4—16, ST. MATTHEW. 157   
   
 10 Neither be ye called ¥ masters: for one is your ¥ Master,   
 even Christ. 11 But She that is greatest among you shall ¢ &.=.%,7.   
 be your servant. 12% And whosoever shall exalt himself \*}b2!-3,   
 shall be abased ; and he that shall humble himself shall be Ente tain   
 oxalted. ieee   
   
 18 But woe unto you, scribes and Pharisees, hypocrites!   
 for ye shut up the kingdom of heaven Y against men: for   
 ye neither go in yourselves, neither suffer ye them that   
 are entering to goin. \* ['4 Woe unto you, scribes and Pha-   
 risees, hypocrites ! ‘ for ye devour widows’ houses, and for a'%zim.ti.c.   
 pretence make long prayer: therefore ye shall receive the   
 ‘greater damnation.]| 8 Woe unto you, scribes and Pha-   
 risees, hypocrites! for ye compass sea and land to make   
 one proselyte, and when he is made, ye make him twofold   
 more the ® chi/d of hell than yourselves. 16 Woe unto you,   
 \* ye blind guides, which say, Whosoever shall swear by \*ch.xy.14   
 the temple, it is nothing; but whosoever shall swear by!" \*\*   
   
   
   
   
 V render, leaders. W render, leader.   
 X render, ministering servant. Bee note.   
 Y literally, men : i.e. in faces. omit.   
 ® render, 800.   
   
 Life, p. 441, the opening, of the Au- out both themselves-and others from it-   
 thor’s dedication the book). 11.) See a notable instance of this latter in   
 It may serve to shew us how little the John ix. 24. They shut the as it were   
 letter of precept has to do with its in men’s faces who were entering. [On   
 observance, if reflect that who of all the interpolated 14, see notes Mark   
 the Heads of sects has notably vio- (xii. It is wanting in almost all   
 lated this whole command, and caused oldest authorities. It appears to have   
 others to do so, calls ‘ servus ser- been inserted here by the copyists   
 vorum Dei’ (‘servant of the servants of Mark, as above, or from Luke xx. 47.   
 God”).—It must be noted (see margin) 15.] And with all this’ o}   
 that the word here rendered “ in our trust as teachers of Israel (John   
 the A. V., is that usually translated ii. literally), if all your work at   
 (dontos), which properly means slave or home were done. This was their work of   
 jondsman: but diaconos, which is in the supererogation—not commanded them, nor   
 same version rendered in chap. in the spirit their law. The Lord speaks   
 26. 18.] This often-repeated not here of those pious Godfearing men,   
 points here not only to universal cha- who were found dwelling among the Jews,   
 racter of God’s but to the speedy favouring and often attending their wor-   
 humiliation of the 1 y Pharisees ; as ship—but of the elytes of righteous-   
 such finds a moet striking parallel ness, 80 called, by persuasion of the   
 Siege re 18.) In a OE Pharisees, took them the whole Jewish   
 “ye have away the key of law and its observances. These were rare   
 knowledge”—the Key being, not the —and it was to the credit our nature   
 ¥ i.e. to, Knowledge, but the that they were. For what could such a   
 ‘ey is the Knowledge itself, true proselyte, by such teachers, ?   
 simple interpretation of Scripture, A disciple of hypocrisy a   
 would have admitted them, and caused sincere heathen nor a Jew—doubl.   
 them to admit others, into Kingdom of the child of hell: by the reli-   
 Heaven, by the recognition Him of whom ion which he had left—condemned again   
 the Scriptures testify; now by f; that which he taken. 16—22.]   
 their perverse they had shut The Lord forbade all swearing to His own