

A Prologue Upon the Gospel of Matthew

Concerning the evangelists, you see in the New Testament clearly who they were. Matthew (as you read in M't 9, Mk 2, Lu 5) was one of Christ's apostles. He was with Christ all the time of his preaching, and saw and heard his own self almost all that he wrote. *W.T. (1534)* [Ed: Matthew is also called Levi in the other gospels. He wrote his account before the temple in Jerusalem was destroyed, perhaps as early as 50 A.D.]

Gospel means glad tidings.

The Gospel of St. Matthew

Chapter 1

The genealogy of Christ and marriage of his mother Mary.
The angel satisfies Joseph's mind.

THIS IS the account of the genealogy of Jesus Christ,^a the son of David,
the son also of Abraham:

David and Abraham are mentioned first because Christ was especially promised to them, to be of their seed. [*Son*, after the Hebrew, may include lineal descendants of any degree]

²Abraham begat Isaac;

Isaac begat Jacob;

Jacob begat Judah and his brethren.

³Judah begat Perez and Zerah by Tamar;

Perez begat Hezron;

Hezron begat Ram.

⁴Ram begat Amminadab;

Amminadab begat Nashon;

Nashon begat Salmon.

⁵Salmon begat Boaz by Rahab;

Boaz begat Obed by Ruth;

Obed begat Jesse.

⁶Jesse begat David the king;

David the king begat Solomon, by her who was the wife of Uriah.

⁷Solomon begat Rehoboam;

Rehoboam begat Abijah;

Abijah begat Asa.

⁸Asa begat Jehoshaphat;

Jehoshaphat begat Joram;

Joram begat Uzziah.

⁹Uzziah begat Jotham;

Jotham begat Ahaz;

Ahaz begat Hezekiah.

¹⁰Hezekiah begat Manasseh;

Manasseh begat Amon;

Amon begat Josiah.

¹¹Josiah begat Jeconiah and his brethren about the time they were carried away to Babylon.^b

¹²And after they were brought to Babylon, Jeconiah begat Shealtiel;
Shealtiel begat Zerubbabel.

Ge cc21,25,
29.
1Ch cc2,3
2Sa 12:24,25
Ru c4

2Ch c36

¹³Zerubbabel begat Abiud;
 Abiud begat Eliakim;
 Eliakim begat Azor.
¹⁴Azor begat Zadok;
 Zadok begat Achim;
 Achim begat Eliud.
¹⁵Eliud begat Eleazar;
 Eleazar begat Matthan;
 Matthan begat Jacob.
¹⁶Jacob begat Joseph the husband of Mary, of whom was born that
 Jesus that is called Christ.^c

¹⁷All the generations from Abraham to David are 14 generations. And from David to the captivity of Babylon are 14 generations. And from the captivity of Babylon to Christ are also 14 generations.

¹⁸The birth of Jesus Christ was this way: When his mother Mary was betrothed to Joseph, before they came to dwell together, she was found with child by the Holy Spirit. ¹⁹Then Joseph her husband, being an upright man, and loathe to make an example of her, * was minded to put her away quietly. ²⁰While he thought on these things, behold, the angel * of the Lord appeared to him in a dream, saying, Joseph son of David, fear not to take unto you Mary your wife. For that which is conceived in her is of the Holy Spirit. ²¹She will bring forth a son, and you shall call his name Jesus. For he will save his people from their sins.

Example: that is to say, bring her out for punishment as an example to others.
Angel: that is, messenger.

Lu c1

²²All this was done to fulfil that which was spoken about the Lord by the prophet, saying, ²³Behold, a maiden shall be with child, and shall bring forth a son, and they shall call his name Immanuel,^d which is by interpretation, God with us.

Isa 7:14

²⁴And Joseph, as soon as he awoke out of sleep, did as the angel of the Lord had bid him, and took his wife unto him, ²⁵and knew her not till she had brought forth her first son,^e and called his name Jesus.

The Notes

- Jesus (1:1) a) *Jesus*, or as in Hebrew *Jesua*, means ‘saviour’.
- Josiah (1:11) b) Here is left out in the books of our time that Josiah begat Jehoiakim, who begat Jeconiah (1Chronicles 3:14-17).
- Christ (1:16) c) *Christ*, in Hebrew *Messiah*, signifies anointed. Jesus Christ is then the earnest and pledge of God’s promise, by whom the grace and favour of God is promised to us, with the Holy Spirit who illumines, lights, and renews our hearts to fulfil the law.
- Immanuel (1:23) d) Christ is called Immanuel, or ‘God with us’, in that he took the flesh of man and joined and knit himself to us, and became our brother (Hebrews 2:9-18).
- First son (1:25) e) Her first son: not because she had any after, but because she had none before.

Chapter 2

The time and place of Christ’s birth. The wise men offer their presents. Christ flees into Egypt. The young children are slain. Christ turns in to Galilee.

When Jesus was born at Bethlehem in Judea, in the time of Herod the king, behold, there came wise men from the east to Jerusalem,^a ²saying, Where is he that is born king of the Jews? We have seen his star in the east and have come to worship him.

³When Herod the king heard this, he was troubled, and all Jerusalem with him. ⁴And he gathered all the chief priests and scribes of the people and asked of them where the Christ was to be born. ⁵And they said to him, At Bethlehem in Judea. For thus it is written by the prophet: ⁶And thou Bethlehem,^b in the land of Judea, are not the least among the princes of Judah, for out of you shall come the leader who will govern^c my people Israel.

⁷Then Herod privately called the wise men and carefully enquired of them when the star had appeared, ⁸and sent them to Bethlehem, saying, Go and search diligently for the child. And when you have found him, bring me word so that I may come and worship him also.

⁹When they had heard the king, they departed. And lo, the star which they saw in the east went before them, till it came and stood over the place where the child was. ¹⁰When they saw the star, they were marvellously glad, ¹¹and went into the house and found the child with Mary his mother, and kneeled down and worshipped him,^d and opened their treasures and offered to him gifts: gold, frankincense, and myrrh. ¹²And after they were warned by God in a dream that they should not go again to Herod, they returned into their own country another way.

¹³When they had departed, behold, the angel of the Lord appeared to Joseph in a dream, saying, Arise, and take the child and his mother, and flee into Egypt, and remain there till I bring you word. For Herod will seek the child to kill him.

¹⁴Then he arose, and took the child and his mother by night, and departed into Egypt, ¹⁵and was there until the death of Herod, to fulfil that which was spoken of the Lord by the prophet, which says, Out of Egypt have I called my Son.

¹⁶Then Herod, perceiving that the wise men had gotten around him, was exceedingly angry, and sent forth and slew all the children that were in Bethlehem and in all its vicinity – as many as were two years old and under, according to the time that he had ascertained from the wise men.^e ¹⁷Then was fulfilled that which was spoken by the prophet Jeremiah, saying, ¹⁸On the hills a voice was heard, mourning, weeping, and great lamentation: Rachel weeping for her children. And she would not be comforted, because they were no more.

¹⁹When Herod was dead, behold, an angel of the Lord appeared in a dream to Joseph in Egypt, ²⁰saying, Arise, and take the child and his mother, and go into the land of Israel. For they are dead who sought the child's life.

²¹Then he arose up, and took the child and his mother, and came into the land of Israel. ²²But when he heard that Archelaus was reigning in Judea in place of his father Herod, he was afraid to go there. After he was

[**Bethlehem** was also called Ephrath or Ephrathah in the Old Testament (see Ge 35:19)]

Isa c11
Mic 5:2
Joh 7:42

Flee into Egypt.

Ho 11:1

Jer 31:15

warned by God in a dream, he turned aside into the region of Galilee,²³ and went and dwelt in a village called Nazareth, to fulfil that which was spoken by the prophets: He shall be called a Nazarite. J'g 13:5

The Notes

- The wise men (2:1) a) These were neither kings nor princes. Strabo [a Greek geographer and historian], who was in their time, says they were wise men among the Persians, like Moses was among the Hebrews. He says also that they were the priests of the Persians.
- Bethlehem prophecy (2:5,6) b) Understand that because Christ was born there, Bethlehem betokens the Christianity which in the eyes of the world is little and contemptible, but in the eyes of God is great and precious.
- Govern my people (2:6) c) To govern is to order and rule the people by teaching and example.
- Worshipped him (2:11) d) The Hebrews often use this word *worship* for doing reverence with inclination and bowing of the body, as at Genesis 33:6 & 7.
- Herod's slaughter of the infants (2:16) e) Macrobius [a Latin grammarian and philosopher about 400 A.D.] made mention in the second book and fourth chapter of his *Saturnalia* of how Augustus Caesar, hearing that Herod had likewise killed his own son, said, It is better to be Herod's swine than his son. [Herod, being a Jew, would not eat pork.]

Chapter 3

The baptism, preaching, and office of John the Baptist, and how Christ was baptized by him in the Jordan.

In those days John the Baptist came and preached in the wilderness of Judea,² saying, Repent: the kingdom of heaven is at hand! ³This is he of whom it is spoken by the prophet Isaiah, who says, The voice of a crier in wilderness: Prepare the Lord's way, and make his paths straight.

⁴This John had his garment of camel's hair, and a girdle of skin about his loins. His food was locusts and wild honey.^a ⁵At that time Jerusalem and all Judea, and all the region round about the Jordan, went out to him, ⁶and were baptized by him in the Jordan, confessing their sins.

⁷When he saw many of the Pharisees and of the Sadducees come to his baptism, he said to them, O offspring of vipers, who has taught you to flee from the vengeance to come? ⁸Bring forth therefore the fruits belonging to repentance. ⁹And see that you ones do not think to say in yourselves, We have Abraham as our father. For I say to you that God is able from these stones to raise up children to Abraham. ¹⁰Even now is the axe put to the root of the trees, so that every tree which does not bring forth good fruit is hewn down and cast into the fire. ¹¹I baptize you in water in token of repentance, but he who comes after me is mightier than I, whose shoes I am not worthy to bear. He will baptize you with the Holy Spirit and with fire. ¹²He has also his fan in his hand, and will purge his floor, and gather the wheat into his garner, and will burn the chaff with unquenchable fire.^b

¹³Then Jesus came from Galilee to the Jordan, to John, to be baptized by him. ¹⁴But John stopped him, saying, I ought to be baptized by you, and do you come to me? ¹⁵Jesus answered and said to him, Let it be so

Isa 40:3

Mk 1:1-17
Lu 3:1-22
Joh 1:15-34;
3:22-36.

now, for thus it behoves us, to fulfil all righteousness.

Then John let him. ¹⁶And Jesus, as soon as he was baptized, came straight out of the water. And lo, heaven was open over him, and John saw the Spirit of God descend like a dove and light upon him. ¹⁷And lo, there came a voice from heaven, saying, This is he: my beloved Son, in whom is my delight.

Mk 1:11
Lu 3:22
Joh 1:32
2Pe 1:16-18

The Notes

Locusts (3:4) a) According to Pliny [Roman savant and author of *Natural History* in the first century], locusts are certain creatures that people of Parthia and Ethiopia used to eat. But some say the tops or buds of trees or fruits are meant. [Tyndale>John the Baptist came not to impress with his diet and strait living, which outward things pertain only to the taming of the flesh, but he came to preach, as the voice of a crier.]

Wheat and chaff (3:12) b) By the wheat and the chaff are understood the good and the evil. Luke 3:17.

Chapter 4

Christ fasts and is proved. He calls Peter, Andrew, James, and John, and heals all the sick.

Then Jesus was led away by the Spirit into wilderness, to be tried by the devil. ²And when he had fasted forty days and forty nights, he was afterwards hungered. ³Then the tempter came to him and said, If you are the Son of God, command that these stones be made bread. ⁴He answered and said, It is written: Man shall not live by bread alone, but by every word that proceeds out of the mouth of God.

Mk 1:12,13
Lu 4:1-13
De 8:3

⁵Then the devil took him up into the holy city and set him on a pinnacle of the temple, ⁶and said to him, If you are the Son of God, cast yourself down. For it is written: He will give his angels charge over you, and with their hands they will hold you up so that you do not dash your foot against a stone. ⁷And Jesus said to him, It is written also: You shall not tempt the Lord your God.

Ps 91:11,12
De 6:16

⁸The devil took him up again, and led him to an exceedingly high mountain, and showed him all the kingdoms of the world and all the glory of them, ⁹and said to him, All these I will give you, if you will fall down and worship me. ¹⁰Then Jesus said to him, Away, Satan! For it is written: You shall worship the Lord your God, and him only shall you serve.

De 6:13;
10:12-21.

¹¹Then the devil left him, and behold, the angels came and ministered to him.

¹²Now when Jesus had heard that John was taken,* he departed into Galilee. ¹³And leaving Nazareth, he went and dwelt in Capernaum, which is a city upon the sea* in the coasts of Zebulun and Naphtali, ¹⁴to fulfil that which was spoken by Isaiah the prophet, saying, ¹⁵The land of Zebulun and Naphtali, by the way of the sea, beyond the Jordan, Galilee of the Gentiles: ¹⁶the people who sat in darkness saw great light, and to those who sat in the region and shadow of death, light has begun to shine.

Lu cc 4,5
Mk 1:14-45
Isa 9:1,2

¹⁷From that time Jesus began to preach and to say, Repent, for the

[**Taken:** cast into prison by Herod the tetrarch, see 14:3]

[**The sea:** Lake Galilee, also called the Sea of Galilee. In scripture, a 'sea' may be of fresh or salt water]

kingdom of heaven is at hand!^a

¹⁸As Jesus walked by the Sea of Galilee, he saw two brethren, Simon who was called Peter, and Andrew his brother, casting a net into the sea, for they were fishermen. ¹⁹And he said to them, Follow me, and I will make you fishers of men. ²⁰And they straightaway left their nets and followed him.

²¹And he went onwards from there and saw two other brethren, James the son of Zebedee and John his brother, in the boat with Zebedee their father, mending their nets. And he called them. ²²And they without delay left the boat and their father, and followed him.

²³And Jesus went about all Galilee, teaching in their synagogues and preaching the gospel of the kingdom.^b And he healed all manner of sickness and all kinds of diseases among the people. ²⁴And his fame spread abroad throughout all Syria. And they brought to him all the sick people who were taken with divers diseases and torments, and those who were possessed with devils, and those who were mentally ill, and those who were paralyzed; and he healed them. ²⁵And there followed him a great number of people from Galilee and the Ten Cities, and from Jerusalem and Judea, and from the regions that lie beyond the Jordan.

The Notes

- To repent (4:17) a) To repent is to think again, and to leave and change their evil life for the love of virtue and hate of sin, as at Mark 1:15 and Acts 3:19.
- The gospel (4:23) b) The gospel is an open showing and preaching of the grace and redemption obtained and given through Christ.

Chapter 5

In this chapter and the two next following is contained the most excellent and loving sermon of Christ in the Mount, which sermon is the very key that opens the understanding into the law. In this fifth chapter especially, he preaches of the 8 beatitudes, or blessings; of manslaughter, wrath, and anger; of adultery, of swearing, of suffering wrong; and of love, even toward a person's enemies.

When Jesus saw the crowds of people, he went up into a mountain. And when he was seated, his disciples came to him. ²And he opened his mouth and taught them, saying:

³Blessed are the poor in spirit, for theirs is the kingdom of heaven.^a

⁴Blessed are those who mourn, for they shall be comforted.

⁵Blessed are the meek, for they shall inherit the earth.

⁶Blessed are those who hunger and thirst for righteousness, for they shall be filled.^b

⁷Blessed are the merciful, for they shall obtain mercy.

⁸Blessed are the pure in heart, for they shall see God.

⁹Blessed are the peacemakers, for they shall be called the children of God.^c

Lu 6:20-49

Covenants

¹⁰Blessed are those who suffer persecution for righteousness' sake, for theirs is the kingdom of heaven.

¹¹Blessed are you when men revile you, and persecute you, and falsely say all manner of evil things against you for my sake. ¹²Rejoice, and be glad, for great is your reward in heaven.^d For in the same way they persecuted the prophets that were before your days.

1Pe 3:14-17

Salt ¹³You are the salt of the earth. But if the salt has lost her saltness, what can be salted with it? It is thereafter good for nothing but to be cast out and to be trodden underfoot by men.

Mk 9:49,50.
Lu 14:34-35.

Light ¹⁴You are the light of the world. A city that is set on a hill cannot be hid. ¹⁵Neither do men light a candle and put it under a bushel, but on a candlestick, and it gives light to all who are in the house. ¹⁶Let your light so shine before men that they may see your good works and glorify your Father who is in heaven.

Mk 4:21-24
Lu 8:16-18;
11:33-36.

¹⁷Do not think that I have come to destroy the law or the prophets. No, I have not come to destroy them, but to fulfil them. ¹⁸For truly I say to you, till heaven and earth perish, not one jot or one tittle* of the law shall escape, till all be fulfilled. ¹⁹Whosoever breaks one of the least of these commandments, and teaches men so, he will be called the least in the kingdom of heaven.^e But whosoever observes and teaches them, the same will be called great in the kingdom of heaven.^f ²⁰For I say to you, unless your righteousness exceeds the righteousness of the scribes and Pharisees, you cannot enter into the kingdom of heaven.

Lu 16:14-18
Jas 2:8

[Jot: smallest Hebrew letter.
Tittle: a dot]

²¹You have heard how it was said to the people of the old time, You shall not kill. For whosoever kills will be liable to judgment. ²²But I say to you, whosoever is angry with his brother will be liable to judgment. Whosoever says to his brother, Racha! will be liable to a council. But whosoever says, You fool! will be liable to hell fire.^g

Ex 20:13
De 5:17

²³Therefore when you are offering your gift at the altar, and there remember that your brother has anything against you, ²⁴leave your offering there before the altar, and go your way first and be reconciled to your brother; and then come and offer your gift.

²⁵Reconcile with your adversary quickly while you are in the way with him, lest the adversary commit you to the judge, and the judge commit you to the officer, and then you be cast into prison. ²⁶Truly I say to you, you will not come out of there till you have paid the last penny.^h

Lu 12:57-59

²⁷You have heard how it was said to the people of the old time, You shall not commit adultery. ²⁸But I say to you that whosoever looks on a wife, lusting after her, has committed adultery with her already in his heart. ²⁹Therefore if your right eye causes you to offend, tear it out and cast it from you.ⁱ It is better for you that one of your members perish than that your whole body should be cast into hell. ³⁰Also, if your right hand causes you to offend, cut it off and cast it from you. Better it is that one of your members perish, than that all your body should be cast into hell.

