and to magnify divine grace, which could accomplish *even that.*

**25.]** **Who,** not *What rich man,* which would have been a far shallower and narrower enquiry, but a general question—**what man?**

Besides the usual reason given for this question, *“since all are striving to be rich,’* we must remember that the disciples yet looked for a temporal Kingdom, and therefore would naturally be dismayed at hearing that it was so difficult for any rich man to enter it.

**26. beheld them]** Probably to give force to and impress what was about to be said, especially as it was a saying reaching into the spiritual doctrines of the Gospel, which they could not yet apprehend.

**this,** salvation in general, and even of those least likely to be saved.

**with,** in both cases, means, ‘in the estimation of.’

**27.]** The disciples, or rather Peter speaking for them, recur to the *“shalt have treasure in heaven”* said to the young man, and enquire what *their* reward shall be, who have done all that was required of them. He does not ask respecting *salvation,* but *some* *pre-eminent reward,* as is manifest by the answer. The ‘all’ which the Apostles had left, was not in every case contemptible. The sons of Zebedee had hired servants (Mark i. 20), and Levi (Matthew ?) could make a great feast in his house, But whatever it was, it *was their all.*

**28—30.]** {28} We may admire the *simple truthfulness* of this answer of our Lord. He does not hide from them their reward: but tells them prophetically, that in the new world, the accomplishment of that regeneration which He came to bring in (see Acts iii. 21: Rev. xxi. 5: Matt. xxvi. 29), when He should sit on His throne of glory, then they also should sit (see in my Greek Test. on the peculiar force of the two different forms of the verb sit, as applied to our Lord, sitting on His throne as His own act, and to the Apostles, as being promoted to, and taking their seats on, their thrones, as the will of another) on twelve thrones judging (see ref. 1 Cor.) the twelve tribes of Israel (see Rev. xx. 4; xxi. 12, 14:—one throne, Judas’s, another took, Acts i. 20). {29} At the same time he informs them, ver. 29, that this reward should *not* in its most blessed particulars be *theirs alone,* but that of *every one who should deny himself for Him* (see 2 Tim. iv. 8): {30} and (ver. 30) cautions them, referring perhaps especially to Judas, but with a view to all, as appears by the following parable, that *many first should be last,* and *last first.*

{29} On ver. 29, Stier remarks that the family relations are mentioned by St. Matthew in the order in which *they* *would be left.* On the other points requiring notice, see note on Mark x. 29, 30.

**CHAP. XX. 1—16.]** PARABLE OF THE LABOURERS IN THE VINEYARD. Peculiar to Matthew. In interpreting this difficult Parable, we must first carefully observe its occasion and connexion. It is bound