186 ST. MATTHEW. XIX. 25—80.   
   
 rich man to enter into the kingdom of 1God. % When his   
 disciples heard it, they were exceedingly amazed, saying,   
 Who then can be saved? % But Jesus beheld them, and   
   
 pgen-zvit. gaid unto them, With men this is impossible ; but ? with   
 pull, God all things are possible. 27 Then answered Peter and   
 agus, said unto him, Behold, 4 we have forsaken all, and followed   
 thee; what shall we have therefore? % And Jesus said   
 unto them, Verily I say unto you, That ye which have   
 followed me, in the regeneration when the Son of man   
 riskesi ghall sit in the throne of his glory, ‘ye also shall sit upon   
 “evi twelve thrones, judging the twelve tribes of Israel. And   
 \* every one that hath forsaken houses, or brethren, or sis-   
 ters, or father, or mother, [94 or wife,] or children, or lands,   
 for my name’s sake, shall receive an hundredfold, and shall   
 +&z21% inherit everlasting life. 90\*But many that are first shall   
 Luke xili.   
   
   
 be last ; and the last shall be first. XX. } For the king-   
   
 @ one ancient MS, reads heaven, and perhaps, as God stands in the parallel   
 places, Mark x. 25, Luke xviii. this may be the true reading.   
 49 omitted in the oldest MSS, Origen expressly says that Wife is not included.   
 and to magnify divine grace, which could does not hide from them their reward:   
 accomplish even that. 25.) Who, not but tells them prophetically, in the   
 What rich man, which would have a new world, the accomplishment of that   
 far shallower and narrower enquiry, a regeneration which He came to bring in   
 general question—what man Besides (see Acts iii. Rev. xxi. 5: Matt. xxvi.   
 the usual reason given for this question, 29), when He should sit His throne of   
 “since all are striving to be rich,’ we glory, then they also sit (see my   
 must remember that the disciples Greek Test. on the force of two   
 looked for a temporal Kingdom, and there- different forms of the verb as applied   
 fore would naturally be dismayed at hear- to our Lord, sitting His throne as His   
 ing that it was so difficult for rich own act, to the Apostles, being pro-   
 man to enter it. 26. beheld them] moted to, and taking their seats their   
 Probably to give to and impress what thrones, as the will another) on twelve   
 was about to be said, especially it was thrones judging (see 1 Cor.) the   
 a saying reaching into the spiritual tribes of Israel (see xx. 4; xxi. 12,   
 trines of Gospel, which they coyld not 14:—one throne, Judas’s, another took,   
 yet apprehend. this, salvation in Acts i. 20). At the same time he informs   
 general, and even of those least to them, ver. 29, that reward should not   
 be saved. with, in both cases, ‘in in its most blessed particulars theirs   
 the estimation of.’ 27.) The disciples, alone, but that of one who should   
 or rather Peter speaking for them, recur deny himself for Him (see 2 iv. 8):   
 to the “shalt have treasure in heaven” and (ver. 30) cautions them, referring   
 said to the young man, and enquire what perhaps especially Judas, but with a   
 their reward shall be, who have done view to all, as appears by the followi:   
 all that was required of them. He does rable, many first be last,   
 not ask respecting saleation, but some t first. ver. 29, Stier   
 pre-eminent reward, as is manifest the that the family relations mentioned by   
 answer. The ‘all’ which the had St. Matthew in the order in which they   
 left, was not in every case contemptible. would be left. the other requiring   
 The sons of Zebedee had hired servants notice, see on Mark x. 29,   
 (Mark i. and Levi (Matthew P) could Cuap. XX. 1—16.] PanaBLE oF THE   
 make a great feast in his house, But LABOURERS IN THE VINEYARD. Peculiar   
 whatever it was, it their all. to Matthew. In interpreting this   
 28—80.] We may admire the simple truth- Parable, we must first carefully   
 Svlmess of this answer of our Lord. He its occasion connexion. It is bound