



# THE HOLY G O S P E L

## ACCORDING TO [THE DESCRIPTION O F] MATTHEW.

**T**HE holy Gospel, Belg. Evangel. [The word *Evangelion* is a Greek word, and signifies a good or joyful Message, *Luke* 2. 10. by which name in the holy Scriptures, especially of the New Testament, the Doctrine is termed, which the Prophets and Apostles have published, concerning the Redemption of mankind, and everlasting salvation brought to pass by the *Messiah*: which seeing it was by the Prophets set forth in promises that the *Messias* should come into the world, and accomplish the same; and by the Apostles that in the fulness of time he did come into the world, and hath accomplished the work of our Redemption; therefore by this word is also especially understood the Doctrine of Christ and the Apostles, concerning the fulfilling of these promises by Jesus Christ now being come in the flesh, *Rom.* 16. 25. And yet more especially the History of the coming of the *Messiah* in the flesh, of his birth, doctrine, miracles, suffering, death, resurrection and ascension. And in this signification is the word taken here in the Title, as also, *Mark* 1. 1. And the Writers of this History are also from thence termed *Evangelists*; although that word be also sometimes taken more largely, viz. for one that is sent here and there to preach the Gospel. See *Acts* 21. 8. *Eph.* 4. 11. 2 *Tim.* 4. 5. ] according to [the description of] [Thus he sets the Title; and not *The Gospel of Matthew*; to give to understand that he is not the principal Author of this writing; which is the Spirit of God, 2 *Tim.* 3. 16. but that he is only a Minister whom God made use of, to write this. The same is to be observed also in the Titles of the other Gospels. ] *Matthew*. [*Matthew* was the son of *Alpheus*, called also *Levi*, *Mark* 2. 14. *Luke* 5. 27. Of his calling to the Apostleship he writes himself, *Matth.* 10. verse 9, 10, &c. and puts himself among the Apostles also, *Matth.* 10. 3. This was the first that wrote the Evangelical History, about the ninth year after Christ's ascension, as many ancient Writers testify, who say also that he preached the Gospel in Ethiopia, or Mauritania. Some think that he wrote this Gospel in the Hebrew tongue, but that is not credible; seeing the same was never seen any where; and inasmuch as *Matthew* translates into Greek not only Hebrew words, as *Emmanuel*, *Matth.* 1. 23. but also whole sentences, as *Eli, Eli, Lama Sabachani*, *Matth.* 27. 46. which he would not have done if so be he had written in Hebrew; like as he also for the most part relates the places of the Old Testament, as they are set down in the old Greek Translation.]

### The Argument of this B o o k.

**T**HE Evangelist *Matthew* in this Book, describes principally two things: First, the Person of the *Messiah*, and Mediator *Jesus Christ*, and afterwards his Office; and how he enured upon, administered and discharged the same. Concerning his Person, that he is the true *Emmanuel*, very God, and true man in one person; and as concerning his humane nature, he sets down his parentage, conception by the Holy Ghost, and birth of the *Virgin Mary*; together with his name, chap. 1. That certain Wise men from the East, being informed of his birth by a Star, came to worship him: that *Herod* being afraid thereof,

## The Argument of this B o o k.

thereof, caused all the young children in Bethlehem from two years old, and under to be murdered, but that Christs parents, being warned of God fled into Egypt with this child, and with the same afterwards went and dwelt at Nazareth, chap. 2. Concerning his Office, he declares how he was prepared thereunto; and how he discharged the same. That John the Baptist prepared the way for him by his preaching, and baptized him, and that then God the Father and the Holy Ghost, from Heaven installed him into this Office, chap. 3. That he was further prepared for it by forty dayes fasting, and a mighty conflict against the temptations of the Devil. That afterwards he executed and administered his Office as well in the state of humiliation, as in the state of exaltation. That in the state of humiliation, he first administered his Prophetical Office, and for that end from Nazareth went and dwelt at Capernaum, teaching in the Synagogues of Galilee, and confirming his Doctrine by miracles, chap. 4. And sets down an excellent Sermon which he made upon the Mount; in which he shews the blessednesse of his Disciples, purgeth the Law from the false interpretations of the Pharisees, chap. 5. Teacheth how we must give alms, and pray; and that we must not be too much troubled about our temporal sustentance, chap. 6. Must not judge our neighbour, must beware of false Prophets, and not onely hear the Word of God, but also keep it, chap. 7. That he cleansed the Leper, healed the sick, stilled the Tempest, and cast out Devils, chap. 8. That he healed one struck with the palse, called Matthew from the receipt of custome to be an Apostle, released a woman from her bloody-issuc, raised up a Damocel from death, cast out a dumb Devil, chap. 9. That he sent forth the twelve Apostles to preach, with power to cast out unclean spirits, and gave them order how to carry themselves therein, chap. 10. That he gave an excellent testimony of John the Baptist when he had sent two of his Disciples unto him, threatened very heavy punishments unto those Cities that embraced not the Gospel, and invited all heavy-laden sinners unto him, chap. 11. That he defended his Disciples, who plucked ears of corn on the Sabbath day, escaped the snares of the Pharisees, cast out a blinde and deaf Devil, charged the Pharisees with the sin against the Holy Ghost, denouncing everlasting punishment unto them, and taught who is his right Mother, Brother, and Sister, chap. 12. That he described the condition of his Church here in this world by divers similitudes, viz. of a sower, of mustard-seed, of an hidden treasure, of a Merchant-man, and of a fishing net; that he came into his own Countrey, where he was not esteemed, chap. 13. Relates the imprisonment and death of John the Baptist, and how Christ fed five thousand men with five loaves and two fishes, walked on the water, stilled the Tempest, and healed many sick persons in the land of Gennesareth, chap. 14. Defended his Disciples for eating with unwashen hands, teaching what it is that truly defiles the man: That he freed the daughter of a Canaanitish woman from an unclean spirit; and satisfied four thousand men with seven loaves and a few fishes, chap. 15. That he rebuked the Pharisees for seeking a sign, and warned his Disciples of their leaven; that Peter made an excellent confession of him, to whom he promised the keys of the Kingdom of Heaven: That Christ foretold his sufferings and death, as likewise his resurrection and coming in his glory, chap. 16. That he shewed proof of his glory upon the Mount before three of his Disciples, and taught that John Baptist was that Elias which was for to come; healed one that was Lunatick, again foretold his death and resurrection, and paid tribute, chap. 17. That he exhorts his Disciples to humility, that they should avoid offences, withstand sinful lusts, not despise his little ones by the similitude of a lost sheep; how we must admonish an offending brother, and forgive him his trespass, by the similitude of a King, who acquitted his servant of ten thousand talents, chap. 18. That a man must not leave his wife except it be for adultery; teacheth for whom marriage is needful; blesteth the little children: Instructeth the young man what he must do, if so be he will obtain eternal life by his own works; how hardly rich men can be saved; and what reward they shall have that leave all for his sake, chap. 19. That by a similitude of labourers hired into the Vineyard, he taught that the reward is given by God of meer grace; foretold his suffering, reproved the mother of Zebedees sons for her ambitious request, and admonished his Apostles that they should not seek after greatness: restored two blinde men to their sight, chap. 20. That he made his royal entrance into Jerusalem; cursed a fruitlesse fig-Tree, disputed in the Temple with the Priests concerning his authority and person, chap. 21. By a similitude of those that were invited to the wedding, taught that there are always hypocrites in the visible Church; and that the true members must be indued with faith, as with a wedding garment. That we must pay tribute unto Caesar; that after the resurrection there shall be no marrying; That the Law of God summarily consisteth in the love of God and our neighbour: that he is not only the Son but the Lord of David, chap. 22. Warns his Disciples concerning the Pharisees, that they must receive that which they teach them out of Moles and the Prophets, but not imitate their pride and hypocrisie, nor adhere to their false doctrine, and denounceth an eternal woe unto them, as well for their hypocrisie as for their blood-thirstinesse. chap. 23. foretells the desolation of the Temple, and the City of Jerusalem, with the signes which shall precede both that and his second coming, and exhorts to watch and pray, chap. 24. By the similitudes of ten Virgins who waited for the coming of the Bridegroom, and of the servants to whom their Lord had distributed talents to trade withal; and describes his last coming to Judgement, chap. 25. That he again foretells his suffering which was now at hand; That the Rulers held a Council to apprehend him, with whom Judas treats, to deliver him over unto them. That he discovers the Traitor to his Disciples, eats the Pasche with his Disciples; and institutes the Lords Supper in the room thereof; foretells the flight of his Disciples, and Peters denial. How he enters upon his suffering in the Garden with great anguish, and prayer; how he is betrayed and taken, led away bound unto Caiaphas, examined and condemned to death: How Peter denies him three times, chap. 26. That Judas repents and hangs himself. That Christ is brought to Pilate, who seeks to save him, but in vain, and finally delivers him over to be crucified; after that he was mocked and scourged: That he was led out of the City bearing his Crosse; where his garments were taken off him, and lots cast upon them; and being nailed to the Crosse with two murderers, he dies; shewing who he was by many miracles: and is buried, chap. 27. That the third day he riseth again from the dead, and shews himself alive again to certain women, and to his Disciples, whom he commands to preach the Gospel through the whole world, chap. 28.

MATTHEW.



# M A T T H E W.

## CHAP. I.

*The pedigree of Christ according to the flesh from the forefathers, from Abraham downward, 1. His conception by the Holy Ghost, and birth of the Virgin Mary, 18. as was foretold by the Prophet, 22.*

**T**He Book of the generation [i. e. Genealogy, or Tree of Christs Ancestours; It is an Hebrew manner of speaking. See *Gen. 5. 1.*] of Jesus Christ, the Son of David, the Son of Abraham. [These two, David and Abraham, are here set before, and Christ is especially called the Son of these two, because special promises were made to them both, that he should be born of their seed. See *Gen. 22. 18. 2 Sam. 7. 12. Psalm 89. 30. and 132. 11.* For which cause also, Matthew would begin this Genealogy first from Abraham; like as he also, verse 6. particularly names David, the King; because David was the first King of the Tribe of Judah; and a clear Type of the everlasting Kingdome of Christ, *Luke 1. verse 32.*]

2. Abraham begat Isaac; and Isaac begat Jacob, and Jacob begat Juda and his brethren.

3. And Juda begat Phares and Zara by Thamar, [Groom of. This woman, as also hereafter Rachab and Ruth verse 5. and Bathsheba, verse 6. are here rehearsed by the Evangelist, because the Scripture speaks something of them, which serves to the state of Christs humiliation; and likewise because some of them were of Heathen Offspring: that thereby might be shewed, that even great sinners, yea and the Heathen themselves, should be partakers of the fruits of Christs birth] and Phares begat Esrem, and Esrem begat Aram.

4. And Aram [This Aram is called Ram, *Ruth 4. 19.*] begat Aminadab, and Aminadab begat Naasson, and Naasson begat Salmon.

5. And Salmon begat Booz by Rachab, and Booz begat Obed by Ruth; and Obed begat Jesse.

6. And Jesse begat David the King; and David the King begat Solomon [Luke in stead of Solomon and his posterity, puts Nathan, another Son of David, and his posterity. The reason of this diversity, see on *Luke 3. 31.*] by her that [had been the wife] of Urias. [namely, Bathsheba. See *2 Sam. 11. 3, 24.* and chap. *12. 24.* by whom David begat Solomon, when after the death of her husband Urias, she was married unto him.]

7. And Solomon begat Roboam; and Roboam begat Abia, and Abia begat Asa.

8. And Asa begat Josaphat, and Josaphat begat Joram; and Joram begat Ozias. [Here are three Kings skipt over and passed by; namely, Ochozias, Joas, and Amasias, that the number of fourteen may not be exceeded verse 17. of such kind of leaving out, see an example *Exra 7. 3.* compared with *1 Chron. 6. 8.* And this Ozias, is also called Azania, *1 Chro. 3. 12.*]

9. And Ozias begat Ioatham; and Ioatham begat Achaz; and Achaz begat Erckias.

10. And Erckias begat Manasse, and Manasse begat Amon; and Amon begat Iosias.

11. And Iosias begat Iechonias, [Some join hereunto Jakim, and Jakim begat Iechonias: which seems not ill to agree with the Catalogue of the Kings of Judah, *1 Chron. 3. 16, &c.* and with the number of fourteen here, verse 17. But seeing almost all old Copies and Translations, have not this addition of Jakim, therefore is the same here left out, the rather, because by Jechonias in the twelfth verse may be understood the Father, who is also called Joakim; and by Jechonias in the thirteenth verse, the Son; who is also called Joachin; and so the number of fourteen is here also compleated] and his brethren, about the Babylonish Transportation. [Or in, or at the time, that is, towards the time of the Jews carrying away captive into Babylon.]

12. And after the Babylonish Transportation, Iechonias begat Salathiel, [Many think that this Salathiel was not the natural Son of Jechonias; forasmuch as, *Luke 3. 27.* he is said to be the Son of Neri; and it seems, *Ier. 22. 30.* that Jechonias left no children behinde him; but that he was called his Son, because he as being the next unto him in blood, succeeded him in the government of the people of Israel; like as, *1 Chro. 3. 16.* Zedechias is called the son of Jechonias, because he also succeeded him in the Kingdome; who notwithstanding, *2 Kings 24. 17.* is called his Uncle. The rather, because, *Luke 3. 27.* it is said, that Salathiel descended from the stock of Nathan, who had the government of the people of the Jews after the Babylonish captivity; which as it seems may be collected out of *Zach. 12. 12.* But others think, that this Salathiel was the natural son of Jechonias; and that Salathiel of whom Luke speaks, chap. *3. 27.* was another Salathiel then this; seeing the same is there called the son of Neri. See the Annotation there.] and Salathiel begat Zorobabel.