Ex 20:14
De 5:18
Mk 9:43-48
M't 18:8,9.

³¹It is said, Whosoever puts away his wife, let him give her a testimonial also of the divorce. ³²But I say to you, whosoever puts away his

wife (unless it be for fornication), causes her to break matrimony. And whoever marries her who is divorced, breaks wedlock.

De 24:1
Mal 2:14,15
Mk 10:2-12
1Co 7:4
M't 19:3-9

[To forswear yourself is to break your oath to God, or to swear falsely, perjure yourself]

³³Again, you have heard how it was said to the people of old time, Do not forswear yourself,* but perform your oath to God. ³⁴But I say to you, do not swear at all – neither by heaven, for it is God's seat, ³⁵nor yet by the earth, for it his footstool, nor by Jerusalem, for it is the city of that great king. ³⁶Neither should you swear by your head, because you cannot make one hair white or black. ³⁷But let your communication be yes, yes, and no, no. For whatever is more than that, comes of evil.

Let your yes be yes and your no, no.

Right cheek

³⁸You have heard how it is said, An eye for an eye, a tooth for a tooth. ³⁹But I say to you, do not resist wrong. But whosoever gives you a blow on your right cheek, turn to him the other. ⁴⁰And if any man would sue you at law and take away your coat, let him have your cloak also. ⁴¹And whoever would compel you to go a mile, go with him two. ⁴²Give to him who asks, and from him who would borrow, turn not away.

Ex 21:24
Lev 24:20
De 19:21

⁴³You have heard how it is said, You shall love your neighbour and hate your enemy.^j ⁴⁴But I say to you, love your enemies. Bless those who curse you. Do good to those who hate you. Pray for those who do you wrong and persecute you, ⁴⁵so that you may be the children of your Father that is in heaven. For he makes his sun to arise on the evil and on the good, and sends his rain on the just and the unjust. ⁴⁶For if you love those who love you, what reward should you have? Do not the publicans do the same? ⁴⁷And if you are friendly to your brethren only, what singular thing are you doing? Do not the publicans do likewise? ⁴⁸You must therefore be perfect, even as your Father who is in heaven is perfect.

Lev 19:18
Lu 6:27-36

Publicans [These were men, often Gentiles, appointed by the Romans to collect rents, taxes, customs, and tribute]

The Notes

- Poor in spirit (5:3) a) Of the poor in spirit is spoken at note (a) on Luke 6.
- Hunger and Thirst (5:6) b) To hunger and thirst for righteousness is to desire pure and true innocency, on account of which desire those who know their sins are grievously troubled and sore perplexed, of whom it is spoken at Luke 1:53.
- Who are the children of God (5:9) c) The children of God are those to whom the Lord by his promise has granted his divine blessings more abundantly than to others, as in De 14:2 and John 1:12,13.
- Reward (5:10-12) d) Reward is given to people for their work, but is not due for their work, as is said later in M't 20:1-16 by the parable of the vineyard workers.
- Commandments (5:19) e) To break commandments: this is what people are doing who say that Christ's commandments in these chapters 5, 6, and 7 are no more than wise counsels, inasmuch as he himself calls them commandments here.
- To observe the law (5:19) f) To observe the law is to do what the law bids with a free and generous heart; that is, it is to gladly live for God, and to do well – yea, even if we had no law (John 7:18; Ro 13:8-10; Ga 5:14).
- Racha, fool (5:22) g) According to Chrysostom, *racha* is a word of Syrian speech by which is shown that the mind is moved to anger. But under the word *fool*, Chrysostom and Augustine understand all manner of injury or offence of defamatory, taunting, or spiteful words.
- The last penny (5:26) h) 'Till you have paid the last penny' does not prove that the debtor will come out afterwards, any more than 'till she had brought forth her first son' (M't 1:25) proves she had one after, or, at Genesis 8, that another raven would come. See the places.

- To tear out the eye (5:29) i) To tear out the eye is to mortify the carnal desires of the heart that proceed by means of the eye, and likewise regarding the cutting off of hands and feet.
- Hate your enemy (5:43) j) The Pharisees added this to the commandment themselves because of that which is written about having no familiarity or friendship with the nations (Ex 34:11-13; De 7:2-5; Jos 23:12,13).

Chapter 6

Of alms, prayer, and fasting. Jesus forbids the care of seeking the things of this life.

Alms [charitable gifts and deeds of mercy] Take heed to your alms, that you do not give in the sight of men with the intent to be seen by them, or you will receive no reward from your Father who is in heaven. ²Whenever therefore you give your alms, do not make a trumpet to be blown before you, as the hypocrites do in the synagogues and in the streets in order to be praised by men. Truly I say to you, they have their reward. ³But when you give, let not your left hand know what your right hand does,^a ⁴so that your giving may be secret. And your Father who sees in secret will reward you openly.

Prayer ⁵And when you pray, do not be as the hypocrites are. For they love to stand and pray in the synagogues and in the corners of the streets, because they want to be seen by men. Truly I say to you, they have their reward. ⁶But when you pray, enter into your chamber and shut the door to, and pray to your Father who is in secret.^b And your Father who sees in secret will reward you openly.

⁷And when you pray, do not use vain repetitions like the heathen do. For they think that they will be heard for their many words. ⁸Be not like them therefore. For your Father knows what you need before you ask of him. ⁹Pray therefore in this manner:

O our Father who art in heaven,
Hallowed be thy name.

Lu 11:1-4

¹⁰Thy kingdom come.^c

Thy will be done on earth as it is in heaven.

¹¹Give us this day our daily bread.

¹²And forgive us our trespasses, as we forgive them that trespass against us.

¹³And lead us not into temptation, but deliver us from evil.

For thine is the kingdom and the power and the glory forever.

Amen.

Covenants ¹⁴For if you forgive others their trespasses, your heavenly Father will also forgive you. ¹⁵But if you will not forgive others their trespasses, neither will your Father forgive you your trespasses.

Mk 11:25,26

Fasting ¹⁶Moreover, when you fast, do not be sad like the hypocrites are. For they disfigure their faces so they may be seen by men, how they fast.^d Truly I say to you, they have their reward. ¹⁷But you, when you fast, anoint your head and wash your face, ¹⁸so that it does not appear to men that you are fasting, but to your Father who is in secret. And your Father

who sees in secret will reward you openly.

¹⁹See that you do not gather for yourselves treasure upon the earth, where rust and moths destroy, and where thieves break in and steal. ²⁰But gather treasures together in heaven, where neither rust nor moths destroy, and where thieves do not break in or steal. ²¹For wherever your treasure is, there will your hearts be also.

Lu 12:15-21

A single eye, light.

²²The light of the body is your eye. Therefore if your eye is single, all your body will be full of light. ^e ²³But if your eye is bad, then all your body will be full of darkness. Therefore if the light that is in you is darkness, how great is that darkness!

Lu 11:33-36

[**Mammon**: an Aramaic word, which Tyndale understood to signify riches and temporal honours, covetousness, and ambition (*Practice*)]

²⁴No one can serve two masters. For either he will hate the one and love the other, or else he will lean to the one and neglect the other. You cannot serve both God and mammon. ^{*} ²⁵Therefore I say to you, do not be anxious about your life, what you will eat or what you will drink, nor yet for your body, what you will put on. Is not life more than food, and the body more than clothing? ²⁶Behold the birds of the air. They do not sow or reap or gather into barns, and yet your heavenly Father feeds them. Are you not of much more value than they?

Lu 12:22-34

[**Cubit**: an ancient measure of length, being the distance from the elbow to the tip of the middle finger. Since this varies among people, a standard cubit was used in building]

²⁷Which of you, though he took thought for it, could add one cubit ^{*} to his stature? ²⁸Why worry then about clothing? Consider the lilies of the field, how they grow. They do not labour or spin. ²⁹And yet for all that, I say to you that even Solomon in all his royalty was not arrayed like one of these. ³⁰Therefore if God so clothes the grass, which is today in the field and tomorrow will be cast into the furnace, will he not much more do the same for you, O ye of little faith?

³¹Therefore do not be anxious, saying, What will we eat? or, What will we drink? or, How will we be clothed? ³²After all these things the Gentiles seek. For your heavenly Father knows that you have need of all these things. ³³But rather seek ye first the kingdom of heaven and its righteousness, and all these things will be ministered unto you.

³⁴Care not then for the morrow, but let the morrow care for itself. For the present day has ever enough of its own trouble.

The Notes

Give in secret
(6:3)

a) By this our Saviour Christ shows that he does not wish us to be esteemed or honoured by men for our giving, but it should suffice that we are praised by God.

Enter into your chamber
(6:6)

b) *Chamber* here signifies a private place, separate from all the noise of this world, such as is referred to in the last verses of Isa 26. Such a chamber you may make of your own heart, and there pray.

Thy kingdom come
(6:10)

c) That is, may we who before have served the world hereafter come under the dominion and kingdom of Christ as he promises (M't 25:34).

Fasting
(6:16)

d) By this it appears that the true fast is to put away altogether all wanton desires and lusts, etc., and to govern the body with suitable discipline and mortifying of the flesh, as it is said at Ps 34:13-14 and Isa 58:3-7.

The light of the body is the eye
(6:22)

e) Here the body signifies the life with its works and deeds, and the eye signifies the thought and intent. [Ed: An eye that is single is pure in sincerity and simplicity, sound in the light of God's word and truth, and wholly dedicated to purity and truth.]

Chapter 7

Jesus forbids foolish and presumptuous judgment, reproves hypocrisy, exhorts to prayer, warns us to beware of false prophets, and so concludes his sermon.

Judge not, that you be not judged. ²For as you judge, so shall you be judged, and the measure you use will be measured back to you. ³Why do you see a speck in your brother's eye, and not perceive the beam that is in your own eye? ⁴Or why do you say to your brother, Let me take the speck out of your eye, and behold, there is a beam in your own eye? ⁵Hypocrite, first cast the beam out of your own eye, and then you will see clearly to pluck the speck out of your brother's eye.

Lu 6:37
Ro 2:1 &
note (a).

⁶Do not give that which is holy to dogs, nor cast your pearls before swine, lest they tread them under their feet and then turn and tear you to shreds.^a

⁷Ask, and it will be given you. Seek, and you will find. Knock, and it will be opened to you. ⁸For whosoever asks, receives; and he who seeks, finds; and to him who knocks, it will be opened. ⁹Is there anyone among you who, if his son asked for bread, would offer him a stone? ¹⁰Or if he asked for fish, would give him a serpent? ¹¹If then you who are evil know how to give good gifts to your children, how much more will your Father who is in heaven give good things to those who ask him?

Ja 1:5

Covenants

¹²Therefore whatever you would have others do unto you, so do unto them. This is the law and the prophets.

Lu 11:9-13

Do unto others as you would have them do unto you.

Lu 6:31

¹³Enter in at the strait gate. For wide is the gate and broad is the way that leads to destruction, and many there are who go in at it. ¹⁴But strait is the gate and narrow is the way that leads to life, and few there are who find it. ¹⁵Beware of false prophets, who come to you in sheep's clothing, but inwardly they are ravening wolves.^b ¹⁶You may know them by their fruits. Do men gather grapes from thorns, or figs from thistles? ¹⁷Like-wise every good tree brings forth good fruit, but a corrupt tree brings forth bad fruit. ¹⁸A good tree cannot bring forth bad fruit, nor yet can a bad tree bring forth good fruit. ¹⁹Every tree that does not bring forth good fruit shall be hewn down and cast into the fire. ²⁰Therefore by their fruits you may know them.

Lu 6:43-49

Not all who say, Lord, Lord

²¹Not all who say to me, Lord, Lord, will enter into the kingdom of heaven, but he who does the will of my Father who is in heaven. ²²Many will say to me in that day, Lord, Lord, have we not prophesied in your name, and in your name have cast out devils, and in your name done many miracles? ²³And then I will declare to them that I never knew them. Depart from me, ye workers of iniquity!

Lu 13:23-30
2Th c 2
Ps 6:8

To build on rock or sand

²⁴Whosoever hears these sayings of mine and does them, I will liken him to a wise man who built his house on a rock.^c ²⁵And much rain descended, and the floods came, and the winds blew and beat upon that same house; and it did not fall, because it was grounded on the rock. ²⁶And whosoever hears these sayings of mine and does them not shall be likened to a foolish man who built his house upon the sand. ²⁷And much

Lu 6:46-49

rain descended, and the floods came, and the winds blew and beat upon that house, and it fell. And great was the fall of it.

²⁸And it came to pass that when Jesus had ended these sayings, the people were astonished at his instruction. ²⁹For he taught them as one having power, and not as the scribes.

Mk 1:22
Lu 4:32

The Notes

Of holy things, dogs, swine
(7:6)

a) This holy thing is the word of God. Dogs are those who persecute the word. By swine, understand those who wallow in the dirt, or fleshly lusts, and who do not regard the word. Philippians 3:2.

False prophets, ravening
wolves (7:15)

b) False prophets are preachers who pervert and twist the word of God. Acts 20:30. Sheep skins signify the appearance of outward holiness. Ravening wolves are tyrants who delight in persecution and in shedding innocent blood. Acts 20:29.

Building on rock
(7:24)

c) This similitude of building denotes the rearing up and instruction of people's consciences by the word of the law and the gospel.

Chapter 8

Christ cleanses the leper, heals the centurion's servant, heals many other diseases, helps Peter's mother-in-law, stills the sea and the wind, and drives the devils out of the possessed man into the swine.

When Jesus came down from the mountain, crowds of people followed him. ²And lo, a leper came and worshipped him, saying, Master, if you are willing, you can make me clean. ³And Jesus put forth his hand and touched him, saying, I will; be clean! And immediately his leprosy was cleansed. ⁴And Jesus said to him, See that you tell no one, but go and show yourself to the priest, and offer the gift that Moses commanded, in witness to them.

Miracles

Mk 1:40-45
Lu 5:12-16

Lev 14:2

⁵When Jesus had entered into Capernaum, there came to him a certain centurion,* who besought him, ⁶saying, Master, my servant lies sick at home, paralyzed, and is grievously pained. ⁷And Jesus said to him, I will come and heal him. ⁸The centurion answered and said, Sir, I am not worthy that you should come under my roof. But speak the word only, and my servant shall be healed. ⁹For I also myself am a man subject to the authority of another, and have soldiers under me. And I say to one, Go! and he goes, and to another, Come! and he comes, and to my servant, Do this! and he does it.

Lu 7:2-10

Centurion: captain of a
'century', or a hundred men.

¹⁰When Jesus heard that, he marvelled, and said to the people who followed him, Truly I say to you, I have not found such great faith, no, not in Israel. ¹¹I say therefore to you that many will come from the east and west, and will rest with Abraham, Isaac, and Jacob in the kingdom of heaven, ¹²but the children of the kingdom shall be cast out into outer darkness; there will be weeping and gnashing of teeth.

Outer darkness.

¹³Then Jesus said to the centurion, Go your way, and as you believe, so be it unto you. And his servant was healed that very same hour.

¹⁴And then Jesus went to Peter's house, and saw his wife's mother

lying sick of a fever, ¹⁵and touched her hand, and the fever left her. And she arose and ministered to them.

¹⁶When the evening was come, people brought to him many who were possessed with devils. And he cast out the spirits with a word, and healed all who were sick, ¹⁷to fulfil that which was spoken by Isaiah the prophet, saying, He took on him our infirmities, and bore our sicknesses.

Mk 1:29-34
Lu 4:38-41
Isa 53:4

¹⁸When Jesus saw crowds of people around him, he directed to go over the water. ¹⁹And a scribe came and said to him, Teacher, I will follow you wherever you go. ²⁰And Jesus said to him, The foxes have holes, and the birds of the air have nests, but the Son of man has nowhere to rest his head.^a ²¹Another, who was one of his disciples, said to him, Master, first allow me to go and bury my father. ²²But Jesus said to him, Follow me, and let the dead bury their own dead.

Lu 9:57-62

Jesus sleeps in the boat

²³And he entered into a boat, and his disciples followed him. ²⁴And behold, there arose a great tempest in the sea, insomuch that the vessel was swamped with waves. And he was asleep. ²⁵And his disciples came to him and awoke him, saying, Master, save us! We perish! ²⁶And he said to them, Why are you fearful, O ye of little faith? Then he arose and rebuked the winds and the sea, and there followed a great calm. ²⁷And the men marvelled and said, What man is this, that both winds and sea obey him?

Mk 4:35-41
Lu 8:22-25

[The Gergesenes (or Gadarenes, as in Mk 5 and Luke 8) lived on the south eastern side of Lake Galilee]

²⁸When Jesus had come to the other side, into the country of the Gergesenes,* two men possessed by devils met him, coming out from among the graves. They were out of measure fierce, so that no one could pass by that way. ²⁹And behold, they cried out, saying, O Jesus, Son of God, what have we to do with you? Have you come here to torment us before the time be come?

Mk 5:1-20
Lu 8:26-39

³⁰And a good way off from them there was a great herd of swine feeding. ³¹Then the devils besought him, saying, If you cast us out, let us go our way into the herd of swine. ³²And he said to them, Go your ways. Then they went out and dispersed into the herd of swine. And behold, the whole herd of swine was carried with violence headlong into the sea, and perished in the water.

³³Then the herdsmen fled, and went their ways into the town and told everything, and what had happened to the men possessed by the devils. ³⁴And all the town came out and met Jesus. And when they saw him, they besought him to depart from their shores.

The Notes

- Son of man (8:20) a) Christ calls himself the Son of man; that is, very natural man [having taken human flesh], showing in this his humility and goodness, having humbled himself so low for our salvation.

Chapter 9

Jesus heals the paralytic, calls Matthew from receipt of custom, answers for his disciples, heals the woman with the

issue of blood, helps Jairas' daughter, gives two blind men their sight, and by driving out a devil makes a dumb man to speak.

