



THE HOLY G O S P E L

A C C O R D I N G

T O [T H E D E S C R I P T I O N

O F]

M A R K.

THis *Mark* is thought to have been the same, of whom we read, *Acts* 12. verse 12, 25. and chap. 15. verse 36, 39. Nephew to Barnabas, *Col.* 4. verse 10. in whose Mother's house the Apostles assembled, *Acts* 12. 12. a companion of Paul and Barnabas, *Acts* 12. verse 25. for whose sake there arose a sharp contention between Paul and Barnabas, *Acts* 15. verse 37, 39. who yet afterwards came again to Paul, as may be collected out of *Col.* 4. 10. *2 Tim.* 4. 11. *Philemon* verse 24. and was also a faithful disciple of the Apostle Peter, who calls him his Son, *1 Pet.* 5. verse 13. Although some think that these were two several persons, and that this Gospel was written by him whom Peter calls his Son. The Ancient Teachers witness, that afterwards he taught the Gospel in the School at Alexandria in Egypt. See *Euseb. Histor. Eccles. lib. 2. cap. 15. Hieron. Prefat. in Marc.*

The Argument of this B o o k.

THE Argument of this Book, or of this Gospel, is the same with the Gospel of Matthew, the which he seems to epitomize or abbreviate. He describes therefore, how the Lord Jesus Christ administered his Office here upon earth. First, how he administered his Prophetic Office, having therein John the Baptist for a forerunner to prepare the way for him, by whom he is baptized. And how after that he had overcome the temptations of Satan, he began to preach the Gospel: and how he calleth four disciples, casts out an unclean spirit, healeth Peter's mother in Law of a Fever, and many others of their diseases: cleanseth a Leper, Chap. 1. That he healeth

The Argument of this Book.

leth one sick of the palsey, calleth Matthew to be an Apostle: Defends his disciples that they did not fast, and had pluckt ears (of corn) on the Sabbath, chap. 2. How he cured one that had a withered hand; that a great multitude followed him: that he called the twelve to be Apostles: Defends the truth of his miracles against the blasphemy of his enemies: teacheth who are his friends, chap. 3. That by the similitude of the seed he teacheth how the Word of God is to be heard fruitfully, and preached publicly, and how it increaseth by little and little like a seed that grows up; and like a mustard seed, that he stilleth the tempest, chap. 4. Casts out a Legion of Devils: raiseth up Jaïrus daughter from the dead, and cureth a woman of a bloody issue, chapter 5. That he teacheth at Nazareth, and sends out his Apostles to preach the Gospel: What opinion Herod, he that beheaded John, had of Christ: How he feedeth five thousand men with five loaves and two fishes: goeth on the water, and cometh to his disciples, and healeth many sick, chapter 6. How he reproveth the Pharisees, that they made the Law of God of none effect by their institutions, and teacheth what defiles the man: Casts the Devil out of the daughter of a Canaanitish woman, healeth one deaf and dumb, chap. 7. That hee again feeds four thousand with seven loaves, and a few fishes: refuseth to give the Pharisees a sign: admonisheth his disciples to beware of the leaven of the Pharisees, and of Herod: restores a blinde man to sight: foretels his suffering, and exhorts his disciples to patience, chapter 8. How he shewes his glory upon the Mount before three disciples: and instructs them concerning the coming of Elias: Casts out a dumb and deaf spirit: again foretels his suffering, and exhorts his disciples to humility, doing good, and avoiding of offences, chapter 9. Disputes with the Pharisees concerning Divorce: blesteth the little children: gives answer to one that sought salvation by his own righteousness, shewing what he should do then. Teacheth what hinderance riches are to salvation: promisetht eternal life to those which shall have forsaken the same for his sake: once more foretels his suffering: rejecteth the request of the sons of Zebedee: exhorts his disciples to humility: restoreth blinde Bartimeus to his sight, chapter 10. How he makes his royal entrance into Jerusalem: curseth a fig-tree: purgeht the Temple of the buyers and sellers, and defendeth his action: exhorts his disciples to faith, and to forgive one another, chapter 11. Shewes the Jews their ingratitude by the similitude of the husbandmen; which beat and killed the servants, and also the Son of the Lord of the Vineyard: Teacheth that we must pay tribute to Cesar: and that we shall not marry after the resurrection: Teacheth which is the greatest Commandment; that he is not onely the Son, but also the Lord of David: Exhorts to flee the manners of the Pharisees: Commends the small alms of a poor widow, chapter 12. Foretels the desolation of the Temple, and the miseries which should precede the same; and the grievousnesse of them: Foretels also his coming to Judgement, and that the time thereof is unknown: and exhorts all to watch and pray, chapter 13. How the Rulers of the Jews take counsel to apprehend him, with whom Judas agrees for to deliver him over. How he is appointed, keeps the Pascheover with his disciples, to whom he discovers the Traitor; keeps the holy Supper with them; foretels his suffering, death, and resurrection, also the flight of the disciples, and Peters denial: Enters upon his suffering in the Garden with very great distresse, and earnest prayer: Is betrayed, taken, led to the high Priest, examined, charged by false witnesses, and condemned to death: How Peter denies him three times, chapter 14. How he is delivered over to Pilate the Governour, who examines him, and ballanceth him with Barabbas, for to release him; and finally, suffers him to be scourged and crucified: how he bears his crosse, and is nailed thereto together with two murderers: is mocked on the crosse, and dieth, and is buried by Joseph of Arimathea, with the consent of Pilate, chapter 15. How on the third day, early in the morning, he arose from the dead: and both by an Angel, and by his appearings, assured certain godly women, and his disciples thereof: and having given command to his Apostles to preach the Gospel throughout the whole world, with promise of the gift to work miracles, ascended into Heaven, and sat at the right hand of God. How the Apostles entered upon their Office, and Christ fulfilled his promise, chapter 16.

MARK



M A R K.

CHAP. I.

The preaching of the Gospel beginneth with the Ministry of John, who preacheth and baptizeth in the wilderness, being much followed, 1. Christ is baptized by him, and witnessed from Heaven to be the well-beloved Son of God, 9. Is tempted in the wilderness, 12. Preacheth in Galilee, 14. and calleth Simon and Andrew, 16. - As also James and John, 19. Teacheth in Capernaum, 21. casteth out an unclean spirit, 23. healeth Peters mother in-law of the Fever, 29. and all manner of sick and possessed persons, 32. Departs into a solitary place to pray, 35. Goeth from thence to preach in the next Cities, 38. cleanseth a Leper, whom he commands to hold his peace, and to shew himself to the Priest, 40.

THE beginning of the Gospel of Jesus Christ the Son of God: [Mark begins his Gospel where Malachi endeth his Prophecy; namely, from the coming of Christs forerunner, so as it were to conjoin the Old and New Testament to one another. For all the Prophets prophesied until John, *Matth. 11. 13.* who was the first Preacher of the Gospel in the New Testament.]

2. *As is written in the Prophets, [Namely, Malach. 3. 1. and Esa. 40. 3. for both these Prophets are here joined together.] Behold, I send mine Angel [or Messenger, for the Grek word Angelos signifies a Messenger, Luke 7. verse 24. and is commonly ascribed to the Angels of Heaven. But sometimes also to the Ministers of the Church, because they are sent forth from God as Messengers to hold forth Gods will and Commandments unto men, Malach. 2. verse 7. Rev. 1. verse 1. 8.] before thy face, which shall prepare thy way before thee. [Here God the Father speaks to his Son; and in Malachi the Son himself speaks to the Church, and therefore saith, before my face; i. e. before my coming which shall presently follow thereupon.]*

3. *The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight. [Or plain.]*

4. *John was baptizing in the wilderness, and preaching the Baptisme of Repentance for the remission of sins. [Baptism is so called, because it was administered to those, which confessed their sins and promised repentance, and to be a sign and seal unto them, that their sins were forgiven them by God for Christs sake, Acts 19. verse 4. Rom. 4. 11.]*

5. *And all the Land of Judea went out to him, and those of Jerusalem: and were all baptized of him in the River Jordan, confessing their sins.*

6. *And John was clothed with camels hair, [The exposition of this History of John, see in the Annot. on the third chapter of Matthew; where it is related almost in the same words] and with a leathern girdle about his loins, and did eat Grasshoppers and wilde honey. [That is, which is found in the wilde woods, or fields.]*

7. *And he preached, saying, After me (there) cometh he that is stronger then I, for whom I am not worthy, [Gr. fit, or sufficient] stooping down to unloose the latchet of his shoes.*

8. *I indeed have baptized you with water, but he shall baptize you with the Holy Ghost.*

9. *And it came to passe in those days, that Jesus came from Nazareth (situate) in Galilee, [Namely, where he was brought up, and had dwelt until that time. See Luke 2. 51. and 4. 16.] and was baptized of John in the Jordan.*

10. *And straightway as he came up out of the water, he [Namely, John the Baptist] saw the Heavens open, [Gr. rent, or cloven] and the Spirit like a Dove descend upon him. [Namely, upon Jesus. See John 1. 32, 33.]*

11. *And there hapned a voice out of the Heavens, Thou art my beloved Son, in whom I am well-pleased.*

12. *And immediately the Spirit [Namely, the Holy Ghost. See Luke 4. 7.] drove him out into the wilderness.*

13. *And he was there in the wilderness forty days, tempted of Satan; [Especially after that he had fasted forty days and nights. See Matth. 4. 2.] and was with the wilde beasts, and the Angels served him.*

14. *And after that John was delivered over, [Namely, into prison; whereof see more largely, Matth. 14. 3.] Jesus came into Galilee, preaching the Gospel of the Kingdom of God. [Although he had begun to preach before, John 3. 24. yet after Johns imprisonment, he entred solemnly and perfectly upon his office of preaching, attended with his Apostles.]*

15. *And saying, The time is fulfilled, [Namely, which was determined by God and foretold by the Prophets, Gal. 4. 4.] and the Kingdom of God come nigh: Repent ye, and believe the Gospel.*

16. *And walking by the Sea of Galilee, he saw Simon [Who by Christ was surnamed Peter. See Matth. 4. 18.] and Andrew his brother, casting their net into the Sea (for they were fishers.)*

17. *And Jesus said unto them; Follow after me, and I will make you to become fishers of men. [The preaching of the Gospel is compared to fishing, Matth. 13. 47. seeing men are thereby drawn out of the world, and brought to Christ.]*

18. *And they straightway forsaking their nets, followed him.*

19. *And being gone a little farther from thence, he saw James (the son) of Zebedee, and John his brother, and the same in the ship mending their nets.*

20. *And straightway he called them, and they leaving their Father Zebedee in the ship, with the hirelings, followed after him.*

21. *And they came into Capernaum: [Where he was come to dwell since he departed from Nazareth, Matth. 4. 13.] and straightway on the Sabbath day [Gr. Sabbath]*

bathe.] being entred into the Synagogue, he taught.

22. And they were astonished at his doctrine : for he taught them as having power, [See Matth. 7. 29.] and not as the Scribes.

23. And there was in their synagogue, a man with an unclean spirit, and he cried out,

24. Saying, forbear, [Or, O ! Ah !] what have we (to do) with thee, Thou Jesus the Nazarene ? Art thou come to destroy us ? [Namely, before the time. See Matth. 8. 29.] I know thee, who thou art, (namely) the Holy One of God. [Or, Thou Holy One of God, i. e. the true Messiah ; for the High Priest bare this title, the holiness of the Lord, on his forehead, as a type of Christ. See Exod. 28. 36. See also, Luke 4. 34.]

25. And Jesus rebuked him, saying, Hold thy peace, [Gr. Be thou muffled. See of this word, Matth. 22. 12. This Christ saith, because he would not have the truth spread abroad or confirmed by the testimony of the Devil, who is the father of lies : as Paul also doth : Acts 16. verse 18.] and go out of him.

26. And the unclean spirit tearing him, [That is, drawing and throwing him hither and thither, as if he would tear him in pieces, and yet not being able to hurt him. See Luke 4. 35.] and crying with a great voice, went forth out of him.

27. And they were all amazed, so that they enquired one amongst another, saying, What is this ? What new doctrine is this, that with power he likewise commandeth the unclean spirits, and they are obedient unto him ?

28. And his fame [That is, the fame of him] went forth presently into the whole land of Galilee lying round about.

29. And straightway being gone out of the Synagogue, they came into the house of Simon and Andrew, with James and John.

30. And Simons wives mother [So then Peter had a wife, whom being become an Apostle, he did not forsake, as appears here, and 1 Cor. 9. 5.] lay (sick) of the Fever : and by and by they told him of her.

31. And going to her, he took her by the hand, and set her up, and straightway the Fever left her, and she ministered unto them.

32. Now when it was become evening, when the Sun went down, [Because it was on the Sabbath, as appears out of verse 21. therefore they waited till the going down of the Sun, with which the Sabbath ended] they brought unto him all that were ill at ease, and possessed of the Devil.

33. And the whole City was gathered together about the door.

34. And he healed many, which were ill of divers diseases, and cast out many Devils, and suffered not the Devils to speak, because they knew him. [Or, suffered them not to say, that they knew him ; namely, because he would have no testimony from these lying spirits.]

35. And early in the morning, while it was yet deep in the night, being risen he went out, and went away into a waste place, [Or, solitary place.] and prayed there.

36. And Simon and they that (were) with him, [Namely, the other three Apostles, which are named, verse 29. with many more of the people, as appears, Luke 4. 42.] followed after him.

37. And having found him, they said unto him, They all seek thee.

38. And he said unto them, Let us go into the Towns adjoining, [Gr. Village-cities, that is, open, un-walled Towns, of which sort there were many in Galilee ; whereof Josephus testifies, that in each of them there were no less than ten thousand persons] that I may preach there also, for therefore came I forth.

39. And he preached in their Synagogues throughout all Galilee, and cast out the Devils.

40. And there came a Leper unto him, beseeching him, and falling on his knees before him, and saying unto him, If thou wilt, thou canst make me clean.

41. And Jesus being inwardly moved with compassion, stretched forth his hand and touched him, and said unto him, I will, be thou cleansed.

42. And when he had said (this), immediately the Leprosie departed from him, and he was cleansed.

43. And when he had straightly forbidden him, [Or, with threatnings sharply forbidden ; namely, to make this known] he made him presently to depart from him. [Gr. drove him out ; i. e. caused him to go speedily away from him.]

44. And said unto him, See, that thou say nothing to any man, [See the cause hereof, Matth. 12. 16.] but go thy way, shew thy self to the Priest, and offer for thy cleansing that which Moses commanded, for a testimony unto them.

45. But he being forth, began to publish many things, [Namely, both what was done to him, and what he had heard and seen of Christ besides] and to spread abroad that word, [i. e. this thing] so that he [namely, Jesus, see Luke 5. verse 15, 16.] could no more openly come into the City, [namely, of Capernaum, as appears by the beginning of the following chapter ; namely, because of the great concourse of people] but was without in desert places ; and they came to him from all quarters.

CHAP. II.

Christ preacheth again in Capernaum with great concourse of the people, 1. There is brought unto him one palsie-struck or lame, whose sins he forgives, and healeth him ; proving against the scribes, that he hath also power to forgive sins, 3. Calleth Matthew from the Customs, 13. Eateth and drinketh with publicans and sinners, and justifies it, 15. Gives reasons wherefore his Disciples fasted not at that time, like as the Disciples of John and the Pharisees did, 18. The Disciples pluck ears of corn on the Sabbath, and are defended by Christ, 23.

And after (some) days [The particle some is many times omitted by the Hebrews, when there cometh any expression of time betwixt both, Gen. 4. 3. and 24. 55. and yet is understood] he came again into Capernaum, [namely, privately, and unlooked for] and it was heard (rumor'd) that he was in the house. [viz. in which he dwelt. Or, was at home. See Matth. 4. 13.]

2. And straightway (there) were many gathered together, insomuch that even the (places) also about the door, could no more contain (them), and he spake the word unto them. [Namely, of the Kingdom, or of the Gospel.]

3. And there came (some) unto him, bringing one sick of the palse, [Or, lame, as Matth. 4. 24.] who was born up by four. [Gr. taken up.]

4. And not being able to come near him by reason of the multitude, they uncovered the roof. [Or, loft] where he was, and having broken (that) up, [Gr. digged up, for the roofs were flat above, and covered with bricks, or tile-stones, which here they digged up. See Luke 5. 19.] they let down the bed, whereon the sick of the palse lay. [Gr. Krabbaton, which was a light little bed, like a mattresse, whereon men used to rest at noon, and on which they used much to lay the sick, that they might the more fitly transport them from one place to another.]

5. And Jesus seeing their faith, [Namely, both of the sick of the palsy, and of those that carried him] said to the sick of the palsy, Son, thy sins are forgiven thee.