13. And Zorobabel begat Abiud; and Abiud begat Eliakim; and Eliakim begat Azor.

14. And Azor begat Sadok; and Sadok begat Achim; and Achim begat Eliud.

15. And Eliud begat Eleazar; and Eleazar begat Matthan; and Matthan begat Jacob.

16. And Jacob begat Joseph; [This Genealogy is brought down to Joseph; because it was not usual with the Hebrews, to name women in Genealogies; notwithstanding from thence it may appear that Christ came of the stock of David; because it was the custome of the Jews to marry in their own lineage: and Matthew testifies before, verse 1. that he here relates the Genealogy of Jesus Christ. For that Christ descended from Judah, and David, is clearly taught every where in the holy Scripture. See *Luke 1. 32. Rom. 1. 3. Heb. 7. 14.*] the husband of Mary, of whom is born Jesus, called Christ, [i. e. which is surnamed. See concerning this name, *Iohn 1. 42.*]

17. Therefore all the generations from Abraham to David [are] fourteen generations; and from David to the Babylonish Transportation [are] fourteen generations; [The Evangelist hath likewise exprest but fourteen Kings

Kings & Princes, because from Abraham to David, there were but fourteen generations of forefathers. Therefore he skipt over some generations of Kings and Princes. See on verse 8. and Luke 3. verse 24. &c.] and from the Babylonish Transportation unto Christ [are] fourteen generations.

18. Now the birth of Iesus Christ was thus. For when Mary his Mother was betrothed unto Ioseph; before they were come together [i. e. before he had taken her unto him, as appears out of verse 20.] she was found with childe [Others translate with fruit; but the word with childe fits better here, seeing Christ was not properly the fruit of the Holy Ghost; but the fruit of Maries womb, Luke 1. 42.] of the Holy Ghost. [i. e. by the operation of the Holy Ghost; as appears, Luke 1. 35. So the Greek participle here used is also taken elsewhere; as Rom. 11. 36. and 1 John 5. 1. This was not then known to Ioseph; but was afterward revealed unto him by the Angel, verse 20.]

19. Now Ioseph her husband, being righteous, and not willing openly to put her to shame, [The Greek word signifies as much, as to make any one a publique spectacle, and put him to disgrace, for an example unto others] had a will privily to forsake her. [Gr. to unloose (or release) her:]

20. And while he had these things in his minde, Behold, the Angel of the Lord appeared unto him in a dream, saying; Ioseph [thou] Son of David; Be not afraid to take unto thee Mary thy wife; for that which is conceived in her [Gr. is generated, or begotten; for which words, seeing the one is Latine, and the other obscure; it was thought fitter to put the word conceived. Of this generation and conception, see Luke 1. 35, 42.] that is of the holy Ghost.

21. And she shall bring forth a Son, and thou shalt call his name Iesus. For he shall save his people [that is, those which were given him of the Father, to redeem or save them, Psalm 2. 8. Isa. 8. 18. John 6. 37. and 17. 24. Acts 18. verse 10. Rom. 11. 1, 2.] from their sins.

22. And all this was done, that that might be fulfilled, which was spoken of the Lord by the Prophet, saying,

23. Behold, the Virgin [The Hebrew and also the Greek Texts speak here of a singular (or extraordinary) Virgin.] shall be with childe, and bring forth a Son; and thou shalt [Others read, she shall, or they shall] call his name Emmanuel [He is so called in respect of his Person and Office; because he is both true God and Man in one person, and unites us to God.] which is being interpreted, God with us.

24. Then Ioseph being raised up from sleep, did as the Angel of the Lord had commanded him; [Gr. had ordained] and took unto him his wife.

25. And knew her not, until [From hence cannot be concluded, that Ioseph should have known her afterwards: for this manner of speaking, doth not always import so much. See 2 Sam. 6. 23. Matth. 28. 20.] she had brought forth this her first-born Son, [A first-born Son, is he that first opens the womb, Exod. 13. 2. albeit that there are no sons or children brought forth afterwards; for as it is said, Exod. 11. 5. that the first-born of Egypt should be slain; so without doubt under them are understood also the only-begotten.] and called his name Iesus.

## CHAP. II.

Wise men come out of the East to Ierusalem, 1. Enquire after the new-born King of the Iews, 2. Whom they, being informed of the place of his birth, found at Bethlechem, and worshipped him, 4. Return again to their own Land, 12. Ioseph fleeth with the young childe in-

to Egypt, 13. Herod causeth the young children to be killed, 16. Ioseph comes again into Iudea, 19. but for fear of Archelaus, he turns aside into Galilee, and dwells at Nazareth, 20.

Now when Iesus was born at Bethlechem [lying] in Iudea, [This is added, because there was, yet another Bethlechem, lying in the Tribe of Zabulon, or lower Galilee. See Iosb. 19. 15.] in the days of Herod the King. [This was Herod the great, surnamed the A-scalonite, an Idumean, the first King that was a for-eigner.] Bold, [certain] Wise men [Gr. Magi. So the Persians and Medes called all those that were Learned in all manner of Sciences, and especially of the course of the Heavens: who were indeed in great esteem among them; but that they were Kings is not credible, like as the names given them, and all circumstances do make manifest] from the East [These are said to have come from the East, because those Lands were situate East-wards from Judea] came to Ierusalem.

2. Saying, where is the (new-) born King of the Iews? For we have seen his Starre in the East, and are come to worship him.

3. Now King Herod having heard [this] was troubled, and all Ierusalem with him.

4. And having gathered together all the chief Priests [Those were the heads of the Orders of the Priests, of the race of Eleazar and Ithamar, and were twenty four in number, 1 Chron. 24. 4. and 2 Chron. 36. 14. of all which the high Priest was the Supream] and Scribes of the people, [Otherwise Lawyers, as appears by comparing Mat. 22. 35. with Mark 12. 28. The office of these was to expound the writings of Moses and the Prophets, to the people. See Ezra 7. 6. and Mat. 13. 52. Of these and the chief Priests together consisted the Supream Ecclesiastical Assembly of the Jews.] he asked of them [i. e. informed himself] where the Christ should be born.

5. And they said unto him, At Bethlechem [situate] in Iudea. For so it is written by the Prophet;

6. And [thou] Bethlechem, thou land of Iuda, art in no wise the least [The word in no wise is not in Micah 5. 1. but is added thereto from the sense, for howsoever Bethlechem in respect of bigness was amongst the least Cities, notwithstanding it was not the least in worth and esteem, because David sprang from thence, John 7. 42. and Christ was to come out of it. And therefore some read in the Original Text of Micah, Art thou the least? But concerning this see more at large the Annotation on Micah 5. 1.] among the Princes of Iuda, [i. e. Rulers over thousands, Micah 5. 1.] for out of thee shall come forth the Leader, which shall feed my people Irael. [i. e. The company of the faithful; which he shall rule with his Word and Spirit, as an Heavenly King. See Rom. 9. 6. and Gal. 6. 16.]

7. Then Herod privily called the Wise men; and enquired diligently of them the time when the Star had appeared?

8. And sending them to Bethlechem, said, Go your ways, and search diligently after that young childe, and when ye shall have found it, bring me word thereof, that I may also come, and worship the same.

9. And they having heard the King, went their ways, and behold, the Starre which they had seen in the East, went before them, [from hence it appears, that it was no ordinary Starre of the Heaven; but a Light peculiarly created, like as was the fiery pillar, which led the children of Irael through the wilderness] till that it came and stood over [the place] where the young childe was.

10. Now when they saw the Starre, they rejoiced with very great joy.

11. And being come into the house, they found the young childe [Otherwise, they saw] with Mary his Mother;

ther: and falling down they worshipped the same. And having opened their treasures, they brought unto him gifts; Gold, and Frankincense, and Myrrhe. [These were the most precious things that were found in their Country.]

12. And being warned by divine revelation in a dream, that they should not return to Herod, they departed again towards their (own) land by another way.

13. Now when they were departed; Behold, the Angel of the Lord appeareth unto Joseph in a dream, saying, Arise, and take to thee that young childe and his mother, and flee into Egypt, and be thou there, until I shall tell thee. For Herod will seek the young childe, to kill the same.

14. Then he being risen up, took the young childe and his mother to him in the night, and departed (into) Egypt.

15. And was there until the death of Herod, that that might be fulfilled which was spoken of the Lord by the Prophet, saying; Out of Egypt have I called my Son. [Although this place, Hos. 11. 1. is also understood of the deliverance of the people of Israel out of Egypt; yet must the same likewise be fulfilled in Christ as the head of this people.]

16. When Herod saw that he was deceived by the Wise men [Gr. illuded; namely, according to his thinking; for properly the Wise men did neither deceive nor illude him] then was he very wroth, and having sent forth [some] he slew all the children [This fearful massacre of infants, is also related by Macrobius an Heathen Writer, Saturn. lib. 2. cap. 4.] which were within Bethlehem, and in all the borders of the same, from two years [old] and under, according to the time which he had accurately enquired of the Wise men.

17. Then was fulfilled that which is spoken by the Prophet Jeremy, [Some Greek Copies have here also these words, of the Lord.] saying;

18. A voice was heard in Rama, [See the exposition hereof, Jer. 31. 15.] lamentation, weeping, and much groaning: Rachel weeping for her children, [Seeing Rachel was buried thereabout, Gen. 35. 19. therefore here by her are understood the mothers of Bethlehem, and thereabout] and would not be comforted, because they are not.

19. Now when Herod was dead, Behold, the Angel of the Lord appeareth to Joseph in a dream in Egypt,

20. Saying, Arise, take the young childe and his Mother to thee, and go into the land of Israel; for they are dead, who sought the young childes soul. [that is, life. See Exod. 4. 19. that is to say, which lay in wait for his life to take it away. Otherwise this manner of speaking is also taken in a good sense, Prov. 29. verse 10.]

21. Then he being risen up, took unto him the young childe and his Mother, and came into the land of Israel.

22. But when he heard that Archelax was King in Judea, in the room of his Father Herod; he was afraid to go thither. But being warned by divine revelation in a dream; he went into the parts of Galilee.

23. And being come [thither] he made his habitation in the City called Nazareth; that it might be fulfilled which was spoken by the Prophet; that he shall be called a Nazarene. [This hath respect either to the place, Judg. 13. 5, 7. where it is said of Sampson as a type of Christ, he shall be a Nazarite; that is to say, dedicated to God; Or which is most likely, to Isa. 11. 1. and chap. 60. 21. where Christ is called Netzer, that is to say, a branch; from which word the City Nazareth hath its name. It was Gods will that by occasion of this his dwelling place, Christ should be called a Nazarene, as a branch that grows up before his Father out of his place, Isa. 53. 2. Jer. 23. 5. chap. 33. 15. Zach. 6. 12.]

## CHAP. III.

John the Baptist preacheth repentance, 1. His office, raiment, and food, 3. Hath many followers, 5. Baptizeth, 6. Reproves the Pharisees and Sadduces, 7. Shews the dignity of the Person and Baptism of Christ, 11. Baptizeth Christ, who is witnessed from Heaven to be the well-beloved Son of God, 13.

**A**N D in those dayes [Namely, in the fifteenth year of the Emperour Tiberius, when Christ was about thirty years old, Luke 3. 1, 23.] came Iohn the Baptist, [concerning John, of his parents, birth, and office, see Luke 1. and John 1. he is called Baptist; because he was the first that by the command of God administered Baptism in the New Testament. See Math. 21. verse 25. Iohn 1. verse 33.] preaching in the wilderness of Judea, [Not such a wilderness, where none inhabited, but a waste Countrey of Woods and Mountains, where Zacharias the father of John dwelt, Luke 1. 39.] in which are numbred six Cities, Iosh. 15. 61, 62. which therefore had also their Villages, or Hamlets.]

2. And saying, Repent yee; for the Kingdome of the Heavens [That is to say, the setting up, and enlarging of the Church of God, by the preaching of the Gospel, at the time of the coming of the Messiah] is come nigh.

3. For this is he, of whom is spoken by the Prophet Esay, saying, The voice of one crying in the wilderness; Prepare the way of the Lord, [A similitude taken from a Prince or King, against whose coming the ways are prepared, and made plain.] make his paths straight.

4. And the same Iohn had his cloathing of Camels hair, [Such kinde of rough garments the Prophets wore before-time in the Old Testament. See Zach. 13. 4. Heb. 11. 37. as is witnessed of Elias in particular, 2 Kings 1. 8. in whose spirit and power John the Baptist was come, Malach. 4. 5. Luke 1. 17.] and a leathern girdle about his loins; and his food was locusts [The locusts in those Countreys are great and many; and are eaten there amongst the mean people; like as they are also reckoned amongst the clean meats, Levit. 11. 22.] and wilde honey.

5. Then went out to him Ierusalem and all Judea; and the whole Countrey round about the Jordan.

6. And were baptizd of him in the Jordan, confessing their sins. [This confession of sins, was no auricular confession; forasmuch as it was made before Baptisme, in general, and in publique.]

7. Then he seeing many of the Pharisees and Sadduces [The Pharisees and Sadduces were two Sects among the Jews; like as there was yet a third of the Essians. See concerning them the Historian Iosephus, Antiq. lib. 18. cap. 2. de bello Iud. lib. 2. cap. 7.] come to his Baptisme, spake unto them, Rec brood of vipers, who hath sweaved you to flee from the wrath which is coming?

8. Bring forth fruits therefore, worthy of repentance. [That is to say, becoming, or agreeable unto true repentance.]

9. And think not to say with your selves, We have Abraham for a Father. For I say unto you that even of these stones, God can raise up children to Abraham.

10. And also already the ax is laid to the root of the Trees, [That is to say, the judgement of God draws near, notwithstanding that ye boast that ye are descended from Abraham; except ye do the works of Abraham, John 8. verse 39.] therefore every Tree, which brings forth no good fruit, is hewen down, and cast into the fire.

11. *I indeed baptize you with water* [Gr. in the water] *unto repentance: but he that cometh after me* [or, behinde me. See *Iohn 1. 15.*] *is stronger than I, whose shoes I am not worthy to carry* [after him]: [that is, to do him the least or meanest service.] *He shall baptize you with the Holy Ghost and with fire.* [John here distinguisheth his outward Baptisme from the inward Baptisme of Christ, whereby he purifieth our hearts by his Spirit, as the fire doth the metal from all dross and impurity. See the like phrase, *Iohn 3. 5.* and *Acts 1. 5.* and chap. 2. 4.]

