrim had power A take   
 20. That truest and highest which izance of His proceedings, a pro-   
 implies a and will perfectly unison feed Teacher. "Thus the Sanhedrin ant   
 with that of God, can, even in its least a deputation to John on his as a   
 degree, have been in Him only who spoke Teacher, John i.19. The question was the   
 these words. And by it, its elevating result of a combination to destroy Jesus,   
 power over the functions laws of infe- Luke xix. 47, They do not now ask,   
 rior ear we may reverently believe as in John ii. What sign pied Thow   
 on. L