6. And some of the Scribes sat there, and reasoned in their hearts,

7. Why doth this (man) speak blasphemy thus? [See hereof, the Annotations on Matthew 9. 3.] who can forgive sins but God only?

8. And Jesus straightway knowing in his Spirit, [That is, in his soul; namely, by the revelation of his Godhead; which is also often set forth by the word Spirit, Rom. 1. 4. Heb. 9. 14. 1 Pet. 3. 18.] that they reasoned thus in themselves, and said unto them, What reason ye these things in your hearts?

9. Which is easier [See hereof, and of that which follows, the Annotations on Matth. 9. 5.] to say to the sick of the palsy, Thy sins be forgiven thee: or to say, Arise, and take up thy bed, and walk?

10. But that ye may know that the Son of man hath power to forgive sins on earth: (he said to the sick of the palsy),

11. I say unto thee; Arise, and take up thy bed, and go thy way home.

12. And straightway he arose, and having taken up the bed, he went forth in the presence of all: so that they were all amazed, and glorified God, saying, We never saw such a thing. [Gr. thus.]

13. And he went forth again towards the Sea [Namely, the lake of Galilee, or Gennetareth, on which Capernaum lay] and the whole multitude came to him, and he taught them.

14. And passing by, he saw Levi [Who was also called Matthew. See Matth. 9. verse 9.] (the son of) Alphaeus, sit in the customs-house, [Or, on the customs, or, at the customs-house] and said unto him, follow me, and he arising, followed him.

15. And it came to passe as he sat down, [Namely, at meat] in the house of the same (man), that many publicans also and sinners sat down with Jesus and his Disciples: for they were many, and had followed him.

16. And the Scribes and Pharisees, seeing him eat with the publicans and sinners, [See the Annotations, Matth. 9. 10.] said unto his Disciples, Why (is it) that he eateth and drinketh with the publicans and sinners?

17. And Jesus hearing (that), said unto them, They that are in health have no need of the Physician, but they that are sick: [Gr. they that have ill; i. e. they that are ill at ease, or indisposed] I came not to call righteous (ones), but sinners to repentance.

18. And the Disciples of John and of the Pharisees fasted, [Namely, often, as is shewed, Matth. 9. 14. and Luke 5. 33.] and they came and said unto him, Why do the Disciples of John and of the Pharisees fast, and thy Disciples fast not? [See likewise of this whole History and similitudes, Matth. 9. 14.]

19. And Jesus said unto them, Can the wedding children fast while the Bridegroom is with them? As long time as they have the Bridegroom with them, they cannot fast.

20. But the days shall come, when the Bridegroom shall be taken away from them, and then they shall fast in those days.

21. And no man seweth a patch of undrest cloth, on an old garment, else the patch of it new set on, rends (somewhat) off from the old (garment) and there is a worse rent made.

22. And no man putteth new wine into old (leather) bottles (sacks): else the new wine makes the (leather) bottles burst (or rend) and the wine is spilt, and the (leather) bottles waste, (or perish), but new wine must

bee put into new (leather) bottles.

23. And it came to passe, that on a Sabbath-day [Gr. in the Sabbaths] he went through the sown (fields), [See also the exposition hereof, in the Annotations on Matth. 12. 1.] and his Disciples began as they went to pluck ears. [Gr. to go plucking ears.]

24. And the Pharisees said unto him, Behold, Why do they on the Sabbath-day [Gr. Sabbaths] that which is not lawful.

25. And he said unto them, Have ye never read, what David did, when he had need and was an hungred, and they that (were) with him?

26. How he went into the house of God, in the time of Abiathar the high Priest, [This Abiathar is called Ahimelech, 1 Sam. 21. 1. and his son is called Abiathar. Yet it appears by divers places of Scripture, that both these names were given to the father and to the son. See 2 Sam. 8. 17. and 15. 29, 35. 1 Kings 2. 26, 27. and 1 Chron. 24. 6.] and did eat the shew-bread, which is lawful for no man to eat, but the Priests, and gave also to those that were with him.

27. And he said unto them, The Sabbath is made [Gr. was] for man, [Namely, as well to strengthen his soul, as to refresh his body; and not for to let it perish] and not man for the Sabbath.

28. Therefore the Son of man is Lord also of the Sabbath.

CHAP. III.

Christ cureth a man that had a withered hand, and proves that the Sabbath was not prophaned thereby, 1. The Pharisees and Herodians take counsel together against him, whose wiles he escapeth, and hath a great confluence of people from all parts, amongst which he healeth many, commanding the Devils whom he casts out, not to make him manifest, 6. Chuseth twelve Apostles, 13. whose names are rehearsed, 16. His Kinsmen take him to be out of his wits, 21. The Scribes blaspheme his miracles, as if he did them by Beelzebub; which blasphemy he confutes by divers similitudes, 22. Teacheth that the blasphemy against the holy Ghost is never forgiven, 28. and declareth who is his mother, brother and sister, 31.

And he went again into the Synagogue, [For the Jews assembled every Sabbath in their Synagogues, to hear the Law expounded. See Acts 15. 21.] and there was a man having a withered hand. [Luke 6. 6. it appears that it was his right hand.]

2. And they [Namely, the Scribes and Pharisees, Luke 6. verse 7.] observed him, whether he would heal him on the Sabbath, [Gr. Sabbaths] that they might charge him.

3. And he said to the man, which had the withered hand, Stand up in the midst.

4. And he said unto them, Is it lawful on the Sabbath-days to do good or to do evil; to save a man or to kill him? [Gr. a soul, which is taken sometimes for the life, sometimes for the whole man] and they held their peace.

5. And when he had looked upon them round about with anger, [This anger was a zealous passion in the minde against their sin and hardness, which passion is good in it self, remaining within the due bounds, Eph. 4. 26] being grieved withal, because of the hardness of their heart, [The Greek word properly signifies that hardness, which groweth on the hands or feet called brawny, whereby they become hard and past feeling] he said to the man, Stretch forth thy hand. And he stretched it out, and his hand was restored whole as the other.

6. And the Pharisees being gone forth, straightway held a counsel together with the Herodians [of the Herodians, see *Matth. 12. 16.*] against him, how they might kill him.

7. And Jesus departed with his Disciples towards the Sea, [Namely, to escape their lying in wait, *Matth. 12. 15.*] and there followed him a great multitude from Galilee, and from Judea,

8. And from Jerusalem, and from Idumæa, [Where the posterity of Esau, or the Edomites dwelt, *Numb. 20. 15.*] and (from) beyond the Jordan, and those (from) about Tyre and Sidon, [Of these two Cities, see *Matth. 11. 21.*] a great multitude [or, with a great multitude, or, making together a great multitude] having heard how great things he did, came unto him.

9. And he said [That is, commanded, as *Matth. 8. 8.*] unto his Disciples, that a small ship should continually stay about him, because of the multitude, that they should not oppress him.

10. For he had healed many; insomuch that all those that had (any) pains, (maladies) [Gr. scourges, by which name all manner of sicknesses and diseases, incident to men, are called, because God punisheth or chastiseth men by them, *Mark 5. 29. Heb. 12. 6.*] prest upon him, that they might touch him.

11. And the unclean spirits, when they saw him, fell down before him, [Namely, in the persons which they had possessed.] and cried, saying, Thou art the Son of God.

12. And he charged them sharply, that they should not discover him. [See the reason hereof before, chap. 1. verse 25.]

13. And he went up into the Mount, [Namely, for to pray, and afterwards to chuse his Apostles] and called to him whom he would, and they came unto him.

14. And he appointed twelve, [Gr. made; [Namely, to be his Apostles, *Luke 6. verse 13.*] that they should be with him; and that he might send them forth to preach.

15. And to have power to heal sicknesses, and to cast out devils.

16. And to Simon he gave [Some have it, namely, Simon, to whom he gave the (sir) name Peter: [That is, stone, *John 1. 43.* whereof the reason is given, *Matth. 16. 18.*]

17. And James the (son) of Zebedee, and John the Brother of James, and gave them (sir) names Boanerges, [This is a broken Hebrew or Syriack word, signifying, as also is declared here, sons of thunder: and this name is given them, by reason of their singular zeal, and powerful manner of preaching; as is yet to be seen in the writings of John] which is, Sonnes of thunder.

18. And Andrew, and Philip, and Bartholomew, and Matthew, and Thomas, and James the (son) of Alphaeus, and Thaddeus, [Otherwise called Lebbeus, see *Matth. 10. 3.*] and Simon the Canaanite: [See *Matth. 10. 4.* as also of the rest.]

19. And Judas Iscariot, who also betrayed him.

20. And they came into house [Namely, at Capernaum, where he dwelt, *Matth. 4. 13.*] from thenceforth to follow him, and to be at his service] and there gathered together a multitude again; so that they could not so much as eat bread. [i. e. take their meat, or necessary repast in due time.]

21. And when they that were of kin to him, [Gr. those of his, or; that were of his; for even many of his kinsmen did not believe in him, *John 7. 5.*] heard (this), they went forth to lay hold on him, for they said, he is out of his wits. [Gr. put out of (beside) himself.]

22. And the Scribes which were come down from Je-

rusalem, [See hereof, *Matth. 10. 25.*] said, He hath Be-
elzebub, and by the chief of the Devils, he casteth out Devils.

23. And having called them unto him, he said unto them in similitudes, How can Satan cast out Satan?

24. And if a Kingdom be divided against it self, then cannot that Kingdom stand.

25. And if an house be divided against it self, then cannot that house stand.

26. And if Satan rise up against himself and be divided, then cannot he stand, but hath an end. [That is, it is done with him and his Kingdom.]

27. There can no man enter into a strong (mans) house, and bereave him of his vessels, [See the exposition, *Matth. 12. 29.*] if he do not first binde the strong (man): and then he will spoil his house.

28. Verily, I say unto you, that all sins shall be forgiven to the sons of men, [That is, unto men, a very usual phrase with the Hebrews] and all manner of blasphemies, wherewith they shall have blasphemed.

29. But whoso shall have blasphemed against the holy Ghost, [Of this blasphemy against the holy Ghost, see *Matth. 12. 31.*] he hath no forgiveness for ever, but he is guilty of eternal judgement. [that is, damnation, which he not only hath deserved, but shall also certainly undergo.]

30. For they said, He hath an unclean spirit.

31. Then came his brethren, [That is, kinsred. See in the Annotations on *Matth. 12. 46.* and *13. 55.*] and his mother, and standing without, they sent unto him, and called him.

32. And the multitude sat round about him: and they said unto him, Behold, thy mother, and thy brethren, there without seek thee.

33. And he answered them, saying, Who is my mother, or my brethren? [Christ doth not hereby despise his mother, but shew that in matters of salvation, the spiritual kinsred must be preferred before the carnal.]

34. And having surveyed round about those that sat about him, he said, Behold, my mother, and my brethren.

35. For whoso doth the will of God, [To do the will of God, is to believe in Christ, and to live holily, *John 6. 40. 1 Thess. 4. 3.*] he is my brother, and my sister, and mother.

CHAP. IV.

Christ declares the state of the Kingdom of God by divers similitudes: first of a sower, whose seed fell upon several grounds, 1. Relates the cause why he speaks by similitudes, 10. and interprets the foregoing similitude to his Disciples in particular, 14. Afterwards of a candle that is set on a candlestick, 21. Of the measure wherewith men mete out, 24. Of the seed that grows up to its ripeness but by degrees, 26. Of the mustard-seed, 30. passeth over the Sea with his Disciples, sleeping in the ship, is awaked, and stilleth the Tempest, 35.

And he began again to teach about the Sea, [Understanding the lake of Galilee or Gennesareth, on which Capernaum lay, unto which Christ often went, because commonly there was much people, and therefore a fit place for to teach, *Matth. 13. 1. Mark 2. 13.*] and there gathered a great multitude unto him, so that being entred into the ship, he sat down on the Sea, and the whole multitude was on the land by the Sea.

2. And he taught them many things by similitudes, [Gr. parables. See *Matth. 13. 3.*] and he said unto them in his doctrine, [that is, in his teaching, or as he taught.]

3. Hear-

3. Hearken, Behold, a sower went out for to sow.
4. And it hapned in the sowing, that one (part of the seed) fell by the way (side), and the fowls of Heaven came and eat it up.

5. And another fell on stony (ground), where it had not much earth; [For a little earth is soon warmed by the Sun, and moistened by the rain; But when the heat continues, it is also soon scorched up] and it came up presently, because it had no depth of earth.

6. But when the Sun was risen up, it was scorched, and because it had no root [That is, no sufficient or firm root] it withered.

7. And another fell into the thorns, and the thorns grew up, and choked the same, and it yielded no fruit.

8. And another [Namely, grain, or part of the seed] fell into good earth, and yielded fruit, which came up and grew, and the one bare thirty, and the other [Gr. the one] sixty, and the other [Gr. the one] an hundred (fold).

9. And he said unto them, He that hath ears to hear, let him hear. [See the exposition, Matth. 13. 9.]

10. And now when he was alone, they which (were) about him [viz. Those out of whom he took his seventy Disciples] with the twelve, asked him of the similitude.

11. And he said unto them, to you it is given to understand the mystery of the Kingdom of God; [Namely, clearly and plainly] but to those which are without, [namely, which are without the number of my sheep, or which are no true members of the Church, John 10. ver. 26. Rom. 9. 6, 7, 8.] all these things happen in parables.

12. That seeing, they might see, and not observe: and hearing, hear, and not understand: lest at any time they should be converted, and their sins be forgiven them. [By these words taken out of Esa. 6. 9. is declared the Judgement of God upon those, who are disobedient to the Gospel. See Matth. 13. 14. 2 Thess. 2. verse 11, 12.]

13. And he said unto them, Know ye not this similitude? and how shall ye understand all the similitudes?

14. The Sower (is he that) soweth the word. [i. e. preacheth the doctrine of the Gospel.]

15. And these are they, which (are sown) by the way (side), [Meaning, that by those which are sown by the way (side), are signified they that, &c.] wherein the word is sown: [Gr. where, that is, in which. See further the exposition of this whole similitude in the Annotations on Matth. 13. verse 18, &c.] and when they have heard it, Satan cometh immediately, and taketh away the word, which was sown in their hearts.

16. And these are they likewise, which are sowed on the stony (place): who when they have heard the word, presently receive the same with joy.

17. And have no root in themselves, but are for a time. Afterwards when affliction or persecution cometh for the words sake, they are presently offended. [That is, they stumble at this, that they with the professors of the Gospel are subject to persecution, and afterwards fall off.]

18. And these are they, which are sown in the thorns, (namely) they that hear the word.

19. And the cares of this world, [Gr. (seculi) that is, of things pertaining to this life] and the seduction of riches, and the lusts coming in about the other things, [Namely, honour, pleasures, revenge, and the like.] choke the word, and it cometh unfruitful.

20. And these are they that are sown in the good earth: which hear the word and receive it, and bear fruits, the one thirty, and the other sixty, and the other an hundred (fold).

21. And he said unto them, Cometh the candle also, [i. e. Is also a candle lighted and brought?] to be set under the corn-measure, or under the bed? [Or, bed-sted] (Is it) not for to be set on a candlestick?

22. For there is nothing hid, that shall not be revealed, [i. e. Christ taught his Disciples nothing to keep secret, but what in due time they were to teach all men.] neither is there any thing done (for to be) hidden, but that it should be made manifest.

23. If any man hath ears for to hear, let him hear, [That is, let him observe it.]

24. And he said unto them, Look (to it) what ye hear: with what measure ye mete, it shall be measured unto you, [i. e. according as ye shall faithfully impart your gifts of knowledge, to unto others, shall the Lord also increase the same unto you. See Matth. 25. 21, 29.] and to you that hear (more) shall be added.

25. For whoso hath, to him shall be given: and he that hath not, from him shall that also be taken which hee hath.

26. And he said, Thus it is (with) the Kingdom of God, [i. e. with the progress of the preaching of the Gospel. See Matth. 21. 23.] like as if a man should throw the seed into the earth.

27. And (then) should sleep and rise night and day, [That is, afterwards up and down, and take no further care: as Psalm 3. 6.] and the seed should sprout forth, and grow tall, [that is, great, or shot up high] himself knows not how.

28. For the earth brings forth fruit of it self, [That is, by its own concreated power and nature, it brings forth fruit, of that which is sown in it, Gen. 1. 11. By this similitude Christ teacheth, that the Word of God, being preached, doth get its growth and increase in the hearts of men, not properly by the labour and care of the Teacher, but by the secret working of the Spirit of God, which comes to be observed by degrees, by the growing forth of the fruit there, 1 Cor. 3. 7.] first the blade, then the ear, then the full corn in the ear.

29. And when the fruit puts forth (it self) straightway he thrusts the sickle therein, because the harvest is present. [Gr. standeth there.]

