relieved of much of its dread at the solemn  
saying which preceded.

**28.]** Here is  
an instance of a saying of Peter’s reported,  
without any distinction indicating that  
he had a share in the report. See notes  
on Matthew, for the promise here made  
to the Apostles.

**29, 30.]** {30} Here our  
report is most important. To it and St.  
Luke we owe **now in this time**, without  
which the promise might be understood of a  
*future life only* :—and to it alone we owe  
the *particularizing of the returns* made,  
and the words **with persecutions**, which  
light up the whole passage, and shew that  
it is the inheritance of the earth *in the  
higher sense* by the meek which is spoken  
of;—see 1 Cor. iii. 21, 22.

Observe  
*mothers*—nature gives us only one—but  
love, many (see Rom. xvi, 13). We do  
not read *fathers*, perhaps because of our  
high and absorbing relation to our Father  
in heaven; compare Matt. xxiii. 9. On  
*and the gospel’s*, Dr. Wordsworth observes,  
“see above, viii. 35, where this phrase (not  
found in the other Evangelists, see Matt.  
xvi. 25: Luke ix. 24) is inserted by St.  
Mark. Perhaps it made a greater   
impression upon *his* mind, because he had  
formerly shrunk from suffering *for the  
Gospel's sake*. (See Acts xiii. 13; xv. 38.)  
St. Mark also alone here inserts our Lord’s  
words, **with persecutions**, perhaps from a  
recollection that he had been once   
affrighted by persecution from doing the  
work of the Gospel: and desiring to   
prepare others to encounter trials which for a  
time had mastered himself.”   
  
Here  
follows in Matthew the parable of the  
Labourers in the vineyard, ch. xx. 1–16.

**32—34.]** FULLER DECLARATION OF  
HIS SUFFERINGS AND DEATH. Matt. xx.  
17–19. Luke xviii. 31–84, [The   
remarkable particulars of ver. 32 are only  
found here.]

This was (see Matt. xvi.  
21; xvii. 22) the *third* declaration of His  
sufferings which the Lord had made to the  
disciples, and it was His *going before them*,  
accompanied most probably by something  
remarkable in his gait and manner—a  
boldness and determination perhaps, an  
eagerness, denoted in Luke xii. 50, which  
struck them with astonishment and fear.

“Though very little is said in the  
Gospels concerning our Lord’s external  
appearance and deportment, there are   
frequent indications of its *effects on others*.  
We do not see His glory in itself,—it  
could not be described,—but we read the  
reflection of it in them. See Matt. ix. 9,  
the call of St. Matthew: Matt. xxi. 12,  
the purging of the temple: Mark ix. 15,  
the feeling and behaviour of the crowd  
towards Him after the Transfiguration.  
The climax is at the betrayal, John xviii.  
6, when, after His utterance of those  
words—‘I am he,’—the soldiers start  
back, and fall to the ground.” Dr.   
Wordsworth.   
  
**32.] began**, anew: He again  
opened this subject.

**33.]** The circumstances of the passion are brought out  
in all three Evangelists with great   
particularity. The ‘delivery to the Gentiles’