256 ST. MARK. IX. 44—50.   
 life maimed, than having two hands to go into hell, into   
 stauri2% the fire that never shall be quenched: \*4\* where their   
 worm dieth not, and the fire is not quenched. 4 And if   
 thy foot offend thee, cut it off: it is better for thee to enter   
 halt into life, than having two feet to be cast into hell,   
 [vinto the fire that never shall be quenched :] 4 \* where   
 their worm dieth not, and the fire is not quenched. 47 And   
 if thine eye offend thee, pluck it out: it is better for thee   
 to enter into the kingdom of God with one eye, than   
 having two eyes to be cast into hell [fire]: \* where   
 ttev.iis, their worm dieth not, and the fire is not quenched. “ For   
 x= every one shall be salted with fire, ‘and every sacrifice   
 ‘u v. .   
 «yoke x1. shall be salted with salt.   
 wHon/at.1s, have lost his saltness, wherewith will ye season it?   
 iar su. salt in yourselves, and have peace one with another.   
 50° Salt is good: but if the salt   
 ’ Have   
   
   
 1 verses 44 and 46 are omitted many ancient authorities: as not occur-   
 ring in Matt. v. 80.   
 V omitted by many ancient authorities: on ver. 44.   
 ‘W omitted by several authorities.   
 batim thus uttered. See note on Matt. understanding of Isa. 14, 15, ‘Who   
 v. 22. 49.] In order to understand among us shall dwell with devouring   
 this difficult it will necessary first fire? &c. He that walketh in righteous-   
 to examine its connexion composition. ness,’ And thus the connexion with   
 (1) What is for? It connects it the the preceding verses is,—‘ is better for   
 solemn assertions vv. 48—48, it is thee to cut &c.—‘ for it part of the   
 for thee .. ., furnishes reason why it salting of the living sacrifice   
 is better for to cut off cast away, &c. xii. 1), that every offence and scandal   
 every one then is be taken abso- must be burnt out of thee before thou   
 lutely: referring back both to the thee, canst enter into life.’ is perhaps   
 and the their above—every sacrifice is sary to add that this is simply the ex-   
 (not opposed to [Meyer], but) parallel planation of our Lord’s words as they   
 with every one, and and equivalent just stand, in their and connexion.   
 as. (2) This being stated, us now en- When Mr. Elliott objects it as ‘ fear-   
 quire into the terms used. FInx, ful comment,’ he has: to do with those   
 is the refiner’s of Mal. iii. to which words, not with me. Surely, nothing but   
 indeed there seems to be a reference; the most amazing power of misunder-   
 fire of Matt. iii. 11 and Acts ii. 3; of standing can suppose the explanation in-   
 Ezek. xxviii. (see my Hulsean Lectures consistent with such texts as Rom. viii.   
 for 1841, pp 9—12). Fire is the 1, 34: 1 John ii. 2. 60.) The con-   
 of the divine purity and presence :—our nexion of this (elsewhere said in other   
 God is a consuming ir not only to his references, v.13: Luke xiv. 34) is   
 foes, but to his but in them, the now plain. If this fire is to purify   
 fire shall up only what is and and act as a preserving to you, have,   
 uires purifying out, 1 Cor. iii. from the nullity vapidity of the   
 1 Pet. 7; iv. 12, 17. This very fire of the covenant you, no such   
 shall be to them as a preserving salt, can only consume—the salt has lost its   
 The sar of the covenant of God (Lev. eavour—the covenant is void—you will be   
 ii. 18) to be mixed with every sacri- cast out, it is added, and tho   
 Jice ; it is fire that all are to fire be no longer the fire purifica-   
 be salted. This fire is the purity tion, but of wrath eternal. I will   
 and judgment in the covenant, pro- just add that the interpretation of the   
 mise is, will dwell among them.’ And sacrifice as condemned—and the fire   
 in and among this purifying fire the and salt as eternal fire,—except in the   
 people of God ever walk and rejoice case of the salt having lost savour, is   
 tingly. Rev. xxi. 23. This is right contrary to the whole symbolism of