30. And he said, Whereunto shall we compare the Kingdom of God? Or unto what similitude shall we liken it?

31. (Namely) to a mustard-seed, [What this similitude imports, see Matth. 13. 31.] which when it is sown in the earth, is the least [Gr. the lesser] of all the seeds that (are) on the earth.

32. And when it is sown, it riseth up, and becometh the greatest [Gr. the more, or greater] of all the herbs, and maketh (getteth) great branches, so that the fowls of Heaven may nestle under its shadow.

33. And by many such similitudes, he spake the word [Namely, of the Gospel] unto them; according as they were able to hear it. [Namely, according as they understood these common earthly things, although they apprehended not the spiritual things, which were thereby represented.]

34. And without similitude he spake not unto them: but he declared all things to his Disciples in private.

35. And on the same day, when it was now become evening, he said unto them, Let us pass over to the other side. [Namely, of the Sea of Galilee, over against Capernaum, towards the Land of the Gadarens, as appears by the following Chapter, verse 1.]

36. And they having dismissed the multitude, took him along, as he was in the ship: and there were yet other small ships with him.

37. And there was a great storm of winde, and the waves beat over into the ship, so that it was now full.

38. And he was in the hinder part of the ship, sleeping

ing on a pillow, and they raised him up, and said unto him, Master, [Gr. Teacher] Doth it not trouble thee, [or doth it not concern thee?] that we perish?

39. And being raised up, he rebuked the winds, and said to the Sea, hold thy peace, be still: and the wind was laid; and there was a great calm.

40. And he said unto them, Why are ye so fearful? How have ye no faith? [That is, no firm assurance, confidence, for they were not altogether without faith, but of little faith, *Matth. 8. verse 26. Luke 8. 25.*]

41. And they feared with great fear, and said one to another, Who is this (I pray) that even the wind and the sea are obedient to him?

CHAP. V.

Christ drives a Legion of Devils out of one that was possessed, 1. and permits the same to enter into the swine, 12. which are all drowned in the sea, 13. The Swineherds tell this to the Gadarenes, 14. who intreat Christ that he would depart out of their borders, 17. which he doth, and commands him that was cured to abide there to make known this benefit, 18. Christ goeth with Fairus to heal his little daughter, and by the way releaseth a woman of a twelve years bloudy-issue, 21. raiseth Fairus daughter being now dead, 39.

AND they came over on the other side of the sea, into the land of the Gadarenes. [Matthew saith of the Gergesens. See thereof the Annotations on *Matth. 8. 28.*]

2. And when he was gone out of the ship, straightway there met him out of the graves, a man with an unclean spirit. [Gr. in an unclean spirit, *Matth. chap. 8. verse 28.* saith, that there were two that were possessed, but Mark makes mention but of one, either because this was the most wretched, or had most discourse and speech with Christ.]

3. Who had (his) dwelling in the graves, [See hereof, *Matth. 8. 28.*] and no man could binde him, no not with chains.

4. For he had many times been bound with fetters and chains, and the chains were plucked in pieces by him, and the fetters shattered, and no man was able to tame him.

5. And he was always night and day on the mountains [Gr. in the mountains, that is, in the caves which were in the mountains] and in the graves, crying and striking himself with stones.

6. Now when he saw Jesus afar off he ran (to) (him) and worshipped him.

7. And crying with a great voice, he said, What have I (to do) with thee, Jesus thou Son of God, of the most high? I adjure thee by God, [That is, I warn thee in the name of God. For to adjure is by invocation or making mention of Gods name to impose something upon another, or to desire ought of him. See *Acts 19. 12.* and *1 Thess. 5. 27.*] that thou torment me not. [i. e. cast me not into the abyſſe, there to be tormented, *Luke 8. 31.*]

8. (For he [viz. Jesus] said unto him, thou unclean spirit, go out of the man.)

9. And he asked him, What is thy name? and he answered, saying, My name is Legion, [Legion was a Regiment of souldiers, whereof see *Matth. 26. 53.*] for we are many.

10. And he [Namely, one of these Devils, who as the head of the rest, was the speaker.] besought him much, that he would not send them away out of that Countrey.

11. And there by the mountains there a great herd of Swine was feeding.

12. And all the Devils besought him, saying, Send us

into those Swine, [This they desire of Christ, thereby to make him hateful to the inhabitants there] that we may pass into the same. [Gr. enter.]

13. And Jesus straightway permitted them, [See the Annotations on *Matth. 8. 30.*] and the unclean spirits being passed out, [Gr. gone out] passed [Gr. went in] into the Swine, and the herd rushed down from a steep place into the sea, (now there were about 2000.) and were stifled [Gr. were choaked] in the sea. [Namely, in the lake that was about Gadara; which is taken for the sea of Galilee it self, on which Gadara lay. See the Annotations on *Matth. 8. 28.*]

14. And they that fed the Swine fled, and told (this) in the City, and in the Countrey, and they went out to see what it was that was hapned.

15. And they came to Jesus, and saw the possessed sitting, and clothed, and well in his understanding, (namely) he that had had the Legion, and they were afraid.

16. And they that had seen it, told them what [Gr. how it] had hapned to him that was possessed, [i. e. how the same was cured] and (also) concerning the Swine.

17. And they began to pray him, that he would go away from their borders. [Namely, for fear they should suffer more losse, thereby shewing that they more esteemed their temporal goods, then Christ and his Gospel.]

18. And as he went into the ship, [Namely, to pass over again towards Galilee] he that had been possessed of the Devil prayed him, that he might be with him.

19. But Jesus did not permit him (that), but said unto him, Go to thy house, unto thine; and tell them what great things the Lord hath done unto thee, and (how) he hath had compassion on thee.

20. And he went away, and began to publish in the (land) of Decapolis [Of this land, see the Annotations on *Matth. 4. 25.*] what great things Jesus had done for him: and they all marvelled.

21. And when Jesus was again passed over in the ship to the other side, a great multitude gathered unto him, and he was by the sea.

22. And behold, there came one of the Rulers of the Synagogue, [These were as Ecclesiastical-Counsellors, set over the Synagogues, to keep and govern the same in good order. See *Acts 13. 15.*] by name Fairus, and seeing him, he fell (down) at his feet.

23. And besought him very much, saying, My little daughter is at her last (gasp) [In *Matth. 9. 18.* we finde that he said, My daughter is dead, respecting to that which afterwards word was brought him of, verse 35.] (I pray thee) that thou wouldst come, and lay thy hands on her, that she may be saved, [namely, alive] and she will live. [that is, remain alive.]

24. And he went with him, and a great multitude followed him, and they thronged him.

25. And a certain woman, which had had an issue of blood twelve years,

26. And had suffered much of many Physicians, and had spent all that she had (thereon), and had found no benefit, but with whom it was become much worse rather.

27. (This) (woman) hearing of Jesus, came amongst the multitude behind, and touched his garment.

28. For she said, If I may touch but his cloaths, [See hereof the Annotations on *Matthew 9. verse 21. 14. 36.*] I shall be whole. [Gr. saved.]

29. And straightway the fountain of her blood was dried up, and she felt [or knew] in her body, that she was healed of that disease. [Gr. scourge. See chap. 3. verse 10.]

30. And straightway Jesus perceiving in himself, the virtue that was gone out of him, [That is, the work which

which by his divine nature was wrought upon this woman. Or, that this power was gone forth out of him] turned himself about in the multitude, and said, *Who touched my cloaths?*

31. And his Disciples said unto him, Thou seeest that the multitude throngs thee, and sayest thou, who touched me?

32. And he looked round about to see her which had done that.

33. And the woman fearing and trembling, knowing what was done in her, came and fell down before him, and told him all the truth. [Namely, of what she had both thought and done.]

34. And he said unto her, Daughter, thy faith hath saved thee: Go in peace, and be healed of this thy disease.

35. While he yet spake, there came (some) from the Ruler of the Synagogue, (his bouse) saying, thy Daughter is dead, Why art thou yet troublesome to the Master? [Namely, to go farther]

36. And Jesus immediately having heard the word that was spoken, said to the Ruler of the Synagogue, Fear not, only believe.

37. And he suffered no man to follow him, but Peter and James, and John, the brother of James.

38. And came into the house of the Ruler of the Synagogue, [See further of this History, the Annotations on *Matth.* 9.23.] and saw the tumult [or the noise, the stir] (and those) which wept and howled greatly.

39. And being gone in, he said unto them, What do ye make a tumult? and (what) weep ye? the child is not dead, but it sleepeth.

40. And they laughed at him: but he, when he had driven them all out, [Gr. cast them out] took with him the father and the mother of the child, and those that (were) with him, [namely, Peter, John, and James, whom he had taken (along) with him, verse 37.] and went in, where the child lay.

41. And he took hold of the child's hand, and said unto her, *Talitha Kumi*, [The Evangelist retains the Syriack words which Christ used, to make us in a manner hear Christ himself speak in his own tongue] which is, being interpreted, *Thou Damsel, (I say unto thee) arise.*

42. And straightway the Damsel arose, and walked, for she was twelve years (old); and they were astonished with great astonishment.

43. And he commanded them very much that no man should know that same, and said, they should give her to eat.

CHAP. VI.

Christ teacheth in his own Country, where he is despised,

1. Sends forth his Apostles to preach and to work miracles, 7. Divers opinions of Christ, as of the Jews, as of Herod, who takes him for John the Baptist, 14. whose imprisonment, beheading, and burial, is related upon this occasion, 17. The Apostles come again to Christ, who departeth with them into a desert place, 30. where a great multitude followeth him, of about five thousand men, which he feedeth with five loaves and two fishes, 33. Causeth his Disciples to pass the sea, or lake, and in the mean time prayeth on the mountain 45. Afterwards he comes to them by night, walking on the sea, and calmeth the wind, 48. And being come ashore, healeth all manner of sicknesses, 54.

And he went away from thence, and he came into his (own) Country [Namely, to Nazareth, which is called his Country, because he was brought up there; and had dwelt there a long time with his parents.

See *Matth.* 13. verse 54. and *Luke* 4. ver. 16.] and his Disciples followed him.

2. And when the Sabbath was come, he began to teach in the Synagogue, and many which heard (him) were astonished; [Gr. were stricken] saying, From whence (come) these things to this (man?) and what wisdom is this which is given unto him, that even such mighty (works) [that is, miracles, or wonderful signs. See *Matth.* 7. 22.] are done by his hands? [that is, by him; an Hebrew phrase.]

3. Is not this the Carpenter, [Seeing Joseph was a Carpenter, *Matth.* 13. 55 therefore it is likely that Christ did help him in this handy-craft, until he entered upon his office of teaching: which also was a part of his humiliation, *Luke* 2. 51.] the son of Mary, and the brother of James, and Joses, and Judas, and Simon? [that is, their cousin; see the Annotat. *Matth.* 13. 55.] and are not his sisters here with us? And they were offended at him.

4. And Jesus said unto them, A Prophet is not despised, but in his (own) Country, and among his kindred, and in his (own) house.

5. And he could do no power-(ful work) there: [How this is to be understood, see the Annotations on *Matth.* 13. 58.] but that he laid the hands on a few sick, and healed them.

6. And he marvelled at their unbelief, and went about the villages, there round about, teaching.

7. And he called unto him the twelve, [Namely, which he had chosen for his Apostles, *Mark* 3. 13.] and began to send them forth two and two, and gave them power over unclean spirits, [namely, to be able to cast them out of the possessed.]

8. And he commanded them, that they should take nothing for the way, but onely a staffe; [Namely, to lean and rest upon in going, but none to burden them on the way, as is to be seen, *Matth.* 10. verse 10.] no scrip, no bread, no money, [Gr. brass, because in former times, money used much to be of brass, also thereby may here be understood even the very least provision of money] in the girdle.

9. But that they should tie on shoo-soles, [Gr. Sandalia, which were a certain sort of light shoes, consisting of soles, with shoe-ties, or latches to fasten them to the feet, which were very usual in those hot Countreys, *Acts* 12. 3. Of these they were to take no more then one pair for to travel; for to take more shoes with them on the way, was expressly forbidden them, *Matth.* 10. 10.] and not be clothed with two coats. [that is, with no more then ye shall have on, without carrying one coat more along with them for change.]

10. And he said unto them, Whosoever ye shall enter into an house, abide there until ye goe forth from thence.

11. And whosoever shall not receive you, nor hear you, departing from thence, shake off the dust that is under your feet, [the reason hereof, see *Matth.* 10. 14.] for a testimony unto them. Verily I say unto you, It shall be more tolerable for Sodom and Gomorrah in the day of Judgement, then for that City.

12. And being gone forth, they preached that they should repent.

13. And they cast out many Devils, and anointed many that were sick with oil, and made them whole: [This anointing, as also the laying on of hands, touching, and the like manner of doings, which Christ and the Apostles used in healing of diseases, did not give health, but were outward signs onely, that this miraculous healing was done by the divine power of Christ, and the Ministry of the Apostles, which signs were used, as long as the gift of miraculous healing endured. See *Mark* 16. 18. *James* 5. 14. and since that gift ceased, these signs must cease likewise, as serving for no further use.

14. And King Herod heard of it, [See of this Herod, and of this whole History, *Matth. 14. 1, &c.*] (for his name [namely, the name of Jesus] was made known) and said, John that baptized, is raised from the dead, and therefore those powers doe work in him. [that is, now he cometh with greater power then before: for John himself had done no miracles, *John 10. 41.*]

15. Others said, he is Elias: and others said, he is a Prophet, or as one of the Prophets. [That is, of the old deceased Prophets.]

16. But when Herod heard it, he said, This is John whom I beheaded: he is raised from the dead.

17. For the same Herod having sent forth (some) had apprehended John, and bound him in prison, because of Herodias, his brother Philips wife, he having married her.

18. For John said unto Herod, It is not lawful for thee to have thy brothers wife.

19. And Herodias laid wait for him, and would put him to death, but could not.

20. For Herod feared John, knowing that he was a righteous and holy man; and held him in esteem, [Or, kept him] and when he heard him he did many things, and heard him gladly. [Namely, at first; for afterwards being stirred up by Herodias, he sought to kill him, although he forbore it, for fear of the people until this opportunity hapned, *Matth. 14. 5.*]

21. And when a convenient day was come, [That is, a fit time, which Herodias waited for, to obtain her purpose] when Herod on his birth-day prepared a feast for his great ones, Rulers over thousands, and the chiefest of Galilee.

22. And when the daughter of the said Herodias came in, [Namely, into the Hall, where the feast was kept: for it was not very usual with the Ancients, that the women sate down with the men in great feasts. See *Esth. 1. 11.*] and danced, and pleased Herod, and those that sate with him, then the King said to the Damoysel, Ask of me even what thou wilt, and I will give it thee.

23. And he swore unto her, Whatsoever thou shalt ask of me, I will give (it) thee, (even) to the half of my Kingdome.

24. And she being gone forth, said unto her mother, What shall I ask? and she said, the head of John the Baptist.

25. And she straightway with speed going in unto the King, asked it, saying, I will that thou now straightway give me in a dish the head of John the Baptist.

26. And the King being become very sorry, (nevertheless) because of the oaths, and those that sate with him, he would not refuse her (the same.) [Gr. not put her off; that is, not refuse her request.]

27. And the King immediately sent an executioner, [Or, serjeant, Halbardier, one of the life-guard] and commanded to bring his head thither. Now this (fellow) went away, and beheaded him in the prison.

28. And brought his head in a dish, and gave the same to the Damoysel, and the Damoysel gave the same to her mother.

29. And when his Disciples heard (this), they went and took away his dead body, and laid it in a grave.

30. And the Apostles came together (again) unto Jesus, [Namely, returning from their Journey, which after their being sent forth two and two, they had taken through the land of Judea] and told him all things, both what they had done, and what they had taught.

31. And he said unto them, Come ye into a desert place, [Or, solitary. This was by Bethsaida, *Matth. 14. 13. Luke 9. 10.*] here alone, [Or, apart] and rest a little: for there were many which came, and which went, and they had not convenient time so much as to eat.

32. And they departed in a ship, unto a desert place alone.

33. And the multitudes saw them pass away, and many began to know him, and ran together afoot from all cities thitherward, and prevented them, and went together unto him.

34. And Jesus going forth, saw a great multitude, [See concerning this whole miracle, the Annotations on *Matth. 14. verse 15. &c.*] and was inwardly moved with compassion towards them: for they were as sheep which have no shepherd; and he began to teach them many things.

35. And when it was grown late now by the day, [Gr. when the hour was grown much now; for the Jews reckoned the hours from the rising of the Sun, and ended them with the evening, *Matth. 20. verse 6.*] his Disciples came unto him, and said, This place is desert, and it is now late by the day.

36. Dismiss them from thee, that they may go into the Villages, [Gr. fields, that is, Countiey houses or Villages] and Hamlets lying round about, and may buy bread for themselves; for they have nothing to eat.

