who owed him aught.

**31.]** The fel-low-servants **were grieved,** the lord **is angry.** *Anger* is not *man’s* proper mood towards sin, but *sorrow* (see Ps. cxix. 186), because all men are sinners. These fellow-servants are the *praying people of God,* who plead with Him against the oppression and tyranny in the world.

**32.]** “When he owed 10,000 talents, he never called him wicked, nor reviled him, but had compassion on him.” Chrysostom.

**34. the tormentors]** not merely the *prison-keepers,* but **the torturers.** Remember he was to have been sold into slavery before, and now *his punishment is to be greater.* The condition following would amount in the case of the sum in the parable to *perpetual* imprisonment. So Chrysostom, “that is, forever ; for he will never repay.” See note on ch. v. 26.

There is a difficulty made, from the punishment of this debtor for *the very debt which had been forgiven,* and the question has been asked, ‘ whether sins once remitted come back again.’ But it is the spiritual meaning which has here ruled the form of the parable. He who falls from a state of grace falls into a state of condemnation, and is overwhelmed with ‘all that debt,’ not of this or that actual sin formerly remitted, but of a *whole state* of enmity to God.

Meyer well remarks, that the motive held up in this parable could only have full light cast on it by the great act of Atonement which the Lord was about to accomplish. We may see from that consideration, how properly it belongs to this last period of His ministry.

**35.]** my **Father,** not **your** *Father,* as in the similar declaration in ch. vi. 14, 15. This is more solemn and denunciatory, “for it is not seemly that God should be called the Father of such an one, so wicked and malicious.” Chrysostom.

**CHAP. XIX. 1—12.]** REPLY TO THE PHARISEE’S QUESTION CONCERNING DIVORCE, Mark x.1—12. This appears to be the journey of our Lord into the region beyond Jordan, mentioned John x. 40. If so, a considerable interval has elapsed since the discourse in ch. xviii.

**1.]** **The borders of Judwa beyond Jordan** forms one continuous description. Bethany, where He went, was beyond Jordan, but on the confines of Judaea. See notes on Mark x. 1, and Luke ix. 51.

**2.]** This agrees with what is said John x. 41, 42. For **healed,** St. Mark has *taught.*

3.] This was a question of dispute between the rival Rabbinical schools of Hillel and Shammai ; the former asserting the right of arbitrary divorce, from Deut. xxiv. 1, the other denying it except in case of adultery. It was also , says De Wette, a delicate question in the place where our Lord now was,—in the