[Own city: He returned to Capernaum, which was a centre of trade and government business on the north-western side of Lake Galilee]

Then Jesus entered into a boat, and passed over and went into his own city. ²And lo, they brought to him a paralyzed man lying in his bed. And when Jesus saw their faith he said to the paralytic, Son, be of good cheer; your sins are forgiven you. ³And certain of the scribes said in themselves, This man blasphemes.

Mk 2:1-12
Lu 5:17-26

*This miracle shall be a sign to you that I have power to forgive sins

⁴When Jesus saw their thoughts, he said, Why do you think evil in your hearts? ⁵Which is easier to say: Your sins are forgiven you, or to say, Arise and walk? ⁶But so that you may know that the Son of man has power to forgive sins in earth* –

Then he said to the paralytic, Arise, take up your bed, and go home to your house. ⁷And the man arose and departed to his own house. ⁸And when the people saw it, they marvelled, and glorified God who had given such power to men.

Matthew [Custom: a toll or tax levied on commodities on their way to market, nowadays levied only on imported goods]

⁹And as Jesus passed onwards from there, he saw a man named Matthew sitting at receipt of custom,* and said to him, Follow me. And he arose and followed him.

Publicans eat with Jesus.

¹⁰And it came to pass, as he sat at food in Matthew's house, that many publicans and sinners came and sat down also with Jesus and his disciples. ¹¹When the Pharisees saw this, they said to his disciples, Why does your teacher eat with publicans and sinners?

Mercy and not sacrifice.

¹²When Jesus heard this, he said to them, The whole do not need the physician, but they that are sick. ¹³Go and learn what this means: I have pleasure in mercy, and not in offering. For I have not come to call the righteous, but sinners, to repentance.

Mk 2:17
Lu 5:31
Ps 40:6
Ho 6:6
Mic 6:6-8

New and old do not agree. [New cloth, etc: See explanations at Mark 2:21,22]

¹⁴Then John's disciples came to him, asking, Why do we and the Pharisees fast often, but your disciples do not fast? ¹⁵And Jesus said to them, Can the wedding children mourn as long as the bridegroom is with them? The time will come when the bridegroom shall be taken from them, and then they will fast. ¹⁶No one patches an old garment with a piece of new cloth. For then the new piece pulls away from the garment,* and the tear is made greater. ¹⁷Neither do men put new wine into old wineskins, for then the skins burst, the wine runs out, and the vessels are destroyed. But they pour new wine into new wineskins, and so both are preserved together.

¹⁸While he was thus speaking to them, a certain leader came and did reverence to him, saying, My daughter is even now deceased. But come and lay your hand on her, and she will live. ¹⁹And Jesus arose and followed him with his disciples.

Mk c5
Lu 8:40-56

²⁰And behold, a woman who had been diseased for 12 years with an issue of blood came up behind him and touched the hem of his vesture. ²¹For she said in herself, If I may touch but even his vesture only, I will be healed. ²²Then Jesus, turning about and seeing her, said, Daughter, be of good comfort; your faith has made you whole.^a And she was healed

even that same hour.

²³And when Jesus came into the leader's house and saw the minstrels and the people making a noise ²⁴he said to them, All of you, go away, for the girl is not dead, but sleeping. And they laughed him to scorn. ²⁵But as soon as the people were put outside, he went in and took her by the hand, and the girl arose. ²⁶And news of this spread throughout all that land.

Two blind men are cured.

²⁷And as Jesus departed from there, two blind men followed him, crying out and saying, O Son of David, have mercy on us! ²⁸And when he had gone indoors, the blind men came to him. And Jesus said to them, Do you believe that I am able to do this? And they said to him, Yes, Lord. ²⁹Then he touched their eyes, saying, According to your faith, be it unto you. ³⁰And their eyes were opened. And Jesus charged them, saying, See that no one knows of this. ³¹But they, as soon as they had left, spread abroad his name throughout all the land.

The dumb man is delivered.

³²As they went out, behold, people brought to him a dumb man, possessed by a devil. ³³And as soon as the devil was cast out, the mute spoke. And the people marvelled, saying, Never have such things been seen in Israel! ³⁴But the Pharisees said, He casts out devils by the power of the chief devil.

Mk 7:31-37
Lu 11:14-23

Jesus is accused

³⁵And Jesus went about all the towns and villages, teaching in their synagogues and preaching the glad tidings of the kingdom, and healing all manner of sickness and disease among the people.

M't 12:24

³⁶But when he saw the people, he had compassion on them, because they were worn and weak and scattered abroad, even as sheep having no shepherd. ³⁷Then he said to his disciples, The harvest is great, but the labourers are few. ^{b 38}Therefore pray the Lord of the harvest to send forth labourers into his harvest.

Zec 10:2

The Notes

Your faith has made you whole
(9:22)
The harvest
(9:37-38)

- a) Faith is the righteousness of a Christian, which sets the conscience at peace and receives the everlasting inheritance (Galatians 4:4-7).
b) The harvest is the hearts of men prepared to hear the word, as it appears of the Samaritans (John 4:1-42).

Chapter 10

Christ sends out his twelve apostles to preach among the Jews, gives them charge, teaches them, and strengthens them against persecution and trouble.

The apostles are sent

And Jesus called his 12 disciples to him, and gave them power over unclean spirits, to cast them out, and to heal all manner of sicknesses and all manner of diseases.

Mk 3:13-19;
6:7-13.
Lu 6:12-16

²The names of the 12 apostles are these: the first Simon, called also Peter, and Andrew his brother; James the son of Zebedee, and John his brother; ³Philip and Bartholomew; Thomas, and Matthew the publican; James the son of Alphaeus, and Lebbaeus otherwise called Thaddaeus; ⁴Simon the Canaanite; and Judas Iscariot, who also betrayed him.

⁵These twelve Jesus sent out and charged, saying, Go not into the roads that lead to the Gentiles, and do not enter into the towns of the Samaritans. ⁶But go rather to the lost sheep of the house of Israel. ⁷Go and preach, saying, The kingdom of heaven is at hand! ⁸Heal the sick, cleanse the lepers, raise the dead, cast out the devils. Freely you have received; freely give again.*

Lu 9:1-6

[Freely: without payment]

*Brass: that is, money of brass.

⁹Do not possess gold or silver, nor brass* in your belts, ¹⁰nor yet a bag for your journey; neither two coats, nor shoes, nor yet a staff. For the workman is worthy to have his keep. ¹¹In whatever city or town you enter, enquire who is worthy in it, and there remain till you leave. ¹²And when you come into a household, wish it well. ¹³And if the house is worthy, your peace will come upon it. But if it is not worthy, your peace will return to you again.

¹⁴And whoever will not receive you, nor will hear your preaching, when you depart out of that house or that town, shake off the dust from your feet. ¹⁵Truly I say to you, it will be easier for the land of Sodom and Gomorrah in the day of judgment than for that place.

Ge 18:16-33;
19:1-28.

Sheep among wolves.

Wise as serpents and innocent as doves.

¹⁶Behold, I send you forth as sheep among wolves. Be therefore wise as serpents and innocent as doves. ¹⁷Beware of men, for they will deliver you up to the councils, and will scourge you in their synagogues. ¹⁸And you will be brought to the head governors and kings for my sake, in witness to them and to the Gentiles.

¹⁹But when they deliver you up, do not be anxious about how or what you will speak, for it will be given you even in that same hour what you should say. ²⁰For it is not you who speak, but the Spirit of your Father who speaks in you.

The Spirit speaks in us.

²¹Brother will betray brother to death, and the father the son. And children will arise against their fathers and mothers, and will put them to death. ²²And you will be hated by all men for my name. But he who endures to the end shall be saved. ²³When they persecute you in one place, flee into another. I tell you for a truth, you will not finish all the cities of Israel before the Son of man comes.

²⁴The disciple is not above his teacher, nor yet the servant above his lord. ²⁵It is enough for the disciple to be as his teacher is, and that the servant be as his lord is. If they have called the Lord of the house Beelzebub, how much more will they call those of his household so?^a

M't 9:34;
12:24.

[Opened: revealed, brought to light. The Gk *apokalupto* (601) means to take off the cover]

²⁶Fear them not therefore. There is nothing so closed that it will not be opened,* and nothing so hid that it will not be known.

Lu 12:1-7

²⁷What I tell you in darkness, that speak in light. And what you hear in the ear, that preach on the house tops. ²⁸And fear not those who kill the body, and are not able to kill the soul. But rather fear him who is able to destroy both soul and body into hell. ²⁹Are not two sparrows sold for a copper coin? And yet none of them lights on the ground without your Father. ³⁰And now all the hairs of your heads are numbered. ³¹Fear not therefore: you are of more value than many sparrows.

Confess

³²Whosoever therefore acknowledges me before men, him will I

acknowledge also before my Father who is in heaven. ³³But whosoever denies me before men, him will I also deny before my Father who is in heaven.

Not peace, but a sword

³⁴Think not that I have come to send peace into the earth. I came not to send peace, but a sword. ³⁵For I have come to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law. ³⁶And a man's enemies will be those of his own household.

Mic 7:6

³⁷He who loves his father or mother more than me, is not meet for me. And he who loves his son or daughter more than me, is not meet for me. ³⁸And he who does not take up his cross and follow me, is not meet for me. ³⁹He who finds his life will lose it,^b and he who loses his life for my sake, will find it.

Lu 17:33
Joh 12:25

⁴⁰He who receives you receives me, and he who receives me, receives him who sent me. ⁴¹He who receives a prophet in the name of a prophet will receive a prophet's reward. And he who receives a righteous man in the name of a righteous man, will receive the reward of a righteous man. ⁴²And whosoever gives one of these little ones to drink a cup of cold water only in the name of a disciple, I tell you of a truth, he shall not lose his reward.

Mk 9:41

The Notes

Beelzebub
(10:25)

a) *Beelzebub*, after the idol Bel, or Baal, is a name by which the Jews called Satan. It means master, or lord, of a fly [or, of the flies. Some say the name is due to the multitude of flies that swarmed to the wine and blood shed in sacrifices to Baal.]

Who finds his life (10:39)

b) To find his life is to satisfy the desire of his heart.

Chapter 11

John the Baptist sends his disciples to Christ, who gives them their answer. He rebukes the unthankful cities, and lovingly exhorts people to take his yoke upon them.

[**Their towns:** that is, in the region of Galilee]

And when Jesus had made an end of instructing his twelve disciples, he went on from there to teach and to preach in their towns.*

²When John, being in prison, heard about the works of Christ, he sent two of his disciples ³and asked him, Are you he that was to come, or should we look for another? ⁴Jesus answered and said to them, Go and tell John what you have heard and seen: ⁵the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead rise up again, and the glad tidings are preached to the poor. ⁶And blessed is the person who is not offended by me.*

Lu 7:18-23

Isa c60

[**Offended by me:** see note (a) to Luke c7]

⁷And as they departed, Jesus began to speak to the people about John: What did you go out into the wilderness to see? Did you go to see a reed shaken with the wind?^a ⁸Or what did you go out to see? A man clothed in soft raiment? Behold, they that wear soft clothing are in king's houses. ⁹But what did you go out to see? A prophet? Yes, I say to you, and more than a prophet. ¹⁰For this is he of whom it is written: Behold, I send my

Isa 40:3

messenger before your face, who shall prepare your way before you.

Mal 3:1; 4:5.
Mk 1:1-9
Lu 7:24-28

*Christ, who humbled himself
to the cross, was less.

¹¹Truly I say to you, among the children of women none greater than John the Baptist has arisen. Notwithstanding, he who is less in the kingdom of heaven, is greater than he.*

¹²From the time of John the Baptist to now, the kingdom of heaven is sorely pressed, and those who go to it with effort seize it for themselves.

Lu 16:16

¹³For all the prophets and the law prophesied with a view to the time of John. ¹⁴And also, if you will receive it, this is Elijah who was to come.

¹⁵He who has ears to hear, let him hear.

¹⁶But to what can I liken this generation? It is like children who sit in the market and call to their fellows, ¹⁷and say, We have piped to you, and you have not danced; we have mourned to you, and you have not sorrowed.^b ¹⁸For John came neither eating nor drinking, and they say he has the devil. ¹⁹The Son of man came eating and drinking, and they say, Here is a glutton and drinker of wine, and a friend of publicans and sinners! Nevertheless, wisdom is justified by her children.^c

Lu 7:29-35

Wisdom is justified by her
children.

²⁰Then Jesus began to upbraid the places in which most of his miracles had been done, because they did not turn: ²¹Woe to you, Chorazin! Woe to you, Bethsaida! For if the miracles that were shown in you had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes. ²²But I say to you, it will be easier for Tyre and Sidon at the day of judgment than for you. ²³And you Capernaum, who are lifted up to heaven, shall be brought down to hell. For if the miracles which have been done in you had been shown in Sodom, it would have remained to this day. ²⁴But I say to you, it will be easier for the land of Sodom in the day of judgment than for you.

Lu 10:13-16

²⁵At that time Jesus concluded and said, I praise you, O Father, Lord of heaven and earth, because you have hid these things from the wise and learned, and have revealed them to babes; ²⁶Even so, Father, for so it pleased you.

The wise knew not.
Babes knew.

Lu 10:21-24

²⁷All things are given to me by my Father. And no one knows the Son but the Father; nor does anyone know the Father except the Son, and the person to whom the Son will reveal him.

Gentle yoke

²⁸Come unto me, all ye that labour and are heavy-laden,^d and I will give you rest. ²⁹Take my yoke upon you, and learn from me, for I am gentle and lowly in heart, and you will find rest for your souls. ³⁰For my yoke is easy, and my burden is light.

The Notes

A shaken reed (11:7)
Piped to you
(11:17)

a) This is a figure of the doctrine that is not of God, which waves with every wind.
b) Here is a saying like that given at Isaiah 26:1-6, meaning, in different ways we have gone about to stir you to thanksgiving, but you have by no means been moved thereto. [The Isaiah reference is to 'Esa xxvi.a' in the 1549 MB. Ed]

Wisdom is justified by her
children (11:19)

c) That is, those who are the children of God receive his doctrine and his word as truth and wisdom, although the contrary part do not so receive it.

You who labour
(11:28)

d) Those who acknowledge their sins and are poor in spirit are here considered as labouring and heavy-laden.

Chapter 12

The disciples pluck the ears of grain. He defends them, heals the withered hand, helps the possessed man who was blind and dumb, rebukes the unfaithful who insist on having signs, and shows who are his brother, sister, and mother.

At that time Jesus went through the grain on the Sabbath days. And his disciples were hungry, and began to pluck the ears of grain and to eat. ²When the Pharisees saw that, they said to him, Look, your disciples are doing that which is not lawful to do on the Sabbath day. ³He said to them, Have you not read what David did when he was hungry, and those also who were with him? ⁴How he entered into the house of God and ate the hallowed loaves,* which were not lawful for him to eat, neither for those who were with him, but only for the priests? ⁵Or have you not read in the law how the priests in the temple break the Sabbath day, and yet are blameless? ⁶But I say to you that there is one here greater than the temple. ⁷So then if you had known what this means: I require mercy, and not sacrifice. ⁸For the Son of man is Lord even of the Sabbath day.

Mk 2:23-28
Lu 6:1-5

1Sam 21:1-6

Ho 6:6

⁹And he departed from there and went into their synagogue. ¹⁰And behold, there was a man there who had a withered hand. And they asked him, saying, Is it lawful to heal on the Sabbath days? in order that they might accuse him. ¹¹And he said to them, Which of you would it be, if he had a sheep fallen into a pit on the Sabbath day, that would not take it and lift it out? ¹²And of how much more value is a man than a sheep? Therefore it is lawful to do a good deed on the Sabbath days.

Mk 3:1-6
Lu 6:6-11

Sabbath deeds

¹³Then he said to the man, Stretch forth your hand. And he stretched it forth. And it was made whole again like the other.

¹⁴Then the Pharisees went out and held a council against him, how they might destroy him. ¹⁵When Jesus knew that, he departed from there. And crowds of people followed him. And he healed them all, ¹⁶and charged them not to make him known, ¹⁷to fulfil that which was spoken by Isaiah the prophet, who says: ¹⁸Behold my child, whom I have chosen, my beloved in whom my soul delights. I will put my Spirit on him, and he shall show judgment to the Gentiles. ¹⁹He will not strive;* he will not cry out; neither will anyone hear his voice in the streets. ²⁰A bruised reed he will not break, and a flax that begins to burn he will not quench, till he sends forth judgment unto victory. ²¹And in his name shall the Gentiles trust.

Isa 42:1-4

²²Then was brought to him one who was possessed with a devil, who was both blind and dumb. And Jesus healed him, so that he who had been blind and dumb both spoke and saw. ²³And all the people were amazed and said, Is not this the Son of David? ²⁴But when the Pharisees heard that, they said, This fellow drives the devils out no other way but by the help of Beelzebub, the chief of the devils.

Lu 11:14-23

²⁵But Jesus knew their thoughts and said to them, Every kingdom divided within itself will be brought to nothing. Neither can any city or

[**Hallowed loaves:** consecrated holy bread under Mosaic law. Others have here showbread, bread of the presence, consecrated loaves, or loaves of presentation]

Mercy and not sacrifice.

[**Strive:** the Gk *erizo* (2051) means to wrangle, to engage in argument]

Blind and dumb

household divided against itself continue. ²⁶So if Satan casts out Satan, then he is divided against himself. How then shall his kingdom endure?

Mk 3:22-30
Lu 11:14-19;
12:8-10.

²⁷Also, if I by the help of Beelzebub cast out devils, by whose help do your children cast them out? Therefore they will be your judges. ²⁸But if I cast out the devils by the Spirit of God, then the kingdom of God has come upon you.

²⁹Or again, how can a man enter into a strong man's house and forcibly take away his goods, unless he first binds the strong man? And then he plunders his house. ³⁰He who is not with me, is against me, and he who does not gather with me, scatters abroad.

Blasphemy unforgivable

³¹So I say to you, all manner of sin and blasphemy may be forgiven men, but the blasphemy of the Spirit will not be forgiven men.^a ³²And whosoever speaks a word against the Son of man, it may be forgiven him, but whosoever speaks against the Holy Spirit, it may not be forgiven him – no, neither in this world, nor in the world to come.^b ³³Either judge the tree good, and its fruit correspondingly good, or else judge the tree evil, and its fruit evil also. For the tree is known by its fruit.