37. But he answering, said unto them, Give ye them to eat. And they said unto him, Shall we go, and buy bread for two hundred pence, [Gr. Denarii. See the value hereof, *Matth. 18. 28.*] and give them to eat?

38. And he said unto them, How many loaves have ye? Go and see. And when they had notice of it, [Gr. had understood, or knew it.] they said five, and two fishes.

39. And he commanded them that they should cause them all to sit down by companies [Gr. companies, companies, or meals, meals: an Hebrew phrase, i. e. in several companies, like as at great feasts or weddings, the people used to be divided by several Tables] on the green grass.

40. And they sate down [Gr. fell] in parties, [Gr. Garden-beds, Garden-beds, i. e. distinguished as the beds of herbs in Gardens are: whereby the number might easily be reckoned] by an hundred together, and by fifty together.

41. And when he had taken the five loaves and two fishes, he looked up to Heaven, blessed, [Namely, with thanksgiving. See *Matth. 14. 19. John 6. 11.*] and brake the loaves, and gave them to his Disciples, that they should set them before them: and the two fishes he divided to them all.

42. And they did all eat and were satisfied.

43. And they took up twelve baskets full of fragments, and of the fishes.

44. And they that had eaten of the loaves, were about five thousand men.

45. And straightway he constrained his Disciples to go into the ship, and to pass before to the other side (over) against Bethsaida, [for *John 6. 17.*] it is said, that they went towards Capernaum, which lay over against Bethsaida] while he dismissed the multitude.

46. And when he had dismissed them, [Or, taken his leave of them, as *Acts 18. 21.*] he went up into the mountain to pray.

47. And when it was become evening now, the ship was in the midst of the sea, and he was alone on the land [Or, shore.]

48. And he saw that they toiled much to advance (the ship), [Or, that they were distressed in rowing] (for the wind was against them) and about the fourth watch of the night, [which was the last. See *Matth. 14. 25.*] he came unto them walking upon the sea, and would pass them by.

49. And they seeing him walk upon the sea, thought that it was an apparition, [Or, phantasmic; that is, a spirit appearing in a bodily shape] and shrieked greatly.

50. (For they all saw him, and were troubled:) and straightway he spake with them, and said unto them, Be of good cheer, It is I, fear not.

51. And he got up to them into the ship, and the wind was still, and they were astonished exceedingly in themselves, [Gr. very abundantly] and wondered.

52. For they had not taken notice of (the miracle) of the loaves; [Gr. not understood of or by the loaves; i. e. they were not become more understanding by that which was done with the five loaves: namely, to be assured thereby of Christ's divine power, and care for them. See Mark 8. verse 17, 20, 21.] for their heart was hardened, [Gr. become brawny; which is not to be understood of such a hardness or stupidity of heart as was before shewed and reproved in the stiff-necked Jews, chap 3. verse 5. but of their want of understanding and flowness well to apprehend and believe spiritual things. See the like, Mark 8. 17. and 16. 14. Luke 24. 15.]

53. And when they were passed over, they came into the land Genesareth, and took haven there.

54. And when they were gone forth out of the ship, they [Namely, the people of that land] presently knew him.

55. (And) running all the adjacent Countrey over, they began to carry on little beds, those that were ill at ease, to the places where they heard that he was.

56. And wheresoever he came, into Towns, or Cities, or Villages, [Gr. fields] there they laid the sick in the markets, and prayed him, that they might but touch the hem of his garment. [See the reason of this touching, in the Annotations on Matth. 14. 36.] And as many as touched him were made whole.

CHAP. VII.

The Pharisees and Scribes blame the Disciples of Christ, that they did eat with unwashen hands, 1. whom Christ defends, and reproves the Pharisees hypocrisie in their external washings, 6. And rejects their humane institutions, especially in the exposition of the first Commandment, 9. Teaches what doth properly defile man, what not, 14. Casts out a Devil out of the daughter of a woman of Syrophenicia, 24. heals one deaf and dumb, 31. and is much praised for it, 37.

AND there gathered unto him the Pharisees, and some of the Scribes, which were come from Jerusalem. [Namely, of the ablest and bitterest, sent forth from Jerusalem for that purpose, to observe his doctrine and works, and to carp at them, and to make the people suspect the same.]

2. And seeing that some of his Disciples did eat bread, [i. e. meat] with uncleanness, that is, unwashed hands, [Gr. common; i. e. that which is unclean or unholy, is called throughout. See 1st 10. 74. For the Pharisees were of opinion, that happening to touch any thing which was common, although it were not declared to be unclean in the Law, yet notwithstanding they were unclean or unholy until they had washed again, which Christ here proveth not to tax or finde fault with the civil custome of washing the hands before meat, but to convince them of their superstition and hypocrisie] they found fault (with them) [or, complained thereof.]

3. For the Pharisees and all the Jews eat not, without washing (first) the hands often, [or, with the fist: as they that will wash their hands very clean, use to rub the hand with the fist; or carefully. Or, up to the elbow, as some report the Jews custome was to do.] holding the institution, [Gr. holding fast (or, laying hold on) the tradition] of the Ancients. [or, of the Elders.]

4. And (coming) from the market, [Because there they dealt with all sorts of men, Gentiles and others, and touched many other things, whereby they held themselves defiled] they eat not, except they be first washed.

[Gr. baptized; which signifies both to dip into the water, and also to wash off, from whence the holy Baptisme hath its denomination] And many other things there be, which they have received to hold (as rites) the washing of drinking cups, and pots, [The Greek word Xestes signifies the sixth part of a Gallon, i. e. about a Dutch pint and half] and basons, and beds. [That is, bed-steds, or the sides of the beds, whereon the Ancients lay or leaned on at the Table for to eat, in stead of our sitting.]

5. Afterwards the Scribes and the Pharisees asked him, Wherefore do not thy Disciples wash [That is, live, an Hebrew phrase; as Psalm 1. 1. and throughout] after the institution of the Ancients, [or, of the Elders] but eat bread with unwashen hands?

6. But he answered and said unto them, Well hath Esaias prophesied of you hypocrites, [Of this whole answer, see the Annotations on Matth. 23. 7. etc.] as it is written, This people honoureth me with the lips, but their hearts keep it self far off from me. [or, is far from me.]

7. But in vain [That is, fruitlessly, seeing such service is not acceptable to the Lord] do they honour [or, worship] me, teaching doctrines (which are) commandments of men.

8. For neglecting the command of God, ye hold the institution of men, (as namely) the washing of pots, and cups, and many other such like things ye do.

9. And he said unto them, ye do well (sure) disannul the commandment of God, for to keep (or maintain) your institution.

10. For Moses said, Honour thy father and thy mother. And whoso curseth father or mother, [i. e. falls upon them with evil words, reviling them, or threatening them] he shall die the death.

11. But ye say, If a man say to father or mother, (It is) Corban, (that is to say, a gift) if by ought from me thou mightest profit, (the same satisfieth) [or, (barely) Corban; i. e. the gift offered by me, shall be profitable to thee. See hereof the Annotations on Matth. 23. 5. Or, let it be Corban, that which from me might be profitable to thee.]

12. And ye suffer him no more to do any thing for his father or his mother.

13. Making (thus) the Word of God of no force, [Gr. rejecting, or depriving (it) of its esteem and force] by your institution which ye have instituted, and many such like things ye do.

14. And having called the whole multitude unto him, he said unto them, Hear me all of you, and understand.

15. There is nothing from without the man, [Namely, of meat and drink, being used moderately, and with thanksgiving, 1 Tim. 4. 4.] entering into him, which can defile him. [Gr. make him common] But the things which go out of him, they are they which defile the man.

16. If any man have ears to hear, let him hear. [See Matth. 11. 15.]

17. And when he was come into the house from the multitude, his Disciples asked him concerning the similitude. [Gr. Parable: which word signifies not only a similitude, but also some special doctrine or proverb.]

18. And he said unto them, Are ye also thus ignorant? Do ye not understand, that all that from without enters into man, cannot defile him?

19. For it enters not into his heart, but into the belly, and goes out into the Privy, purging all the meats. [i. e. that which is unfit for nourishment, is cast out through that as unclean, and the remaining food is purged thereby.]

20. And he said, That which goeth forth out of the man, that defiles the man.

21. For from within out of the heart of men come forth evil thoughts, [or, reasonings, devices, or, excommunications] adulteries, fornications, murders,

22. Thefts, covetousness, [or, desires to have always more and more.] wickedness, deceit, immodesty, [or, wantonness, lasciviousness] an envying, [i. e. envy, or ill will. See *Matth.* 20. 15.] reviling, (or, blasphemy) pride, want of understanding. [or, foolishness, indiscretion.]

23. All these evil things come forth from within, [i. e. have their spring in the heart, and are afterwards accomplished outwardly. See *James* 1. 15.] and defile the man.

24. And arising from thence, he went away towards the borders of Tyre and Sidon: [That is, thereabouts. For Christ it seems, never preached himself in the Cities of the Gentiles. See verse 27, 31. *Matth.* 15. 24.] and being gone into an house, he would not that any knew it, and (notwithstanding) he could not be hid.

25. For a woman, whose little daughter had an unclean spirit, having heard of him, came and fell down at his feet.

26. Now this was a Grecian woman, [That is, a Gentile Heathenish: as the Jews and Greeks are every where opposed one to another] by birth, [i. e. by descent] out of Syrophenicia, [for Tyre and Sidon were situate in Phoenicia, which was a part of Syria, lying on the Mid-land sea] and she besought him that he would cast out the Devil, out of her daughter.

27. But Jesus said unto her, Let the children first be satisfied; for it is not seemly [Gr. seemly, fair, or good] that the childrens bread be taken and cast (before) the little dogs. [See *Matth.* 15. 26.]

28. But she answered and said unto him, Yea, Lord, yet the dogs also eat under the Table of the childrens crumbs.

29. And he said unto her; For this words sake, [Namely, whereby thou hast testified thy faith and trust in me] go thy way, the Devil is gone forth out of thy daughter.

30. And when she came into her house, she found that the Devil was gone forth, and the daughter lying [Gr. cast] upon the bed.

31. And he being departed again, from the borders of Tyre and Sidon, came to the Sea of Galilee, through the midst of the borders of Decapolis. [See of this Countrey, *Matth.* 4. 25.]

32. And they brought unto him one that was deaf, who spake heavily, and (they) besought him that he would lay the hand upon him. [Namely, to cure him, seeing he was wont to do it with laying on of his hands by touching, and other outward gestures.]

33. And having taken him apart from the multitude, he put his fingers into his ears, [These signs Christ used, because there is some resemblance between them, and the power of God in the boring thorow of the ears, and loosing of the tongue] and having spit, he touched his tongue.

34. And looking up towards Heaven, [Namely, to pray to his father, as may be seen, *John* 11. 41.] he sighed, [namely, out of compassion on humane miseries, of which this man was a present spectacle] and said unto him, Ephphatha, that is, Be opened.

35. And straightway his ears were opened, and the bond of his tongue was loosened, and he spake aright.

36. And he commanded them, that they should tell it to no man; [The reason hereof, see *Matth.* 12. 16.] but however he commanded them, they published it so much the more. [Gr. the more abundantly.]

37. And they were astonished exceedingly, saying, He hath done all things well, and he maketh the deaf to hear, and the dumb to speak.

CHAP. VIII.

Christ feedeth four thousand men with five loaves, and a few fishes, 1. Refuseth (to give) the Pharisees a sign from Heaven, 11. Warneth his Disciples of the leaven of the Pharisees; and of Herod, 14. Restores a blinde man to his sight, 22. Divers opinions of the Jews concerning Christ, and Peters confession that he was the Christ, 27. He foretelleth his passion, death, and resurrection, 31. Reprovet Peter who dissuaded him from his sufferings, 32. Exhorts his followers to take their cross upon them, to deny themselves, and to let no fear make them ashamed of him and of his doctrine, 34.

IN those days, [i. e. about that time; an Hebraism] when there was a very great multitude, and they had nothing to eat, Jesus called his Disciples unto him, and said unto them;

2. I am inwardly moved with compassion [or, from my heart, heartily] towards the multitude; for they have now remained with me three dayes. [In those hot Eastern Countries one can longer indure hunger, then in those colder Climats] and have nothing to eat.

3. And if I let them go home fasting, they will faint by the way, for some of them come from far.

4. And his Disciples answered him [concerning this whole miracle see likewise, *Mat.* 15. 32.] whence shall one be able to satisfy these with bread, here in the Wilderness?

5. And he asked them how many Loaves have you? And they said, seven.

6. And he commanded the multitude to sit down [Gr. to fall down] on the ground, and he took the seven loaves, and having given thanks, he brake them, and gave them to his Disciples, that they should set them before them; and they set them before the multitude.

7. And they had a few small fishes, and when he had blessed, [Or, given thanks. See hereof, *Matth.* 15. 36.] he said, that they should also set the same before (them.)

8. And they did eat and were satisfied, and they took up the remainder of the fragments, seven baskets.

9. Now they that had eaten were about four thousand: and he let them go.

10. And straightway being gone into the ship with his Disciples, he came into the parts of Dalmanutha. [See hereof, *Matth.* 15. 39.]

11. And the Pharisees went forth, and began to contend with him, [That is, enter into dispute and difference] desiring of him a sign from Heaven, tempting him.

12. And he sighing heavily in his spirit, [Namely, for their perverseness, and obstinacy] said, What doth this generation desire a sign? Verily I say unto you, If there shall be a sign given to this generation. [This is an abrupt manner of speaking, usual with the Hebrews, when they will confirm, or avouch, as by oath, that such a thing shall not be done, as may be seen, *Gen.* 14. 22. *Psal.* 95. 11. *Heb.* 3. 11. Others, There shall no sign be given to this generation; Namely, such an one, as they desire from Heaven.]

13. And he left them, and being gone into the ship again, he passed away to the other side. [Namely, of the Sea of Gennesareth, towards Bethsaida, as is to be seen, verse 22.]

14. And his Disciples had forgotten to take bread with them, and had but one loaf with them in the ship.

15. And he commanded them, saying, Look to it, Beware ye of the leaven of the Pharisees, [See hereof, *Matth.*

Matth. 16. verse 12.] and of the leaven of Herod. [From whom Herodians were denominated. See concerning them, Matth. 22. verse 16.]

16. And they reasoned among themselves, saying, (It is) because we have no bread.

17. And Jesus knowing (that) said unto them, What reason ye that ye have no bread? Do ye not yet observe? neither do ye understand? Have ye your hardned [Gr. brawny] corne. See the Annotations on Mark 6. 52.] heart yet?

18. Having eyes, see ye not? and having ears, hear ye not?

19. And do ye not remember, when I brake the five loaves amongst the five thousand men, how many baskets full of fragments ye took up? They say unto him, Twelve.

20. And when I (brake) the seven, amongst the four thousand men, how many maunds full of fragments ye took up? [Gr. how many maunds fullnesses of fragments?] And they said, Seven.

21. And he said unto them, How do ye not understand? [Namely, that which was so lately and so publicly done.]

22. And he came to Bethsaida, [A small City, or Town, lying on the Sea of Galilee, where Peter, Andrew, and Philip, were born, John 1. 45. where Christ also did many miracles, Matth. 11. 21.] and they brought unto him one that was blinde, and prayed him, that he would touch him.

23. And having taken the blinde (man) by the hand, he led him forth without the Town, and spit in his eyes, [Christ useth this sign, to shew that this cure came from him, and it hath some resemblance to medicinal water for the eyes, whereby the weak ones are strengthened] and laid the hands upon him, and asked him if he saw any thing.

24. And he looking up, [Namely, the blinde man] said, I see men, for I see them walk like trees, [Otherwise, I see men like trees, walking.]

25. Afterwards he laid the hands again upon his eyes, and made him look up. [Christ could indeed at once have cured this blinde man, like as he did at other times; but it seems that here he would do it by degrees, to represent that our spiritual enlightning advanceth likewise by degrees, more and more] And he was restored, and he saw them all as far off and clearly.

26. And he sent him to his house, saying, Go not into the Town, neither tell it to any in the Town: [See the reason of this prohibition, Matth. 12. verse 16. &c.]

27. And Jesus went forth and his Disciples, to the Towns of Cesarea Philippi. [See of this City, Matth. 16. 13.] And on the way he asked his Disciples, saying unto them, whom do men say that I am?

28. And they answered, John the Baptist: and others Elias: and others one of the Prophets.

29. And he said unto them, But ye, Whom say ye that I am? And Peter answering, said unto him, Thou art the Christ. [That is, the promised Messias, or Anointed, John 1. 42.]

30. And he commanded them sharply, that they should tell it no man concerning him.

31. And he began to teach them, that the Son of man was to suffer much, and to be rejected of the Elders and chief Priests, and Scribes, and be put to death, and after three days to rise again. [That is, within three days, as the chief Priests themselves using that phrase, shew and declare they understood it so, Matth. 27. 63. 64.]

