

dogs, neither cast ye your pearls before swine."* "Swine" is in sufficiently contemptuous allusion to swine-eaters. Jesus, according to this gospel, is careful to enjoin observance of the law, "one jot or tittle" of which shall not be abrogated.† When he heals a leper he directs him to comply with the ceremonial "which Moses commanded."‡ "The scribes and Pharisees sit in the seat of Moses. All, therefore, whatever they bid you, do and observe."§ The reward of the apostles in heaven was to be to "sit on twelve thrones judging the twelve tribes of Israel."|| Jesus himself at his birth is spoken of as "King of the Jews."¶ Of course the writer would not commit the anachronism of making Jesus speak directly of Paul; but there are few passages where, in professedly reporting the Master's sayings, the reporter appears to have Paul in mind. The admission of the Gentiles to the Church had been an exceeding great offence to the Jewish Christians and had been the cause of many falling away, altogether. Referring to such a result Jesus is made to say, "Whoever shall cause one of these little ones that believe in me to fall away it were better for him to have a mill-stone hung round his neck and be swallowed up in the depth of the sea." "Woe to the man through whom the offence cometh!"** The parable of the tares may not unlikely have been constructed in allusion to Paul. The Christian Jews are the wheat; the Gentiles stealthily brought into the fold are the tares. But by the time of this writing

* vii. 6. For other depreciative references to Gentiles see vi. 32, x. 18, xx. 10.

† v. 11-19. ‡ viii. 4. § xxiii. 2, 3. || xix. 28. ¶ ii. 2. ** xviii. 6, 7.