7—12. ST. MATTHEW. 15   
   
 forth therefore fruits meet for repentance: 9 and think not   
 to say within yourselves, We have Abraham to our ® father ; \*3gh2 45   
 for I say unto you, that God is able of these stones to raise   
 up children unto Abraham. 1 And now ®° [also] the axis |   
 laid unto the root of the trees: therefore °every tree which °fyi.\*,   
 bringeth not forth good fruit is hewn down, and cast into   
 the fire. 11 I indeed baptize you with water unto repent-   
 ance: but he that cometh after me is mightier than I,   
 whose shoes I am not worthy to bear: he shall baptize you   
 with the Holy Ghost, and with fire: 1° whose fan is in his   
 hand, and he will throughly purge his floor, and gather   
   
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 é   
 © omit. SF carirontt’e   
 the wrath to odmo] The reference all the   
 Gospels amount to the same.   
 of John’s mini to the con- with the Holy and with fre] This   
 cerning Elias, Mea 1; ie 8 (Ma i. 2), was literally at the day of Pente-   
 would naturally suggest to men’s min cost: bat Origen and others refer the   
 ‘the wrath to come’ there also foretold. words to the baptism of the righteous   
 It was the general expectation of the the Holy Spirit, of the wicked fire.   
 Jews that troublous times would accom- Ihave no doubt this isa mistake in   
 paoy the appearance of the Messiah. the present case, though apparently (to   
 john is now speaking in the true cha- the superficial borne out by 12.   
 racter of a prophet, foretelliag wrath The double symbolic reference fire,   
 soon to be on the Jewish nation. where found, e.g. Mark ix. as purify-   
 8.3 expresses an inference ing the and consuming the evil,   
 their apparent intention of fleeing tl h illustrated by these verses, is   
 the wrath to come: q.d. ‘if you are hardly to be pressed into interpreta-   
 really so minded,’. . . 9. think not tion of fire in this verse, the prophecy   
 to say] Not merely equivalent “say not :” here being solely that higher and more   
 but, Do not fancy you may say, ex- perfect baptism to which that John was   
 ion te say within yourselves, simi- a mere introduction. To separate off   
 Ee expressions in Scripture (e.g. x. “with the Holy Ghost” as belonging one   
 6, 11; xiv.1: Eccl. i. ii. al. fr.), sot of persons, “swith fire” ging   
 used to signify act by which outward to another, when both are in “you,”   
 circumstances are turned into thoughts isin the last degree harsh, besides   
 of the mind. of these stones] The ducing confusion into the whole. The   
 ybbles or shingle on the beach of the members of comparison in this verse   
 ordan. He possibly referred Isa. li. strictly parallel one another: the bap-   
 1, 2. This also is phetic, of the ad- tiem by water, the end of which is “re-   
 mission of the Gentile church. See Rom. pentance,” a mere transition state, note   
 iv. 16: Gal iii. Or we may take the \* of ration,—and the baptism by the   
 interpretation which Chrysostom prefers, Holy Ghost and fire, end of which is   
 Ped peati aa tony Lae 2: Think not (ver. 12) sanctification, the entire aim   
 your perishing will leave Abraham and parpose eeeaes creation and Lp   
 without children: for God is able to newal. us Official of   
 raise him up children from stones, as the Redeemer (which is all our Evan-   
 He created man out of dust at the gelist here deals with) is fully brought   
 wing, The present tenses, “is laid,” out. The superiority nature and pre-   
 “te cut down,” imply the law, or habit, existence is for fuller more   
 which now and henceforward, the tie account in John i. 12.   
 kingdom of heaven prevails: ‘from this whose fan, &c.] In the Rabbinical work   
 time it is ll. whose &e.) Midrash Tehillim, on Ps. ii., same   
 Lightfoot shews that it was the token figure is found: “The winnowing is at   
 of a slave become his master’s pro- hand : they throw the straw into the fire,   
 perty, to loote hia shoe, tie the same, the chaff to the wind, but preserve the   
 or to the necessary articles him wheat in the floor; so nations of the   
 to the bath. The expressions therefore world shall the conflagration of a fur-