32. And this word he uttered freely: and Peter having taken him up, began to rebuke him:

33. But he turning himself about, and looking on his Disciples, rebuked Peter, saying, Get thee behinde

me Satan: [See concerning this word, Matth. 16. 23.] for thou mindest not the things that are of God, but those that are of men.

34. And having called unto him the multitude with his Disciples, he said unto them, Whosoever will come after me, let him deny himself, and take up his cross, and follow me.

35. For whosoever will save his life, [Gr. soul. See Matth. 16. 25.] he shall lose the same, but whofo shall lose his life for my sake, and (for) the Gospels (sake) he shall save the same.

36. For what would it profit a man, if he should win the whole world, and suffered the loss of his soul.

37. Or what shall a man give for the release of his soul?

38. For whosoever shall have been ashamed of me, and of my words, in this adulterous and sinful generation, of him shall also the Son of man be ashamed, when he shall come in the glory of his Father, with the holy Angels.

CHAP. IX.

Christ is glorified upon the Mount in the presence of Moses and Elias, and is witnessed to be the Son of God, 1. He teacheth that John the Baptist is the Elias, which was to come, 11. Casteth out a dumb and deaf Devil, 14. which his Disciples had not been able to do, 18. the cause whereof is declared, 28. He again foretels his death and resurrection, 31. Exhorts his Disciples to humility, by the example of a little childe, 33. Will not have those hindered that cast out Devils in his name, 38. Promiseth a recompence to him that doth the least good to any of his, 41. and threatens heavy punishments to those that give offence, 42. Sheweth that we must refrain our selves from whatsoever is offensive or an hindrance to salvation, 45. Speaks of having salt in our selves, and peace with others, 49.

And he said unto them, Verily I say unto you; [See hereof the Annotations on Matth. 16. 28.] that there are (some of them that stand here, [i. e. are present] which shall not taste of death, until they shall have seen that the Kingdome of God is come with power. [Gr. in power; that is, powerfully, so that none shall be able to withstand the same.]

2. And after six days, [See hereof, as also of the whole transfiguration of Christ, the Annotations on Matth. 17. verse 1, &c.] Jesus took with him Peter, and James, and John, and brought them upon an high Mountain apart alone, and he was transfigured (or altered in shape) before them.

3. And his garments became shining, very white as snow, such as no Fuller on earth can make (so) white;

4. And there was seen of them, Elias with Moses, and they spake with Jesus. [What they spake of, see Luke 9. 31.]

5. And Peter answering, said unto Jesus; Rabbi, It is good for us to be here, and let us make three Tabernacles, [or, Booths] one for thee, and one for Moses, and one for Elias.

6. For he knew not what he said; [Or, what he should say] for they were sore afraid. [The Greek word signifieth to be as it were besides ones self for fear, or to be exceedingly afraid.]

7. And there came a cloud which overshadowed them, and a voice came out of the cloud, saying, This is my beloved Son, Hear him.

8. And suddenly looking round about, they saw no man more, but Jesus only, with them.

9. And as they came down from the Mount, he commanded them, that they should relate to no man what they had seen, until the Son of man should be risen from the dead.

10. And they kept this word [i. e. This thing. An Hebrew phrase] to themselves, asking one another, what it was to arise from the dead? [This was asked by them, not that they doubted of the general resurrection from the dead, for that was well known to the Jews, John 11.24. Acts 23.8. But because they understood not how the Messiah should die and rise again, before he should set up his Kingdom.]

11. And they asked him, saying, Why say the Scribes that Elias must first come?

12. And he answering, said unto them, Elias shall indeed first come, and restore all things; and (it shall come to passe) as it is written of the Son of man, that he shall suffer much, and be despised. [Gr. set at nought, or esteemed as nothing; that is, vilified to the utmost.]

13. But I say unto you, that Elias also is come, and they have done to him whatsoever they would, according as it is written of him.

14. And when he was come to the Disciples, [Namely, the other nine, who had not been with Christ on the Mount] he saw a great multitude round about them, and (certain) Scribes, contending with them. [that is, disputing.]

15. And straightway the whole multitude seeing him was amazed. [It seems hereby that there remained some splendour yet in Christ's face, such as was in that of Moses, Exod. 34. verse 29, 30. whereat they were amazed] and running to (him) they saluted him.

16. And he asked the Scribes, What contend ye with these? [Otherw. one with another.]

17. And one of the multitude answering, said, Master, I have brought my son unto thee, who hath a dumb spirit. [G. speechlesse; i. e. one which had taken from him, or hindered his speech.]

18. And wheresoever he taketh him, [or whensoever] he teareth him, and he foameth, and gnasheth with his teeth, and withereth away: [that is, pineth or consumeth away, through this torment] and I spake to thy Disciples, [that is, requested of them] that they would cast him out, and they were not able.

19. And he answered him, and said, O unbelieving generation, how long shall I be with you yet? How long shall I support you yet? Bring him unto me.

20. And they brought the same unto him; and when he saw him, the spirit straightway tore him: [Of this word, see Mark 1. 26. The Devil here shews his cruelty the more, because he knew he must be packing. See Revelat. 12. 12.] and he falling on the ground, wallowed foaming.

21. And he asked his father, How long time is it since this befell him? And he said unto him, Even from (his) childhood.

22. And oftentimes he hath cast him even into the fire, and into the water, for to destroy him; [i. e. to make away with him] but if thou canst (do) any thing, be thou inwardly moved with compassion toward us, and help us.

23. And Jesus said unto him, If thou canst believe: all things are possible to him that believeth.

24. And straightway the father of the child crying with tears, said, I believe, Lord, help mine unbelief.

25. And Jesus seeing that all the multitude came running on, (he) rebuked the unclean spirit, saying unto him, Thou dumb and deaf spirit, I command thee go forth out of him, and come no more into him.

26. And he crying, [Namely, the unclean spirit] and tearing him sore, went out, and (the child) was as dead, inasmuch that many said, it was dead.

27. And Jesus taking him by the hand, lifted him up, and he arose.

28. And when he [Namely, Jesus] was gone into the house, his Disciples asked him apart, why were not we able to cast him out?

29. And he said unto them, This kinde [Namely, of Devils] can go forth by nothing, but by praying and fasting. [Or, by prayer and fasting. See Matth. 17. 21.]

30. And departing thence, they travelled through Galilee, and he would not that anyman knew it.

31. For he taught his Disciples, and said unto them; The Son of man shall be delivered over [Or, is delivered over] into the hands of men, and they shall kill him: and being killed, the third day he shall rise again.

32. But they did not understand that word, [i. e. that thing, For the words they understood well enough in some sort, but they apprehended not, nor laid to heart, the thing it self; seeing they always fancied to themselves a worldly Kingdome under Christ, Matth. 17. 23.] and they were afraid to ask him.

33. And he came to Capernaum, and being come into the house, [Namely, where he was wont to make his abode. See Matth. 4. 13.] he asked them, Whereof did ye discourse one with another by the way?

34. But they held their peace: for they had discoursed one with another by the way, who (should be) the greatest?

35. And being sat down, he called the twelve, and said unto them, If any man will be the first, he shall be the last of all, and servant of all. [Or, let him be, &c. i. e. he ought so to behave himself, as if he were the last of all, and servant of all, Matth. 20. 26.]

36. And taking a little child, he set it in the midst among them, and embraced it with his arms, and said unto them,

37. Whosoever shall receive one of such little children in my name, he receiveth me: and whosoever shall receive me, he receiveth not me, [that is, not so much me, or not me onely.] but him that sent me.

38. And John answered him, saying; Master, we saw one that cast out Devils in thy name, who doth not follow us, and we forbid him, because he doth not follow us.

39. But Jesus said, Forbid him not: for there is no man that shall do a power [i. e. powerful work or miracle] in my name, and shall be able busily to speak evil of me. [that is, reproach or curse me: seeing he doth acknowledge by that deed of his, that this power comes from me.]

40. For he that is not against us, [That is, he that not only doth not set himself against us, but likewise doth that whereby the honour of my name is advanced, although he do not follow our company. So that, here he speaks not of those which keep themselves Neuters in the cause of Christ, whom we see elsewhere reprov'd, Matth. 12. verse 30.] he is for us, [others read against you, and for you.]

41. For whoso shall give you a cup of water to drink in my name, for being Christ's (Disciples), [Here Christ again prosecutes the discourse which he had broken off, verse 37. as appears by Matth. 10. 42.] Verily I say unto you, he shall in no wise lose his reward.

42. And whosoever offends one of these little ones [viz. Which are not onely little in respect of age, but likewise the little or lowly minded, or who esteem but little of themselves] which believe in me, it were better for him that a mill-stone were put about his neck, [Gr. laid] and that he were cast into the Sea. [Namely, then that he should give offence.]

43. And if thy hand offend thee, cut it off: it is better for thee to enter into life maimed, [That is, having

but one hand, as the following words do also hold forth] *then having two hands, to go into Hell, [See hereof the exposition on Matth. 5. 22.] into that unquenchable fire:*

44. *Where their worm* [That is, their racking conscience, which like a worm shall always lie gnawing them, Rom. 2. 5, 9.] *dieth not, and the fire is not quenched.* [the fire, i. e. the punishment of Gods wrath; which is called an unquenchable fire, the pain of fire being most unsufferable, and this punishment never ceasing, Jer. 7. 20. Rev. 20. 10.]

45. *And if thy foot offend thee, cut it off: it is better for thee to enter into life a cripple, then having two feet to be cast into Hell, into that unquenchable fire:*

46. *Where their worm dieth not, and the fire is not quenched.*

47. *And if thine eye offend thee, cast it out: it is better for thee, having but one eye, to enter into the Kingdom of God, then having two eyes to be cast into Hell fire:* [Or, Gehenna of fire: see Matth. 5. 22.]

48. *Where their worm dieth not, and the fire is not quenched.*

49. *For every one* [Gr. all] *shall be salted with fire,* [Unto fire is compared the Word of God, Jer. 23. 29. the powerful working of the Holy Ghost, Matth. 3. 11. Cross and persecution, 1 Pet. 1. verse 7. by which three things, every one is to be prepared, tried, and purified, that shall escape Hell fire, and thus he becomes a spiritual sacrifice which is acceptable to God; like as the outward sacrifices were to be prepared with salt, and offered by fire, Lev. 2. 13.] *and every* [Gr. all] *sacrifice shall be salted with salt.*

50. *Salt is good, but if the salt is become fittles, wherewith will ye make it savoury?* [See the exposition hereof, Matth. 5. 13.] *Have salt in your selves,* [salt, i. e. wisdom and prudence, out of, and according to the Word of God, Col. 4. 6.] *and be at peace one with another.*

CHAP. X.

Christ answereth the question of the Pharisees, Whether it be lawful for a man to forsake his wife? 1. Will have little children suffered to come unto him, and blesseth them, 13. Answereth a rich young man, asking what he should do to inherit eternal life, 17. And teacheth how hardly the rich come into the Kingdom of Heaven, 23. Promiseth them, who leave all they have for his sake, both temporal and eternal recompence, 28. Foretells again his suffering, death, and resurrection, 32. Answereth the children of Zebedee to their request of sitting at his right and left hand, and exhorts them to sufferance and humility, 35. restores blinde Bartimeus to his sight, 46.

AND being risen up from thence, [Namely, from Capernaum, out of the house, where before he had made an exhortation to his Disciples] *he went towards the borders of Judea, by the further side of the Jordan, [namely, in respect of the wilderness. Or by the Jordan. See Matth. 19. 1, &c.] and the multitudes came together again unto him, [namely, which had followed him from Galilee, Matth. 19. 2.] and he taught them again, according to his custome.*

1. *And the Pharisees coming unto him, asked him, whether it was lawful for a man to forsake (his) wife, retaining him?*

3. *But he answering, said unto them, What hath Moses commanded you?*

4. *And they said, Moses permitted to write a Bill of Divorcement, and to forsake (her). [Of the Bill*

of Divorcement, and this whole answer of Christ, see Matth. 19. 3, &c.]

5. *And Jesus answering, said unto them, that precept he wrote unto you, by reason of the hardness of your hearts.*

6. *But from the beginning of the Creation, God made them male and female.*

7. *Therefore shall a man leave his father and mother, and shall adhere to his wife. [Or, cleave to, &c. See Matth. 19. 5.]*

8. *And they two shall be one flesh, [That is, as one body, or one man] so that they be no more two, but one flesh.*

9. *That therefore which God hath joined together, [Gr. put together as into one yolk] let not man separate. [namely, contrary to, or without Gods Ordinance. Or, otherwise then for fornication: as is exprest, Matth. 5. 32. Matth. 19. 9.]*

10. *And in the house his Disciples asked him again of the same (matter).*

11. *And he said unto them; Whosoever forsakes his wife, and marries another, he committeth adultery against her. [Namely, whom he forsakes, because he doth not keep the faith, which he hath promised her, Mal. 2. 14.]*

12. *And if a wife shall forsake her husband, and marry with another, she committeth adultery.*

13. *And they brought [Or, carried] little children unto him, that he might touch them: [that is, by laying on of his hands, bless them, Matth. 19. 13. like as he did, verse 16.] and the Disciples rebuked those that brought them unto him.*

14. *But Jesus seeing (that), took it very ill, and said unto them; Suffer the little children to come unto me, and hinder them not; for theirs (that are such) is the Kingdom of God.*

15. *Verily I say unto you, who so receiveth not the Kingdom of God as a little childe, [Namely, in simplicity, uprightness; and humility] he shall in no wise enter into the same.*

16. *And he embraced them with his arms, (and) having laid the hands upon them, he blessed them.*

17. *And when he went forth on the way, there came one running to him, and falling on his knees before him, asked him, Good Master, What shall I do that I may inherit eternal life?*

18. *And Jesus said unto him, What callest [Gr. sayst] thou me good? There is none good, but one, (namely) God. [See hereof the Annotations on Matthew, 19. 17.]*

19. *Thou knowest the Commandements, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt bear no false witness, Thou shalt abuse no man; [Namely, neither by deceit, nor otherwise; in stead of which Christ saith, Matth. 19. 19. Thou shalt love thy neighbour as thy self. So that this is as a short summary of all the fore going Commandements] Honour thy father and mother.*

20. *But he answering, said unto him; Master, all these things I have observed from my youth.*

21. *And Jesus looking on him, loved him, [That is, shewed him some signs of an inclination towards him; as this word sometimes also signifieth. For Christ loves those also in some sort, which outwardly carry themselves according to Gods Commandements. See further the Annotations on Matth. 19. 17. &c.] and said unto him, One thing thou lackest, [namely, that thou lovest not God and his Word above all, which notwithstanding is the principal thing in the law] Go thy way, Sell all that thou hast, [this was an extraordinary command, which Christ gives this young man to try him, and to make his imperfection appear] and give it to the poor, and thou shalt have a treasure in Heaven. And come hither, take*

up the Crosse, and follow mee.

22. But he being made [ad [or, sullen, perplexed] at that word, went away grieved, for he had much chattels. [Gr. possessions.]

23. And Jesus looking round about, said unto his Disciples, How hardly shall they that have goods enter into the Kingdome of God?

24. And the Disciples were astonished at these his words. But Jesus again answering, said unto them, Children, How hard is it for those who put their trust in goods, to enter into the Kingdome of God?

25. It is easier for a Camel to go thorow the eye of a needle, [See hereof the Annotations on Matth. 19. 24.] then for a rich (man) to enter into the Kingdome of God.

26. And they were yet more astonished, saying one to another, Who then can be saved?

27. But Jesus looking upon them, said, With men it is impossible, but not with God: [See hereof likewise, Matth. 19. 26.] for all things are possible with God.

28. And Peter began to say unto him, Behold, we have left all, and have followed thee.

29. And Jesus answering, said, Verily I say unto you, There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or friends, for my sake and the Gospels (sake),

30. But he receiveth an hundred fold, [That is, manifold, or that which is an hundred fold, and much more, worthier then that which he leaves. For the least blessing of God with a quiet conscience, is more worth then all the goods of the world, 1 Tim. 6. 6.] now in this time, houses, and brethren, and sisters, and mothers, and children, and fields, (together) with persecutions, [that is, in the midst of all tribulations] and in the world to come, eternal life.

31. But many first [That is, which in outward zeal and worship, seem to be the first] shall be the last, and (many) that (are) the last (shall be) the first.

32. And they were on the way going up towards Jerusalem, and Jesus went before them, (Namely, to shew his willingness to suffer) and they were astonished, and following him, they were afraid. [Because Christ had told them before, like as afterwards he relateth again, what he was to suffer at Jerusalem, John 11. 8. and they knew that the Jews had concluded in their Council to put him to death, John 11. 53, 57.] And taking the twelve unto him again, he began to tell them the things which should happen unto him:

33. (Saying), Behold, we go up to Jerusalem, and the Son of man shall be delivered over to the chief Priests, and to the Scribes, and they shall condemn him to death, and deliver him over to the Gentiles.