See Heb
10:26 & note
(a) thereon.

Offspring of vipers.

³⁴O offspring of vipers, how can you speak good things when you yourselves are evil? For out of the abundance of the heart, the mouth speaks. ³⁵A good man, out of the good treasure of his heart, brings forth good things. And an evil man, out of his evil treasure, brings forth evil things. ³⁶But I say to you that for every idle word that men speak, they will give account at the day of judgment. ³⁷For by your words you will be justified, and by your words you will be condemned.

Lu 6:43-45

Idle words

³⁸Then certain of the scribes and Pharisees answered, saying, Teacher, we would like to see a sign from you. ³⁹He answered and said to them, The evil and adulterous generation^c seeks a sign, but there shall be no sign given to them except the sign of the prophet Jonah. ⁴⁰For as Jonah was three days and three nights in the whale's belly, so shall the Son of man be three days and three nights in the heart of the earth. ⁴¹The people of Ninevah will rise at the day of judgment with this nation and condemn it, for they reformed at the preaching of Jonah, and behold, one greater than Jonah is here. ⁴²The queen of the south will rise at the day of judgment with this generation and will condemn them, for she came from the furthestmost parts of the world to hear the wisdom of Solomon, and behold, one greater than Solomon is here.

Jon 1:17; 3:5-10.
1Ki 10:1-13
2Ch 9:1-12
Lu 11:29-32

An adulterous generation seeks miracles and wonders.

⁴³But when the unclean spirit has gone out of a man, he walks throughout dry places, seeking rest, and finds none. ⁴⁴Then he says, I will return again into my house, the one I came out of. And when he comes back, he finds the house empty and swept and set in order. ⁴⁵Then he goes his way and gets seven other spirits worse than himself, and so they enter in and dwell there. And the end of that man is worse than the beginning. That is how it will be with this evil nation.

Lu 11:24-26

⁴⁶When Jesus was still speaking to the people, his mother and his brethren stood outside, desiring to speak with him. ⁴⁷Then someone said to him, Look, your mother and your brethren are standing outside, and

Lu 8:19-21

Jesus' family
want to speak with you. ⁴⁸He answered and said to the one that had told him, Who is my mother? or who are my brethren? ⁴⁹And he stretched forth his hand over his disciples and said, Behold my mother and my brethren. ⁵⁰For whosoever does the will of my Father who is in heaven, the same is my brother, sister, and mother.

The Notes

- Blasphemy against the Spirit (12:31) a) This blasphemy is when people see and know the open and manifest truth of God and his word, their consciences being fully persuaded, and yet denounce it and persecute it, even to the utmost of their power, and say it is of the devil and not God.
- Not in this or the next (12:32) b) Not in this world or the next: that is, never, as Saint Mark does well expound it at Mark 3:28-30.
- An evil generation (12:39) c) An evil and adulterous generation is all those that do not believe in God and in his Son Jesus Christ (Mark 9:19; Luke 9:41).

Chapter 13

The parables of the seed, of the tares, of the mustard seed, of the leaven, of the treasure hid in the field, of the pearls, and of the net.

The parable of the sower.
The same day, Jesus went out of the house and sat by the sea side. ²And crowds of people gathered to him, so greatly that he went and sat in a boat, and all the people stood on the shore. ³And he spoke many things to them in similitudes, saying, Behold, the sower went forth to sow. ⁴And as he sowed, some seed fell by the wayside, and the birds came and devoured it up. ⁵Some fell on stony ground where it had not much earth, and it sprang up quickly, because it had no depth of earth; ⁶and when the sun was up, it caught heat, and for lack of rooting withered away. ⁷Some fell among thorns, and the thorns sprang up and choked it. ⁸But part fell in good ground, and brought forth good fruit: some a hundredfold, some sixtyfold, some thirtyfold. ⁹Whosoever has ears to hear, let him hear!

Covenants
¹⁰And the disciples came and asked him, Why do you speak to them in parables? ¹¹He answered and said to them, It is given to you to know the secrets of the kingdom of heaven, but to them it is not given. ¹²For whosoever has, to him will be given, and he will have abundance. But whosoever has not, from him shall be taken away even what he has. ^a
¹³Therefore I speak to them in similitudes. For though they see, they see not. And hearing, they hear not, neither understand. ¹⁴And in them is fulfilled the prophecy of Isaiah, which prophecy says: With the ears you will hear, but will not understand, and with the eyes you will see, and will not perceive. ¹⁵For the hearts of this people have grown dull, and their ears are hard of hearing, and their eyes they have closed, lest they should see with their eyes and hear with their ears and understand with their hearts, and should turn, so that I might heal them.

¹⁶But blessed are your eyes, for they see, and your ears, for they hear. ¹⁷Truly I say to you that many prophets and righteous men have desired to see those things that you see, and have not seen them, and to hear

Mk 4:1
Lu 5:1-5
Mk 4:2-20
Lu 8:4-15
Mk 4:21-25
Lu 8:16-18
Isa 6:8-10
Mk 4:11,12
Lu 8:10
Joh 12:37-41
Ac 28:15-27
Ro 11:7-10
Lu 10:23,24

those things that you hear, and have not heard them.

The parable of the sower explained.

¹⁸Hear therefore the similitude of the sower. ¹⁹Whosoever hears the word of the kingdom and does not understand it,^b there comes the evil one, and catches away that which was sown in his heart; and this is he who received the seed by the wayside. ²⁰But he who received the seed in the stony ground is the person who hears the word of God, and at once receives it with joy. ²¹Yet he has no roots in himself, and therefore endures but a season, for as soon as tribulation or persecution arises because of the word, at once he falls. ²²He who received the seed among thorns is the person who hears the word of God, but the care of this world and the deceitfulness of riches choke the word, and so he is made unfruitful. ²³But he who receives the seed in good ground is the person who hears the word and understands it; who also bears fruit and brings forth, some a hundredfold, some sixtyfold, and some thirtyfold.

Wheat and tares [**Tares:** probably meaning the poisonous seeds of darnel, a weed that looks like wheat in its early stages]

²⁴Another similitude he put forth to them, saying, The kingdom of heaven is like a man who sowed good seed in his field. ²⁵But while people were sleeping,^c his enemy came and sowed tares* among the wheat, and went his way. ²⁶When the blade had sprung up and had brought forth fruit, then the tares appeared also. ²⁷Then the servants went to the householder and said to him, Sir, did you not sow good seed in your field? Where then did the tares come from? ²⁸He said to them, The envious man has done this. Then the servants said to him, Do you want us then to go and weed them out? ²⁹But he said, Nay, lest while you go about to weed out the tares, you pluck up also with them the wheat by the roots. ³⁰Let both grow together till harvest comes. And in the time of harvest I will say to the reapers, Gather the tares first, and bind them in sheaves to be burned; but gather the wheat into my barn.

³¹Another parable he put forth to them, saying, The kingdom of heaven is like a grain of mustard seed that a man takes and sows in his field, ³²which is the least of all seeds. But when it is grown, it is the greatest among shrubs; and it is a tree, so that the birds of the air come and build in its branches.

Mk 4:30-32
Lu 13:18,19

³³He told them another similitude: The kingdom of heaven is like leaven that a woman takes and hides in three measures of meal, till all is leavened.

Lu 13:20,21

³⁴All these things Jesus spoke to the people by similitudes. And he spoke nothing to them without similitudes, ³⁵to fulfil that which was spoken by the prophet, saying, I will open my mouth in similitudes, and will speak forth things which have been kept secret from the beginning of the world.

Mk 4:33,34
Ps 78:2
Eph 3:9

The parable of the tares explained.

³⁶Then Jesus sent the people away and went indoors. And his disciples came to him, saying, Explain to us the similitude of the tares of the field. ³⁷Then he answered and said to them, He who sows the good seed is the Son of man. ³⁸And the field is the world. And the children of the kingdom, they are the good seed. And the tares are the children of the wicked one: ³⁹the enemy who sows them is the devil. The harvest is the

end of the world, and the reapers are the angels. ⁴⁰For even as the tares are gathered and burned in the fire, so shall it be in the end of this world.

Rev 14:15

⁴¹The Son of man will send forth his angels, and they will gather out of his kingdom all injurious things, and those who do iniquity, ⁴²and will cast them into a furnace of fire. There shall be wailing and gnashing of teeth. ⁴³Then shall the just shine as bright as the sun in the kingdom of their Father. Whoever has ears to hear, let him hear!

⁴⁴Again, the kingdom of heaven is like treasure hid in a field, which a person finds and hides, and for the joy of it goes and sells all that he has and buys that field.

Ps 119:162

⁴⁵Again, the kingdom of heaven is like a merchant who seeks good pearls, ⁴⁶who, when he found one precious pearl, went and sold all that he had and bought it.

Net cast into the sea. ⁴⁷Again, the kingdom of heaven is like a net cast into the sea, which gathers in all kinds of fishes. ⁴⁸When it is full, men draw it to land, and sit and gather the good into vessels, and cast the bad away. ⁴⁹So shall it be at the end of the world: the angels will come out and separate the bad from the good, ⁵⁰and will cast them into a furnace of fire. There will be wailing and gnashing of teeth.

⁵¹Jesus asked them, Do you understand all these things? They said, Yes, Lord. ⁵²Then he said to them, Therefore every scribe^d who is instructed in the kingdom of heaven is like a householder who brings forth out of his treasure things both new and old.

[Own country: Nazareth and its vicinity]

⁵³And it came to pass, when Jesus had finished these similitudes, that he departed from there, ⁵⁴and went into his own country.* And he taught the people in their synagogues, insomuch that they were astonished and said, Whence comes all this wisdom and power to him? ⁵⁵Is this not the carpenter's son? Is his mother not called Mary? and his brethren James, Joses, Simon, and Judas? ⁵⁶Are his sisters not all here with us? Where does he have all these things from? ⁵⁷And they were offended by him.

Mk 6:1-6
Lu 4:16-30
Joh 4:43,44

A prophet is without honour among his own.

Then Jesus said to them, A prophet is not without honour, save in his own country and among his own kin.

⁵⁸And he did not do many miracles there, because of their unbelief.

The Notes

- More will be given (13:12) a) That is, to him that has a good heart toward God's word, to fulfil it, more grace will be given. And from him who does not have such a heart will be taken away even what knowledge he has, and his heart so hardened that he will not repent. [Tyndale> Here is a covenant to those who love the word of God, to further it so that they progress in it, and another to those who do not love it, that they will lose it and grow blind.]
- The word of the kingdom (13:19) b) *Kingdom* signifies here the gospel, by which God reigns in the hearts of the faithful; and the same signifies Christ, who is our king and our kingdom reigning in us, and in whom we reign as we pray (Mathew 6:9-13).
- People sleeping (13:25) c) This sleep signifies the negligence toward God and ignorance of him that people have, which come through concern for riches and the pleasures of this world.
- Scribes (13:52) d) According to Erasmus in his annotations, a scribe was responsible to interpret the sayings of the prophets, as it appears in chapter 2 where Herod made enquires of them.

Chapter 14

John is taken and beheaded. Christ feeds 5,000 men with five loaves and two fishes, and appears to his disciples by night upon the lake.

John the Baptist is imprisoned

At that time Herod the tetrarch^a heard of the fame of Jesus² and said to his servants, This is John the Baptist; he is risen again from death, and therefore are such miracles wrought by him!³ For Herod had seized John, and bound him and put him in prison for the sake of Herodias, his brother Philip's wife.⁴ For John said to him, It is not lawful for you to have her.⁵ But when Herod would have put him to death, he feared the people, because they counted John as a prophet.

Mk 6:14-29
Lu 3:19,20;
9:7-9.

⁶But when Herod's birthday came, the daughter of Herodias danced before them, and pleased Herod,⁷ whereupon he promised with an oath that he would give her whatever she would ask.⁸ And she, being first instructed by her mother, said, Give me here the head of John the Baptist on a platter.

John the Baptist is beheaded

⁹And the king sorrowed. Nevertheless, because of his oath, and because of the people who were sitting also at the table, he commanded it to be given her.¹⁰ And he sent and beheaded John in the prison.¹¹ And his head was brought on a platter and given to the girl, and she brought it to her mother.¹² And his disciples came and took up his body and buried it, and went and told Jesus.

¹³When Jesus heard about this, he withdrew from there by boat into an isolated place out of the way. But when the people heard of it, they followed him by foot out of their towns.¹⁴ And Jesus went forth and saw crowds of people, and his heart did melt upon them. And he healed among them those that were sick.

Mk 6:30-44
Lu 9:10-17
Joh 6:1-14

5 loaves and 2 fishes

¹⁵When evening was come, his disciples went to him, saying, This is an isolated place, and the day is spent. Let the people depart so that they can go into the towns and buy themselves some food.¹⁶ But Jesus said to them, They have no need to go away; you give them to eat.¹⁷ Then they said to him, We have here only five loaves and two fishes.¹⁸ And he said, Bring them here.

¹⁹And he directed the people to sit down on the grass, took the five loaves and the two fishes, and looked up to heaven, and blessed, and broke and gave the loaves to his disciples, and the disciples gave them to the people.²⁰ And they did all eat, and were satisfied. And of the pieces that remained, they gathered twelve baskets full.²¹ And the men that had eaten were in number about 5,000, as well as women and children.

²²Directly after, Jesus got his disciples to get into a boat, and to go over before him while he sent the people away.²³ And as soon as he had sent the people away, he went up into a mountain alone to pray. And when night was come, he was there himself alone.²⁴ And the boat was now in the middle of the sea, and was tossed with waves, for it was a contrary wind.

Mk 6:45-52
Joh 6:16-21

²⁵In the fourth watch of the night^b Jesus went out to them, walking on

Jesus walks on water

the sea. ²⁶And when his disciples saw him walking on the water, they were troubled, saying, It is some spirit! And they cried out for fear. ²⁷And straightaway Jesus spoke to them, saying, Be of good cheer, it is I. Be not afraid. ²⁸Peter answered him and said, Master, if it is you, get me to come to you on the water. ²⁹And he said, Come!

And when Peter had gone down out of the boat, he walked on the water to go to Jesus. ³⁰But when he saw a mighty wind, he was afraid. And as he began to sink he cried out, saying, Master, save me! ³¹And immediately Jesus stretched forth his hand and caught him, and said to him, O you of little faith, why did you doubt? ³²And as soon as they were in the boat, the wind ceased. ³³Then the men in the boat came and worshipped him, saying, Of a truth, you are the Son of God.

³⁴And when they had crossed over, they went into the land of Gennesaret. ³⁵When the men of that place learned of him, they sent out into all the area round about, and brought to him all that were sick, ³⁶and asked him if they might touch the hem of his vesture only. And as many as touched it were made well.

The Notes

Herod the tetrarch
(14:1)

a) *Tetrarch* means lord of a fourth part; here, of the land of Judah, which was divided into four parts, as says Eusebius in Book 2, chapter 10. [Ed: The tetrarch Herod was known as Herod Antipas, and was a son of King Herod the Great (M't 2). During Jesus' adult ministry, Herod Antipas was tetrarch of Galilee, and also of Perea, an area which lay across the Jordan. He had inherited rule over these lands from his late father the king. But John the Baptist had said publicly that it was wrong for the tetrarch to have taken Herodias as a wife. She was not only the daughter of his half-brother Aristobulus, but was the wife of his half-brother Philip, who was still alive. Therefore when Herod married Herodias, he added taking a brother's wife (Lev 18:16) and incest (Lev 18:14) to the sin of adultery.]

Fourth watch
(14:25)

b) The Hebrews divided the night in four parts called the four watches. The 4th watch was next to the morning and was called the morning watch, as at 1Sa 11:11.

Chapter 15

Christ defends his disciples, and rebukes the scribes and Pharisees for transgressing God's commandments through their own precepts. What goes into the mouth does not defile a man. He delivers the Canaanite woman's daughter, heals the multitude, and with seven loaves and a few little fishes feeds 4,000 men, as well as women and children.

Then scribes and Pharisees from Jerusalem came to Jesus, saying, ²Why do your disciples transgress the precepts of the elders? For they do not wash their hands when they eat bread. ³He answered and said to them, And why do you transgress the commandment of God through your precepts? ⁴For God commanded, saying, Honour your father and mother, and, He who curses father or mother shall suffer death. ⁵But you say every man should tell his father or mother, That which you desire of me, to help you with, is given for God – ⁶and so he should not honour his father or mother. And thus you have made the commandment of God to

Mk 7:1-13
Ex 20:12;
21:17.
De 5:16
Lev 20:9
Pr 20:20
Eph 6:1-3

be without effect, through your precepts. ⁷Hypocrites, well did Isaiah prophesy of you, saying, ⁸This people draws near to me with their mouths, and honours me with their lips, but their hearts are far from me. ⁹And in vain they worship me, teaching doctrines which are nothing but men's precepts.

Isa 29:13

What defiles a person ¹⁰And he called the people to him and said to them, Hear and understand: ¹¹that which goes into the mouth does not defile a man, but that which comes out of the mouth defiles a man.

Mk 7:14-23
Lu 6:45

Blind leaders ¹²Then his disciples came and said to him, Do you perceive how the Pharisees are offended in hearing this saying? ¹³He answered and said, All plants that my heavenly Father has not planted^a shall be plucked up by the roots. ¹⁴Let them alone. They are the blind leaders of the blind. If the blind lead the blind, both will fall into the ditch.

¹⁵Then Peter answered and said to him, Explain the parable to us. ¹⁶Jesus said, Are you still without understanding? ¹⁷Do you not see that whatever goes in at the mouth descends down into the stomach, and is cast out into the drain? ¹⁸But those things which proceed out of the mouth come from the heart, and they defile the person. ¹⁹For out of the heart come evil thoughts, murder, breaking of wedlock, whoredom, theft, bearing of false witness, blasphemy. ²⁰These are the things that defile a person. But to eat with unwashed hands does not defile a person.

[**Blasphemy**, in early modern English, could mean both the vilification of God and people]

²¹And Jesus went from there, and withdrew to the coasts of Tyre and Sidon. ²²And a woman who was a Canaanite came out of the same region and cried out to him, saying, Have mercy on me, Lord Son of David! My daughter is piteously vexed with a devil. ²³But he gave her never a word in answer. Then his disciples came to him and urged him, saying, Send her away; she is following us, crying. ²⁴He answered and said, I am not sent but to the lost sheep of the house of Israel.

