ST. MATTHEW. XVIII. 32-35.   
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 servants saw what was done, they were very sorry, and   
 came and told unto their lord all that was done. 5? Then   
 his lord, after that he had called him, said unto him, O   
 thou wicked servant, I forgave thee all that debt, because   
 thou desiredst me: 58 shouldest not thou also have had   
 compassion on thy fellowservant, even as I had pity on   
 thee? 8 And his lord was wroth, and delivered him to   
 the tormentors, till he should pay all that was due [4 unto   
   
   
 era Aim]. 854 So likewise shall my heavenly Father do also   
 James 13, unto you, if ye from your hearts forgive not every one his   
 brother [® their trespasses].   
 XIX. } And it came to pass, that when Jesus had finished   
 these sayings, he departed from Galilee, and came into the   
   
 ach, xif. f coasts of Judwa beyond Jordan; ®\*and great multitudes   
 followed him ; and he healed them there.   
 8 The Pharisees also came unto him, tempting him, and   
 saying § unto him, Is it lawful for a man to put away his   
 wife for every cause? \* And he answered and said unto   
   
   
 4 omitted in the oldest MSS. © omitted in the oldest MSS.   
 f sender, borders. & omit.   
   
 who owed him aught. 81.) The fel- could only have full cast on it by   
 low-servants wore grieved, the lord is great act of Atonement which the   
 angry. Anger is not man’s proper mood was about to accomplish, We may see   
 towards sin, sorrow (see Ps. 186), from that consideration, properly it   
 because all are sinners. These fellow- belongs to last of His ministry.   
 servants are the praying God, j.] Father, not yoar Father, as   
 who plead with Hin neninst the 0) in the similar in ch. vi. 15.   
 and tyranny in the world. 82.] When This is more solemn and denunciatory,   
 he owed 10,000 talents, never called “for it is not seemly that should be   
 wicked, nor reviled but had compas- called the Father of an one, wicked   
 sion on him.” Chrysostom. 84. the and malicious.” Chrysostom.   
 tormentors] not merely the Cuar. XIX. 1—12.] Repity to THE   
 but the torturers. Remember he was to PHARISEE’S QUESTION CONCERNING DI-   
 have been sold into before, and vorcr, Mark x.1—12. This appears to   
 his punishment is to greater. The con- be the journey our Lord into the region   
 dition following amount in the case beyond Jordan, mentioned John x. 40. If   
 of the sum in the ble to perpetual im- 80, a considerable has elapeed since   
 prisonment. So Chrysostom, is, the discourse in xviii. 1.) The   
 ever ; for will never repay.” See note borders of Judwa beyond Jordan forms one   
 on ch. v. There is a difficulty continuous description. where He   
 from the punishment of this debtor for went, was beyond Jordan, but on the con-   
 the very debt had been forgiven, fines of Judswa. See notes on Mark x. 1,   
 the question has asked, ‘ sins and Luke ix. 61. 2.) This agrees   
 once remitted come back again.’ But it with what is said John x. 41, 42. For   
 the spiritual which has here ruled healed, St. Mark has taught. 3.] This   
 the form of the He who falls was a question of between the rival   
 a state of grace falls a state of con- Rabbinical schools of and Shammai ;   
 demnation, and is overwhelmed with ‘all the former asserting right of arbitrary   
 that debt,’ of this or that actual divorce, from Deut. xxiv. 1, other de-   
 formerly remitted, of a whole state nying it except in of adultery. It was   
 enmity to God. Meyer well remarke, , says Wette, a delicate in   
 that the motive held up in this parable the place where our Lord now was,—in the