34. And they shall mock him, and scourge him, and spit upon him, and kill him, and the third day he shall arise again.

35. And there came unto him James, and John, the sons of Zebedee, saying, [Namely, by their mother, as appears by Matth. 20. 20.] Master, We will thou wouldst do that for us, which we shall request.

36. And he said unto them, What wilt ye that I should do for you?

37. And they said unto him, Give (or grant) unto us, that we may sit, the one at thy right (hand) and the other at thy left (hand) in thy glory. [See hereof, Matth. 20. verse 21.]

38. But Jesus said unto them, Ye know not what ye request: Are ye able to drink the cup which I drink? and be baptized with the Baptisme, wherewith I am baptized? [See the exposition hereof, on Matthew 20. 22.]

39. And they said unto him, We are able. But Jesus said unto them, The cup which I drink, ye shall indeed drink of, and be baptized with the Bap-

tisme, wherewith I am baptized:

40. But the sitting at my right, and at my left (hand) is not in my power to give, but (it shall be given) to those it is prepared for. [Gr. is not mine. Or, is not in my power to give, but to them for whom it is prepared. See Matth. 20. 23.]

41. And when the (other) ten heard (this) they began to take it very ill of James and John. [Because they thought that this request was prejudiciall to them.]

42. But Jesus having called them unto him, said unto them, Ye know that they which are accounted [Or, which would be thought] to be rulers of the people, [Otherw. of the Gentiles] bear sway over them, and their great ones exercise authority over them. [See hereof likewise, Matth. 20. 25.]

43. Yet it shall not be so among you, But whosoever will be great among you, the same shall be your servant.

44. And whosoever of you will be the first, the same shall be (a) servant of all.

45. For even the Son of man came not to be served, but to serve, and to give his soul [or, life] (for) a ransom [or release-money, which is given for the release of captives] for many.

46. And they came to Jericho, [This City was situate near Gilgal, about Jordan; of which see Joshua 4. 19.] and as he and his Disciples, and a great multitude went out of Jericho, there sat the son of Timeus, blinde Bartimews, [the Evangelist Matthew speaks of two blinde men; but Mark makes mention only of him that was most known, and cryed most of the two] by the way, begging.

47. And hearing that it was Jesus the Nazarite, he began to cry, and to say, Jesus thou Son of David, Have mercy on me.

48. And many rebuked him, that he should hold his peace; but he cryed so much the more, Thou Son of David, Have mercy on me.

49. And Jesus standing (still) said, they should call him: and they called the blinde (man) saying unto him, Be of good cheer, Arise, he calleth thee.

50. And he having cast off his cloak, [Gr. his garment, that is, his upper-garment] arose and came to Jesus.

51. And Jesus answering, said unto him, What wilt thou, that I shall do unto thee? and the blinde (man) said unto him, Rabboni, [This signifieth the same with the word Rabbi, which is interpreted, Master, John 20. 16.] that I may receive my sight.

52. And Jesus said unto him, Go thy way, thy faith hath saved thee. [That is, made thee whole or seeing. Not that this was done by the power of faith, but because the same resting upon Christ and his power was a means thereof] And straightway he received sight, and followed Jesus on the way.

CHAP. XI.

Christ makes his entrance into Jerusalem, sitting upon an Ass, 1. Is conducted and received of the people as the Messias, with joyfull acclamation, 8. He curseth a fig-tree which had no fruit, 12. Drives the buyers and sellers out of the Temple, 15. Sets forth the power of faith, 20. And exhorts to faith in prayer, and to forgive our neighbour, 24. Answers the question, By what authority he did all this, by another question concerning the Baptisme of John, 27.

And when they drew nigh to Jerusalem, unto Bethphage and Bethany, [Gr. in; that is, about, as is exprest,

expect, Luke 19. 29. Of the condition of these two places, see *Matth. 21. 1.*] at the Mount of Olives, he sent forth his two Disciples.

2. And he said unto them, Go your way into the Village that is over against you: and straightway when ye come into the same, ye shall finde a colt tyed, [*Matth. 21. 2.* It is said, that there was likewise a she-ass tyed with her colt: But Mark makes mention of the colt onely, because Christ rode thereon. See *Luke 19. 35.*] on which no man [*Gr. none of men, i. e. no man*] hath sate, loose it, and bring it.

3. And if any man say unto you, Why do ye that? Say ye, that the Lord hath need of the same, and he will straightway send it hither.

4. And they went their way, and found the colt tyed by the door without, at the parting of the ways, [*or, crosse-way, two ways, (bivium)*] and they loosed the same.

5. And some of them that stood there, said unto them, What do ye, that ye loose the colt?

6. But they said unto them, as Jesus had commanded, and they let them go.

7. And they brought the colt to Jesus, [*See of this entrance of Christ into Jerusalem, the Annotations on Matth. 21. 1, &c.*] and cast their garments upon it, and he sate on the same.

8. And many spread their garments on the way, and others cut branches [*The Greek word signifies little, tender, green branches, which are fit to sit and walk upon. See also, John 12. verse 13.*] from the Trees, and spread them on the way.

9. And they that went before, and they that followed, cried, saying, Hosanna, [*What this word signifies, see Matth. 21. 9.*] blessed (is) he, [*or, praised be he*] which cometh in the name of the Lord:

10. Blessed (be) the Kingdome of our Father David, which cometh in the name of the Lord: Hosanna in the highest (Heavens) [*that is, thou which art in the highest Heavens.*]

11. And Jesus came into Jerusalem, and into the Temple, and when he had beheld all things round about, and it was now Even-tide, [*Gr. Evening-hour*] hee went out towards Bethany with the twelve.

12. And the next day as they went out of Bethany, he was hungry.

13. And seeing a fig-tree afar off, which had leaves, he went (to see) if perhaps he might finde anything upon the same, and being come to it, he found nothing but leaves: for it was not the time of figs. [*That is, the right and ordinary season for fig-trees to have their full and ripe fruits: although in those hot Countries, the fig-trees even out of season, bear also some untimely fruits, which used to be eaten by the common people, and such it seems Christ thought to have found thereon.*]

14. And Jesus answering, said unto the same, [*The word answer according to the Hebrew phrase, signifies often to begin to speak, as here clearly appears*] Let no man eat (any) fruit of thee any more for ever. And his Disciples heard it.

15. And they came to Jerusalem, and Jesus being gone into the Temple, began to drive out them that sold and bought in the Temple; and overturned the Tables of the Changers, and the chairs of them that sold doves.

16. And suffered not that any man should carry any Vessel [*Namely, not belonging to the service of God*] through the Temple.

17. And he taught, saying unto them, Is it not written, My house shall be called [*That is, be, and be accounted*] an house of prayer to all Nations? But ye have made it a den of murderers.

18. And the Scribes and chief Priests heard (that), and sought how they might put him to death; [*Gr. de-*

stroy, or ruine him] for they feared him, because the whole multitude was astonished at his doctrine [*Or, was stricken: namely, through admiration, and therefore they feared that all the people would adhere to his doctrine, and fall away from them.*]

19. And when it was now grown late, he went forth without the City.

20. And early in the morning passing by, they saw that the figge-tree was withered from the (very) roots.

21. And Peter calling (this) to minde, [*Namely, that which was said before by Christ, verse 14*] said unto him, Rabbi, Behold the fig-tree which thou cursedst is withered.

22. And Jesus answering, said unto them, Have faith in God. [*Gr. Have the faith of God; i. e. which firmly relies, and trusts on God, and his promises.*]

23. For verily I say unto you, that whosoever shall say to this Mountain, Be lifted up, and cast into the Sea, and shall not doubt in his heart, but shall believe that that which he saith shall come to passe, it shall happen to him according to what he saith.

24. Therefore I say unto you, All things which ye desire praying. [*Namely, according to the will of God. See 1 John 5. 14.*] believe that ye shall receive them, [*Gr. do receive*] and they shall happen unto you.

25. And when ye stand [*That is, appear before God, and present your selves there to pray. For howsoever the Jews sometimes prayed standing, Job 30. 20. Jer. 15. 1. Luke 18. 13. yet for the most part they prayed on their knees, 2 Chron. 6. 13. Dan. 6. 10. Acts 9. 40. and 20. 36.*] for to pray, [*Gr. praying*] forgive, if yee have ought against any man, that your Father also which is in the Heavens, may forgive you your trespasser.

26. But if ye forgive not, neither shall your Father, which is in the Heavens, forgive your trespasses.

27. And they came again to Jerusalem: and as he walked in the Temple, there came to him the chief Priests, and the Scribes, and the Elders. [*That is, the Rulers of the eldest of the people, who together with the chief Priests, and Scribes, made up the great Council of the Jews at that time.*]

28. And said unto him, By what authority [*Gr. in what authority*] dost thou these things? and who gave thee this authority, that thou shouldest doe these things?

29. But Jesus answering, said unto them, I will also ask you one word, [*i. e. one thing. Hebrew*] and answer me, and I will tell you by what authority I do these things.

30. The Baptisme of John [*That is, the doctrine of John, confirmed by Baptisme, as appears by the following verses*] was that out of Heaven, or of men? Answer me.

31. And they reasoned among themselves, saying; If we say, Out of Heaven, Then he will say, Why then did ye not believe him?

32. But if we say, Of men, then we fear the people, [*Gr. they feared. It is an imperfect manner of speaking, whereby their disturbance and reasonings are briefly exprest*] for they all held concerning John, that he was a Prophet indeed.

33. And answering, they said unto Jesus, We know it not. And Jesus answering, said unto them, neither do I tell you by what authority I do these things.

CHAP. XII.

By the similitude of a Vineyard let out to husbandmen, who misused and killed their Lords servants and Son, Christ

Christ declares to the Jews their rejection and destruction, 1. Answers the question whether it be lawful to give tribute to Cesar, 13. As also the question of the Sadduces concerning a woman which had had seven husbands, and proves against them the resurrection from the dead, 18. Declares which is the greatest Commandment, 28. Teacheth that the Messiah is both the Lord and the Son of David, 35. Warns his hearers of the ambition and hypocrisie of the Scribes, 38. Commends the small alms of a poor widow, 41.

AND he began to say unto them by similitudes, [Gr. parables. See the exposition thereof, Matth. 13. 3.] A man planted a Vineyard, [See the exposition of this similitude, Matth. 21. verse 33.] and set a fence about it, [or, mound, hedge] and digged a wine-press-trough, [namely, into which the wine runs, and is gathered together under the presse.] and built a Tower, and hired it out [Gr. gave it out] to husbandmen, [or, tillers of the land, whereby here are chiefly understood labourers in the Vineyards] and travelled out of the land.

2. And when the time was, [That is, at the fit or due time, when the fruits being ripe were gathered in] he sent a servant to the husbandmen, that he might receive from the husbandmen of the fruit of the Vineyard.

3. But they took him, and beat him, and sent (him) away empty.

4. And again he sent another servant unto them, and at him they cast stones, and wounded him in the head, and sent (him) away shamefully misused. [Gr. dishonoured.]

5. And again he sent another, and him they killed: and many others, (whereof) they beat some, and killed some.

6. Having then one Son yet, whom he loved, he sent him also at last unto them, [Gr. the last] saying, Surely they will respect my Son.

7. But those husbandmen said one to another, This is the heir, come, let us kill him, and the inheritance shall be ours.

8. And they took and killed him, and cast (him) out, without the Vineyard.

9. What shall therefore the Lord of the Vineyard do? He shall come and destroy the husbandmen, and give the Vineyard unto others. This the Pharisees themselves answer to the demand of Christ in Matth. 21. verse 41. and is here ascribed to Christ, because he repeated the same answer and approved of it.]

10. Have ye not also read this Scripture? The stone which the builders rejected, the same is become an head of the corner. [See the exposition hereof, Matthew 21. 42.]

11. Of the Lord this is done, [Otherwise hoc; namely, (res) thing: Or, hoc; namely, (caput) head of the corner is come to pass by the Lord] and it is marvellous in our eyes.

12. And they sought to take him, but they feared the multitude: for they understood that he spake that similitude of them: and they left him, and went their way.

13. And they sent unto him some of the Pharisees, and of the Herodians, [Of the Herodians, see the exposition on Matth. 22. 16.] that they might catch him [The Greek word is a similitude taken from hunters and fishers, who catch wilde beasts, or fishes, with snares, nets, and traps] in (his) speech [or, by their word; i. e. by their question.]

14. Now these came, and said unto him, Master, We know that thou art true, and carest for no man, for thou respectest not the person of men, [Gr. the face. See hereof, Matth. 22. 16.] but thou teachest the way of God [that is, the doctrine which God prescribes to

come to salvation] in truth: Is it lawful to give tribute to Cesar, or not? Shall we give, or not give?

15. And he knowing their hypocrisie, said unto them, What tempt ye me? Bring me a penny, [Gr. denarius, whereof see Matth. 18. 28.] that I may see (it).

16. And they brought (one.) And he said unto them, Whose is this image, and the superscription? And they said unto him, Cessars.

17. And Jesus answering, said unto them, Give therefore unto Cesar that which is Cessars, and to God that which is Gods. And they marvelled at him.

18. And the Sadduces [Of the sect of the Sadduces, see Acts 23. 8.] came unto him, which say, that there is no resurrection, and asked him, saying,

19. Master, Moses wrote unto us, [This Law pertained to the Civil Laws of the Jews, and had likewise something Ceremonial, and therefore ceased with the Jewish polity] If any mans brother die, and leave a wife behinde him, and leave no children, that his brother shall take the wife of the same, and raise up seed unto his brother. [that is, a son which bare the name of the deceased, and was his heir.]

20. Now there were seven brethren, and the first took a wife, and dying, left no seed behinde.

21. The second took her also and dyed; and this likewise left no seed behinde: and the third likewise.

22. And (all) the seven took the same, and left no seed behinde: last of all the wife dyed also.

23. In the resurrection therefore, when they shall be risen, whose wife shall she be of these? for those seven had her to wife.

24. And Jesus answering, said unto them, Do ye not erre therefore, because ye know not the Scriptures, neither the power of God?

25. For when they shall be risen from the dead, they do not marry, neither are given in marriage, but they are as Angels, which (are) in the Heavens.

26. But concerning the dead, that they shall be raised up, have ye not read in the book of Moses, how God spake to him in the thorn-bush, [or, bramble-bush, or bramble: as Luke 6. verse 44.] saying, I am the God of Abram, and the God of Isaac, and the God of Jacob?

27. God is not a (God) of the dead, but a God of the living. [Of the sense and force of this argument, see Matth. 22. 32.] ye therefore doe erre greatly. [Gr. much.]

28. And one of the Scribes hearing that they had words together, [That is, disputed together by mutual questions and answers] (and) knowing that he had answered them well, came unto him, and asked him, Which is the first Commandment of all? [That is, the chiefest and greatest of the whole Law of God?

29. And Jesus answered him, the first of all the Commandments is, Hear, O Israel, The Lord our God is an only Lord. [The Hebrew word *Jehova*, here rendred Lord, signifies the divine Essence, which subsists in and of it self from all Eternity, and gives all things their being.]

30. And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thine understanding, [Or, cogitation, i. e. weighing, pondering in the understanding] and with all thy strength. This is the first Commandment.

31. And the second (like to this is) this. Thou shalt love thy neighbour as thy self. There is no other Commandment greater then these. [Namely, these two principal Commandments.]

32. And the Scribe said unto him, Master, thou hast said well in truth, that there is one onely God, and there is none other but he.

33. And to love him with all the heart, and with all the understanding, and with all the soul, and with all the strength; and to love his neighbour as himself, is more

were then all burnt-offerings and sacrifices. [Burnt-offerings were offerings which were laid upon the Altar, and these wholly burnt. Sacrifices, of which but a part was burnt on the Altar, and the other parts were eaten as well by the Priests and Levites, as by those that offered. Although sometimes this word is also taken more largely. See Lev. chapters 1. and 2, &c.]

34. And Jesus seeing that he had answered understandingly, said unto him, Thou art not far from the Kingdom of God. [Forasmuch as this his confession seemed to proceed from a teachable disposition, verse 32. and thus far agreed with the doctrine of Christ: and the knowledge of the Law might be a means to bring him further to the knowledge of himself, and so forward unto Christ, Gal. 3. 19.] And no man durst ask him any more.

35. And Jesus answered and said, teaching in the Temple, How say the Scribes that the Christ is a Son of David?

36. For David himself said by the Holy Ghost, The Lord said unto my Lord, Sit at my right (hand) [See further hereof, Matth. 22. 44.] until I shall have put thine enemies for a footstool of thy feet.

37. David therefore himself calleth him (his) Lord, and how is he his Son? [Gr. whence] And the multitude of the people heard him gladly.

