to “reward,” Matthew (see note on Matt.  
v. 12).

**35. hoping for nothing**] The original word is a difficult one. Three  
renderings of it have been given—(1) the  
ordinary one, as in the text, *not expecting  
any payment from them:* so Euthymius and others. This meaning of the word is  
unexampled, though agreeing with the  
context. (2) *‘causing no one to despair,’*i.e. refusing no one; so the ancient Syriac  
version renders it. (3) *‘not despairing,’*  
i.e. *‘without anxiety about the result.’*  
This last sense of the word is best supported by examples. But as it is a word only once occurring in the New Testament,  
perhaps the force of the context should  
Trevail, and the ordinary interpretation be  
adopted, as there is nothing in analogy  
to forbid the meaning.

**sons of the Highest**] Meyer maintains that this must  
mean ‘sons of God’ in the sense of partakers of the glory of the Messiah’s Kingdom, but without reference to the state of  
believers in this life, which last he says is  
according to the usage of St. Paul, not of  
the three first Evangelists. But surely  
this is sufficiently answered by your Father  
in the next verse, where the actual present  
sonship to our heavenly Father is a reason  
why we should imitate Him.

**36.**] merciful — equivalent to *“perfect,”* Matt.  
v. 48, which last is the larger description,  
comprehending in it charity and mercy ;  
see note there.

**37.**] Matt. vii. 1, 2.  
The saying is much enriched and expanded  
here; perhaps it was so uttered by our  
Lord on some other occasion ; for the connexion is very strict in Matthew, and would hardly bear this expansion of what  
is not in that place the leading idea.

38.] The similitude is taken from a very  
fall measure of some dry thing, such as  
corn. That no *liquid* is intended by running over, as Bengel supposes, is evident—for the three present participles all apply  
to the **same good measure,** and form a  
climax.

**shall they give**] The subject  
of this verb answers to the unexpressed  
agents of it **shall be measured again;**such agents being indefinite, and the  
meaning thereby rendered solemn and emphatic; see on ch. xii. 20. If we are  
to find a nom., it should be the *Angels,*  
who are in this matter the ministers of  
the divine purposes.

This saying is found with a totally different import  
Mark iv. 24; one of the many instances  
how the Lord turned about, so to speak,  
the Light of Truth contained in His declarations, so as to shine upon different departments of life and thought.

**39.**] From this verse to the end is in the closest  
connexion, and it it impossible that it  
should consist of sayings thrown together  
and uttered at different times.

The connexion with what went before is not so  
evident, indeed the **spake a parable unto  
them seems to shew a break.** The parabolic saying, implying the unfitness of an uncharitable and unjustly condemning  
leader (the Lord was speaking **primarily  
to His Apostles**) to perform his office, leads  
to the assertion [ver. 40] that no Christian  
ought to assume in this respect an office of  
judging which *his Master never assumed ;*  
but rather will every well-instructed Christian strive to be humble as his Master was.Then follows the reproof of vv. 41—43;  
and vv. 44, 45 and 46—49 shew us, expanded in different images, what *the beam* in the eye is, to which our first efforts must be directed.