12. *Whose fan* [Gr. winnowing shovel; wherewith they cast up the corn, to cleanse it from the chaff, which with us is done by the fan.] *is in his hand, and will thoroughly-purge his threshing-floor, and gather together his wheat* [or corn, as often afterwards] *into his garner,* [otherwise corn-loft, or place where any thing is laid away to be kept.] *and will burn up the chaff with unquenchable fire.*

13. *Then came Iesus from Galilee towards the Iordan unto Iohn, to be baptized of him.*

14. *But Iohn much refused (it) him,* [that is, hindered him very much; or set himself very much against it as well by words as otherwise.] *saying, It is needful for me to be baptized of thee, and comest thou to me?*

15. *But Iesus answering, said unto him, surcease now:* [Namely, to hinder me in this.] *For thus it becometh us, to fulfill all righteousness.* [that is to say, whatsoever God hath instituted and commanded, to shew him perfect obedience in] *Then he let him alone.*

16. *And Iesus being baptized, ascended straightway out of the water. And behold, the Heavens were opened unto him; and he saw the Spirit of God descend like a dove,* [that is to say, in bodily shape like a dove, *Luke 3. 22.* in which kinde of shape the Holy Ghost who is every where present would here manifest himself upon Christ, to give to understand his innocency, meekness, kindness, and uprightness.] *and come upon him.*

17. *And behold, a voice out of the Heavens,* [Here is a clear testimony of the three distinct Persons in one divine Essence: the Father who speaks out of Heaven; the Son of whom he speaks; and the Holy Ghost who descends.] *saying, This is my Son, my beloved, in whom I am well-pleased.*

#### CHAP. IV.

Christ having fasted forty days in the wilderness, is tempted of the Devil, 1. Afterwards ministered unto by the Angels, 11. Leaving Nazareth he goes to dwell at Capernaum, 12. Beginneth to preach, 17. Calleth Peter and Andrew, 18. James and Iohn, who leaving all, follow him, 21. Walking through Galilee, he teacheth in the Synagogues, and healeth all manner of diseases, 23.

**T**hen [presently after he was baptized, *Mark 1. 12.*] *was Iesus led away of the spirit* [or, of that Spirit, that is, by the moving of the Holy Ghost, which was descended upon him. See *Luke 4. 1.*] *into the wilderness, to be tempted of the Devil.* [This word comes from the Greek word *Diabolos*, which is as much as to say, a slanderer, and false accuser. See *Rev. 12. 9, 10.*]

2. *And when he had fasted forty days and forty nights,* [This was a miraculous fast without eating or drinking, like as was also the fast of Moses, *Exod. 34. 28.* and of Elias, *1 Kings 19. 8.* which therefore cannot be imitated by us, no more then the other miracles of Christ.] *he was at the last an hungred.*

3. *And the Tempter* [So the Devil is called, because he seeks to bring men to sin, and apostasie. See *Gen. 3.*] *being, come unto him, said, If thou be the Son of God,*

[namely, as the fore-going voice in thy Baptisme testified] *Say, that these stones become bread.*

4. *But he answering, said, It is written, Man shall not live by bread alone, but by every word* [that is to say, by all things which it pleaseth God to give vertue unto, and to make use of for the nourishment and strengthening of men.] *that goes forth through the mouth of God.*

5. *Then the Devil took him along towards the holy City,* [That is, Jerusalem; which is so called, because there God hath planted his worship and sanctuary.] *and set him upon the pinnacle of the Temple.* [Gr. *Wing.* So an up-rising border was named, which like a leaning or rail was made round about the flat covering of the Temple; to hinder any one from falling off easily. See *Deut. 22. 8.*]

6. *And said unto him, If thou be the Son of God; cast thy self down-wards; for it is written, That he shall give his Angels charge concerning thee, and [that] they shall take thee upon their hands,* [Here the Tempter leaves out the words, in all thy ways, see *Psalms 91. 11.* and the Annotation there.] *that thou mayest not at any time dash thy foot against a stone.*

7. *Iesus said unto him, It is written again, Thou shalt not tempt the Lord thy God.*

8. *Again the Devil took him with him upon a very high mountain, and shewed him all the Kingdoms of the world; and the glory of them.* [Namely, either in some apparition, or else pointing at the several quarters of the same, and with words relating the glory thereof.]

9. *And said unto him; All these things will I give thee, if so be thou falling down, wilt worship me.*

10. *Then said Iesus unto him; Get thee away, Satan,* [That is to say, Opposite, Adversary, or Enemy. So the Devil is called, because he is the enemy of mankind. See *1 Pet. 5. 8.*] *for it is written, The Lord thy God shalt thou worship, and serve him alone.*

11. *Then the Devil left him: and behold, the Angels* [That is to say, Messengers. So the good Spirits are called, because they are sent forth by God to execute his commands. See *Psalms 103. 20.* and *Heb. 1. 14.*] *came, and served him.*

12. *Now when Iesus had heard, that Iohn was delivered over,* [Namely, into prison. See *Matth. 14.*] *he returned towards Galilee.*

13. *And having left Nazareth, came to dwell at Capernaum, lying upon the Sea; in the borders of Zabulon and Nephtalim.*

14. *That that might be fulfilled which is spoken by Esaias the Prophet, saying,*

15. *The land of Zabulon, and the land of Nephtalim; [on the] way of the Sea, beyond the Iordan,* [otherwise, about, or, by] *Galilee of the Nations.* [or, of the Gentiles; for the Greek word signifies both; and is likewise used of the Jewish Nation, *Luke 7. 5.* And this part of Galilee is so called, either because it was very populous, *Deut. 33. 23.* or, because it bordered on the Confines of Tyre and Sidon, which were Gentile Cities.]

16. *The people that sat in darkness, hath seen a great light, and those which sat in the land and shadow of death, to them a light is risen up.*

17. *From thenceforth Iesus began to preach, and to say, Repent, for the Kingdome of the Heavens is come nigh.*

18. *And Iesus walking by the Sea of Galilee,* [This Sea was a great in-landish lake; for the Hebrews call all great gatherings together of waters, Seas. It is otherwise called also the Sea of Genesareth, and the Sea of Tiberias, because these places lay upon this Sea.] *saw two Brethren; [namely] Simon called Peter, and Andrew his Brother, casting the net* [Gr. *casting-net*] *into the Sea: (for they were Fishers.)*

19. *And*



19. And he said unto them, Follow after me, [Or, Come hither after me. *Iohn 1. 35.* it is said, that they were come to Christ before Johns imprisonment; but that was as Disciples: but here they are called to be Apostles.] and I will make you Fishers of men.

20. Then they straightway leaving the nets, followed after him.

21. And he being gone forward from thence, saw other two brethren, [namely] James the [son] of Zebedee, and John his brother, in the ship with Zebedee their father, mending their nets, and he called them.

22. Then they straightway leaving the ship, and their father, followed after him.

23. And Jesus went about all Galilee, teaching in their Synagogues, [These were places or buildings, in which the Jews held their Assemblies in all Cities, and the Law of Moses was read and expounded on every Sabbath-day. See *Acts 15. 21.*] and preaching the Gospel of the Kingdome, and healing every sickness, and every pain [that is to say, all kinde of diseases, or infirmities, weaknesse, (feeblenesse)] among the people.

24. And his fame went out [from thence] into all Syria; and they brought unto him all that were ill-disposed, being taken with divers diseases and torments, [that is to say, such kinde of diseases as put men to great pain, and as it were torture them] and possessed with the Devil, and those that were lunatick, [these seem to be those that have the falling sicknesse, as more plainly appears out of *Matth. 17. verse 15.*] and those that had the palsey, [or, lame, stricken] and hee healed the same.

25. And great companies followed after him [That is to say, heaps or multitudes of people] from Galilee, and [from] Decapolis, [it was a Countrey so called in Greek, because there lay ten Cities in it. See *Pliny, lib. 5. cap. 18.*] and [from] Ierusalem, and [from] Iudea, and [from] beyond the Iordan.

## CHAP. V.

Christ teacheth upon the mountain what men are blessed, 1. Compares his Disciples to salt, light, and a city seated upon a hill, 13. Declares that he came to fulfill the Law. Confutes the perverse Expositions of the Ancients, of the sixth Commandment, 17. Of the seventh Commandment, and of the Bill of Divorce, 27. Of Swearing, 33. Of Revenge, 38. Commands forbearance, 40. Liberality and true love even towards our enemies, 42.

**A**ND [Jesus] seeing the multitude, went up into a mountain, and when he was sat down his Disciples came to him.

2. And having opened his mouth, [An Hebrew manner of speaking, when any one begins to speak premeditatedly, with earnestnesse and freedom, for the instruction of others. See *Iob 33. 2. Acts 8. 35.*] he taught them, saying;

3. Blessed [are] the poor of Spirit, [That is, the humble and broken-hearted, who understanding their own nothingnesse, have a lowly conceit of themselves, relying only on the grace of God in Christ Jesus, *Psal. 51. 19. Isa. 57. verse 15.*] for theirs is the Kingdome of the Heavens.

4. Blessed [are] they that mourn, [That is to say, who are sorrowful for sins; of which sorrow is spoken also, *1 Cor. 5. 2.* and *2 Cor. 7. 9.* to whom are opposed those that live in all jollity and voluptuousnesse, *Luke 16. verse 19, 25.*] for they shall be comforted.

5. Blessed [are] the meek, for they shall inherit the earth. [That is, peaceably possesse it; which promise indeed concerns this present life; but especially here is

understood that which shall be fulfilled in the life to come. See *Psal. 37. 11.*]

6. Blessed [are] they which hunger and thirst after righteousness, [That is, who very earnestly long for, and endeavour after the true righteousness in Christ.] for they shall be satisfied.

7. Blessed are the merciful: for they shall be shewed mercy.

8. Blessed are the pure of heart; [That is, who are purified by the Spirit of God from the defilements of sin, and from all manner of hypocrisie, *Eph. 5. 26.*] for they shall see God. [that is, shall perfectly know him, and behold his glory, *1 Cor. 13. 12.*]

9. Blessed are the peaceable, [Gr. peace-makers, who not only are peaceable of themselves, but likewise promote peace among others, *Heb. 12. 14.* for they shall be called the children of God. [that is, they shall be so indeed, and be acknowledged for such.]

10. Blessed are they that are persecuted, for righteousness sake; [That is, for the righteous cause of Christ and his doctrine; like as in the following verse: for my sake.] for theirs is the Kingdome of the Heavens.

11. Blessed are ye when [men] revile you, and persecute you, and lying speak all [That is to say, all manner of] evil [Gr. evil word] against you [that is to say, which crosseth you, or is to your prejudice] for my sake.

12. Rejoice and be very chearful, for your reward [Namely, which God promiseth, and shall give you, not of merit, but of grace for Christs sake, *Rom. 6. 23. 2 Cor. 1. 20.* and so also *Matth. 6. 1.* and in other places frequently] [is] great [Gr. much] in the Heavens: For so have they persecuted the Prophets, which [were] before you. [that is, before your times, or in former times.]

13. Ye are the salt of the earth: [So teachers are called, because as the salt makes the meat savory, and preserves it from corruption, so they also by their doctrine make the souls of men acceptable to God; and preserve them from destruction.] Now if the salt become unsavory, [that is to say, lose its saltnesse or sharpnesse, and vertue] wherewith shall it be salted? It is good for nothing any more, but to be cast out, and to be troden under foot of men.

14. Ye are the light of the world: [Because they enlighten others with their doctrine, and must also carry a light before them in their lives, *1 Pet. 5. 3.*] A City lying above on a hill, cannot be hid.

15. Neither do men light up a candle, and set it under a corn-measure, [or, bushel] but on a candlestick, and it shineth to all that [are] in the house.

16. Let your light so shine before men, that they may see your good works; and glorifie [or, praise and magnifie] your Father which is in the Heavens.

17. Think not that I am come to dissolve the Law, or the Prophets, [That is to say, to alter, or to disannul the doctrine of the Law, or the Prophets:] I am not come to dissolve, but to fulfill [them]. [that is to say, to expound, observe them, and to accomplish that which was prefigured and foretold.]

18. For verily I say unto you, until heaven and earth passe away, [That is, perish, or be changed. See *Psal. 102. 27. Heb. 1. 11.* and the Annotation upon the *2 Pet. 3. 10*] there shall not one iota [this is the least letter of the Greeks, as Iod of the Hebrews. Whereby Christ would say, that even the least thing which is written in the Law shall not perish] or one tittle [that is, shoak of a letter, or point] passe away from the Law until that all of it shall be come to passe.

19. Therefore whosoever shall have dissolved one of these least commandments, and shall have taught men so, [he] shall be called the least [that is to say, shall not at all be esteemed there: Or, shall not enter therein, as is

expounded in the following verse.] *in the Kingdom of the Heavens: But whoſo ſhall have done and taught [them] he ſhall be called great in the Kingdom of the Heavens.*

20. For I ſay unto you, except your righteouſneſs be more abundant then that of the Scribes and Pharifees, that ye ſhall in no wiſe enter into the Kingdom of the Heavens.

21. Ye have heard that it was ſaid [by] the Ancients, [Or, to the Ancients. Hereby Chriſt underſtands the perverſe interpretations of the Scribes and Pharifees, who had ſo taught for many years before; and not the doctrine of Moſes and the Prophets; which appears, 1. from the former verſe. 2. Becauſe here are doctrines conſuted, which are not found in Moſes and the Prophets: ſee verſe 43. 3. Becauſe nothing is added by Chriſt, but what is found in Moſes and the Prophets: as may be ſeen by theſe places of the Old Teſtament, which are here ſet down, Exod. 20. 13. Deut. 5. 17. Ex. 20. 14. Deut. 5. 18. Deut. 24. 1. Exod. 20. 7. Lev. 9. 12. Deut. 5. 11. Exod. 21. 24. Lev. 24. 20. Deut. 19. 21. Lev. 19. 18.] Thou ſhalt not kill: but whoſoever killeth, he ſhall be puniſhable [or, liable to be puniſhed] by the Judgement.