Mk 7:24-30

²⁵Then she came and worshipped him, saying, Master, help me! ²⁶He answered and said, It is not good to take the children's bread and to cast it to dogs.^b ²⁷She answered and said, True, Lord; nevertheless, the dogs eat of the crumbs that fall from their master's table. ²⁸Then Jesus answered and said to her, O woman, great is your faith! Let it be unto you even as you desire.

And her daughter was made whole even at that same hour.

²⁹Then Jesus went away from there, and came near to the Sea of Galilee, ³⁰and went up on a mountain and sat down there. And crowds of people came to him, having with them people who were lame, blind, dumb, maimed, and many others, and put them down at Jesus' feet. ³¹And he healed them, and the people were in wonderment to see the dumb speak, the maimed whole, the lame walking, and the blind seeing. And they glorified the God of Israel.

³²Then Jesus called his disciples to him and said, I have compassion on the people, because they have continued with me now for three days, and have nothing to eat. I do not want to let them go away without eating, lest they faint along the road. ³³And his disciples said to him, Where

Mk 8:1-10

could we get enough bread in this remote place to feed such a great number of people? ³⁴And Jesus said to them, How many loaves do you have? And they said, Seven, and a few little fishes.

Seven loaves

³⁵And he directed the people to sit down on the ground, ³⁶and took the seven loaves and the fishes, and gave thanks, and broke them, and gave them to his disciples; and the disciples gave them to the people. ³⁷And they did all eat, and were satisfied. And of the pieces left over they took up seven baskets full – ³⁸and yet those who ate were 4,000 men, as well as women and children.

³⁹And Jesus sent the people away, boarded the boat, and went to the region of Magdala.

The Notes

Plants not planted by the Father (15:13)

a) Origen [c185-254 AD] and Chrysostom [c347-407 AD] understand this of the Pharisees, because of their evil opinions. Hilarius and Erasmus understand it of men's precepts. [Ed: Hilarius wrote in the early 4th century. Erasmus was a renowned 16th century scholar; it was he who compiled the Greek Received Text, God's choice and provision to his servants for translating the New Testament into vernacular languages. However, Erasmus was at odds with William Tyndale and Martin Luther regarding certain fundamentals of the faith.]

Cast bread to dogs (15:26)

b) The Jews call the heathen and Gentiles 'dogs' because of their idolatry.

Chapter 16

The Pharisees seek a sign. Jesus warns his disciples of the Pharisees' doctrine. Peter's confession. The keys of heaven. The faithful must bear their cross after Christ.

Then the Pharisees and Sadducees came and tempted Jesus, asking him to show them some sign from heaven. ²He answered and said to them, At evening you say the weather will be fair, and that because the sky is red; ³and in the morning you say it will be bad weather today, and that because the sky is cloudy and red. O ye hypocrites, you can discern the aspect of the sky, and can you not discern the signs of the times? ⁴The froward and adulterous nation seeks a sign, but no other sign shall be given to them than the sign of the prophet Jonah.

The sign of Jonah

So he left them, and departed.

⁵And when his disciples had come to the other side of the water, they had forgotten to take bread with them. ⁶Then Jesus said to them, Take heed, and beware of the leaven of the Pharisees and of the Sadducees. ⁷And they thought in themselves, saying, It is because we have brought no bread with us.

⁸When Jesus understood this, he said to them, O ye of little faith, why are your minds cumbered because you have brought no bread? ⁹Do you not yet perceive? Nor remember those five loaves when there were 5,000 men, and how many baskets you took up? ¹⁰Nor the seven loaves when there were 4,000, and how many baskets you took up? ¹¹Why do you not perceive then that I was not speaking to you about bread when I said to beware of the leaven of the Pharisees and of the Sadducees?

Mk 8:11,12
Lu 12:54-56

Mk 8:13-21
Lu 12:1-3

¹²Then they understood that he was not telling them to beware of the leaven of bread, but of the doctrine of the Pharisees and of the Sadducees.

¹³When Jesus arrived in the vicinity of the city which is called Caesarea Phillippi, he asked his disciples, saying, Who do men say that I, the Son of man, am? ¹⁴They said, Some say you are John the Baptist, some Elijah, some Jeremiah, or one of the prophets. ¹⁵He said to them, But who do you say that I am? ¹⁶Simon Peter answered and said, You are Christ, the Son of the living God.

Mk 8:27-30
Lu 9:18-22

The keys.

¹⁷And Jesus answered and said to him, Blessed are you, Simon son of Jonah, for flesh and blood has not revealed that to you, but my Father who is in heaven. ¹⁸And I say also to you that you are Peter, and upon this rock^b I will build my congregation. And the gates of hell shall not prevail against it.^c ¹⁹And I will give to you the keys of the kingdom of heaven:^d whatever you bind upon earth shall be bound in heaven, and whatever you loose on earth shall be loosed in heaven.

²⁰Then he charged his disciples to tell no one that he was Jesus the Christ.

²¹From that time on, Jesus began to explain to his disciples how he must go to Jerusalem and suffer many things from the elders, and from the high priests and from the scribes,^{*} and must be killed, and rise up again the third day. ²²But Peter took him aside and began to rebuke him, saying, Master, spare yourself! This should not happen to you. ²³Then Jesus turned about and said to Peter, Get behind me, Satan! You offend me, because you savour not the things of God, but things of the world.

Mk 8:31-33

*When anything is said or done that might move to pride, Jesus dashes them in the teeth with his death and passion.

Peter is Satan [Ed: see note at Mk 8:33]

To take up the cross

²⁴Jesus then said to his disciples, If any person would follow me, let him deny himself, and take up his cross and follow me.^e ²⁵For whosoever would save his life, will lose it. And whosoever loses his life for my sake, will find it. ²⁶What will it profit a man, though he should win all the whole world, if he loses his own soul? Or, what can a man give to redeem his soul? ²⁷For the Son of man will come in the glory of his Father with his angels, and then shall he reward every person according to his deeds.

Joh 12:25,26
Mk 8:34-38
Lu 9:23-27;
17:33.

Judgment upon deeds

²⁸Truly I say to you, some there are among them that stand here who shall not taste of death till they have seen the Son of man come in his kingdom.

The Notes

Leaven
(16:6)

a) In the scripture, leaven is sometimes taken in a bad sense, as here, and sometimes in a good sense, as above at 13:33.

Upon this rock
(16:18)

b) Upon this rock, etc., means, as says St. Augustine: upon this confession that you have made, acknowledging me to be Christ, the Son of the living God, I build my congregation or church.

The gates of hell
(16:18)

c) By the gates of hell are signified death, hell, desperation, sin, violent and tyrannical treatment, persecution, etc.

I will give you the keys of the kingdom, etc. (16:19)

d) Origen, in his first homily upon Matthew, affirms that these words were spoken as much to the rest of the apostles as to Peter. He proves it by John 20:22 & 23, where the keys were

given. There Christ says to them all, Receive the Holy Spirit; he whose sins you remit are remitted, etc., or not remitted. Of the same opinion are Tertullian, Cyprian, Augustine, Jerome, and divers other old ancient doctors.

Let him forsake himself
(16:24)

e) To forsake oneself is to do utterly against the will of the flesh, mortifying the affections of one's mind, and working the glory of God and the benefit of our neighbour, as is said at Romans 6 and Philippians 2.

Chapter 17

[Ancient tradition holds this as
the place, but some disagree]

The transfiguration of Christ upon the Mount of Tabor.* He
heals the frenzied boy, and pays the tribute levy to Rome.

Transfiguration

And after six days Jesus took Peter, James, and James' brother John, and brought them up into a high mountain out of the way. ²And he was transfigured before them. And his face did shine like the sun, and his clothes were as white as the light. ³And behold, there appeared to them Moses and Elijah, talking with him.

Mk 9:2-10
Lu 9:28-36
2Pe 1:16-18

⁴Then Peter spoke and said to Jesus, Master, it is good for us to be here. If you will, let us make here three tabernacles: one for you, and one for Moses, and one for Elijah.

⁵While he was yet speaking, behold, a bright cloud covered them. And behold, there came a voice out of the cloud, saying, This is my dear Son, in whom I delight. Hear him!

⁶When the disciples heard this, they fell on their faces and were sore afraid. ⁷And Jesus came and touched them and said, Arise, and do not be afraid. ⁸And when they looked up, they saw no one but Jesus only.

⁹And as they came down from the mountain, Jesus charged them, saying, See that you tell no one about the vision until the Son of man is risen up again from death. ¹⁰And his disciples asked of him, saying, Why then do the scribes say that Elijah must come first? ¹¹Jesus answered and said to them, Elijah does come first, and restore all things.* ¹²And I say to you that Elijah has come already, and they did not know him, but have done to him whatever they pleased. In like manner will the Son of man also suffer at their hands. ¹³Then the disciples perceived that he was speaking to them of John the Baptist.

Mal 4:5,6

After the high vision, Jesus
puts them in mind of his death.

[**Restore all things:** Tyndale>
that is, restore the scripture to
the right sense again, thereby
bringing men to the knowledge
of their sins and to repentance,
which is the only way to Christ
(Answer)]

¹⁴And when they had come to the people, a certain man came to Jesus and kneeled down to him and said, ¹⁵Master, have mercy on my son, for he is delirious, and is sorely vexed. And often he falls into the fire, and often into the water. ¹⁶And I brought him to your disciples, but they could not heal him. ¹⁷Jesus answered and said, O generation faithless and perverse, how long shall I be with you? How long shall I suffer you? Bring him here to me.

Mk 9:14-29
Lu 9:37-43

¹⁸And Jesus rebuked the devil, and he came out of him. And the child was healed even at that same hour.

¹⁹Then the disciples came to Jesus privately and asked, Why could we not cast him out? ²⁰Jesus said to them, Because of your unbelief. For I say truly to you, if you had faith like a grain of mustard seed, you could say to this mountain, Move over there, and it would move; neither should

Lu 17:5,6

anything be impossible for you to do. ²¹However, this kind does not go out but by prayer and fasting.

²²As they passed the time in Galilee, Jesus said to them, The Son of man will be betrayed into the hands of men, ²³and they will kill him; and the third day he will rise again. And they sorrowed greatly.

Mk 9:31
Lu 9:22

[**Tribute:** payment to a foreign power, in acknowledgement of submission or as the price for protection. In Israel, taxes were collected to pay tribute to the Roman emperor]

²⁴And when they had come to Capernaum, men that collected the poll money came to Peter and asked, Does your teacher pay tribute? ²⁵He said, Yes. And when he had come into the house, Jesus spoke first to him, saying, What do you think, Simon: from whom do the kings of the earth take tribute or poll money? From their children, or from others? ²⁶Peter answered, From others. And Jesus said to him, Then the children are free. ²⁷Nevertheless, lest we offend them, go to the sea and cast in your hook, and take the fish that first comes up. And when you have opened its mouth, you will find a coin. Take it, and pay for me and you.

Chapter 18

He teaches his disciples to be humble and harmless, to avoid occasions of inducement to sin, and to forgive one another their offences.

Greatest in heaven

At that time the disciples came to Jesus, saying, Who is the greatest in the kingdom of heaven? ²Jesus called a child to him, and set him in the midst of them, ³and said, Truly I say to you, unless you turn and become as children, you cannot enter into the kingdom of heaven. ⁴Whoever therefore humbles himself like this child, the same is the greatest in the kingdom of heaven. ⁵And whoever receives such a child in my name, receives me. ⁶But whoever hurts one of these little ones who believe in me, it would be better for him if a millstone ^{*} were hung about his neck and that he were drowned in the depth of the sea. ⁷Woe be to the world because of offences. However, it cannot be avoided but that offences will come. Nevertheless, woe be to the man by whom the offence comes.

Mk 9:33-37
Lu 9:46-48;
17:1-4;
18:16; 22:26.

[**Millstone:** used in milling. Grains were spread on a flat lower stone and ground by an upper stone. Large millstones were powered by animals]

⁸And so if your hand or your foot causes you to offend, cut it off and cast it from you. It is better for you to enter into life lame or maimed than for you, having two hands or two feet, to be cast into everlasting fire. ⁹And if also your eye causes you to offend, tear it out and cast it from you. It is better for you to enter into life with one eye than, having two eyes, to be cast into hell fire.

Mk 9:42-48

¹⁰See that you do not despise one of these little ones. For I say to you that in heaven their angels always behold the face of my Father who is in heaven. ¹¹Yea, and the Son of man has come to save that which is lost. ¹²What do you think: if a man has a hundred sheep and one of them has gone astray, does he not leave the ninety-nine in the mountains and go and seek that one which has gone astray? ¹³If it happens that he finds it, truly I say to you, he rejoices more over that sheep than over the ninety-nine that did not go astray. ¹⁴In the same way, it is not the will of your Father in heaven that one of these little ones should perish.

Lu 15:1-7

¹⁵Moreover, if your brother trespasses against you, go and tell him his

[**Won**: this English verb once included the sense of redeeming, winning for the kingdom of heaven]

fault between him and you alone. If he hears you, you have won* your brother. ¹⁶But if he does not hear you, then take along with you one or two others, so that in the mouth of two or three witnesses every matter may be established. ¹⁷If he does not hear them, tell it to the congregation. If he does not hear the congregation, take him as a heathen man and as a publican. ¹⁸Truly I say to you, whatever you bind on earth shall be bound in heaven, and whatever you loose on earth shall be loosed in heaven.^a

Jas 5:16,19, 20.
Lev 19:17
2Co 13:1
Joh 8:17

¹⁹Again I say to you, if two of you agree in earth about any manner of thing, whatsoever they desire, it shall be given them by my Father who is in heaven. ²⁰For where two or three are gathered together in my name, there am I in the midst of them.

²¹Then Peter came to him and said, Master, how often should I forgive my brother if he sins against me? Seven times?

Forgiveness: 70 x 7 times

²²Jesus said to him, I say to you, not seven times, but seventy times seven times. ²³Therefore the kingdom of heaven is likened to a certain king who wished to take accounts from his servants. ²⁴And when he had begun the reckoning, one was brought to him who owed him 10,000 talents.* ²⁵Because he had nothing to pay with, his master ordered him to be sold, and his wife and his children and all that he had, and payment to be made. ²⁶The servant fell down and besought him, saying, Sir, give me respite, and I will pay it every whit. ²⁷Then the lord had pity on that servant, and released him, and forgave him the debt.

Joh 20:23
Lu 17:4

[**10,000 talents**: A talent was the largest denomination of currency. 10,000 signified a great or infinite number. Literally it amounted to several millions of today's dollars]

²⁸And that same servant went out and found one of his fellows who owed him 100 denarii,* and laid hands on him and took him by the throat, saying, Pay me what you owe! ²⁹And his fellow servant fell down and besought him, saying, Have patience with me, and I will pay you everything. ³⁰But he would not, and went and cast him into prison till he should pay the debt.

[**100 denarii**: then about 3 months' wages]

³¹When the other servants saw what had been done, they were very grieved, and went and told their lord all that had happened. ³²Then his lord called the man and said to him, O evil servant! I forgave you all that debt because you begged me. ³³Was it not right also that you should have had compassion on your fellow, just as I had pity on you? ³⁴And his lord was angry, and delivered him to the jailers till he should pay all that was due to him. ³⁵So likewise shall my heavenly Father do with you, unless you forgive with your hearts each one his brother's trespasses.

The Notes

Whatever you bind or loose (18:18)

a) That is, whatever you condemn by my word in the earth, the same is condemned in heaven, and that which you remit by my word in earth, is remitted in heaven.

Chapter 19

Christ gives answer concerning marriage, accepts the young children, and teaches not to be full of cares, nor to love worldly riches.

And it came to pass, when Jesus had finished those sayings, he left

Galilee, and went into the region of Judea, beyond the Jordan. ²And crowds of people followed him, and he healed them there. ³Then the Pharisees came to him, testing him and saying to him, Is it lawful for a man to put away his wife for any reason at all? ⁴He answered and said to them, Have you not read how it was that he who made man at the beginning made them man and woman, ⁵and said, For this thing shall a man leave father and mother and cleave unto his wife, and the two shall be one flesh? ⁶So then, now they are not two, but one flesh. Let not man therefore put apart that which God has joined together.

⁷Then they said to him, Why did Moses direct to give a testimonial of divorce and to put her away? ⁸He said to them, Moses, because of the hardness of your hearts, suffered you to put away your wives. But from the beginning it was not so. ⁹I say therefore to you, whoever puts away his wife (unless it be for fornication) and marries another, breaks wedlock. And whoever marries her who is divorced, commits adultery.

¹⁰Then Jesus' disciples said to him, If this is the case between man and wife, then it is not good to marry. ¹¹He said to them, Not everyone can receive this saying, but only those to whom it is given. ¹²Some are chaste who were so born from their mother's womb. And others are chaste who were made so by men. And others are chaste who have made themselves chaste for the kingdom of heaven's sake. He who can receive it, let him receive it.

¹³Then young children were brought to him so that he could put his hands on them and pray. And the disciples rebuked the people. ¹⁴But Jesus said, Allow the children, and do not forbid them to come to me, for of such is the kingdom of heaven. ¹⁵And when he had put his hands on them, he departed from there.

¹⁶And a man came and said to Jesus, Good Teacher, what good thing should I do so that I may have eternal life? ¹⁷He said to him, Why do you call me good? There is none good but one, and that is God. But if you would enter into life, keep the commandments. ¹⁸The other asked him, Which? And Jesus said, Break no wedlock. Do not kill. Do not steal. Do not bear false witness. ¹⁹Honour father and mother. And love your neighbour as yourself.

²⁰The young man said to him, I have observed all these things from my youth. What do I yet lack? ²¹And Jesus said to him, If you would be perfect, go and sell what you have, and give it to the poor, and you will have treasure in heaven; and come, and follow me.

²²When the young man heard these words, he went away grieved, for he had great wealth.

²³Then Jesus said to his disciples, Truly I say to you, it is hard for a rich man to enter into the kingdom of heaven. ²⁴And moreover I say to you, it is easier for a camel to go through the eye of a needle than for a rich man to enter into the kingdom of God.^{a,b}

²⁵When his disciples heard that, they were exceedingly amazed, saying, Who then can be saved? ²⁶Jesus regarded them and said to them,

On divorce

Mk 10:1-12
Ge 1:27;
2:24; 5:2.
Eph 5:22-33
1Co 6:16

On chastity

Lu 16:18
1Co 7:39
M't 5:31,32

The commandments.