38. And he said unto them in his doctrine, Beware of the Scribes, [Gr. look before you, viz. that ye be not deceived by their outward shews, nor by their example be brought to the like hypocrisie] which love to walk in long garments, [Gr. Stolas, which signifies long coats or gowns down to the feet, thereby to be the more esteemed and regarded of men: So that Christ doth not here reject the garments, but the ambition which was hidden under them] and be saluted [Gr. salutations; namely, to have them] in the markets.

39. And (have) the foremost seats in the Synagogues, and the upper places at meats. [Gr. Suppers.]

40. Who eat up the widows houses, and (that) under the shew of praying long. These shall receive heavier [Gr. more abundant] judgement. [i. e. heavier punishment in the judgement.]

41. And Jesus being set over against the treasure-chest, [Of this treasure-chest, see 2 Kings 12. 9. and Matth. 27. 6.] saw how the multitude cast money [Gr. brass] into the treasure-chest; and many rich (ones) cast much into (it).

42. And there came a poor widow which cast two small (pieces of money into it) which is a farthing. [Gr. Kedrantes, from the Latine Quadrans; i. e. the fourth part of an Obolus, which was the sixth part of a drachm of silver, which sixth part according to our reckoning is about a stiver, so that a quadrans after our account is about the fourth part of a stiver.]

43. And (Jesus) having called his Disciples unto him, said unto them, Verily I say unto you, that this poor widow hath cast in more, then all those that have cast into the treasure-chest.

44. For they all of their abundance have cast (thereinto): but she of her want [or, of that whereof she had need her self], hath cast all that she had (thereinto), her whole livelihood. [Gr. life; i. e. what she had left, and needed for to live upon.]

CHAP. XIII.

Christ foretells the desolation of the Temple, and of the City Jerusalem, 1. Joining therewith the troubles and signs which should happen before and about the same, 5. And between both comforts his with the happy progress of the Gospel, and with the assistance of the Holy Ghost, exhorting them to steadfastness, 10.

He directs them to the prophecy of Daniel, and counsels them to flee betimes to escape that great misery, 14. Warns them against the seduction and miracles of false Christs, and false Prophets, 21. Describes farther the signs of the end of the world, and his coming to judgement the day whereof is known to the Father only, 24. and therefore exhorts to continual watching and prayer, 33.

And as he went out of the Temple [Namely, to go to Bethany, as appears by the third verse, and chap. 14. 3.] one of his Disciples said unto him, Master, see what manner of stones, and what manner of buildings! [That is, how exceeding great and fair stones these are, whereof the Temple is built: for they were twenty five cubits long, and eight high, and twelve broad. See Joseph. Antiq. lib. 15. cap. 14. This they say admiring.]

2. And Jesus answering, said unto him, Seest thou these great buildings? There shall not (one) stone be left on the (other) stone, [Gr. there shall not be left stone upon stone] which shall not be broken down. [Gr. loosened.]

3. And as he sat upon the Mount of Olives, over against the Temple, Peter, and James, and John, and Andrew asked him alone, [Or, aside, or in private.]

4. Tell us when shall these things be, [Namely, the desolation of the City and Temple of Jerusalem, and likewise the consummation of the world. See Matth. 24. 3.] and which is the sign when all these things shall be fulfilled?

5. And Jesus answering them, began to say, Look to it that no man seduce you

6. For many shall come under my name, [Or, in, on my name. See hereof, and of Christs whole answer, the Annotations on Matth. 24. 5.] saying, I am (the Christ) and shall seduce many.

7. And when ye shall hear of wars, and rumours of wars, be not affrighted: for (this) must happen. But yet it is not the end.

8. For the (one) Nation shall rise against the (other) Nation, and the (one) Kingdome against the (other) Kingdome, and there shall be earthquakes in divers places, [Gr. from place to place] and there shall be famines and troubles. These things are (but) beginnings of pains.

9. But look ye to your selves: [Or, take ye heed to your selves] for they shall deliver you over into the Councils, [Gr. Synedrion. See thereof, Matth. 5. 22. and 10. 17.] and into the Synagogues: Ye shall be beaten, and ye shall be put before Governours and Kings, for my sake, for a testimony unto them.

10. And the Gospel must first be preached amongst all Nations.

11. But when they shall lead you to deliver you over, be not careful before hand [See hereof the Annotations on Matth. 10. 19.] what ye shall speak, neither take ye thought of it: but whatsoever shall be given you in that hour, that speak ye. For it is not ye that speak, but the Holy Ghost. [Namely, which speaketh in and by you, Matth. 10. 10.]

12. And the (one) brother shall deliver over the (other) brother to death, and the father the child: and the children shall rise up against the parents, and shall put them to death. [Or, bring them to death, cause them to be put to death.]

13. And ye shall be hated of all [i. e. of all sorts of unbelieving men] for my names sake: but he that shall endure to the end, he shall be saved.

14. When therefore ye shall see the abomination of desolation [See the exposition, Matth. 24. 15.] whereof is spoken by the Prophet Daniel, standing where it ought not, [that is, in the holy place round about Jerusalem, Matth. 24. 15. Luke 21. 20.] (he that readeth let him

observe it) then those that are in Judaea, let them flee up on the Mountains.

15. And he that is on the house top (roof) [See hereof the Annotations on *Matth.* 10. 27.] let him not come down into the house, neither enter therein, to take ought away out of his house.

16. And he that is in the field, let him not turn back again [Gr. to the things which are behinde] for to take his garment.

17. But woe to the (women) with childe, and giving suck in those days.

18. But pray that your flight do not happen in the winter.

19. For (in) those days shall be such affliction, the like whereof was not from the beginning of the creatures, [Gr. of the creature] which God created, until now, nor yet shall be. [that is, one affliction shall follow upon the neck of another, so that there shall be nothing but affliction upon affliction. See the like phrase, *Amos* 5. 20. *Joel* 2. 2.]

20. And if the Lord had not shortened the days, [See hereof the Annotations on *Matth.* 24. 22.] no flesh should be saved, but for the elects sake whom he hath chosen, he hath shortened the days.

21. And then if any man shall say unto you, Lo here is Christ, or Lo he is there, believe it not.

22. For there shall arise false Christs, and false Prophets, and shall do [Gr. give] signs and wonders, to seduce if it were possible the very elect.

23. But take ye heed; Behold, I have foretold you all things.

24. But in those days, after that tribulation, [And after that the times of the Gentiles shall also be fulfilled; as Luke adds, *Luke* 21. verse 24.] the Sun shall be darkened, and the Moon shall not give her shining.

25. And the Stars of Heaven shall fall down, and the powers which (are) in the Heavens, shall be moved. [The Greek word properly signifies a violent moving, like as the Sea is driven up and down by winds and tempests.]

26. And then shall they [Namely, all the Nations of the earth, *Rev.* 1. 7.] see the Son of man coming in the clouds with great [Gr. much] power and glory.

27. And then shall he send forth his Angels, and shall gather together his elect from the four winds, [That is, out of the four corners or quarters of the world, from the one end to the other.] from the uttermost (part) of the earth, unto the uttermost (part) of heaven.

28. And learn from the figge-tree this similitude: when her branch is tender now, [Or, sappy] and the leaves sprout forth, ye know that the Summer is neer.

29. So ye also, when ye shall see these things come to pass, know that (it) [Namely, the Kingdom of God, as in *Luke* 21. 31. is exprest] is nigh, before the door.

30. Verily I say unto you, that this generation [Namely, of the Jewish people, or the men of this age] shall not pass away [or, perish] until all these things shall be done.

31. The Heaven and the earth shall pass away, [Or, perish] but my words shall in no wise pass away. [or, perish.]

32. But of that day and that hour knoweth no man, nor the Angels which are in Heaven, nor the Son, [Namely, according to his humane nature, and in the state of his humiliation, for according to his Godhead he knows all things, *John* 21. 17.] and after his exaltation the book of Gods Providence sealed with seven seals, is more fully opened unto him, *Rev.* 5. 5, 7, 9.] but the Father.

33. Take heed, watch and pray, for ye know not when the time is.

34. Like as a man going forth to travel, [So shall it

be also with the Son of man] left his house, and gave power unto his servants, [namely, to govern his house and estate] and to every one his work; and commanded the Porter, that he should watch.

35. Watch therefore, (for ye know not when the Lord of the house shall come, [in the evening] late, or at midnight, or with the cock-crowing, or in the morning.)

36. That he come not unawares, and finde you sleeping.

37. And that which I say unto you, [Namely, to you four who are mentioned, verse 3.] (that) I say unto all, Watch.

CHAP. XIV.

The chief Priests and Scribes seek occasion to put Christ to death, 1. A woman anoints him at Bethany, which decd Christ defends, 3. He is by Judas sold for money to the chief Priests, 10. Causeth the Pascheover to be made ready, and eateth it with his Disciples, 12. And reveals the treachery of Judas, 18. Institutes his Supper, 22. Foretels his Disciples of their scattering, and Peter of his fall, 27. Begins his suffering in the Garden, with great anguish, and prayeth to the Father, 32. Exhorting his Disciples to watchfulness, 37. Is by Judas betrayed with a kiss, 43. Seised by the Jews, 46. Wherefore Peter cuts off the ear of one of them, 49. Is forsaken of his (Disciples), 50. brought before the Council of the Jews, 53. Accused by false witnesses, 56. Examined by the high Priest, 60. As a blasphemer declared guilty of death, and reproachfully abused, 63. Peter denies him thrice, 66. and bewails it, 72.

And the Pascheover [See hereof, *Matth.* 26. 2.] and (the feast) of unleavened (bread), [So the feast of the Pascheover is called, because on that feast no leavened bread might be eaten for seven days together. See *Exod.* 12. 15. *Lev.* 23. 6.] was two days after, and the chief Priests and Scribes sought how they might seise him by craft, and put him to death.

2. But they said, Not in the feast, lest perhaps there be an uproar among [Gr. of] the people.

3. And when he was in Bethany in the house of Simon the Leper, where he sate at (table) there came a woman [Namely, Mary the sister of Lazarus. See *Joh.* 12. 3.] having an Alabaster-box with ointment of unsophisticated Nardus [Gr. Pistike; i. e. faithful, or upright. But some translate it flowing, or potable, because it used also to be mingled with drink. Others, ointment of Spikenard. See *John* 12. 3.] of great price; and having broken the Alabaster-box, she poured it on his head.

4. And there were some [Of which, the principal was Judas the Traitor. See *John* 12. 4.] which took that very ill by themselves, and said, Wherefore is this waste made of the ointment?

5. For the same might have been sold for above three hundred pence, [Gr. Denarii; the value whereof is declared, *Matth.* 18. 28. so that this summe would amount to about ninety gilders, or nine pounds sterl.] and (those) given to the poor, and they were incensed against her. [Or, grumbled with great discontent.]

6. But Jesus said, Let her alone, What do ye trouble her? She hath wrought a good work on me.

7. For the poor ye have always with you, and when ye will, ye can do them good, but me ye have not always.

8. She hath done that which she was able, [Gr. that which she had] she came before-hand to anoint [or, embalm] my body, [As the custome was to embalm the bodies

dies of eminent persons with precious ointment made of several spices, before they were buried, to preserve them from putrefaction. See Gen. 50. 26.] (for a preparation to the burial.)

9. Verily I say unto you, Wheresoever this Gospel [Namely, which I have hitherto taught and published] shall be preached in the whole world, (there) shall also be spoken of that which she hath done, for a memorial of her.

10. And Judas Iscariot one of the twelve, went away to the chief Priests, for to deliver him up unto them.

11. And they hearing (that) were glad, and promised to give him money, [Gr. silver; namely, thirty silver pence; as Matth. 26. 15.] and he sought how he might conveniently deliver him up. [Gr. at a convenient time; i. e. with good opportunity.]

12. And on the first day of unleavened (bread) when they killed the Passeeover, [That is, when according to Gods Law they were to kill it, as Luke speaks, chapter 22. 7. For the Jews at this time, killed it the day after, and the reason whereof is given in the Annotations on Matth. 26. verse 20.] his Disciples said unto him, Where wilt thou that we go and prepare, that thou mayest eat the Passeeover? [that is, the Paschal Lamb; a sacramental manner of speaking.]

13. And he sent forth two of his Disciples, and said unto them, Go your way into the City, [Namely, Jerusalem, where the Passeeover was to be killed and eaten, Dent. 16. 5.] and there shall a man meet you, bearing a pitcher of water, [or, an earthen vessel] follow him.

14. And there where he entreth, say to the master of the house, The master saith, where is the dining room, [Gr. loosening, relaxation, i. e. the chamber where the guests are entertained] where I shall eat the Passeeover with my Disciples?

15. And he shall shew you a great upper room, dressed, [Gr. spread, floored, strawed] (and) prepared, there make it ready for us.

16. And his Disciples went forth, and came into the City, and found it as he had said unto them, and they made ready the Passeeover.

17. And when it was become evening, he came with the twelve.

18. And as they sat and did eat, Jesus said, Verily I say unto you, that one of you which eateth with me, shall betray me.

19. And they began to be sorrowful, and one after another [Gr. one after one] to say unto him, is it I? and another, Is it I?

20. But he answered and said unto them, It is one of the twelve [See Matth. 26. 23.] which dippeth in with me in the platter.

21. The Son of man goeth away indeed, as it is written of him, but woe to that man by whom the Son of man is betrayed: It were good for him, if that man had not been born.

22. And as they did eat, Jesus took bread, and when he had blessed, he brake it, and gave it to them, and said, Take, eat, that is my body. [Of these words of the institution of the Lords Supper, see the Annotations on Matth. 26. 26. and the following verses.]

23. And took the Cup, and having given thanks, gave (it) to them: and they all drank of the same: [Namely, as Christ had commanded them, Matth. 26. 27.]

24. And he said unto them, That is my blood, the (blood) of the New Testament, which is shed for many.

25. Verily I say unto you, that I will no more drink of the fruit of the Vine, until that day, when I shall drink the same new in the Kingdome of God.

26. And when they had sung an Hymn, (or, Song of praise) they went out into the Mount of Olives.

27. And Jesus said unto them, in this night ye shall

all be offended at me [That is, your faith will be shaken by that which shall befall me] For it is written, I will smite the Shepherd, and the sheep shall be scattered.

28. But after that I shall be risen, I will go before you towards Galilee.

29. And Peter said unto him, though even all of them should be offended, yet will not I (be offended) [Namely, at thee, as is exprest, Matth. 26. verse 33.]

30. And Jesus said unto him, Verily I say unto thee, that to day, in this night, before the cock shall have crowed twice, [The other Evangelists say simply, before the cock shall crow, or, shall have crowed: but Mark saith twice, because they use commonly to crow at two several times, once after midnight, and once towards day; both which times are here to be understood] thou shalt deny me thrice.

31. But he said yet so much the more, Although I must die with thee, yet will I in no wise deny thee. And in like manner also said they all.

32. And they came into a place [Or, room, or ally of houses, or gardening: see Matth. 26. 36.] whose name was Gethsemane, and he said unto his Disciples, Sit down here, until I shall have prayed.

33. And he took with him Peter, and James, and John, and began to be amazed and much distressed.

34. And said unto them, My soul is thoroughly sorrowful, [Or, on all sides] even unto death: Tarry ye here, and watch.

35. And being gone forth a little, he fell on the ground, and prayed, if it were possible that hour [viz. of his grievous suffering now at hand] might pass from him. [Of this whole prayer, see the Annotations on Matth. 16. 39.]

36. And he said, Abba, Father, [Abba is a Syriack word signifying Father: which word Father the Evangelist addeth likewise, not only by way of exposition, but by that repetition, to set forth the exceeding great earnestness of Christ in this prayer. See heretofore, Rom. 8. 15. Gal. 4. 6.] all things are possible unto thee: Take this cup away from me; Yet not what I will, but what thou (wilt).

37. And he came and found them sleeping, and said unto Peter, Simon, sleepest thou? Canst thou not watch one hour?

38. Watch ye and pray, that ye come not into temptation, The Spirit (indeed) is willing, but the flesh is weak.

39. And being gone away again, he prayed, speaking the same words. [Gr. word, or speech.]

40. And being returned, he found them sleeping again: for their eyes were heavy, and they knew not what to answer him.

41. And he came the third time, and said unto them, Sleep on (now) [See Matth. 26. 45.] and rest. It is enough: the hour is come. Behold, the Son of man is delivered over into the hands of sinners. [That is, of the Gentiles: as Matth. 20. 19.]

42. Arise, let us go: Behold, he that betrayeth me, is hard by.

43. And immediately while he yet spake, came Judas, who was one of the twelve, and with him a great multitude with swords and staves, [Gr. woods: that is, spears, halberds, lances] (sent) from the chief Priests, and the Scribes, and the Elders.

44. And he that betrayed him, had given them a common token, [That is, such a sign, or watch-word, which they should well understand among themselves] saying, He whom I shall kisse, that is he, lay hold on him, and lead him away securely.