22. But I ſay unto you: Whoſoever is angry with his Brother unjuſtly, [that is, without cauſe, or lightly.] he ſhall be puniſhable by the Judgement. [or ſentence; whereby are underſtood the Judges, which in all Cities puniſhed the murderers, Deut. 21.] And whoſoever ſaith to his Brother, Raka, [It is a Syriack word of reproach, and is as much to ſay, as empty-wit, or ſilly-head. Others think that it comes from ſpewing; and others that thereby is expreſt a noiſe which men often make, thereby to give to underſtand their anger, contempt, or reproach againſt their neighbour; as men commonly uſe to do by, ſie upon thee, or the like.] he ſhall be puniſhable by the great Council. [This was the higheſt Council in Jeruſalem, called the Sanhedrim, which had the Judgement of the weightieſt matters, and therefore alſo ſentenced the guilty to the greateſt puniſhments. See Deut. 17. and 2 Chron. 19.] But whoſo ſaith, Thou fool, he ſhall be puniſhable by Hell fire. [Gr. to, or in the gehenna of fire. Gehenna comes from the Hebrew word Gethinnom, that is, the Valley of Hinnom, lying near the City of Jeruſalem, Joſh. 15. 8. in which Valley before-time the Idolatrous Jews cauſed their children to be burned alive between the glowing arms of the brazen image of Moloch. See 2 Kings 23. 10. Jer. 7. 31. which ſeeing it was an horrible pain, therefore is this word taken oftentimes for the pains of Hell. By theſe puniſhments of death, whereof one is greater then the other, Chriſt ſhews that all theſe ſins deſerve eternal damnation; but that the one ſhall be puniſhed more grievouſly then the other in the Judgement to come.]

23. If therefore thou ſhalt offer thy gift upon the Altar, [This hath reſpect to the worſhip of God under the Old Teſtament; but is likewiſe withal underſtood of the worſhip of the New Teſtament: although there be no ſuch external altars and offerings in the ſame, Rom. 12. 1. and chap. 15. 16. Phil. 4. 18. Heb. 13. verſe 15, 16. or, bring to the Altar.]

24. Leave there thy gift before the Altar, and go thy way, firſt be reconciled to thy Brother, and then come and offer thy gift.

25. Be quickly well-minded [towards] thine adverſary, [That is, bear with, or agree with him that for debt or otherwiſe goes to Law with thee.] while thou art yet on the way with him: left perhaps the adverſary deliver thee over to the Judge, and the Judge deliver thee over to the Officer, and thou be caſt into priſon.

26. Verily I ſay unto thee, thou ſhalt by no means come out thence, until thou ſhalt have paid the laſt penny. [Gr. Quadrant, which was one of the leaſt coins which was

uſed, worth a little more then a farthing, according to our reckoning.]

27. Ye have heard that it was ſaid [by] the Ancients; Thou ſhalt not commit adultery.

28. But I ſay unto you, that whoſo looketh [on] a woman, to deſire the ſame, [Namely, for uncleannels] he hath already committed adultery with her in his heart.

29. Therefore if thy right eye [That is to ſay, whatever temporal thing is moſt precious, acceptable, or needful to thee,] offend thee, [that is, ſhould provoke or cauſe thee to ſin,] pluck it out, [that is, rather put ſuch a thing away from thee] and caſt it from thee: for it is profitable for thee, that one of thy members periſh, and not that thy whole body ſhould be caſt into Hell.

30. And if thy right hand offend thee, cut it off, and caſt it from thee; for it is profitable for thee, that one of thy members periſh, and not that thy whole body ſhould be caſt into Hell.

31. It is likewiſe ſaid; Whoſoever ſhall forſake his wife, [That is, whoſoever ſhall divorce himſelf from his wife] let him give her a writing of divorcement. [Of this writing of divorcement, ſee Deut. 24. verſe 1, &c. Malach. 2. 14. and Mat. 19. verſe 7. out of which places it appears, that God never approved of raſh divorces.]

32. But I ſay unto you, that whoſoever ſhall forſake his wife, otherwiſe then for the cauſe of fornication, he cauſeth her to commit adultery; and whoſoever ſhall marry her that is forſaken, he committeth adultery.

33. Again ye have heard that it was ſaid [by] the Ancients; Thou ſhalt not break thine oath, [That is, not ſwear ſo, as not to keep thine oath] but thou ſhalt keep thine oaths unto the Lord. [that is, pay that which thou haſt promiſed by oath to God or men.]

34. But I ſay unto you, Swear not at all, [Namely, neither vainly, or unneceſſarily, nor deceitfully, nor by the creatures. For a right and neceſſary oath is not forbidden; as may be ſeen, Rom. 1. 9. and chap. 9. 1. and 2 Cor. 1. 23. and chap. 11. 31. and chap. 12. 19. Gal. 1. verſe 20. Phil. 1. verſe 8. 1 Theſſ. 5. 27. Heb. 6. verſe 13, 16, 17. Rev. 10. 6.] neither by the heaven, becauſe it is the Throne of God:

35. Nor by the earth, becauſe it is the foot-ſtool of his feet; neither by Jeruſalem, becauſe it is the City of the great King.

36. Neither ſhalt thou ſwear by thine head, becauſe thou canſt not make one hair white or black.

37. But let your word yea, be yea, nay, nay; [That is, in your daily dealings, and ordinary diſcourſe, uſe ſimple, true, and upright words. See Jam. 5. 12.] what is above theſe [that is, that which is added even to ſuperfluity, by vain and unneceſſary ſwearing, or otherwiſe.] that is of the evil one.

38. Ye have heard, that it was ſaid, An eye for an eye, and a tooth for a tooth. [This Law which was given to the Magiſtrates, was by the Scribes and Pharifees miſ-interpreted, to private revenge, which Chriſt here in the following words reſtores.]

39. But I ſay unto you, that ye reſiſt not evil: but whoſoever ſmiteth thee on the right cheek, turn to him the other alſo. [Namely, rather then that thou ſhouldeſt revenge thy ſelf. For that this is not ſimply to be underſtood, appears from the example of Chriſt himſelf, John 18. 23. And ſo alſo muſt the two verſes next following be underſtood.]

40. And if any man will go to Law with thee, and take thy coat, let him have thy cloak alſo.

41. And whoſoever ſhall compel thee [In the Greek, a Perſian word is uſed, whereby is ſignified a Courtſervice, whereunto the ſubjects were compelled to carry the burdens of the chief Poſts, (or Meſſengers) or to lend and drive their Aſſes, &c. for this purpoſe. The ſame word is uſed alſo, Mat. 27. 32.] to go a mile, go with him two [miles.]

42. Give



42. Give to him that intreats [any thing] of thee, [or, desires, asks] and turn not away from him, that will borrow of thee.

43. Ye have heard that it was said, Thou shalt love thy neighbour, and hate thine enemy: [This stands no where in Gods law, but the contrary whereof stands; Deut. 32. 35. Prov. 25. 21.]

44. But I say unto you, Love your enemies, bless them which curse you, do good to them that hate you, and pray for those that offer violence unto you, [Otherwise, reproach you, like as the same word is taken, 1 Pet. 3. 16.] and persecute you.

45. That ye may be [That is, that it may appear that you be] the children of your Father which is in the Heavens. For he causeth his Sun to arise upon the evil and the good, and rains upon the just and unjust.

46. For if you love [Namely, only: as appears out of the following verse] those that love you, what reward have ye? Do not the publicans also the same?

47. And if you salute [Or, friendly intreat] your brethren only, what do you more then others? Do not also the publicans so?

48. Be ye therefore perfect, like as your Father which is in the Heavens is perfect.

## CHAP. VI.

Christ teacheth how men must give alms, 1. Pray, 5. Fast, 16. What treasure to lay up, 19. How the understanding must be disposed, 22. That men cannot serve two masters, 24. That we must commit the care of bodily necessities to God, 25. and seek the Kingdom of God before all things, 33.

**T**ake heed that ye do not your alms [The Greek word *Eleēmōsynē*, from whence Alms comes, signifies in general a work of mercy, and in special liberality to the poor, because that must proceed from compassion, 1 Cor. 13. 3. Some Greek Copies have righteousness.] before men, to be seen of them: otherwise ye have no reward with your Father which is in the Heavens.

2. Therefore when thou doest thine alms, cause not a Trumpet to be sounded before thee, like as the dissemblers do [Gr. Hypocrites: which word signifies the Actors in a Stage-play, which shew themselves for other persons then they are indeed] in the Synagogues, and in the streets, that they may be honoured of men: Verily I say unto you, they have their reward. [for the honour which they seek of men, is their reward.]

3. But when thou doest alms, let not thy left [hand] know, what thy right hand doeth. [That is, do it in the most secret manner, without seeking glory thereby.]

4. That thy alms may be in secret, and thy Father which seeth in secret, he shall reward thee openly. [Namely, oftentimes here, but especially hereafter in the last Judgement; see Matth. 25. 34.]

5. And when thou prayest, [Namely, in particular. For publique prayers also in the Assemblies, are acceptable to God, and have special promises, Matth. 18. 19.] thou shalt not be like the hypocrites: For they love to pray standing in the Synagogues, [namely, out of the time of publique prayers] and in the corners of the streets, that they may be seen of men. [or, to make a shew before men.] Verily, I say unto you, that they have away their reward.

6. But thou when thou prayest, enter into thy inner-chamber, [The Greek word signifies a place or chamber, where men lay away or shut up any thing.] and having shut thy door, pray to thy Father which is in secret, and thy Father which seeth in secret, shall recompence thee openly.

7. And when thou prayest, use no vain rehearsal of words, [Gr. *Battologia*, that is, when any words or expressions, are often repeated, without need or earnestness.] like as the Heathen: for they think that they shall be heard for their multitude of words.

8. Be not therefore like unto them: for your Father knoweth what ye have need of, before ye pray to him.

9. Therefore pray ye thus: [That is to say, order all your prayers according to this form. Not that we are bound only or always to these words: For in necessities that may fall out, it is also lawful further to enlarge some petitions; and also to expresse them in other words. See John 17. and Acts 4. 24.] Our Father, which [art] in the Heavens. [that is, in the third Heaven, 2 Cor. 12. 2. where he most of all manifests his Majesty and Glory, Psalm 103. 19.] Hallowed be thy Name. [that is to say, magnified by us in words and deeds.]

10. Thy Kingdom come, [Namely, both of grace in this world, and of glory in Heaven.] Thy will be done, as in Heaven, [namely, by the holy Angels, Psalm 103. 20, 21. and of the blessed and perfect souls, Heb. 12. 23.] [so] also upon earth.

11. Give us this day, our daily [That is, sufficient and necessary for the preservation of our life, for this day: or our appointed portion, Proverbs 30. v. 8.] bread, [that is to say, all necessities for the body, Genesis 3. v. 19.]

12. And forgive us our debts, [That is, sins, Luke 11. 4. which make us debtors to suffer punishment. See Mat. 18. verse 14.] as we also forgive our debtors.

13. And lead us not [Or, bring us not; that is, give us not over] into temptation, namely, of Satan, of the world, and of our own flesh; to bring us to sin; or to evil, see 1am. 1. 13, 14.] but deliver us from the evil one. For thine is the Kingdom, and the power, and the glory for ever. Amen. [It is an Hebrew word, and is as much as to say, Let it be, or, So be it. Or, it is surely so. See Deut. 27. 15. Nehem. 8. 7.]

14. For if ye forgive men their trespasses, your Heavenly Father will also forgive you.

15. But if ye forgive not men their trespasses, neither will your Father forgive your trespasses. [Gr. *slips*, whereby are understood all manner of sins.]

16. And when thou fastest, [Namely, in particular; for in publique necessities or fasts, it is not unlawful to shew a sad countenance, if it be done without hypocitise.] shew not a sad countenance, as the hypocrites do: for they disfigure their faces, [Gr. *obscure*, or *marre*] that they may be seen of men when they fast. Verily I say unto you, that they have away their reward.

17. But thou when thou fastest, anoint thine head, [Christ speaks here according to the custome of the Jews, who in times of rejoycing, anointed and washed themselves, Psalm 23. 5. Amos 6. 6. Luke 7. 46.] and wash thy face.

18. That it may not be seen of men when thou fastest, but of thy Father which is in secret: and thy Father which seeth in secret, shall recompence thee openly.

19. Gather not to your selves treasures upon earth, [Namely, principally, or so as to make your work of it without due consideration of the Heavenly treasure,] where the moth and the rust [Gr. *caring*; eating-in.] corrupt them; and where thieves digge thorow and steal.

20. But gather to your selves treasures in Heaven, where neither the moth nor the rust corrupts them; and where thieves do not digge thorow nor steal.

21. For where your treasure is, there will your heart be also.

22. The candle of the body is the eye, [That is, as the body by the eye, so all that a man doth, or leaves undone, is guided and ordered by the understanding] if therefore

therefore thine be single; thy whole body shall be enlightened.

23. But if thine eye be evil, [That is, blinded or corrupted] thy whole body shall be dark. If therefore the light that is in thee be darkness, how great [shall] the darkness [itself be.]

24. No man can serve two Masters, [Namely, which are contrary to one another.] for either he will hate the one and love the other, or else he will adhere to the one, [or, keep himself to the one] and despise the other. Ye cannot serve God, and Mammon. [This is a Syriack word, and signifies riches, gain, or treasures, which men oftentimes honour and serve as a God.]

25. Therefore I say unto you, Be not careful [Namely, with an anxious and immoderate care, springing from want of faith, and hindering the care of our salvation. Otherwise, we ought also to take care for these things] for your life, [Gr. soul; whereby is meant the life: See Job 2. 6. Matth. 2. verse 20.] what ye shall eat, and what ye shall drink; neither for your body, wherewith ye shall clothe your selves: Is not the life more then meat, and the body then raiment?

26. Behold, the fowls of the Heaven, [That is, of the Air, see Psalm 8. 9.] that they sowe not, neither reap, nor gather into Barns; and [yet] your Heavenly Father feeds the same. Do not ye [very] much excel them? [Gr. Do not ye differ very much from them.]

27. Which of you, I pray, by taking thought, can add one ell [Gr. one cubit, that is, the length of the arm, from the elbow, to the end of the middle finger. Or, a foot and half] to his length?

28. And why are ye careful for raiment? Consider the Lillies of the field, how they grow, they labour not, neither do they spin:

29. And I say unto you, that even Solomon in all his glory [Read thereof, 1 Kings 4.] was not arrayed like one of these.

30. Now if God so clothe the grass of the field, which to day is, and to morrow is cast into the Oven, [That is, which shortly after, being withered, is good for nothing else almost, but to heat Ovens withal.] Shall he not much more [clothe] you, O ye of little faith?