Mk 10:13-16
Lu 18:15-17

Mk 10:17-27
Lu 18:18-27
Ex 20:12-17
De 5:16-21
Lev 19:18

Note a, Mk
10:21.

With men it is not possible, but with God all things are possible.

²⁷Then Peter answered and said to him, Behold, we have left everything and followed you. What will we have?

Mk 10:28-31
Lu 18:28-30

[**New birth:** v28 is updated from Coverdale's 1535 New Testament. Tyndale had 'second generation,' probably meaning 'second birth']

²⁸Jesus said to them, Truly I say to you, when the Son of man sits in the seat of his majesty, you who have followed me in the new birth* shall sit also upon twelve seats, and judge the twelve tribes of Israel. ²⁹And whosoever gives up houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands for my name's sake, the same shall receive a hundredfold, and shall inherit everlasting life. ³⁰Many that are first shall be last, and the last shall be first.

The Notes

- A camel (19:24) a) Theophilactus reads 'a cable'. The Greek signifies both 'camel' and 'cable'.
A rich man (19:24) b) Here he is called rich meaning that he puts his confidence in his goods, a thing people do when they have all their delight and joy therein, as in Luke 12:34.

Chapter 20

Christ teaches by a similitude that God is debtor to no man, and how he is always calling people to his work. He teaches his disciples to be lowly, and gives two blind men their sight.

Vineyard labourers hired
[A **denarius:** a Roman silver coin. A day's wage for a Roman soldier, and fair pay]
***Third hour:** The Jews count one when the sun has been up for one hour, and so on.

For the kingdom of heaven may be likened to a householder who went out early in the morning to hire labourers into his vineyard. ²And he agreed with the labourers for a denarius* a day, and sent them into his vineyard. ³And he went out about the third hour* and saw others standing idle in the market place, ⁴and said to them, Go ye also into my vineyard, and whatever is right, I will give you. And they went their way.

Lu 13:23-30

⁵Again he went out about the sixth and ninth hour, and did likewise. ⁶And he went out about the eleventh hour and found others standing idle, and said to them, Why do you stand here idle all the day? ⁷They said to him, Because no one has hired us. He said to them, Go ye also into my vineyard, and whatever is right, that you will receive.

⁸When evening was come, the lord of the vineyard said to his steward, Call the labourers and give them their wages, beginning at the last till you come to the first.

⁹And those who were hired about the eleventh hour came and received every man a denarius. ¹⁰Then came the first, supposing that they would receive more, but they likewise received every man a denarius.

¹¹And when they had received it, they murmured against the master of the house, ¹²saying, These last have worked only one hour, and you have made them equal to us who have borne the burden and heat of the day.

¹³He answered to one of them, saying, Friend, I do you no wrong. Did you not agree with me for a denarius? ¹⁴Take that which is your due, and go your way. I want to give to the last one as much as to you. ¹⁵Is it not lawful for me to do as I please with what belongs to me? Is your eye evil because I am good?

Last may be first.
Many called, few chosen.

¹⁶In like manner the last may be first, and the first last. For many are called, but few are chosen.

Passion foretold.

¹⁷And Jesus went up to Jerusalem, and took the twelve disciples apart along the way and said to them, ¹⁸Behold, we are going up to Jerusalem. And the Son of man will be betrayed to the chief priests and to the scribes, and they will condemn him to death, ¹⁹and will deliver him to the Gentiles to be mocked, to be scourged, and to be crucified; and the third day he will rise again.

Mk 10:32-34
Lu 13:33

²⁰Then the mother of Zebedee's children came to him with her sons, doing reverence to him and desiring a certain thing of him. ²¹He said to her, What would you like? She answered him, Grant that these my two sons may sit, the one on your right hand and the other on your left hand, in your kingdom.

Mk 10:35-45

²²Jesus answered and said, You know not what you ask. Are you able to drink of the cup that I must drink of, and to be baptized with the baptism that I must be baptized with?

They answered to him, That we are.

²³And he said to them, You shall drink of my cup, and shall be baptized with the baptism that I will be baptized with. But to sit on my right hand and on my left hand is not mine to give, but is for those for whom it is prepared by my Father.

Greatness in servanthood.

²⁴And when the ten heard about this, they were indignant at the two brethren. ²⁵But Jesus called them to him and said, You know that the lords of the Gentiles have dominion over them, and those who are great exercise power over them. ²⁶It shall not be this way among you, but whosoever would be great among you, let him minister to you, ²⁷and whoever would be chief, let him be your servant – ²⁸even as the Son of man came not to be served, but to serve, and to give his life for the redemption of many.

Lu 22:24-26

²⁹And as they departed from Jericho, crowds of people followed Jesus. ³⁰And two blind men sitting by the wayside, when they heard Jesus pass by, cried out, saying, Lord Son of David, have mercy on us! ³¹And the people admonished them to hold their peace. But they cried out all the more, saying, Have mercy on us, Lord Son of David!

Mk 10:46-52
Lu 18:35-43

³²Then Jesus stood still and called them, and said, What do you want me to do for you? ³³They said to him, Lord, that our eyes may be opened! ³⁴Jesus had compassion on them and touched their eyes, and immediately their eyes received sight. And they followed him.

Chapter 21

He rides into Jerusalem, drives the merchants out of the temple, curses the fig tree, and rebukes the Pharisees with the similitudes of the two sons and of the husbandmen who slew such as were sent to them.

When they drew near to Jerusalem and had come to Bethphage, to the Mount of Olives, Jesus sent two of his disciples, ²saying to them, Go into

A donkey and her colt

the town that lies in front of you, and immediately you will find a donkey tied, and her colt with her. Untie them and bring them to me. ³And if anyone says anything to you, say that the Lord has need of them, and straightaway he will let them go.

Mk 11:1-10
Lu 19:28-38
Joh 12:12-19

⁴All this was done to fulfil that which was spoken by the prophet, saying: ⁵Tell ye the daughter of Zion: Behold, your king comes to you, humble and sitting upon a donkey and a colt, the foal of a donkey bred to the yoke.

Isa 62:11
Zec 9:9

⁶The disciples went and did as Jesus told them, ⁷and brought the donkey and the colt, and put on them their clothes, and set him thereon.

⁸And many of the people spread their garments in the road. Others cut down branches from the trees and strew them in the road. ⁹Moreover, the people who went ahead, and also those who came after, cried out, saying, Hosanna to the Son of David! Blessed is he who comes in the name of the Lord. Hosanna in the highest!^a

Hosanna to the Son of David

Ps 118: 26

¹⁰And when he came to Jerusalem, all the city was moved, saying, Who is this? ¹¹And the people said, This is Jesus, the prophet of Nazareth, a town of Galilee.

¹²And Jesus went into the temple of God and cast out all the people who sold and bought in the temple, and overturned the tables of the money changers and the seats of the people who sold doves, ¹³and said to them, It is written: My house shall be called the house of prayer. But you have made it a den of thieves.

Buyers and sellers in the temple

Isa 56:7
Jer 7:11
Mk 11:15-17
Joh 2:13-17

¹⁴And the blind and the lame came to him in the temple, and he healed them.

¹⁵When the chief priests and scribes saw the marvels that he did, and the children calling out in the temple and saying, Hosanna to the Son of David, they were indignant ¹⁶and said to him, Do you hear what they say? Jesus said to them, Yea, have you never read: From the mouth of babes and sucklings, you have ordained praise?

Psalms 8:2

¹⁷And he left them, and went out of the city to Bethany, and had his lodging there.

Fig tree

¹⁸In the morning, as he returned into the city again, he hungered, ¹⁹and saw a fig tree by the road, and went to it, and found nothing on it but leaves only, and said to it, Let fruit never grow on you from this time forward.^b And at once the fig tree withered away. ²⁰And when his disciples saw that, they marvelled, saying, How has the fig tree withered away so suddenly? ²¹Jesus answered and said to them, Truly I say to you, if you have faith and do not doubt, you will not only do what I have done to the fig tree, but also if you say to this mountain, Take yourself away and cast yourself into the sea, it will be done. ²²And whatever you ask in prayer (if you believe), you will receive it.

Mk 11:12-14;
20-24.
Jas 1:5-8

²³And when he had come into the temple, the chief priests and the elders of the people came to him as he was teaching and said, By what authority are you doing these things? And who gave you this authority?

The authority of Jesus, where from?

Mk 11:27-33
Lu 20:1-8

²⁴Jesus answered and said to them, I also will ask of you a certain

The baptism of John, where from?

question, which, if you answer me, I likewise will tell you by what authority I do these things. ²⁵The baptism of John: whence was it? from heaven, or of men?^c

Then they reasoned among themselves, saying, If we say from heaven, he will say to us, why did you not then believe him? ²⁶But if we say it was of men, then we fear the people. (For everyone held John to be a prophet.)

²⁷And they answered Jesus and said, We don't know.

Two sons

And he likewise said to them, Neither will I tell you by what authority I do these things. ²⁸What do you say to this: A certain man had two sons, and went to the elder and said, Son, go and work today in my vineyard. ²⁹He answered and said, I will not, but afterward he repented and went. ³⁰Then the father went to the second son and said likewise. And he answered and said, I will, Sir. Yet he did not go. ³¹Which of the two did the will of the father?

And they said to him, The first.

Publicans and harlots believe.

Jesus said to them, Truly I say to you that the publicans and the harlots shall come into the kingdom of God before you. ³²For John came to you in the way of righteousness, and you did not believe him. But the publicans and the harlots believed him. And yet you, though you saw it, were still not moved with repentance, so that you might afterward have believed him.

A vineyard let out to hire.
[Husbandmen: the Gk georgos (1092) means a tiller of the soil, one who works the land.]

³³Hear another similitude: There was a certain householder, who planted a vineyard. He hedged it round about, and made a winepress in it, and built a tower, and let it out to husbandmen,* and went into a far country. ³⁴And when the time of the fruit drew near, he sent his servants to the husbandmen, to receive the fruits of it. ³⁵And the husbandmen caught his servants, and beat one, killed another, and stoned another. ³⁶Again he sent other servants, more than at the first, and they treated them likewise. ³⁷Then last of all he sent to them his own son, saying, They will respect my son. ³⁸But when the husbandmen saw the son, they said among themselves, This is the heir; come, let us kill him, and let us take his inheritance for ourselves. ³⁹And they caught him and thrust him out of the vineyard, and slew him. ⁴⁰Now when the lord of the vineyard comes, what will he do with those husbandmen?

Mk 12:1-12
Lu 20:9-19
Isa 5:1-7

⁴¹They said to him, He will miserably destroy those evil persons, and will let out his vineyard to other husbandmen, who will render to him the fruit in their seasons.

⁴²Jesus said to them, Did you never read in the scriptures: The stone which the builders refused, the same is set in the principal part of the corner; this was the Lord's doing, and it is marvellous in our eyes?

⁴³Therefore I say to you, the kingdom of God will be taken from you and will be given to the Gentiles, who will bring forth the fruits of it. ⁴⁴And whosoever falls on this stone, he shall be broken; but whomever it falls upon, it will grind him to powder.

Ps 118: 22,
23.
Isa 28:16
Ac 4:10-12
Ro 9:33
1Pe 2:6,8.

⁴⁵When the chief priests and Pharisees heard these similitudes, they

perceived that he was speaking of them. ⁴⁶And went about to lay hands on him, but they feared the people, because they took him as a prophet.

The Notes

- Hosanna (21:9) a) *Hosanna*, in Hebrew *Hosiahna*, means, I pray thee, give salvation!
- The fig tree (21:19) b) By this fig tree Christ effectively shows that the Jews, although they had an appearance of holiness by their outward observances, nevertheless did not have the fruit of charity. By which thing he signified that they would shortly be deprived and put from this false appearance by the destruction of Jerusalem.
- From heaven or of men? (21:25) c) In scripture, a thing is considered to be of men when it is imagined or invented by men, and of heaven when it is of God.

Chapter 22

The marriage of the king's son. Tribute should be given to the emperor. Christ confutes the opinion of the Sadducees concerning the resurrection, and answers the question posed by the scribe.

Marriage of the son
And Jesus spoke to them again in similitudes, saying, ²The kingdom of heaven is like a certain king who arranged a marriage for his son, ³and sent forth his servants to call those who were bid to the wedding, and they would not come. ⁴Again he sent forth other servants, saying, Tell those who are bidden, Behold, I have prepared my dinner; my oxen and my fatted calves are killed, and all things are ready. Come to the marriage.

Lu 14:16-24
Rev 19:6-9

⁵But they made light of it and went their ways, one to his farmstead, another about his wares. ⁶The rest took his servants and shamefully abused them, and slew them.

⁷When the king heard about this, he was furious, and sent forth his warriors, and destroyed those murderers, and burnt up their city. ⁸Then said the king to his servants, The wedding was prepared, but those who were bidden were not worthy. ⁹Go therefore out into the highways, and as many as you find, bid them to the marriage.

¹⁰The servants went out into the highways and gathered together as many as they could find, both good and bad, and the wedding was furnished with guests. ¹¹Then the king came in to visit the guests, and spotted there a man who did not have on a wedding garment, ¹²and said to him, Friend, how did it happen that you came in here and do not have on a wedding garment? And the man was quite speechless. ¹³Then said the king to his servants, Take and bind him hand and foot, and cast him into outer darkness; there shall be weeping and gnashing of teeth. ¹⁴For many are called, but few are chosen.

2Co 5:3
Rev 16:15

Many are called, few chosen.

¹⁵Then the Pharisees went and took counsel, how they might tangle him in his words. ¹⁶And they sent to him their disciples with Herod's servants, saying, Master, we know that you are true, and teach the way of God truly, neither mind any person, for you do not consider men's estate.

Mk 12:13-17
Lu 20:20-26
Ro 13:6,7

Tribute payments to Caesar
[Israel had formerly taken tribute from others, as at 2Sa 8:2. To pay tribute offended those who interpreted the covenant promises carnally]

¹⁷Tell us therefore what you think: is it lawful to remit tribute to Caesar, or not?

¹⁸Jesus perceived their wickedness and said, Why do you bait me, you hypocrites? ¹⁹Let me see the tribute coin. So they brought him a denarius. ²⁰And he said to them, Whose image and superscription is this? ²¹They said to him, Caesar's. Then he said to them, Give therefore to Caesar that which is Caesar's, and give to God that which is God's.

²²When they heard that, they marvelled, and left him and went their way.

²³The same day the Sadducees, who say there is no resurrection, came to him and asked him, ²⁴saying, Teacher, Moses said that if a man dies having no children, the brother should marry the widow and raise up seed for his brother. ²⁵There were with us seven brethren. The first married and died without issue, and left his wife to his brother. ²⁶Likewise the second and the third, down to the seventh. ²⁷Last of all the woman died also. ²⁸Now in the resurrection, whose wife will she be of the seven? For they all had her.

²⁹Jesus answered and said to them, You are deceived, and do not understand the scriptures, nor yet the power of God. ³⁰For in the resurrection people neither marry nor are married, but are as the angels in heaven. ³¹As for the resurrection of the dead, have you not read what is spoken to you by God, who says, ³²I am Abraham's God, and Isaac's God, and the God of Jacob? God is not the God of the dead, but of the living.

³³And when the people heard that, they were astonished at his teaching.

³⁴When the Pharisees heard how he had put the Sadducees to silence, they drew together. ³⁵One of them, who was a doctor of the law, asked him a question, testing him and saying, ³⁶Teacher, which is the chief commandment in the law? ³⁷Jesus said to him, Love the Lord your God with all your heart, with all your soul, and with all your mind; ³⁸this is the first and the chief commandment. ³⁹And there is another like this: Love your neighbour as yourself. ⁴⁰On these two commandments hang all the law and the prophets.

⁴¹While the Pharisees were gathered together, Jesus asked them, ⁴²saying, What do you think about the Christ? Whose son is he? They said to him, The son of David. ⁴³He said to them, How then does David in the Spirit call him Lord, saying, ⁴⁴The Lord said to my Lord, Sit on my right hand, till I make your enemies your footstool?^b ⁴⁵If David calls him Lord, how is he then his son?

⁴⁶And no one could answer him a word. Neither did anyone from that day forth dare ask him any more questions.

Mk 12:18-27
Lu 20:27-40
De 25:5-10

Mk 12:28-34
Lu 10:25-37
De 6:5
Lev 19:18

Mk 12:35-37
Lu 20:41-44
Ps 110:1

The Notes

Wedding garment (22:11)
Until I make your enemies
your footstool (22:44)

a) This wedding garment is spoken of at Isaiah 61:10.

b) This is not to say that when the enemies of Christ are subdued, then Christ will no more sit on the right hand of God. Rather, it signifies that there shall be no end of that time, as it often does according to the manner of the Hebrews, as in M't 1:25 & 5:26. So 'until' is taken for a time without end, or Christ would have an end of sitting with his Father in heaven.

Chapter 23

Christ cries woe over the Pharisees, scribes, and hypocrites, and prophesies the destruction of Jerusalem.

Then Jesus spoke to the people and to his disciples, ²saying, The scribes and the Pharisees sit in Moses' seat.^a ³All therefore that they bid you to observe, that observe and do. But do not follow their works. For they say, but do not do. ⁴Yea and they bind up heavy burdens, grievous to be borne, and lay them on men's shoulders, but they themselves will not heave at them with one of their fingers.

Phylacteries [generally considered to be boxes containing scripture verses, worn on arm or forehead]

⁵All their works they do to be seen by men. They enlarge their phylacteries, and make large borders on their garments. ⁶They love to sit uppermost at feasts, and to have the chief seats in the synagogues, ⁷and greetings in the markets, and to be called Rabbi by men.

Mk 12:38-40
Lu 11:37-52

⁸But you shall not suffer yourselves be called Rabbi. For one is your Master, that is, Christ, and you are all brethren. ⁹And call no man upon the earth your father, for there is but one your Father, and he is in heaven. ¹⁰Do not be called teachers, for there is but one your Teacher, and he is Christ. ¹¹He who is greatest among you will be your servant. ¹²But whosoever exalts himself, shall be brought low. And he who humbles himself, shall be exalted.

