but definite, as in Luke xxiii. 5.

**13, 14.] {13} Friend,** at first sight a friendly word merely, assumes a more solemn aspect when we recollect that it is used in ch. xxii. 12 to the guest who had not the wedding garment; and in ch. xxvi. 50 by our Lord to Judas.

**{14} go thy way** hardly denotes (as Stier in his 1st edn.) expulsion and separation from the householder and his employment: it is here only a word of course, commanding him to do what a paid labourer naturally should do.

**15. evil]** here **envious:** so also Prov. xxviii. 22.

**16.]** The last were first, *as equal to the first;* first, *in order of payment ;* first, *as superior to the first* (no others being brought into comparison), in that their reward was *more* in proportion to their work, and *not married* by a murmuring spirit. The first were last in these same respects.

The last words of the verse belong not so much to the parable, as to the first clause, and are placed to account for its being as there described ; for, while multitudes are called into the vineyard, many, by murmuring and otherwise disgracing their calling, will nullify it, and so, although first by profession and standing, will not be of the number of the elect: although called, will not be chosen. In ch. xxiii. 14 the reference is different.

**17—19.]** {18} Mark x. 32—34. Luke xviii. 31—34. FULLER DECLARATION OF HIS SUFFERINGS AND DEATH — *revealing His being delivered to the Gentiles* — {19} and (but in Matthew only) *His crucifixion*. See the note on the more detailed account in Mark.

**20—28.]** {20} AMBITIOUS REQUEST OF THE MOTHER OF THE SONS OF ZEBEDEE; OUR LORD’S REPLY. Mark x. 35—45; not related by Luke. This request seems to have arisen from the promise made to the twelve in ch. xix. 28. In Mark’s account, the *two brethren themselves* make the request. But the *narration* in the text is the more detailed and exact; and the two immediately coincide, by our Lord *addressing His answer* to the two Apostles (ver. 22). The difference is no greater than is perpetually to be found in narrations of the same fact, persons being often related to have done *themselves* what, accurately speaking, they did *by another.* The mother’s name was *Salome;*— she had followed our Lord from Galilee,—and afterwards witnessed the crucifixion, see Mark xv. 40. Probably the two brethren had directed this request *through*