31. Therefore be not careful, saying: What shall we eat? or what shall we drink? or wherewith shall we clothe us?

32. For all these things do the Gentiles seek: [namely, with anxiety and trouble, as if their happiness lay therein.] For your Heavenly Father knoweth that ye have need of all these things.

33. But seek first the Kingdome of God, and his righteousness, [Namely, Gods, as appeares out of the Greek Text: that is, which is acceptable to God, will stand before him, and is revealed to us in the Gospel.] and all these things shall be cast in unto you. [Gr. Laid-into, or, superadded; namely, as over-measure, or somewhat given over and above. See Psalm 127. 2.]

34. Therefore be not careful against the morrow: For the morrow shall take care of its own things, [each] day hath enough, of the evil of it self. [that is, the vexation, care and trouble, which happens every day.]

## CHAP. VII.

Christ teacheth further how we must judge of our neighbour, and reprove him, 1. That we must not propound that which is holy unto scorners, 6. That we must continue in prayer, 7. How we must deal with our neighbour, 12. Of the strait and wide gate, 13. Of avoiding false Prophets, 15. That all shall not be saved, that outwardly serve God, 21. That we must not only hear the word of God, but also do it, 24.

Judge not, [Namely, rashly, or perversely, out of hatred, envy, or groundless suspicion. Otherwise an upright judgement, of things whereof a man hath a right knowledge, when it is done to a good end, aswel in Judgement as out of it, is not only lawful, but also commanded. See 2 Chron. 19. verse 6. Iohn 7. 24. 1 Cor. 5. 12.] that ye be not be judged.

2. For with what Iudgement ye judge, ye shall be judged; and with what measure ye mete, it shall be measured to you again.

3. And what seest thou the splinter that is in thy brothers eye, [That is to say, small or lesser faults; like as by the beam great and grosse faults are understood] but observest not the beam which is in thine own eye?

4. Or how wilt thou say to thy Brother, Let me put out the splinter out of thine eye, and behold, there is a beam in thine own eye?

5. Thou hypocrite, first cast the beam out of thine own eye, and then shalt thou discern how to put out the splinter out of thy brothers eye.

6. Give not that which is holy [Holy is properly that which is separated from the common use, and thereby is here understood the preaching of the Gospel, or admonitions, and consolations out of Gods Word, as also the administration of the holy Sacraments, which by reason of their worth are here also called pearls, and which must not be given to itisse necked, and obitinate scorners, who are compared to dogs and swine, Prov. 9. verse 8. 1 Cor. 10. 21. Phil. 3. 2.] unto the dogs, neither cast ye your pearls before swine; lest at any time they trample the same under their feet, and turning again tear you.

7. Ask and it shall be given you; seek and ye shall finde; knock and it shall be opened unto you. [By asking, seeking and knocking, Christ exhorts us, to persevere continually with earnestness in prayer. See also Rom. 12. 12. 1 Thess. 5. 17.]

8. For every one that asketh, [Namely, in faith, and according to Gods will, Iam. 1. 6. 1 Iohn 5. 14.] he receiveth; and he that seeketh, he findeth; and he that knocketh, to him it shall be opened.

9. Or what man is there among you; if his sonne should ask him for bread, that will give him a stone?

10. And if he should ask him for a fish, that will give him a serpent?

11. If ye then who are evil, know to give good gifts to your children, how much more shall your Father which is in Heaven, give good [gifts] to them which ask them of him?

12. Therefore all [things] that ye would that men should do unto you; do ye likewise even so to them: for that is the Law and the Prophets. [That is to say, the summe of all that which the Law and the Prophets, interpreters of the same, teach concerning the second Table of the Decatogue, concerning the love of our neighbour, Matth. 22. 39.]

13. Enter in through the strait gate; for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in through the same.

14. For strait is the gate, and narrow is the way, [That is, not only in respect of the strict obedience, which God requires of us, but also because it is full of trouble and adversities. See Acts 14. 22.] which leadeth unto life, and few there be that finde the same.

15. But take heed to [your selves] of false Prophets, which come to you in sheeps clothing, [That is, in a fair outward shew] but inwardly they are griping wolves. [that is to say, seducers, and soul-murderers, Iohn 10. 18. Acts 20. 29.]

16. By their fruits [By these fruits are understood not so much the life, which may deceive for a time, as the Doctrine, which must be tried by Gods Word, 1 Io.

4.1.] ye shall know them. Do men also gather a grape of thorns, or figs of thistles?

17. Even so every good Tree brings forth good fruits; and an evil Tree [Gr. a rotten Tree] brings forth evil fruits.

18. A good Tree cannot bring forth evil fruits: nor an evil Tree bring forth good fruits.

19. Every Tree that bringeth not forth good fruit, is hewn down, and cast into the fire.

20. Therefore by their fruits ye shall know them.

21. Not every one that saith unto me, Lord, Lord, [That is to say, that boasts much and vainly of Christ and his doctrine,] shall enter into the Kingdom of the Heavens: but he that doth the will of my Father, which is in the Heavens. [that is to say, he that truly believes in Christ, John 6. 40. and ordereth his life according to Gods Commandments, 1 Thess. 4. verse 3.]

22. Many will say to me at that day [Namely, of the last Judgement, Matth. 24. 36.] Lord, Lord, Have we not prophesied in thy Name, [that is to say, by thy command, and power, as thy Ministers; and for the spreading abroad of thy glory.] and in thy Name cast out Devils, and in thy Name done many powerful (works)? [that is to say, wonderful signs, or miracles, 1 Cor. 12. 10. because they are done by the power of God.]

23. And then will I openly say unto them, [Gr. confess] I have never known you, [namely, for mine. See John 10. 14. and 2 Tim. 2. 19.] Depart from me, ye that work iniquity.

24. Therefore every one that heareth these my words, and doth the same, I will liken him unto a prudent man, who built his house upon a rock.

25. And there fell down violent rain, [By the violent rain, water-floods, and windes are understood all manner of persecutions, seductions, and temptations, whereby men might be brought to Apostasie] and the water-floods came, and the winds blew, and fell against that house, and it fell not; for it was founded upon a rock. [This rock signifies Christ, 1 Pet. 2. 6.]

26. And every one that heareth these my words, and doth them not, he shall be likened unto a foolish man, who built his house upon the sand. [By the sand is understood, whatsoever men lay besides Christ for the foundation of their salvation, Acts 4. 12.]

27. And the violent rain fell down, and the water-floods came, and the winds blew, and beat against that house, and it fell, and the fall of it was great.

28. And it came to pass when Iesus had ended these words, [that] the multitudes were astonished [or, amazed, were stricken with admiration, and perturbation of their minde,] at his doctrine.

29. For he taught them, as having power, [That is to say, with a divine authority, and with a singular efficacy and freedom. See Luke 4. verse 22. and John 7. verse 45, 46.] and not as the Scribes.

## CHAP. VIII.

Christ cleanseth a leper, 1. Healeth the Centurions servant, 5. Peters mother in law, 14. and many more, 16. Declares his poverty, 19 a Scribe that would follow him, 18. and commands another to follow him without delay, 21. Stills the Tempest on the Sea, 23. drives out the Devils of two that were possessed, and permits them to enter into the Swine, 28.

**N**OW when he was come down from the mountain, Namely, on which he went up to preach, Matth. 5. 1.] many multitudes followed him.

2. And behold, a leper [Leprosie, in those hot Countries, was a very grievous and filthy disease, or scurf, proceeding from corrupt blood in men, and was a plague

infecting not only men, but likewise garments and houses. See Levit. Chapters 13. and 14.] came and worshipped him, saying, Lord, if thou wilt, thou canst make me clean.

3. And Iesus stretching forth the hand, touched him, [Namely, to heal him. Otherwise, they were unclean according to the Law, that touched the Lepers, Levit. 14. 46.] saying, I will, Be thou cleansed. And immediately [he] was cleansed [from] his leprosie.

4. And Iesus said unto him; See that thou tell [this] to no man, [The reason hereof, see Matth. 12. 16.] but go thy way, shew thy self to the Priest, [Namely, to be viewed, or looked upon by him, whether he were truly cleansed. See Lev. 14. verse 2. from whence auricular confession cannot be proved; seeing Christ sends him not to be cleansed, but to have it declared that he was cleansed.] and offer the gift which Moses commanded [or instituted. See Lev. 14. 4, &c.] for a testimony unto them. [or, conviction, namely, that they did evil in rejecting Christ, of whose miracles they themselves had given testimony.]

5. Now when Iesus was entred into Capernaum, there came to him a Centurion intreating him,

6. And saying, Lord, my servant lyeth at home sick of the palse; and endures grievous torments.

7. And Iesus said unto him, I will come, and heal him.

8. And the Centurion answering, said, Lord, I am not worthy, that thou shouldest come in under my roof; but speak a word only, and my servant shall be healed.

9. For I also am a man under the power [of others] [that is to say, if I, who stand under the command of others, have such authority over those that are under me, & are men also as I am; how much more must all things stand under thy command, who art Lord over all?] having soldiers under me, and I say unto this (man), Go, and he goeth, and to the other, Come, and he cometh; and to my servant, Do that, and he doth it.

10. Now Iesus hearing [this] marvelled, and said unto those that followed [him], Verily I say unto you, I have not found so great faith, even in Israel it self. [Namely, as in this Heathenish Captain.]

11. But I say unto you, that many shall come from the East, and from the West, [Gr. from the rising and setting; Namely, of the Sunne: that is, out of all quarters of the world; whereby is foretold, the calling, conversion, and salvation of the Gentiles, John 11. 52.] and shall sit down with Abraham, and Isaac, and Jacob, in the Kingdome of the Heavens.

12. And the children of the Kingdome [That is, the Jews; with whom God had indeed made an external Covenant, but who by their unbelief, had made themselves unworthy of it, Acts 13. 46.] shall be cast out into the outmost darkness, [that is, which is without the Kingdome of Heaven; namely, into Hell] there shall be weeping, and gnashing of teeth.

13. And Iesus said to the Centurion, Go thy way, and be it done unto thee like as thou hast believed. And his servant was healed in the self-same hour.

14. And Iesus being come into the house of Peter, saw his wifes mother, [From whence it appears that the Apostle Peter was married, and being made an Apostle, did not forsake his wife. See also 1 Cor. 9. 5.] lie [bed-ridden] [Gr. cast] having a Fever.

15. And he touched her hand, and the Fever left her, and she arose, and ministered unto them. [otherwise him.]

16. And when it was become late [or, evening] they brought unto him many possessed of the Devil, and he cast out the [evil] spirits with a word, [that is, by his command only] and he healed all [namely, that came, or were brought unto him. See Matth. 4. 24.] that were ill at ease.

17. That it might be fulfilled, which was spoken by the Prophet *Esaia*, saying; He took our infirmities [upon him] and bare [our] sicknesses. [This *Esa.* 53. 4. is principally understood of our spiritual infirmities and sicknesses, i. e. of our sins; which Christ took from us upon himself to satisfy for the same, and thereby to redeem us from them; which he likewise gave to understand by the healing of bodily sicknesses.]

18. And Jesus seeing many multitudes round about him, gave command to pass over to the other side. [namely, of the Sea of Galilee, towards the land of the Gergesenes, over against Capernaum. See verse 5. and ver. 28.]

19. And there came a certain Scribe unto him, and said unto him, Master, [or, Doctor, (or, Teacher,)] I will follow thee, whithersoever thou goest.

20. And Jesus said unto him: The foxes have holes, and the fowls of the Heaven [that is, of the Air, as chap. 6. verse 26.] nests, [or, resting-places; where they go to rest as under a Tent, like as the Greek word properly imports] but the Son of man hath not where he may lay down his head.

21. And another of his Disciples said unto him, Lord, suffer me that I may first go and bury my Father.

22. But Jesus said unto him, Follow me, and let the dead [Those that live in their sins, are called spiritually dead, 1 Tim. 5. 6. Rev. 3. 1.] bury their dead.

23. And when he was gone into the ship, his Disciples followed him.

24. And behold, there arose [Gr. was] a great Tempest [or, commotion] in the Sea, so that the ship was covered of the waves: but he slept.

25. And his Disciples coming to [him] roused him up, saying, Lord, save us, we perish.

26. And he said unto them, Why are ye timorous, O ye of little faith? Then he arose and rebuked the winds and the sea, [Commanding them to be still. See Mark 4. 39.] and there was a great calm.

27. And the men marvelled, saying, What manner of (man) is this, that even the winds and the sea are obedient unto him?

28. And when he was come over to the other side, into the Country of the Gergesenes, [Mark 5. 1. and Luke 8. 26. say, of the Gadarenes, for those Cities Gadara and Gergessa lay by one another on the Sea of Galilee over against Capernaum] there met him two possessed of the Devil, coming out of the Graves, [the graves there, were much in caves, holes, or vaults without the Cities, as is to be seen, Math. 27. 60.] which were very fierce, so that no man could pass by that way.

29. And behold, they cried, saying, Jesus, thou Son of God, What have we [to do] with thee? Art thou come hither to torment us before the time? [Appointed by God for their torment, which shall be in the last judgement. See Luke verse 6. 2 Pet. 2. 4.]

30. And far off from them there was an herd of many swine feeding [These places were much inhabited by Greeks or Heathen, for whose use these swine were fed; for the Jews were forbidden to eat swines flesh. See Lev. chap. 11.]

31. And the Devils besought him, saying, If thou cast us out, Suffer us that we may go into that Herd of swine.

32. And he said unto them, Go your ways. And they going forth, went their way into the Herd of swine: And behold, the whole Herd of swine rushed head-long down from a steep place into the Sea, and died in the water.

33. And those that fed them, fled: and when they were come into the City, they told all [these] things, and what [was befallen] to those that were possessed.

34. And behold, the whole City went out to meet Jesus: and when they saw him, they desired that he would depart out of their coasts.

## CHAP. IX.

Christ healeth one that had the palsy, or was lame; and sheweth that he hath power to forgive sins, 1. Calleth Matthew, and eateth with the Publicans, 9. Defendeth his Disciples, that they did not fast, 14. Healeth a woman of her bloody-issue, 20. Raiseth a Rulers little daughter that was dead, 23. Restoreth two blinde men to their sight, 27. Casteth out a dumb Devil, 32. Preacheth, and healeth many sick persons, 35. Exhorts to pray for labourers to be sent into the Harvest, 36.