The kingdom is shut

¹³Woe is to you scribes and Pharisees, hypocrites! For you shut up the kingdom of heaven before men. You yourselves go not in, neither do you suffer those who come to enter in.

¹⁴Woe to you, scribes and Pharisees, hypocrites! You devour widow's houses, and that under a colour of praying long prayers, for which you shall receive the greater damnation.

¹⁵Woe to you, scribes and Pharisees, hypocrites, who compass land and sea to bring one person into your belief. And when he is brought in, you make him twofold more the child of hell than you yourselves are.

¹⁶Woe to you, blind guides, who say that if someone swears by the temple, it is nothing, but whosoever swears by the gold of the temple, he offends. ¹⁷O fools, and blind, which is greater: the gold, or the temple that sanctifies the gold? ¹⁸And whoever swears by the altar, it is nothing, but whoever swears by the offering that lies on the altar, offends – ¹⁹Ye fools, and blind! Which is greater: the offering, or the altar that sanctifies the offering? ²⁰Whoever therefore swears by the altar, swears by it and by all that is on it. ²¹And whoever swears by the temple, swears by it and by him who dwells therein. ²²And he who swears by heaven, swears by the seat of God and by him who sits upon it.

Blind guides

²³Woe to you, scribes and Pharisees, hypocrites, who tithe mint, anise, and cummin, and leave the weightier matters of the law undone: judgment, mercy, and faith. These you ought to have done, and not to have left the others undone. ²⁴Blind guides, who strain out a gnat and swallow a camel!

²⁵Woe to you, scribes and Pharisees, hypocrites, who make clean the outside of the cup and of the platter, but within they are full of greed and

Inside of the cup excess. ²⁶You blind Pharisee: cleanse first the inside of the cup and platter, so that the outside of them may be clean also.

Whitewashed tombs ²⁷Woe to you, scribes and Pharisees, hypocrites! For you are like whitewashed tombs, which appear beautiful outwardly, but within are full of dead bones and of all uncleanness. ²⁸This is how you are, because outwardly you appear righteous to men, when within you are full of hypocrisy and iniquity.

²⁹Woe to you, scribes and Pharisees, hypocrites! You build the tombs of the prophets, and adorn the sepulchres of the righteous, ³⁰and say, If we had been in the days of our fathers, we would not have been partners with them in the blood of the prophets. ³¹So then, you are witnesses against yourselves, that you are the children of those who killed the prophets! ³²Fill up then likewise the cup of your fathers. ³³Serpents and offspring of vipers, how can you escape the judgment of hell?

Innocent blood ³⁴And so behold: I send to you prophets, wise men, and scribes. Some of them you will kill and crucify, and some of them you will scourge in your synagogues and persecute from city to city, ³⁵so that upon you may come all the righteous blood that was shed upon the earth, from the blood of righteous Abel to the blood of Zechariah, the son of Berechiah, whom you slew between the temple and the altar. ³⁶Truly I say to you, all these things will come upon this generation.

³⁷O Jerusalem, Jerusalem, who kills prophets, and stones those who are sent to you! How often would I have gathered your children together, as the hen gathers her chicks under her wings.^b But you would not. ³⁸Behold, your habitation shall be left to you desolate. ³⁹For I say to you, you will not see me henceforth until you say, Blessed is he who comes in the name of the Lord.

Vipers: M't
3:7.

2Ch 24:20,21
Lu 13:33-35

Ps 118:26

The Notes

- In Moses' seat (23:1) a) The scribes and Pharisees sit in Moses' seat, etc: Erasmus in his annotations notes that there are those who wrest this text to the purpose that we should obey all things the bishops command, or rulers (though they be wicked), for the sake of the office they are in. However Christ (says he) speaks of those that do truly teach the law of Moses, and not of such as wrap themselves in the decrees and ordinances of men. And even now, we must hear the bishop who does truly teach the gospel, though he hardly lives gospel-like. But who can suffer them to, against Christ's doctrine, make and unmake laws for their own profit, exercising upon the people plain tyranny, and weighing all things for their own advantage and authority? Those who, with precepts conceived for their own gain and despotic power, bind the people, do not sit in the chair of the gospel, but in the chair of Simon Magus and of Caiaphas. These are the very words of Erasmus on this verse. [Tyndale> Moses' seat is Moses' doctrine, as Christ's seat is Christ's doctrine.]
- Under her wings (23:37) b) We are hid under the wings of Christ when fully with all our heart we put our trust in his merit and mercy. Psalm 17.

Chapter 24

Christ reveals to his disciples the destruction of the temple, the end of the world, and the signs of the latter days. He

warns them to awake, for the world will suddenly perish.

Destruction of the temple
foretold

And Jesus went out and departed from the temple, and his disciples came to him to show him the buildings of the temple. ²Jesus said to them, Do you not see all these things? Truly I say to you, there shall not be left here one stone upon another that will not be cast down.

Mk c13

³And as he sat on the Mount of Olives, his disciples came to him privately, saying, Tell us when these things will be, and what sign will be of your coming, and of the end of the world.

Lu 19:41-44;
21:5-19.

Antichrist

⁴And Jesus answered and said to them, Take heed that no one deceives you. ⁵For many will come in my name saying, I am Christ! and will deceive many. ⁶You will hear of wars and of the infamy of wars. But see that you be not troubled. For all these things must come to pass, but the end is not yet. ⁷For nation will rise against nation, and realm against realm. And there will be pestilence, hunger, and earthquakes in all quarters. ⁸All these are the beginning of sorrows.

Eph 5:6
Col 2:8

⁹Then they will put you to tribulation, and will kill you, and you will be hated by all nations for my name's sake. ¹⁰And then shall many fall into offence, and will betray one another, and will hate one another. ¹¹And many false prophets will arise, and will deceive many. ¹²And because iniquity will have the upper hand, the love of many will abate.

Joh 15:18-27;
16:1-4.

¹³But he who endures to the end, the same will be saved. ¹⁴And this glad tidings of the kingdom shall be preached in all the world, for a witness to all nations; and then shall the end come.

¹⁵When you therefore see the abomination that betokens desolation spoken of by Daniel the prophet stand in the holy place, let him who reads it, understand it. ¹⁶Then let those who are in Judea flee into the mountains. ¹⁷And let him who is on the housetop not come down to fetch anything out of his house. ¹⁸Neither let him who is in the field return back to fetch his clothes. ¹⁹Woe shall be in those days to women that are with child, and to those who give suck. ²⁰But pray that your flight be not in the winter, neither on the Sabbath day. ^a²¹For then will be great tribulation, such as was not from the beginning of the world to this time, nor will be. ²²Yea and unless those days were shortened, no flesh would be saved. ^bBut for the sake of the chosen, those days will be shortened.

Da 9:27;
11:31.
Mk 13:14-20
Lu 21:20-24;
19:43,44.

[Tyndale did not limit **false christ**s to the time before the desolation of Jerusalem. He said (in *Obedience*) that he put 'false christ's' to keep close to the Greek *pseudo-christi*, but it means 'false anointed': anyone working deceptive miracles. See also Mk 13:6 & 13:21,22; 2Th 2:9]

²³Then if any one says to you, See, here is Christ! or there is Christ! – believe it not. ²⁴For false christ's* and false prophets will arise, and will do great miracles and wonders, insomuch that if it were possible, the very elect should be deceived. ²⁵Take heed, I have told you beforehand. ²⁶So if they say to you, Behold, he is in the desert! go not forth; or, Behold, he is in the secret places! believe it not. ²⁷For as the lightning comes out of the east and shines to the west, so will the coming of the Son of man be. ²⁸For wherever the dead body is, there will the eagles resort.^c

Lu 17:22-24;
21:8.
Mk 13:21-23

²⁹Immediately after the tribulations of those days, the sun will be darkened, and the moon will not give her light, and the stars will fall from heaven, and the powers of heaven shall move. ³⁰And then will appear the sign of the Son of man in heaven. And then shall all the kindreds of the

Lu 21:25-28
Mk 13:24,25
Eze 32:7,8
Isa c13
Joe 2:1-11

earth mourn, and they shall see the Son of man come in the clouds of heaven with power and great glory. ³¹And he will send his angels with the great voice of a trumpet, and they will gather together his chosen from the four winds, and from the one end of the world to the other.

³²Learn from a similitude of the fig tree: when its branches are yet tender and its leaves sprung, you know that summer is near. ³³So likewise you, when you see all these things, may be sure that it is near, even at the doors. ³⁴Truly I say to you that this generation shall not pass till all these things be fulfilled.

³⁵Heaven and earth shall perish, but my words will abide. ³⁶But of that day and hour no man knows – no, not the angels of heaven, but my Father only. ³⁷As the time of Noah was, so likewise will the coming of the Son of man be. ³⁸For as in the days before the flood they were eating and drinking, marrying and were married, right up to the day that Noah entered into the ship, ³⁹and knew of nothing till the flood came and took them all away, so also will the coming of the Son of man be. ⁴⁰Then two will be in the fields; the one will be received, and the other will be refused. ⁴¹Two will be grinding at the mill; the one will be received, and the other will be refused.

⁴²Watch therefore, because you do not know what hour your master will come. ⁴³Of this be sure: if the householder knew what hour the thief would come, he would surely watch, and not allow his house to be broken into. ⁴⁴Therefore you also be ready, because in the hour you think he would not, the Son of man will come.

⁴⁵If there be any servant faithful and wise, whom his master has appointed over his household, to give them food in due season, ⁴⁶happy is that servant whom his master (when he comes) finds so doing. ⁴⁷Truly I say to you, he will appoint him over all his goods. ⁴⁸But if the evil servant says in his heart, My master will defer his coming, ⁴⁹and begins to smite his fellow servants, yea and to eat and to drink with the drunken, ⁵⁰the servant's master will come in a day when he is not expecting him, and in an hour that he is not aware of, ⁵¹and will separate him, and give him his reward with the hypocrites. And there shall be weeping and gnashing of teeth.

The Notes

That flight not be in the winter, nor on the Sabbath (24:20)

a) Not in the winter, because it was hard travelling, nor on the Sabbath, because they were commanded to go no further than a mile that day. Strabo (xvi book) records that Pompey actually took them on the Sabbath day [in 63 B.C.]. And so did Titus and Vespasian also, of whom Frountinus writes. [Titus and Vespasian sacked Jerusalem in 70 A.D., when the city was crowded for the Passover; the historian Tacitus numbered the people at over 600,000. Both the city and the temple were destroyed, in fulfilment of Jesus' prophecies. Many thousands were crucified by the Romans (M't 27:25). Ed.]

No flesh (24:22)

b) *No flesh* for no people.

Wherever the dead body is, there will the eagles resort (24:28)

c) [Point of interest: Following Chrysostom and other church fathers, Thomas Cranmer and some English Reformers taught this parable (in Matthew) represents believers gathered at the sacrament of the body and blood of the Lord; that is, the new Passover supper, which is Holy

Heaven and earth shall perish.

As in Noah's time

Awake and watch

Ge cc 6,7

Lu 17:34,35

Communion. *The dead body* is the slain Lamb. *The eagles* are disciples who gather at the Lord's table in a spiritual upper room to receive the broken bread of his body and the cup of wine that is his blood shed for the remission of sins. The high flying of eagles represents a spiritual ascent: believers soar by faith to heavenly places to discern the body of the Lord (1Co 11:29) slain upon the cross. For the body of the slain Lamb must thus be shown (1Co 2:2, 11:26). Where he is so shown, and not in secret or desert places, there believers will gather together, in spiritual flight beholding his dead body, and thereby supping with him, and also mysteriously partaking of the altar (1Co 10:16-18). See Lu 17, note (a).]

Chapter 25

The ten virgins, the talents delivered to the servants, and of the general judgment.

Then the kingdom of heaven will be likened to ten virgins who took their lamps and went to meet the bridegroom.^a ²Five of them were foolish, and five were wise. ³The foolish took their lamps, but took no oil with them.^b ⁴But the wise took oil with them in their vessels, with their lamps also.

⁵While the bridegroom tarried, all slumbered and slept. ⁶And right at midnight there was a cry made: Behold, the bridegroom comes! Go out to meet him! ⁷Then all those virgins arose and prepared their lamps. ⁸And the foolish said to the wise, Give us some of your oil, for our lamps are going out. ⁹But the wise answered, saying, Not so, lest there not be enough for us and you;^c but go rather to those who sell, and buy for yourselves.

¹⁰And while they were going to buy, the bridegroom came. And those who were ready went in with him to the wedding, and the gate was shut up. ¹¹Afterwards came also the other virgins, saying, Lord, Lord, open to us! ¹²But he answered and said, Truly I say to you, I know you not.

Watch ¹³Watch, therefore. For you know neither the day nor yet the hour when the Son of man will come.

¹⁴Likewise it will be as a certain man, ready to take his journey to a strange country, called his servants and delivered his goods to them.

¹⁵And to one he gave five talents, to another two, and to another one – to every man according to his ability – and straightaway departed. ¹⁶Then he who had received the five talents went and traded with them, and won another five talents. ¹⁷Likewise, he who received two gained another two.

¹⁸But he who received the one went and dug a hole in the earth, and hid his master's money.

¹⁹After a long season, the lord of those servants came and reckoned with them. ²⁰Then came he that had received five talents, and brought another five talents, saying, Master, you delivered to me five talents; here, I have gained with them five talents more. ²¹Then his master said to him, Well done, good and faithful servant. You have been faithful in a little; I will appoint you over much. Enter into your master's joy!^d

²²Also he who received two talents came and said, Master, you delivered to me two talents; here, I have won two other talents with them.

²³And his master said to him, Well done, good and faithful servant. You

Lu 19:11-27.

have been faithful in a little; I will appoint you over much. Go in, into your master's joy.

²⁴Then he who had received the one talent came and said, Master, I considered that you were a hard man, who reaps where you did not sow and gathers where you did not scatter, ²⁵and was therefore afraid, and went and hid your talent in the earth. Here, have your talent.

²⁶His master answered and said to him, You evil servant, and slothful: you knew that I reap where I did not sow, and gather where I did not scatter? ²⁷You ought therefore to have put my money with the money-changers, and then at my coming I would have received what is my own with profit. ²⁸Take therefore the talent from him, and give it to the one who has ten talents. ²⁹For every person who has will be given more, and he will have abundance; and from him who has not, shall be taken away even what he has. ³⁰And cast that unprofitable servant into outer darkness.^e There will be weeping and gnashing of teeth.

Covenant
(M't 13:12)

Mk 4:24,25
Lu 8:18;
19:26.

³¹When the Son of man comes in his glory, and all the holy angels with him, then shall he sit upon the seat of his glory. ³²And before him shall be gathered all nations. And he will separate them one from another, as a shepherd divides the sheep from the goats. ³³And he will set the sheep on his right hand and the goats on the left. ³⁴Then shall the king say to those on his right hand, Come ye blessed children of my Father, inherit the kingdom prepared for you from the beginning of the world. ³⁵For I was hungry and you gave me food. I was thirsty and you gave me drink. I was homeless and you lodged me. ³⁶I was naked and you clothed me. I was sick and you visited me. I was in prison and you came to me.

Covenant

Isa 58:7
Eze 18:7

³⁷Then the righteous will answer him, saying, Master, when did we see you hungry and feed you, or thirsty and give you drink? ³⁸When did we see you homeless and lodge you, or naked and clothe you? ³⁹Or when did we see you sick, or in prison, and come to you? ⁴⁰And the king will answer and say to them, Truly I say to you, inasmuch as you did it for one of the least of these my brethren, you did it for me.

⁴¹Then shall the king say to those who will be on the left hand, Depart from me, ye cursed, into everlasting fire, which is prepared for the devil and his angels. ⁴²For I was hungry and you gave me no food. I was thirsty and you gave me no drink. ⁴³I was homeless and you did not lodge me. I was naked and you did not clothe me. I was sick, and in prison, and you did not visit me.

Covenant

Ps 6:8
Lu 13:27
Joh 5:28,29

⁴⁴Then they also will answer him, saying, Master, when did we see you hungry, or thirsty, or homeless, or naked, or sick, or in prison, and did not minister* to you? ⁴⁵Then shall he answer them and say, Truly I say to you, inasmuch as you did it not for one of the least of these, you did it not for me. ⁴⁶And these shall go into everlasting pain, but the righteous into life eternal.

[To minister: to care for, serve, or administer. Used in the New Testament in a variety of ways, it includes the sense of attending to bodily needs, as here and at M't 6:33 and 8:15]

The Notes

Kingdom of heaven (25:1) a) In this place, the 'kingdom of heaven' signifies the whole congregation of believers

- being still in this life, which God governs invisibly, as at Lu 7:8.
- Lamps without oil (25:3) b) By lamps without oil understand works without faith, which cannot shine because they are without light.
- Not so, lest there be not enough (25:9) c) Note here that their own good works were not sufficient for themselves, and therefore none remained to be distributed to their fellows.
- Your master's joy (25:21,23) d) Enter into your master's joy! is as much as to say, Possess the kingdom prepared for all such as are faithful.
- Outer darkness (25:30) e) Outer darkness does not here signify hell, but trouble and pains in this world, as in Isaiah 5:30.

Chapter 26

The Magdalene anoints Christ. They eat the Passover lamb and the supper of the Lord. Christ prays in the garden. Judas betrays him. Peter strikes off Malcus' ear. Christ is accused by false witnesses. Peter denies him.

The passion foretold And it came to pass, when Jesus had finished all these sayings, he said to his disciples, ²You know that after two days will be the Passover. And the Son of man will be delivered to be crucified.

Passover instituted: Ex c12.

³Then the chief priests, scribes, and elders of the people assembled together at the palace of the high priest called Caiaphas ⁴and held a council, how they might take Jesus by subtlety and kill him. ⁵But, they said, not on the holy day, lest any uproar arise among the people.