45. And when he was come, he went presently unto him, and said, Rabbi, Rabbi, and kissed him.

46. And they laid their hands on him, and took him.

47. And one of those that stood by, [Namely, Simon Peter, as appears out of John 18. 10.] drawing the sword, smote the servant of the high Priest, and cut off his ear.

48. And Jesus answering, said unto them; Are ye come forth with swords and staves, as against a murderer, [or, high-way-robber] for to take me? [These words he speaks properly to some of the chief Priests, and Captains of the Temple, who had brought these souldiers along with them, Luke 22. 52.]

49. I was daily with you in the Temple, teaching, and ye took me not; but (this comes to pass) [So Matthew relates this, chap. 26. 56.] that the Scriptures might be fulfilled.

50. And they [viz. his Disciples] forsaking him, fled all.

51. And a certain young man followed him, having a linnen cloth put about [Gr. cast about] upon the naked (body), and the young man laid hold on him. [These seem to have been some young souldiers. This passage is related to shew the fierceness of those that took Christ.]

52. And he leaving the linnen cloth, fled from them naked.

53. And they led Jesus away to the high Priest, [Namely, Caiaphas; see Matth. 26. 57. John 18. verse 13.] and unto him assembled all the chief Priests, and the Elders, and the Scribes.

54. And Peter followed him afar off into the very Hall of the high Priest; and he was sitting together with the servants, and so warmed himself by the fire. [Gr. by the light.]

55. And the chief Priests, and the whole Council, [Gr. Synedrion. See thereof, Matth. 5. 22.] sought witness against Jesus to put him to death, and found nothing.

56. For many witnessed falsely against him, and the witnesses were not agreeing.

57. And some rising up, [Matthew, chap. 26. 61. tells of two, whereof the one spake otherwise then the other; as also the Evangelists do diversely relate their testimonies] witnessed falsely against him, saying,

58. We heard him say, I will break down this Temple that is made with hands, and in three days build another, made without hands.

59. And neither so was their witness agreeing.

60. And the high Priest standing in the midst, asked Jesus, saying, Answerest thou nothing? What do these witnesses against thee?

61. But he held his peace, and answered nothing. Again, the high Priest asked him, and said unto him, Art thou the Christ, the Son of the blessed (God)?

62. And Jesus said, I am, and ye shall see the Son of man sit at the right (hand) of the power (of God) [That is, at the powerful right hand of God] and come with the clouds of Heaven. [That is, upon the clouds, Matth. 26. 64. Or in the clouds, as Mark 13. 26.]

63. And the high Priests rending his cloaths, [Gr. his coats] said, What need have we yet of witness?

64. Ye have heard the blasphemy: What think ye? And they all condemned him to be guilty of death.

65. And some began to bespite him, and to cover his face, and to smite him with fists; and say unto him, Prophecy; and the servants gave him blowes on the cheeks. [Or smote him with sticks or rods.]

66. And as Peter was beneath in the Hall, there came one of the maid-servants of the high Priest.

67. And seeing Peter warming himself, she looked upon him, and said, Thou also wast with Jesus of Nazareth. [Namely, as one of his Disciples.]

68. But he denyed him, saying, I know (him) not, neither know I what thou sayest. And he went out into the fore-house, [Or, porch] and the cock crew.

[Namely, the first time, as appears verse 72.]

69. And the maid-servant seeing him again, [About an hour after. See Luke 22. 59.] began to say to those that stood by, This is one of them.

70. But he denyed it again. And a little after those that stood by, [Namely, a servant of the high Priest, and kin to him whose ear Peter had cut off. See John 18. 26.] said again unto Peter, Truly thou art one of them; for thou art also a Galilean, and thy speech is like (theirs). [i. e. agreeth with their speech.]

71. And he began to curse (himself) and to swear, I do not know this man of whom ye speak.

72. And the cock crowed the second time, and Peter remembered the word which Jesus had said unto him, Before the cock shall have crowed twice, thou shalt deny me thrice. And getting (himself) thence, [Gr. casting; namely, himself in, or through, or among the people. Or, beginning, or bursting out; namely, into weeping] he wept.

CHAP. XV.

Christ is by the Jews delivered up to Pilate, and accused before him: whereof being examined, he holds his peace, 1. Pilate endeavors to release him; but upon the importunity of the people, he lets Barabbas loose, and delivers Christ over to be crucified, 6. whom the souldiers mock and abuse, 16. Simon of Cyrene is compelled to bear his cross, 21. There is offered him myrrhewine, 23. he is crucified with two murderers, 24. and reviled by those that pass by, 29. Darkness cometh upon the earth, 33. Christ cryeth to his Father, and is mocked for it, 34. and as soon as Vinegar was presented to him, he gives up the ghost, 36. The vail of the Temple rends, 38. Certain women beheld it afar off, 40. Christ is buried by Joseph of Arimathea, 42.

And straightway early in the morning, the chief Priests held Consultation together, with the Elders, and Scribes, and the whole Council, and having bound Jesus, they brought (him) away, and delivered him to Pilate. [The cause wherefore they delivered him up to Pilate, see Matth. 27. 2.]

1. And Pilate asked him, Art thou the King of the Jews? And he answering, said unto him, Thou sayest it. [Of this manner of speaking, see the Annotations on Matth. 26. 25.]

3. And the chief Priests accused him of many (things) but he answered nothing.

4. And Pilate asked him again, saying, Answerest thou nothing? Behold, how many (things) they witness against thee.

5. And Jesus answered nothing more, [Gr. no more any thing. The reason of this silence, see Matth. 27. 14.] so that Pilate marvelled.

6. And on the feast [Or, on every feast; namely, of the Pasleover, see Joh. 18. 39.] he released one prisoner unto them, whomsoever they desired.

7. And there was one called Barabbas, imprisoned with (other) co-partners in uproar, who had committed murder in the uproar.

8. And the multitude cried out, and began to crave (that he would do) as he had always done to them, [Namely, that he would release one prisoner unto them.]

9. And Pilate answered them, saying, Will ye that I release unto you the King of the Jews?

10. (For he knew that the chief Priests had delivered him up through envy.)

11. But the chief Priests stirred up the multitude, that he should rather release Barabbas unto them.

12. And Pilate answering, said again unto them, What will ye then that I shall do (with him) whom ye call a King of the Jews?

13. And they cried again, Crucifie him.
14. But Pilate said unto them, What evil then hath he done? And they cried the more, crucifie him.

15. Now Pilate willing to satisfy the multitude, released Barabbas unto them, and delivered Jesus over, [Namely, to the Captain and Souldiers] having scourged (him) for to be crucified.

16. And the souldiers led him into the Hall, which is the Judgement-House, [Gr. Prætorium, whereby is exprest the Latine word Prætorium, which signifies the place where the Romane Governours dwelt, and kept their Tribunal or Judgement-seat.] and called the whole band together.

17. And put on him a purple cloak, [Gr. clothed him with purple; i. e. with a purple cloak; see hercof more at large the Annotations on Matth. 27. 28.] and having wreathed a crown of thorns, put (the same) upon him.

18. And began to salute him, (saying), Hail, (thou) King of the Jews.

19. And smote his head with a reed, and spit upon him, and falling on the knees, worshipped him. [Honoring him by way of mockery, as the Heathens in earnest use to honour their Kings.]

20. And when they had mocked him, they took off the purple cloak from him, and put his own cloaths upon him, and led him forth to crucifie him.

21. And they compelled one Simon of Cyrene, who passed by (there), coming from the field, the father of Alexander and Rufus, [The names of these are here exprest, because afterwards they were famous persons in the Church of God; of whom there seems likewise mention to be made, Rom. 16. 13.] that he should bear his cross. [Namely, Christs. See the cause in the Annotations on Matth. 27. 32.]

22. And they brought him to the place Golgotha, which is being interpreted Skull-place. [See Matth. 27. 33.]

23. And they gave him myrrhe-wine to drink, [hereof see Matth. 27. 34.] but he took (it) not.

24. And when they had crucified him, they parted his garments, casting lots on the same, what every one should take away.

25. And it was the third hour, [These hours must be reckoned after the manner of the Jews, from the Sun-rising to Sun-setting: see Matth. 20. verse 3. John 11. 9. And seeing the Paschever came then, about the time that the days and nights were of equal length, therefore the third hour agrees with our ninth, the sixth with our twelfth, and the ninth with our third in the afternoon: John saith, chap. 19. verse 14. that it was about the sixth hour when he brought him forth. How this agrees, see the Annotations there] and they crucified him.

26. And the superscription of his accusation was written over him, THE KING OF THE JEWS.

27. And they crucified him with two murderers, [Or, high-way-robbers] one at (his) right, and one at his left (side).

28. And the Scripture was fulfilled, which saith, And he is reckoned with the evil-doers.

29. And they that passed by, reviled him, shaking their heads, and saying, Ha! thou that breakest down the Temple, and buildest it up in three days;

30. Save thy self, and come down from the cross.

31. And in like manner also the chief Priests with the Scribes, said one to another mocking him, He delivered others, he cannot deliver himself: [Others, Can he not save himself?]

32. Let the Christ the King of Israel come down now from the cross, that we may see and believe it. They also that were crucified with him, [Namely, one of them. see Matth. 27. 44. and Luke 23. 29.] reproached him.

33. And when the sixth hour was come, there was darkness over the whole earth [Of this darkness, see

Matth. 27. 45. as also of all that follows] until the ninth hour.

34. And at the ninth hour, Jesus cryed with a great voice, saying, ELOI, ELOI, LAMMA SABACH-THANI, which is being interpreted, My God, My God, wherefore hast thou forsaken me?

35. And some of them that stood by, bearing (this), said, behold, he calleth Elias.

36. And there ran one, and filled a sponge with Vinegar, and stuck it [or, put it] on a reed, and gave him to drink, saying, hold: Let us see whether Elias cometh to take him down.

37. And Jesus having sent forth a great voice, gave (up) the ghost.

38. And the Vail of the Temple rent in twain from the top to the bottom. [See hercof, Matth. 27. 51.]

39. And the Centurion which stood by, over against him, seeing that he had given up the ghost, crying thus; [Namely, with such a strong voice, Heb. 5. 7. and that thereupon he did forthwith expire; and withal seeing the miracles which hapned thereupon, as is related, Matth. 27. 54.] said, Truly, this man was the Son of God.

40. And there were women also beholding (this) afar off, amongst whom also was Mary Magdalen, and Mary [the wife of Alphaeus. See Matth. 10. 3. and 27. 56.] the mother of James the less, [that is, the younger; which was so surnamed to distinguish him either from another James which was the son of Zebedee; or from his uncle the brother of Alphaeus, as some think] and Joses, and Salome. [this was the wife of Zebedee, as appears by this place compared with Matth. 27. 56.]

41. Who also when he was in Galilee followed him, and had ministered unto him, and many other (women) which were come up with him to Jerusalem.

42. And when it was now become Evening, [Namely, on the day before the Sabbath] seeing it was the preparation, [Namely, of the Paschever, which the Jews at that time had put off unto the Sabbath. The reasons hereof are related in the Annotations on Matth. 26. 20.] which is the (day) before the Sabbath.

43. (There) came Joseph, who (was) of Arimathea, an honourable Councillor, whom also himself looked for the Kingdome of God, [Namely, which should be set up by the Messiah, Luke 2. 25. 38.] and emboldning himself he went in unto Pilate, and desired the body of Jesus.

44. And Pilate wondered, that he was already dead, [Gr. whether, or if] and having called the Centurion unto him, he asked him whether he had been long dead?

45. And when he had understood it of the Centurion, he gave the body so Joseph.

46. And he bought fine linnen, and having taken him down, wound (him) in that fine linnen, and laid him in a grave, [sepulchre, monument] which was hewn out of a rock, [that is, it was hewn out in a rock, as it is, Matth. 27. 60.] and he rolled a stone against the door of the grave.

47. And Mary Magdalen, [See the fortieth verse before-going] and Mary (the mother) of Joses beheld where he was laid.

CHAP. XVI.

The women coming to the grave to anoint the body of Christ, 1. finde the stone rolled away, 4. Are informed by an Angel that he was risen from the dead, 5. Christ himself appears to Mary Magdalen, 9. who tells it to the Disciples, but is not believed, 10. He appears again to two Disciples by the way, 12. and lastly, to the eleven also, whom he chargeth to preach and baptize every where, 14. promiset that divers signs shall attend on them that believe, 17. he ascends unto heaven, 19. And the Apostles successfully execute the command of Christ, 20.

And

AND when the Sabbath was past, Mary Magdalen, and Mary (the mother) of James, and Salome, had bought spices, [or, did buy, but this word had fit better here, for that the spices were bought the evening before the Sabbath: as Luke declares, chap. 23. 56.] for to come and anoint him. [that is, to embalm him.]

2. And on the first day of the week [Gr. of the Sabbaths, which was the third day after he had been buried, which day was therefore called the Lords day, because he arose on that day. See Rev. 1. 10.] they came very early to the grave, when the Sun arose. [they had made themselves ready to go by day-break, when it was dark yet, John 20. 1. but they came not to the grave till Sun-rising.]

3. And said one to another, Who shall roll us the stone away from the door of the grave?

4. (And looking up, they saw that the stone was rolled away), [Namely, by the Angel, Matth. 28. 2.] for it was very great.

5. And being entred into the grave, they saw a young man [That is, an Angel in the shape of a young man] sitting at the right (side) clothed with a long white garment, [Gr. Stole. See thereof, Mark 12. 38.] and they were affrighted.

6. But he said unto them, Be not affrighted: ye seek Jesus of Nazareth, which was crucified: he is risen, he is not here: Behold, the place where they had laid him.

7. But go your ways, say to his Disciples, and to Peter, [That is, and especially to Peter, because he by reason of his denial and sorrow, stood in especial need of comfort] that he goeth before yee into Galilee: there ye shall see him, as he said unto you. [Namely, before his sufferings, Mark 14. 28.]

8. And they being gone forth speedily fled from the grave: and trembling and astonishment had taken hold of them, and they said nothing to any man, [Namely, of those that met them, until they came to the Disciples, to whom they told it, verse 10. and Luke 24. 9.] for they were afraid.

9. And when (Jesus) was risen early in the morning, on the first (day) of the week, [Gr. of the Sabbath; which is also sometimes taken for the whole week. See Luke 18. 12.] he appeared first to Mary Magdalen, [of this first appearance, see more largely, John 20. 14.] out of whom he cast out seven Devils.

10. This (woman) going her way, told it to those that had been with him, who mourned and wept.

11. And when these heard that he lived, and was seen of her, they believed it not.

12. And after this he appeared in another shape [Not which he truly had, but which he seemed to them to have, forasmuch as their eyes were holden, that they knew him not, Luke 24. 16.] unto two of them as they walked, and went into the Country. [Namely, to Emmaus, Luke 24. 13. See there also this History more largely set down]

13. These also going their ways told it to the rest, (but) neither did they believe them.

14. Afterwards he was manifested to the eleven as they sat at (meat), [Or, sitting together] and upbraided (them) with their unbelief and hardness of heart, because they had not believed them that had seen him, after that he was risen.

15. And he said unto them, Go your ways into all the world, preach the Gospel unto all creatures, [Gr. to every creature, or thing created; i.e. to all Nations; Mat. 28. 19. namely, not only to the Jews, but also to the Greeks or Heathen; that is, to all sorts of people. See Col. 1. 23.]

16. He that shall have believed, and shall be baptized, shall be saved. But he that shall not have believed, shall be damned.

17. And these signs shall follow them that shall have believed, [Namely, as far forth as shall be needful for the propagation and confirmation of the doctrine of the Gospel: for the gift to work miracles is not given to all, 1 Cor. 12. verse 28. Neither is it needful when the Gospel is sufficiently confirmed already] in my name they shall cast out Devils, they shall speak with new tongues. [that is, with strange tongues, which they had not learned, Acts 2. 4.]

18. They shall take up Serpents. [Namely, without hurt, as Paul did, Acts 28. 5.] And albeit that they shall drink any deadly thing, it shall not hurt them. They shall lay hands on the sick, and they shall be healed. [Gr. they shall have well; i.e. it shall be well with them.]

19. The Lord therefore after that he had spoken to them, [Namely, during the space of forty days, concerning the Kingdome of God, Acts 1. 3.] was taken up into Heaven, and sat at the right (hand) of God.

20. And they being gone forth, preached every where, [That is, all the world over, Acts 10. verse 28. 42.] and the Lord wrought with (them), [namely, by the working of his Spirit, making the preaching of his Word powerful in the hearts of men to their conversion. See Acts 14. 3. and chap. 16. 14. 1 Cor. 3. 7.] and confirmed [or made powerful] the word [namely, of the preaching of the Gospel] by signs which followed thereupon. Amen.

The end of the Holy Gospel according to [the description of] MARK.