And being entred into the ship, he passed over, and came into his (own) City, [Namely, Capernaum, where he had taken his habitation. See Math. 4. 13. Mark 2. 1.] And behold, they brought unto him one sick of the palsy, [or, one that was lame, as Math. 4. 24.] lying on a bed.

2. And Jesus seeing their faith, [Namely, as well of the sick of the palsy, as of those that brought him] said to the sick of the palsy, Son, be of good cheer, [or, Be confident,] thy sins are forgiven thee.

3. And behold, some of the Scribes said within themselves, This (man) blasphemeth [God,] [ascribing to himself, that which belongeth to God alone. See Isa. 43. verse 25. and chap. 44. 22. The Greek word properly signifies to wound, defame, or hurt any ones good name.]

4. And Jesus seeing their thoughts, [that is, discerning the reasonings of their mindes] said, Wherefore think ye evil in your hearts?

5. For which is easier to say, the sins are forgiven thee; or, to say, Arise and walk? [for both these are alike difficult, and the proper works of God.]

6. But that ye may know, that the Son of man [So Christ names himself, because he being the Son of God, is also true man, of man, and under this title was promised, Dan. 7. 13. as also, because he was in a low estate amongst men, Ezech. 1. 26. Phil. 2. 7, 8.] hath power [namely, because he is also true God, in one person, Acts 20. 28.] on the earth to forgive sins, (Then said he to the sick of the palsy) Arise, take up thy bed, and goe thy way to thine house.

7. And he being risen up, went away to his house. [Namely, having taken up his bed, as is to be seen, Mar. 2. 12. and Luke 5. verse 25.]

8. Now the multitudes seeing [that] they marvelled, and glorified God; which had given such power unto men.

9. And Jesus going forth from thence, saw a man sitting in the custome-house [Namely, to receive custome; for he was a Publican, Math. 10. 3.] named Matthew, [And was called Levi. See Mark 2. 14. and Luke 5. 27. and is the same that wrote this Gospel.] and said unto him, Follow me. And he rising up, followed him.

10. And it came to pass, as he sat at (meat) in the house [of Matthew] [of the manner of sitting down at the Table, see John 13. 23.] Behold, many Publicans and sinners [that is to say, companions of the Publicans; which by the Jews were accounted great sinners, or which lived in an open course of sinning.] came and sat down together, with Jesus and his Disciples.

11. And the Pharisees seeing [that] said unto his Disciples; Wherefore eateth your Master with publicans and sinners?

12. But Jesus hearing [this] said unto them, They that are whole [Gr. strong, able] have no need of the Physician, but they that are sick [Gr. they that are ill at ease, or ill-disposed.]

13. But go your way, and learn what that is. I will (have)

(have) mercy, and not sacrifice [That is to say, I take more pleasure in the works of mercy, amongst which also the endeavour to convert a man is principally contained, then in sacrifices.] For I am not come to call the righteous, [because there are none such, howsoever the Pharisees had a conceit, that they were such, Luke 13. 9.] but sinners to repentance.

14. Then came the Disciples of John unto him, saying, Wherefore do we and the Pharisees fast much, and thy Disciples fast not?

15. And Jesus said unto them, Can (any) children of the wedding [Gr. the sons; that is, the children of the marriage-chamber, which we call bride-men. See Judg. 14. 11. These are also called the friends of the Bridegroom, John 3. 29.] mourn, as long as the Bridegroom is with them? But the days shall come, when the Bridegroom shall be taken away from them, and then shall they fast.

16. Likewise no man sets a piece [By these similitudes Christ would give us to understand, that his Disciples were yet too tender and weak, Acts 2. 4.] of undressed cloth [that is, not made ready, new, not worn, as Luke 5. 36.] upon an old garment: for the patch thereof that was set on [Gr. ye filling-up] rends off from the garment [or, rends somewhat off, as Mark 2. 21. namely, the new from the old; that is, rends off the patch that was set on] and there is a worse rent made.

17. Neither do men put new wine into old (leather) bottles: otherwise the (leather) bottles burst, [or rent] and the wine is spilled, and the (leather) bottles spoil: but men put new wine into new (leather) bottles, and both are preserved together.

18. While he spake these things unto them, Behold, a certain Ruler [Namely, of the Synagogue, called Jairus. See Mark 5. 22. Luke 8. 41.] came and worshipped him, saying, My daughter is even now dead, but come and lay thine hand on her, and she shall live. [that is, be alive again]

19. And Jesus being risen up, followed him, and his Disciples.

20. And behold a woman, which had had an issue of blood twelve years, coming to him, behinde [because she durst not make known her disease] touched the hem of his garment.

21. For she said within her self, If I do only touch his garment [She did not ascribe this virtue of healing to the garment, but to Jesus Christ himself, who was there present, as appears out of the following verse, and of Mark 5. 30. and Luke 8. 46. See the like, Matth. 14. 36.] I shall be whole. [Gr. delivered, or saved.]

22. And Jesus turning him about, and seeing her, said, Be of good cheer, daughter, thy faith hath saved thee. (And the woman was made whole from that very hour.)

23. And when Jesus came into the Ruler's house, and saw the pipers, [Who with mournful tones, sought to stir up the people to weeping and lamenting for the dead: which custome the Jews had borrowed of the Heathen] and the confused multitude, (or, tumultuous people.)

24. He said unto them, Depart, for the maid is not dead, [Namely, to continue dead, seeing Christ purposed to raise her up. Otherwise, death is laid to be no death, but a sleep, in respect of the general resurrection, John 11. 11.] but sleepeth. And they laughed at him.

25. Now when the company was driven out, he went in, and took her by the hand, and the maid arose. [Gr. was raised up; namely, from death.]

26. And this fame went out through all that land.

27. And when Jesus went forth from thence, two

blinde (ones) followed him, crying, and saying, (Thou) Son of David [The Messiah was acknowledged for a Son of David, because he should proceed from the stock of David, according to the promise made to David. See Matt h. 1. 1.] have mercy on us.

28. And when he was come into the house, the blinde came unto him, And Jesus said unto them, Believe ye that I am able to do this? They said unto him, yea, Lord.

29. Then touched he their eyes, saying, Be it done unto you according to your faith.

30. And their eyes were opened. And Jesus very straightly forbid them, [Gr. threatened them with earnest moving of the mind] saying, See that no man know it.

31. But they being gone forth, made him famous throughout that whole Country.

32. Now as these went out, behold they brought unto him a man that was dumb, and possessed of the Devil. [Whom the Devil, whereof he was possessed, had made speechless.]

33. And when the Devil was cast out, the dumb spake. And the multitudes wondered, saying, There was never the like [Gr. thus] seen in Israel.

34. But the Pharisees said, He casteth out Devils through the Chief of the Devils. [Matth. 10. 25. and 12. 27. called Beelzebub. For even amongst the unclean spirits, there is one that bears rule over the rest. See Matth. 25. ver. 41.]

35. And Jesus went about all the Cities and Villages, teaching in their Synagogues, and preaching the Gospel of the Kingdom, and healing all sicknesses, [That is to say, all manner of sicknesses. See Mat. 4. 23.] and all diseases among the people.

36. And he seeing the multitudes, was inwardly moved with compassion on them, [Gr. was moved in his bowels] because they were tired, [Gr. loosened, and dissolved] and scattered like sheep which have no shepherd.

37. Then said he to his Disciples, The harvest indeed is great [Gr. much] but the labourers are few.

38. Pray ye therefore the Lord of the Harvest, that he thrust forth [Gr. cast out; that is, send forth having by the power of his Spirit made them willing and fit for it] labourers into his Harvest.

## CHAP. X.

Christ gives his Apostles power to work miracles. 1. Their names, 2. Sends them to preach amongst the people of Israel, 5. Instructs them how to fit themselves for the Journey, and how to carry themselves towards those that receive them, and that receive them not, 8. What troubles they shall meet withal, and what they have to comfort themselves withal in them all, 16. Teacheth what reward they have to expect, that confess him constantly, 32. and are bountiful towards his servants, 40.

AND having called his twelve Disciples unto him, he gave them power [Namely, to work miracles in his name, and by the power of God; not by their own power, see Acts 3. 12, 16.] over (or against) unclean spirits, to cast them out, and to heal every sickness and every disease.

2. Now the names of the twelve Apostles are these: The first, Simon, called Peter, [Peter is here named first, not because he had power and authority over the rest; which Gods Word no where teacheth; seeing that herein the Apostles were equal one to another, John 20. 22, 23. but as it seems, because he was the eldest, and

first called to the Apostleship by Christ, *Matth. 4. verse 18.* Otherwise James is also first named, before Peter, *Gal. 2. 9.* Or else, because he with his brother Andrew, was the first pair which were sent forth ] and Andrew his brother : James the (son) of Zebedee, and John his brother.

3. Philip, and Bartholomew : Thomas and Matthew the Publican, [That is, who had been a publican. See *Matth. 9. verse 9.* is also called Levi, *Mark 2. verse 14. Luke 5. 27, 29.* ] James the (son) of Alphaeus, and Lebbeus, surnamed Thaddæus. [Thaddai in the Syriack is Judas in the Hebrew, which was his first name. See *John 14. 22.* Though some think that this is yet a third name of this Apostle, and of another Original; he is also surnamed Lebbeus.]

4. Simon the Cananite [That is, Zealot; Gr. Zealotes; like as the first Simon is surnamed Peter, so is this second surnamed Cananite; i. e. Zealot: to distinguish him from the other: See *Luke 6. 15. Acts 1. 13.* ] and Judas Iscariot, [Some think that this Judas was so called from the City Kirioth, lying in the Tribe of Judah, *Josh. 15. 25.* Others from Decarjuth, which signifies a purse, because he carried the purse, *John 12. 6.* ] who also betrayed him. [Gr. delivered him over.]

5. These twelve Jesus sent forth; and gave them command, saying, Ye shall not go on the way of the Gentiles, neither shall ye enter into (any) City of the Samaritans. [The Samaritans are here joined with the Gentiles, and distinguished from them; because that howsoever they were of Gentile-offspring; yet they had taken up many Ceremonies of the Jews. See *2 Kings 17.*]

6. But go with rather, to the lost sheep of the house of Israel. [That is, the Jews, who were as wandering sheep, without true Teachers. To these the Gospel must first be preached, *Matth. 15. 24. Acts 13. 46.*]

7. And going on, preach, saying, The Kingdome of Heaven is come nigh.

8. Heal the sick, [Gr. infirm] cleanse the Lepers, raise up the dead, cast out Devils. Ye have received it for nothing, give it for nothing.

9. Get ye neither gold, nor silver, nor brass, (mony) [Namely, for provision on your journey] in your girdles. [Or, purses; for the Jews had broad thongs, or girdles, to truss up their long garments therewith, in which they likewise carried their money.]

10. Nor scrip for the way, neither two Coats, [That is, no clothes but those which they had on] neither shoes, nor staff: For the labourer is worthy of his food.

11. And into what City or Town ye shall come in, Enquire who therein is worthy, [That is to say, who will willingly embrace the Gospel, *Acts 2. 41.* which worthiness no man hath of himself, but he that the Lord by his Spirit, makes worthy and meet for it, *Matth. 22. 8, 9. 2 Cor. 3. 5.* ] and there abide until ye go forth (thence), [that is to say, out of that City or Town.]

12. And when ye enter into the house, salute the same. [That is to say, with those that dwell there in peace and happiness, as appears in the following verse. Others adde thereto, saying, peace be to this house: See *Luke 10. 5.*]

13. And if that house be worthy, let your peace come upon the same; but if it be not worthy, let your peace return unto you.

14. And if any shall not receive you, nor hear your words; going forth out of that house, or out of that City, shake off the dust of your feet. [To signify thereby, that from thenceforward they desired to have no communion at all with them. See *Acts 13. 51. and chap. 18. 6.* See also the like, *Nehem. 5. 13.*]

15. Verily, I say unto you, It shall be more tolerable for the land of Sodom and Gomorra [Or, the land of those

of Sodom, and Gomorra] in the day of Judgment, then for that City.

16. Behold, I send you as sheep in the midst of wolves: Be ye therefore prudent as the Serpents, and upright as the Doves. [or, simple. The Greek word is by similitude taken from things that are unmixed, and unfalsified.]

17. But take heed of men: For they will deliver you up into Council-Assemblies, [Gr. Synedria. See the exposition thereof, *Mat. 5. 22.* and an example, *Act. 5. 40.* ] and in their Synagogues will they scourge you.

18. And ye shall also be led before Governours, [Namely, of Provinces, like as were Festus, and Felix, and the like. See *Acts 24. 10. and 1 Pet. 2. 14.* See likewise *Nehem. 5.* ] and Kings for my sake, for a testimony unto them and the Gentiles.

19. But when they deliver you over; ye shall not be careful how or what ye shall speak. [Not that we may not bethink our selves before-hand; or pray to God for wisdom, but that we must not be too much perplexed or troubled thereabout. See *Acts 4. 29.* ] For it shall be given you in the same houre, what ye shall speak.

20. For it is not ye that speak, but (it is) the Spirit of your Father which speaketh in you.

21. And the (one) brother shall deliver over the (other) brother to death, and the Father the childe, and the children shall rise up against the parents, and shall put them to death. [Or, bring them to death.]

22. And ye shall be hated of all for my names sake; but he that shall abide stedfast to the end, he shall be saved.

23. Therefore when they persecute you in this City, flee into another: for verily I say unto you, ye shall not have finished (your journey through) the Cities of Israel, but the son of man shall be come. [that is, shall come again unto you, and meet you.]

24. The Disciple is not above the Master, nor the servant above his Lord.

25. Let it (be) enough for the Disciple, that he be as his Master, and the servant as his Lord. If they have called the Master of the house Beelzebub [Others read Beelzebub; which was the chiefest Idol of the Ekronites, *2 Kings 1. 2.* By which name the Jews called the Prince of the Devils, because the Idols of the Heathen were Devils. See *1 Cor. 10. 20.* ] how much more those of his household.