Mk 14:1,2
Lu 22:1-6
Joh 11:47-57

He is anointed for burial ⁶When Jesus was in Bethany, in the house of Simon the leper, ⁷there came to him a woman who had an alabaster jar of precious anointing oil, and poured it on his head as he sat at the board. ⁸When his disciples saw that, they were indignant, saying, Why this waste? ⁹This ointment might well have been sold, and the money given to the poor. ¹⁰When Jesus understood this he said to them, Why do you trouble the woman? She has wrought a good work upon me. ¹¹For you will have poor folk always with you, but me you will not have always. ¹²And in that she poured this ointment on my body, she did it to bury me with. ¹³Truly I say to you, wherever this gospel is preached throughout all the world, there also will this that she has done be told, for a memorial of her.

Mk 14:3-11
Lu 7:36-38
Joh 12:1-8

He is sold ¹⁴Then one of the twelve, called Judas Iscariot, went to the chief priests ¹⁵and said, What will you give me, and I will deliver him to you? And they agreed with him for thirty pieces of silver. ¹⁶And from that time, he sought an opportunity to betray him.

Sweet (unleavened) bread.

¹⁷On the first day of sweet bread the disciples came to Jesus, saying to him, Where would you have us prepare for you to eat the Passover lamb?

Mk 14:12-21
Lu 22:7-13;
21-23.
Joh 13:21-30

[My Passover: Galilean Jews ate Passover supper a day before the Jerusalem Jews, probably due to a different way of reckoning the beginning of the day. Thus Jesus could celebrate his Passover on Thursday evening and then himself be offered at Jerusalem during the Friday Passover preparations there]

¹⁸And he said, Go into the city to a certain man, and say to him, The Master says, My time is at hand; I will keep my Passover* at your place with my disciples.

¹⁹And the disciples did as Jesus had directed them, and made ready the Passover lamb.

²⁰When the evening was come, he sat down with the twelve. ²¹And as they were eating he said, Truly I say to you that one of you will betray me. ²²And they were exceeding sorrowful, and began every one of them to

say to him, Is it I, Master? ²³He answered and said, He who dips his hand with me in the dish, the same will betray me. ²⁴The Son of man goes as it is written of him. But woe is to that man by whom the Son of man is betrayed. It would have been good for that man if he had never been born.

²⁵Then Judas who betrayed him answered and said, Is it I, Master? Jesus said to him, You have said it.

The institution of the sacrament of the body and blood of the Lord.

²⁶As they were eating, Jesus took bread and gave thanks, broke it, and gave it to the disciples and said, Take, eat; this is my body. ²⁷And he took the cup, and thanked, and gave it to them, saying, Drink of it, everyone. ²⁸For this is my blood of the new testament, which is shed for many for the remission of sins. ²⁹I say to you, I will not drink henceforth of this fruit of the vine until that day when I shall drink it new with you in my Father's kingdom.

Ge 14:18
Heb 5:6
Mk 14:22-25
Lu 22:14-20;
31-34.
1Co 11:23-26.

³⁰And when they had sung praises, they went out to the Mount of Olives. ³¹Then Jesus said to them, You will all fall away because of me this night. For it is written: I will smite the shepherd, and the sheep of the flock will be scattered abroad. ³²But after I am risen again, I will go before you into Galilee.

Zec 13:7
Mk 14:26-42
Lu 22:39-46

³³Peter answered and said to him, Even if everyone were to fall away because of you, yet I would never fall away. ³⁴Jesus said to him, Truly I say to you that this same night, before the cock crows, you will deny me three times. ³⁵Peter said to him, If I had to die with you, yet I would not deny you. Likewise also said all the disciples.

³⁶Then Jesus went with them to a place which is called Gethsemane, and said to the disciples, Sit here while I go and pray yonder. ³⁷And he took with him Peter and the two sons of Zebedee, and began to be sorrowful, and to be in an agony. ³⁸Then said Jesus to them, My soul is heavy, even unto death. You stay here, and watch with me.

He arms himself against the passion

³⁹And he went a little apart and fell flat on his face and prayed, saying, O my Father, if it be possible, let this cup pass from me; nevertheless, not as I will, but as you will.

⁴⁰And he came back to the disciples and found them asleep, and said to Peter, What, could you not watch with me for one hour? ⁴¹Watch, and pray that you do not fall into temptation. The spirit is willing, but the flesh is weak.

⁴²He went away once more and prayed, saying, O my Father, if this cup cannot pass away from me but that I drink of it, thy will be fulfilled.

⁴³And he came and found his disciples asleep again. For their eyes were heavy. ⁴⁴And he left them and went again and prayed the third time, saying the same words. ⁴⁵Then he came to his disciples and said to them, Sleep on now, and take your rest!^a Take heed: the hour is at hand, and the Son of man is betrayed into the hands of sinners. ⁴⁶Arise, let us be going. Behold, he who betrays me is at hand.

⁴⁷While he was yet speaking, lo, Judas, one of the twelve, came, and with him a large band of men bearing swords and clubs, sent by the chief priests and elders of the people. ⁴⁸And he who betrayed him had arranged

Mk 14:43-50
Lu 22:47-53
Joh 18:1-11
Ps 41:9

He is betrayed a sign, saying, Whoever I kiss, he is the one; lay hands on him. ⁴⁹And at once he went up to Jesus and said, Hail, Master! and kissed him. ⁵⁰And Jesus said to him, Friend, why have you come? Then they came and laid hands on Jesus and took him.

⁵¹And at that, one of the men who were with Jesus stretched out his hand and drew his sword, and struck a servant of the high priest and cut off his ear. ⁵²Then said Jesus to him, Put your sword back in its sheath. For all who take the sword will perish by the sword. ⁵³Or do you think I cannot now pray to my Father, and he would send me more than twelve legions of angels? ⁵⁴But how then would the scriptures be fulfilled? For this is how it must be.

Ge 9:6
Rev 13:10

⁵⁵At the same time Jesus said to the throng, You have come out as if against a thief, with swords and clubs to take me. I sat daily teaching in the temple among you, and you did not take me. ⁵⁶All this was done so that the scriptures of the prophets may be fulfilled.

⁵⁷Then all the disciples forsook him and fled.

He is taken

And they took Jesus and led him to Caiaphas, the high priest, where the scribes and the elders were assembled. ⁵⁸And Peter followed him from afar off to the high priest's palace, and went in and sat with the servants, to see the end of it.

Mk 14:53-65
Lu 22:54-55;
66-71.
Joh 18:12-14, 19-24.

He is falsely accused

⁵⁹The chief priests and the elders and all the council sought false witness against Jesus, in order to put him to death, ⁶⁰but found none. Though many false witnesses came forward, yet they found none. At the last came two false witnesses, ⁶¹and said, This fellow said, I can destroy the temple of God and build it again in three days.

Joh 2:19

⁶²And the chief priest arose and said to Jesus, Do you answer nothing? How is it that these men bear witness against you? ⁶³But Jesus held his peace. And the chief priest spoke and said to him, I charge you in the name of the living God to tell us if you are Christ, the Son of God.

⁶⁴Jesus said to him, It is as you have said. But I say to you, hereafter you will see the Son of man sitting on the right hand of power, and come in the clouds of the sky.

⁶⁵Then the high priest tore his clothes, saying, He has blasphemed! Why do we need any more witnesses? Here, now you have heard his blasphemy. ⁶⁶What do you think? They answered and said, He is worthy to die. ⁶⁷Then they spat in his face and buffeted him with fists. And others struck him with the palm of their hands on the face, ⁶⁸saying, Tell us, Christ, who is it that hit you?

Peter denies him

⁶⁹Peter was sitting out in the centre courtyard. And a maidservant came to him, saying, You also were with Jesus of Galilee. ⁷⁰But he denied it before them all, saying, I don't know what you are saying. ⁷¹When he had gone out into the porch, another servant girl saw him and said to the people who were there, This fellow was also with Jesus of Nazareth. ⁷²And again Peter denied with an oath that he knew the man. ⁷³And after a while, some people standing nearby came up and said to Peter, Surely you are also one of them, for your speech gives you away.

Mk 14:66-72
Lu 22:54-62
Joh 18:15-18, 25-27.

⁷⁴Then he began to curse, and to swear that he did not know the man. And immediately the cock crew. ⁷⁵And Peter remembered the words of Jesus, who had said to him, Before the cock crows, you will deny me three times. And he went out at the doors and wept bitterly.

The Notes

Sleep on now
(26:45)

a) Sleep on and take your rest: this is irony; that is, one thing spoken and another meant. In bidding them to sleep, he signified that it would have been better for them to have gone about other things than to fall to sleeping at this time.

Chapter 27

Christ is delivered to Pilate. Judas hangs himself. Christ is crucified between thieves. He dies and is buried. Watchmen guard the grave.

He is delivered to Pilate

When the morning was come, all the chief priests and the elders of the people held a council against Jesus, to put him to death, ²and brought him bound, and delivered him to Pontius Pilate the governor.

Mk 15:1
Lu 23:1
Joh 18:28
Acts 1:16-20

³Then when Judas who had betrayed him saw that he was condemned, he repented, and brought back the thirty pieces of silver to the chief priests and elders, ⁴saying, I have sinned, betraying the innocent blood. And they said, What is that to us? You see to it. ⁵And Judas cast down the silver pieces in the temple and departed, and went and hanged himself.

⁶And the chief priests took the silver pieces and said, It is not lawful to put them into the treasury, because it is the price of blood. ⁷And they took counsel, and bought with the money a potter's field to bury strangers in. ⁸Therefore that field is called the Field of Blood until this day. ⁹Then was fulfilled that which was spoken by Jeremiah the prophet, ^{*}saying: And they took thirty silver pieces, the price of him that was sold, whom they bought from the children of Israel, ¹⁰and gave them for the potter's field, as the Lord appointed me.

[Jeremiah: actually a free quotation from Zechariah 11:12,13]

Jer 32:6-9
Zec 11:12,13

¹¹Jesus stood before the governor, and the governor asked him, saying, Are you the king of the Jews? Jesus said to him, It is as you say. ¹²And when he was accused by the chief priests and elders, he answered nothing. ¹³Then Pilate said to him, Do you not hear how many things they lay against you? ¹⁴And he answered him never a word, insomuch that the governor marvelled greatly.

He holds his peace

Mk 15:2-14
Lu 23:2-24
Joh 18:29-40

¹⁵At that feast the governor was accustomed to release to the people a prisoner, whomever they would request. ¹⁶He had then a notable prisoner called Barabbas. ¹⁷And when the people were gathered together, Pilate said to them, Which do you want me to release to you: Barabbas, or Jesus who is called Christ? ¹⁸For he knew well that it was for envy they had delivered him.

¹⁹When he was seated to give judgment, his wife sent to him, saying, Have nothing to do with that just man. For I have suffered many things this day in a dream about him. ²⁰But the chief priests and the elders had persuaded the people that they should ask for Barabbas and destroy Jesus.

The people choose Barabbas
21 Then the governor spoke and said to them, Which of the two do you want me to set free to you? And they said, Barabbas! 22 Pilate said to them, What shall I do then with Jesus who is called Christ? They all said to him, Let him be crucified! 23 Then said the governor, What evil has he done? And they cried out all the more, saying, Let him be crucified!

His judge declares him to be just
24 When Pilate saw that he was not prevailing, but that more of a tumult was made, he took water and washed his hands before the people, saying, I am innocent of the blood of this just person, and that you should see. 25 Then all the people answered and said, His blood be on us and on our children!

He is scourged
26 Then he let Barabbas go free to them, and had Jesus scourged, and delivered him to be crucified.

He is crowned
27 Then the governor's soldiers took Jesus to the common hall, and gathered to him the whole company of soldiers. 28 And they stripped him and put on him a purple robe, 29 and plaited a crown of thorns and put it on his head, and a reed in his right hand. And they bowed their knees before him and mocked him, saying, Hail, King of the Jews! 30 And they spat upon him, and took the reed and struck him on the head.

Mk 15:15-19
Lu 23:25
Isa 50:6;
53:3-5.

He is crucified
31 And when they had mocked him, they took the robe back from him and put his own clothes on him, and led him away to crucify him. 32 And as they went out, they found a man from Cyrene named Simon; him they compelled to bear his cross. 33 And when they came to the place called Golgotha (which means, a place of dead men's skulls), 34 they gave him vinegar to drink mixed with gall. But when he had tasted of it, he would not drink.

Mk 15:20-32
Lu 23:26-43
Joh 19:17-29
Ps 69:21

He is crucified
35 When they had crucified him, they parted his garments and cast lots, to fulfil that which was spoken by the prophet: They divided my garments among them, and for my vesture did cast lots. 36 And they sat and kept watch over him there. 37 And they set up over his head his accusation, written THIS IS JESUS THE KING OF THE JEWS. 38 And there were two thieves crucified with him, one on the right hand and another on the left.

Ps 22:18

He is railed on
39 The people who passed by reviled him, wagging their heads 40 and saying, You who destroy the temple of God and build it in three days, save yourself! If you are the Son of God, come down from the cross!

41 Likewise also the high priests, mocking him with the scribes and elders, said, 42 He saved others; himself he cannot save. If he really is the king of Israel, let him come down now from the cross, and we will believe him. 43 He trusted in God – let him deliver him now, if he will have him. For he said, I am the Son of God.

Ps 42:9,10

44 Also the thieves who were crucified with him cast the same in his teeth.

[The 6th to 9th hour: 12:00 noon to 3:00 pm by Jewish reckoning, counting from sunrise. About 3:00 Jesus died, when Passover lambs were also being killed in Jerusalem, thus fulfilling the law and the prophets]

45 From the sixth hour there was darkness over all the land until the ninth hour. * 46 And about the ninth hour, Jesus cried out with a loud voice, saying, Eli, Eli, lama sabachthani? (which means, My God, my God, why have you forsaken me?)

Ps 22:1

47 Some of the people who were standing there, when they heard that,

said, This man is calling for Elijah! ⁴⁸And straightaway one of them ran and took a sponge, and filled it full of vinegar and put it on a reed, and gave him to drink. ⁴⁹Others said, Leave him be; let us see if Elijah will come and deliver him.

He gives up his spirit
The veil rents
Graves open
⁵⁰Jesus cried out again with a loud voice, and yielded up the spirit. ⁵¹And behold: the veil of the temple did tear in two, from the top to the bottom, and the earth did quake, and the rocks did split. ⁵²And graves did open, and the bodies of many saints who slept arose, ⁵³and came out of the graves after his resurrection, and came into the holy city and appeared to many.

Mk 15:37-41
Lu 23:44-49
Joh 19:30
Heb 9:12;
10:19,20.

⁵⁴When the centurion and those who were with him watching Jesus saw the earthquake and those things that happened, they feared greatly, saying, Surely this was the Son of God.

⁵⁵And many women were there, watching him from afar – those who had followed Jesus from Galilee, ministering to him. ⁵⁶Among them were Mary Magdalene, Mary the mother of James and Joses, and the mother of Zebedee's children.

⁵⁷When the evening was come, there came a rich man of Arimathea named Joseph, which man also was Jesus' disciple. ⁵⁸He went to Pilate and requested the body of Jesus. Then Pilate commanded the body to be delivered.

He is buried
⁵⁹And Joseph took the body and wrapped it in a clean linen cloth, ⁶⁰and put it in his new tomb, which he had hewn out even in the rock. He rolled a great stone to the door of the sepulchre and departed. ⁶¹And there were Mary Magdalene and the other Mary, sitting across from the sepulchre.

Mk 15:42-47
Lu 23:50-56
Joh 19:31-42
Isa 53:9

[The next day was the Saturday Sabbath. Friday, the Passover, was also called the day of preparation]
⁶²The next day, * which followed the day of preparing the Sabbath, the high priests and Pharisees assembled before Pilate ⁶³and said, Sir, we remember what this deceiver said while he was still alive: After three days, I will arise again. ⁶⁴Command therefore that the sepulchre be made secure until the third day, lest perhaps his disciples come and steal him away, and say to the people that he is risen from the dead, and the last error be worse than the first.

He is watched for rising again.
⁶⁵Pilate said to them, Take watchmen; go and make it as secure as you can. ⁶⁶And they went and made the sepulchre secure with watchmen, and sealed the stone.

Chapter 28

The resurrection of Christ. The high priests give the soldiers a large sum of money to say that Christ was stolen out of his grave. Christ appears to his disciples, and sends them forth to preach and to baptize.

Early Sunday morning
At the close of the Sabbath day, which is in the dawn of the morrow after the Sabbath, Mary Magdalene and the other Mary came to see the sepulchre. ²And behold, there was a great earthquake. For the angel of the Lord descended from heaven, and came and rolled back the stone from

Mk c16
Lu 24:1-12
Joh c20

the door and sat upon it. ³His countenance was like lightening, and his raiment white as snow. ⁴And for fear of him the guards were overwhelmed, and became as dead men.

⁵The angel spoke and said to the women, Fear not: I know that you seek Jesus, who was crucified. ⁶He is not here. He is risen, as he said. Come and see the place where the Lord was put. ⁷And go quickly and tell his disciples that he is risen from death. And behold, he will go before you into Galilee; there you will see him. Lo, I have told you.

⁸And they departed quickly from the sepulchre with fear and great joy, and did run to bring his disciples word. ⁹And as they went to tell his disciples, behold, Jesus met them, saying, All Hail! And they came and held him by the feet and worshipped him. ¹⁰Then said Jesus to them, Do not be afraid. Go and tell my brethren^a to go into Galilee, and there they will see me.

¹¹When they had gone, some of the guards went into the city and told to the high priests all the things that had happened. ¹²And they gathered them together with the elders and took counsel, and gave a large sum of money to the soldiers, ¹³saying, Say that his disciples came by night and stole him away while you slept. ¹⁴And if this comes to the governor's ears, we will appease him and keep you out of trouble.

¹⁵And the soldiers took the money and did as they were instructed. And this story is circulated among the Jews to this day.

¹⁶Then the eleven disciples went away into Galilee, to a mountain where Jesus had directed them. ¹⁷And when they saw him, they worshipped him. But some of them doubted.

¹⁸And Jesus came and spoke to them, saying, All power is given to me in heaven and in earth. ¹⁹Go therefore and teach all nations, baptizing them in the name of the Father and the Son and the Holy Spirit, ²⁰and teaching them to observe all things, whatsoever I commanded you. And lo, I am with you always, even until the end of the world.

Mk 16:14-20
Lu 24:36-53

Here ends the gospel
of St. Matthew.

The Notes

Tell my brethren (28:10) a) This means, tell those who believe in me, as at Romans 8:29.