26. Fear them not therefore: for there is nothing covered, which shall not be discovered, and hid, which shall not be made known.

27. That which I say to you in darkness, speak it in the light; and that which ye hear in the ear [that is, that which ye in particular have now heard from me; declare it publicly or with a loud voice] preach that upon the roofs. [The roofs of the Jews houses were flat above, with a rail round about from whence men could conveniently speak to people in the streets. See *Deut. 22. 8.*]

28. And be not afraid of those that kill the body; and are not able to kill the soul: But fear him much rather, who can destroy both body and soul in Hell.

29. Are not two Sparrows [Otherwise little birds] sold for a penny? [Gr. Assarion, which was a piece of money weighing about four grains or aces of silver, worth about half a stiver, *Polib. lib. 2.* ] And not one of these shall fall on the earth without your Father.

30. And even the hairs of your head are all numbered.

31. Fear not therefore; ye excel many sparrows.

32. Every one therefore that shall confess me before men, him will I also confess [i. e. acknowledge him] for my true Disciple. Like as to deny one is not to acknowledge him for his true Disciple. See *Matth. 7. 23.* ] before my Father which (is) in the Heavens.



33. But whosoever shall have denied me before men, him will I also deny before my Father which (is) in the Heavens.

34. Think not that I am come to bring peace on the earth: I am not come to bring peace, but the sword. [That is, division and persecution; which should follow upon Preaching; whereof Christ is not properly the cause, who is the Prince of peace, Esa. 9.5. nor his Gospel, which is a Gospel of peace, Ephes. 6. verse 15. but the obstinacy of those who reject the same, and hate the faithful, and persecute them maliciously.]

35. For I am come to set a man at variance against his Father, and the daughter against her mother, and the daughter in law [or she that is new-married, or Bride] against her mother in law.

36. And they (shall be) a mans enemies, which (are) of his (own) household.

37. He that loveth father or mother above me, is not worthy of me, and he that loveth son or daughter above me, is not worthy of me.

38. And he that taketh not his cross (upon him) and followeth after me, is not worthy of me.

39. He that findeth his soul [That is, he that would preserve his life, by denying my name, he shall lose the true life, that is, salvation.] shall lose (the) same; and he that shall lose his soul for my sake, shall find the same.

40. He that receiveth you, receiveth me, and he that receiveth me, receiveth him that sent me.

41. He that receiveth a Prophet in the name of a Prophet, [That is to say, for that cause, that he is a Prophet or true Teacher of the holy Gospel] shall receive a Prophets reward: and he that receives a righteous man, in the name of a righteous (man) shall receive a righteous (mans) reward.

42. And whoso giveth to drink to one of these little ones [That is, who are here esteemed little: or, that might be reckoned for the very least] a cup of cold (water) only, [that is to say, even the least service or good turn, because he is a true Disciple and Member of Christ] in the name of a Disciple, verily I say unto you, he shall in no wise lose his reward.

## CHAP. XI.

John the Baptist being in prison, sends two Disciples to Christ, 1. To whom Christ proves by his doctrine and works, that he is the promised Messiah, 4. Gives a glorious testimony to the people concerning Johns person and office, 7. Upbraids the Jews under a certain similitude for their impenitency, 16. and therefore threatens the Cities of Chorazin, and Bethsaida, and Capernaum, with very heavy judgements, 20. Opposeth therunto the good pleasure of his Father, in instructing the little ones, 25. Invites all wearied sinners unto him, and promiseth them refreshment, 28.

**A**N D it came to pass, when Jesus had made an end of giving commands [Namely, which are related in the former Chapter] to his twelve Disciples, that he went forth from thence, for to teach, and preach in their Cities. [Namely, of Galilee, whence his Disciples were. See Acts 2. 7.]

2. And John having heard in the prison [See of the cause and the end of this imprisonment of John the Baptist, Matth. 14. and Mark 6.] the works of Christ [that is, wonderful signs or miracles] sent two of his Disciples.

3. And said unto him [That is, caused it to be said unto him] Art thou he that should come [that is, the Messiah promised by the Prophets. This John causeth to be asked, not that he doubted thereof himself, for he

had long time before testified it openly, John 1. verse 29] but from the answer of Christ to take occasion afterwards more largely to instruct his Disciples hereof, who as yet somewhat doubted thereof] or do we look for another?

4. And Jesus answered and said unto them; Go your ways and tell John again that which ye doe heare and see.

5. The blinde are made to see, and the cripples walk; the lepers are cleansed, and the deaf hear; the dead are raised up, and to the poor [namely, as well in state as in spirit, Matth. 5.3. like as it is also taken, 1sa. 61. 1. to which Christ here alludes] is the Gospel preached.

6. And blessed is he that shall not be offended at me. [That is to say, that taketh no scandal by my means, condition, or doctrine, nor to believe in me. See Mark 6. verse 3. John 6.41. 52, 66.]

7. Now as these went (their way) Jesus began to say unto the multitudes concerning John; What went ye out into the wilderness to behold? A reed that is moved to and fro by the wind? [That is to say, an unsteddy Teacher, which is driven with all manner of winds of doctrine, Eph. 4.14.]

8. But what went ye out to see? A man clothed with soft raiment? [That is, costly and curious] Behold, they that wear soft (clothing) are in Kings houses.

9. But what went ye out to see? A Prophet? yea, I say unto you, and much more then a prophet?

10. For this is he of whom it is written: Behold, I send mine Angel before thy face, [That is, Ambassador or Messenger] which shall prepare thy way before thee. [In the Prophet Malachi, chap. 3.1. it is before me; because Christ himself there speaks: and here Christ brings in the Father, speaking to his Son; forasmuch as John was sent aforesaid by the Father as by the Son, Luke 3. 2. John 1. 6.]

11. Verily I say unto you, Amongst those that are born of women, there is none risen [Gr. raised up] greater [or, one greater] then John the Baptist: But he that is least in the Kingdome of the Heavens, [Gr. the lesser; namely, amongst the Teachers of the Gospel: forasmuch as they do shew Christ yet more clearly, as having now perfectly accomplished whatsoever was requisite to our salvation, and publish this not only to the Jews, but also to the Gentiles] is greater then he.

12. And from the days of John the Baptist until now, there is violence offered to the Kingdome of the Heavens, [That is, it is received of great multitudes, and with great zeal] and the violent [that is, those that with great earnestnesse and zeal seek after salvation, like those that will draw any thing to them by force, Phil. 3. verse 8. 12.] take it by force.

13. For all the Prophets and the Law, prophesied until John. [That is, foretold and prefigured the coming of the Messiah; which John pointed at now present, and being come.]

14. And if ye will receive it, he is Elias, which should come: [Not Elias the Thibite in person, John 1. 21. but he that was to come in the Spirit and power of Elias, Luke 1.17.]

15. He that hath ears to hear, let him hear. [That is to say, He that hath received the Spirit of understanding of God, let him take notice hereof with attention, 2 Cor. 3.5.]

16. But whereunto shall I liken this generation? [By this similitude Christ teacheth, that he had sought by all means, aforesaid gentle as harsh, to bring them to repentance] It is like unto little children which sit on the markets, and call unto their fellows.

17. And say, we have played on the pipe to you, and ye have not danced. We have sung mournful songs unto you, and ye have not lamented. [Gr. Not smitten on the breast: that is, shewed no token of sorrow.]

18. For John came neither eating nor drinking,

{namely, after the common manner of other men} and they say, *he hath the Devil.*

19. The Son of man eateth and drinking, and they say, Lo there, a man (that is) a glutton, and a wine-bibber, a friend of publicans and sinners. But wisdom is justified [That is, Christ, who is called the Willome of the Father, Prov. 8. verse 12, &c. 1 Cor. 1. 24. of his doctrine was acknowledged and received for good and right, of its true Disciples] of her children.

20. Then began he to upbraid [To reprove them to their shame, and to threaten woe unto them] the Cities in the which most of his mighty works were done, because they had not repented.

21. Woe to thee Chorazin, woe to thee Bethsaida: For if the mighty (works) were come to pass in Tyre and Sidon [These were two Cities of the Gentiles lying on the Midland Sea in Phœnicia, which in former times lived in great voluptuousness, pride, and wantonness. See Isa. 23. and Ezek. ch. 26, 27.] which are come to pass in you, they would have repented long ago [namely, while they were yet in their flourishing and prosperous estate, before they were taken by force and laid waste by Alexander the great] have repented, in sackcloth and ashes. [By such signs they shewed repentance in former times, see Isa. 58. 5. Lament. 2. 10. Dan. 9. 3. Jon. 3. 6.]

22. But I say unto you, It shall be more tolerable for Tyre and Sidon in the day of Judgement, then for you.

23. And thou Capernaum which art exalted unto Heaven, [Awel in respect of thy prosperity, as by the inhabiting, doctrine, and miracles of Christ] thou shalt be thrust down into Hell. For if those mighty (works) had happened in Sodom, which have happened in thee, it would have remained until this very day.

24. But I say unto you, that it shall be more tolerable for the land of Sodom in the day of Judgement, then for thee.

25. At the same time Jesus answered and said, [This seems here to respect the relation which the seventy Disciples had made unto him, of the issue of their journey, as may be gathered out of Luke 10. 17.] I thank thee, O Father, [Gr. confels, i. e. thank or praise] Lord of Heaven and Earth; that thou hast hid these things from the wise and understanding [namely, according to the flesh, or of this world. See 1 Cor. 1. 20, 26.] and hast revealed the same unto Babes. [that is, which are children in understanding, or who are little esteemed. See 1 Cor. 1. 27. and 14. 20.]

26. Yea Father, for so it was well-pleasing before thee. [That is, thy good pleasure: of which good pleasure, see Luke 2. 14. and 12. 32. Eph. 1. 5.]

27. All things are delivered to me of my Father: and no man knoweth the Son but the Father, neither knoweth any man the Father but the Son; and he to whom the Son will reveal it. [Namely, by his Word and Spirit, 1 Cor. 2. verse 11, 12.]

28. Come hither to me all ye that are wearied [or, labour unto weariness] and burdened, [Namely, with the burden of sins; or else of the Law and humane ordinances] and I will give you rest.

29. Take my yoke upon you, [That is, my doctrine consisting awel in commands as promises] and learn of me, that I am meek and lowly of heart; and you shall finde rest for your souls.

30. For my yoke is soft, [That is, easie, or well to be born]. And my burden is light. [It is so called, because Christ by his merits and the power of his Spirit, makes the same light. See Rom. 8. verse 26. and 1 John 5. verse 3, 4. which is opposed to the importable yoke of the Law, Acts 15. 10. and of humane ordinances, Math. 23. 4.]

## CHAP. XII.

The Apostles plucking ears on the Sabbath are defended by Christ, 1. Christ healeth a withered hand on the Sabbath, and justifieth the same, 9. Avoids the snares of the Pharisees; and healeth all manner of sicknesses, 14. Forbids to noise this abroad, to fulfill the prophecy of Isay, 16. Casteth the Devil out of one that was blinde and dumb, and confutes the blasphemies of the Pharisees, 22. Speaks of the sin against the holy Ghost, and of the account which must be given of every idle word, 31. Gives the Pharisees no other sign then the sign of Jonas, 38. and opposeth against their stiff-neckedness, the example of the Ninivites, and the Queen of the South, 41. By the similitude of an unclean spirit that was cast out and returned again, he teacheth how it shall go with them, 43. and who are his right brother, sister, and mother, 46.

At that time Jesus went on a Sabbath day [Gr. Sabbaths] through the sown- (fields) and his Disciples hungered, and began to pluck ears and to eat.

2. And the Pharisees seeing (that) said unto him, Behold, thy Disciples do that which is not lawful to do on the Sabbath. [The Pharisees rebuked Christs Disciples, not because they plucked ears of another mans corn, for that was allowed by the Law, Deut. 23. ver. 25. but because they did it on the Sabbath.]

3. But he said unto them, Have ye not read what David did, when he hungered, and they that (were) with him?

4. How that he went into the house of God [That is, the Tabernacle, which at that time was at Nob. See 1 Sam. 21 6.] and did eat the shew-bread, [Gr. bread of setting-before. Heb. of the face; namely, of the Lord. What bread this was, and what was done therewith, see Lev. 24. 5, &c.] which it was not lawful for him to eat, nor yet for them that (were) with him; but for the Priests alone.

5. Or have ye not read in the Law, that the Priests profane the Sabbath [That is, do such works, which would profane the Sabbath; if God had not commanded the same, for his service] in the Temple, on the Sabbath-daies, and (yet) are blameless. [that is, do not amiss in it.]

6. And I say unto you, that one greater then the Temple is here. [For Christ was the Lord of the Temple; and the thing it self figured and signified by the Temple, Mal. 3. 1. John 2. 19.]

7. But if ye had known what that is, I will (have) mercy, and not sacrifice, [See before, Mat. 9. 13.] ye would not have condemned the guiltless.

8. For the Son of man is Lord also of the Sabbath-day. [That is, hath power to take order about the works of the Sabbath.]

9. And going forth from thence, he came into their Synagogue.

10. And behold there was a man which had a withered hand, and they asked him, saying, Is it also lawful to heal on the Sabbath-daies? (that they might accuse him.)

11. And he said unto them, What man shall there be among you, that hath one sheep, and if the same fall into a pit on a Sabbath-day, that will not lay hold on it, and lift it out?

12. Now how much is a man above a sheep? [Gr. differs from a sheep] Therefore it is lawful to do well [that is, to exercise works of charity] on the Sabbath-daies.

13. Then said he to the man, Stretch out thine hand; and

and he stretched it out, and it was restored whole like as the other.

14. And the Pharisees being gone out, consulted together against him, how they might kill him: [Gr. destroy or make him away.]

15. But Jesus knowing (that) departed thence, and many multitudes followed him, and he healed them all.

16. And commanded them sharply, that they should not make him manifest.

17. That that might be fulfilled which is spoken by Esaias the Prophet, saying,

18. Behold, my servant, [Christ is called the servant of the Father, because he took on him the form of a servant, Phil. 2. verse 7. and because the Fathers counsel concerning our redemption was accomplished by him, Isa. 53. 10, 11. See likewise the Annotation on Esa. 42. verse 1.] whom I have chosen, my beloved, in whom my soul hath delight. I will put my Spirit upon him, and he shall declare judgement [that is, saving doctrine, or the true worship of God, and what belongs thereto] to the Gentiles.

19. He shall not strive, nor cry, [Namely, out of ambition, or desire of contention] neither shall there any man hear his voice on the streets.

20. The bowed reed [or bruised] shall be not break, and the smoking wick [Gr. flax, because the matches or wicks were made thereof] shall be not quench [that is to say, he shall not reject troubled spirits, or weak in faith, but shall meet them with all tenderness] till he shall bring forth [Or, bring in fight. Gr. thrust out, cast out] judgement into victory. [that is to say, shall powerfully press thorow with the truth of his doctrine, until the same gets the upper hand.]

21. And in his name shall the Gentiles hope.

22. Then was brought unto him one possessed of the Devil, (who was) blind and dumb, [that is, from whom the Devil had taken the use of eyes and tongue] and he healed him, so that the blind both spake and saw.

23. And all the multitudes were amazed, and said, Is not this the Son of David?

24. But the Pharisees having heard (this) said, This (man) casteth not out the Devils, but by Beelzebub [See before, chap. 10. 25.] the Prince of the Devils.

25. But Jesus knowing their thoughts, said unto them, Every Kingdome that is divided against it self, is made waste; and every City or house that is divided against it self, shall not stand.

26. And if the Satan cast out the Satan, he is divided against himself: how shall then his Kingdome stand?

27. And if I by Beelzebub cast out the Devils, by whom then do your sons [Hereby are understood either the Disciples of Christ, who cast out Devils in his name, Luke 10. 17. or some other Jews who also sometimes did thus. See Luke 9. 49.] cast them out? Therefore shall they be your Judges.

28. But if I by the Spirit of God cast out the Devils, then is the Kingdome of God come unto you.

29. Or how can any one enter into the house of a strong (man) and bereave him of his vessels [That is, household-stuff or goods. For the Hebrews call all manner of furniture, vessels, wherewith the house is provided] except he first have bound the strong (man), and then he will spoil his house.

30. Whoso is not with me, he is against me, and whoso gathereth not with me, he scattereth.

31. Therefore I say unto you, all sin and blasphemy shall be forgiven unto men, [Namely, if they do repent] but the blasphemy against the Spirit, [this sin against the holy Ghost is, when any one, not out of weakness or feare, as Peter, nor of ignorance like Paul, denies or opposeth the truth of the Gospel, but out of

meer hatred and obstinacy, against the conviction of the holy Ghost, resists, blasphemeth, and persecutes the same] shall not be forgiven unto men. [namely, because they do not repent, nor through the righteous judgement of God, can be brought to repentance. See Heb. 6. 4.]

32. And whosoever shall have spoken (any) word against the Son of man, it shall be forgiven him: but whosoever shall have spoken against the holy Ghost, it shall not be forgiven him, neither in this world, nor in that which is to come. [That is, never, as it is expounded, Mark 3. 29. neither here nor hereafter, in the last Judgement; which is also called the world to come, Luke 18. 30.]

33. Either make [That is, hold and judge] the Tree good, and his fruit good; or make the Tree evil, [Gr. corrupt] and his fruit evil. For by the fruit, is the Tree known.

34. Ye brood of Adders, How can ye speak good things, whereas ye are evil; for out of the abundance of the heart, the mouth speaketh.

35. The good man bringeth forth good things, out of the good treasure of the heart; and the evil man brings forth evil things, out of the evil treasure.

36. But I say unto you, That of every vain word [Gr. idle; that is, which hath no profit for edification, Eph. 4. 29. how much more then for blasphemous words?] which men shall have spoken, they shall give account of the same in the day of Judgement.

37. For out of thy words thou shalt be justified, [That is, be acknowledged and declared for just.] and out of thy words shalt thou be condemned.

38. Then answered some of the Scribes and Pharisees, saying, Master, we would (fain) see a sign from thee,

39. But he answered and said unto them, The evil and adulterous generation [Or, degenerate, and bastard. See John 8. verse 39.] desireth a sign; and there shall no sign be given unto it, but the sign of Jonas the Prophet.

40. For like as Jonas was three daies and three nights in the whales belly; even so shall the Son of man be three daies and three nights [whole daies and nights are here taken for a part of the daies: like as it is usual with the Hebrews. See 1 Sam. 30. 12. compared with verse 13. and Esth. 4. 16. compared with Esth. 5. 1. And if it be taken after the Romans account, who began and ended the daies at midnight, so it falls yet clearer] in the heart of the earth [that is, within, in the earth; after the Hebrew phrase. So Tyre is said to lie in the heart of the Sea, Ezek. 27. verse 4.]

41. The men of Nineve shall rise up in the Judgement with this generation, and shall condemn the same. [namely, by their example] for they repented upon the preaching of Jonas. And behold, more than Jonas is here.

42. The Queen of the South [That is, of Saba, 1 Kings 10. 1. which was situated South-wards from Judea.] shall rise up in the Judgement with this generation, and condemn the same: for she came from the ends of the earth [that is, from places lying far off] to hear the wisdom of Solomon. And behold more than Solomon is here.

43. And when the unclean Spirit is gone out of a man, he goeth through parched places, [That is, dry or waterless places] seeking rest, and findes it not.

44. Then he saith, I will return into mine house, from whence I came out; and coming he findes it empty, swept with besomes, and adorned, [or, trimmed up.]

45. Then goes he away, and takes with him seven other spirits [That is, many. An Hebrew manner of speaking] more wicked then himself; and being entered in they dwell there; and the last of that same man is worse then

then the first. Even so shall it be also with this wicked generation. [By this similitude Christ teacheth, that when a man by the knowledge of the Gospel is freed from his natural ignorance, and notwithstanding lives not according to it, but keeps it under, he is much worse then before. See 2 Pet. chap. 2. verse 20, 21.]

46. And while he yet spake to the multitudes, behold, his mother and brethren [That is, kinned by blood; which are also called brethren with the Hebrews. See Gen. 13. verse 8.] stood without, seeking to speak with him.

47. And one said unto him; behold, thy mother and thy brethren stand (there) without, seeking to speak with thee.

48. But he answering, said unto him that told him (that), who is my mother, and who are my brethren? [Christ doth not here speak out of contempt of his mother, but only commends the spiritual kinned above the fleshly.]

49. And stretching out his hand over his Disciples, he said, Behold, my mother and my brethren:

50. For whosoever doth the will of my Father which is in the Heavens; the same is my brother, and sister, and mother.

### CHAP. XIII.

Christ propounds divers similitudes to his hearers; whereof the first is of a Sower, whose seed falls upon divers places, 1. Declares to his Disciples the cause wherefore he speaks by similitudes, 10. Interprets that similitude to his Disciples, 18. Joins thereto the similitude of the Tares amongst the Wheat, 24. Of the Mustard-seed, 31. Of the Leaven, 33. Expounds the similitude of the Tares, 36. Adds thereto the similitude of the hidden treasure, 44. Of the Merchant that sought pearls, 45. Of the fishing net, 47. Of an householder, which brings forth out of his treasure (things) new and old, 52. Comes into his own Countrey, where he is not much esteemed, 54.

**A**ND that day Jesus being gone out of the house, sat by the Sea. [Namely, the Sea of Galilee by Capernaum.]

2. And there gathered together unto him many multitudes, so that he went into a ship, and sat down, and all the multitude stood on the shore.

3. And he spake many things unto them by similitudes, [Gr. Parables; which are such similitudes when any things are Historically related, as if they were come to pass among men; and somewhat else that is spiritual is understood thereby. But are sometimes also taken more largely for all manner of similitudes, doctrines, and excellent sayings. See verse 35.] saying, Behold, a Sower went out to sow.

4. And as he sowed, one part (of the seed) fell by the way-side: and the fowls came, and eat it up.

5. And another (part) fell on stony (places) where it had not much earth, and it came up straightway [That is, grew or sprung up] because it had no deepness of earth.

6. But when the Sun was risen up, it was scorched; and because it had no root it withered.

7. And another (part) fell in the thorns; and the thorns grew up [Gr. ascended] and choaked the same.

8. And another (part) fell into good earth, and yielded fruit; the one an hundred, another sixty, and another thirty (fold).

9. He that hath ears to hear, let him hear. [That is, he that hath received of God the Spirit of understanding; let him take notice hereof with attention, 2 Cor. chap. 3. 5.]

10. And the Disciples coming to him, said unto him,

Wherefore speakest thou unto them by similitudes?

11. And he answering, said unto them, Because it is given unto you [Namely, by God, of grace, according to his good pleasure, Matth. 16. 17. Gal. 1. 15.] to know the mysteries of the Kingdom of the Heavens, but to them it is not given. [for the Gospel is hid to them that are lost, 2 Cor. 4. verse 4.]

12. For whoso hath, [Namely, the beginnings of saving faith, and by the power of the holy Ghost takes heed to it] to him shall be given, and he shall have abundantly: but whoso hath not, from him shall be taken, even that which he hath, [that is, that which he thinketh or seemeth to have, like as Luke expounds it, chap. 8. verse 18. See also Matth. 25. verse 29.]

13. Therefore speak I unto them by similitudes, because they seeing, see not; and hearing, hear not; nor yet understand.

14. And in them the Prophecy of Isaiah is fulfilled, [Or, again fulfilled: seeing that which Isaiah said before-time to the stiff-necked Jews of his time, was yet once more fulfilled in these stiff-necked Jews] who saith, With the hearing ye shall hear, and by no means understand; and seeing ye shall see, and by no means discern. [That which is here spoken by way of prediction, is in Esay set down by way of command; the better to express the Judgement of God upon this stiff-necked people; like as here also it might be taken. See the further exposition of all this, Isaiah 6. verse 9, &c.]

15. For the heart of this people is waxed thick, [namely, with fatness, Acts 28. 27.] and with the ears they have heard heavily; and their eyes have they closed, lest at any time they should see with the eyes, and hear with the ears, and understand with the hearts, and be converted, and I should heal them.

16. But your eyes are blessed, [or, happy] because they see, and your ears, because they hear.

17. For verily I say unto you, that many Prophets and righteous (men) have desired to see the things which ye see, [Namely, the Messiah come in the flesh, and executing his office. See John 8. verse 56. Acts 26. 6, 7.] and have not seen (them), and to hear those things which ye hear, and have not heard (them).

18. Therefore hear ye the similitude of the Sower.

19. When any man heareth that word of the Kingdom, [That is, the doctrine of the Gospel, whereby Christ sets up his Kingdom, Mat. 9. 35.] and doth not understand, then cometh the wicked one [that is, the Devil] and snatcheth away that which was sown in his heart. This is he [That is to say, is signified by him, &c.] which was sown [that is to say, received the seed] by the way-side.

20. But he that is sown in stony (places), this is he which heareth the word, and presently with joy [This joy cometh from the knowledge of the doctrine of the Gospel, and acceptableness of the promises of the same: although their heart still remains stony, that is, that the hardness thereof is not yet taken away by the Spirit of God] receiveth the same.

21. But he hath no root in himself, [That is, no right and firm confidence on Christ, whereby we are united unto Christ, as a sure ground of our salvation, Heb. 3. 14. and draw the sap of life from him, Rom. 11. 17, 20.] but is for a time: and when tribulation or persecution cometh for the words sake, he is presently offended.

22. And he that is sown in the thorns, this is he which heareth the word, and the carefulness of this world; and the seduction of riches, choaketh the word, [that is, hinders the progress of the virtue of the word] and it cometh unfruitful. [Or, it bringeth no fruit.]

23. Now he that is sown in the good earth, [That is, those that receive it in a good and pure heart, Luke 8.

15. which a man hath not of himself, but receives by the power of the Spirit of God, *Acts 18.14.* ] *this is he that heareth the word and understandeth; who also beareth fruit,* [namely, true faith and sincere love, *Matth. 21. 43.*] *and bringeth forth, the one an hundred, the other sixty, and the other thirty (fold).*

24. Another similitude he put forth unto them, saying; *The Kingdome of the Heavens is like a man, that sowed good seed in his field.*

25. *And while the men slept, his enemy came and sowed weeds* [ *Gr. Zizania*: which some think to be an Arabian word, signifying principally a certain sort of weeds, which are called in Dutch *Brand-corn*, which cannot well be weeded out without hurt of the wheat ] *in the midst of the wheat, and went his way.*

26. *Now when it was shot up (to) herb, and brought forth fruit, then the weed manifested it self also.*

27. *And the servants of the Master of the house went and said unto him: Sir, hast thou not sown good seed in thy field? from whence then hath it this weed?*

28. *And he said unto them: An enemy* [ or, hostile man ] *hath done that: And the servants said unto him; Wilt thou then that we go our way, and gather the same?*

29. *But he said, No; lest gathering the weeds, ye do happily with the same also pluck out the wheat.* [ *Gr. root out.* ]

30. *Let them both grow up together until the Harvest,* [ Hereby Christ would not take away the office of the Magistrate, in punishing the wicked, *Rom. 13. verse 4.* nor of the Church, in the exercise of Discipline, *1 Cor. 5. 7.* but gives to understand that men must use prudence therein; and that the hypocrites and wicked, cannot be wholly removed, so far as sometimes they cannot well be distinguished from true believers, like as the blasted-corn can hardly be distinguished from the good corn when it first comes up ] *and in the time of the Harvest, I will say to the reapers, first gather the weeds, and binde them in bundles, for to burn them, but bring the wheat together into my barn.*

31. Another similitude put he forth unto them, [ By these two similitudes Christ sets forth the power of his Word; which although in the beginning it seemed small and despicable, yet afterwards should spread it self far and wide, and press through the whole world, *Rom. 10. 18.* ] saying; *The Kingdome of Heaven is like the mustard-seed, which a man took, and sowed in his field.*

32. *Which indeed is the least among all seeds: but when it is grown up, then is it the greatest of pot-herbs: and it becomes a Tree, so that the fowls of the Heaven come and nestle in its branches.*

33. Another similitude spake he unto them, (saying); *The Kingdome of the Heavens is like a Leaven which a woman took and hid, in three measures of meal,* [ *Gr. Sata.* See thereof, *Gen. 18.6.* ] *untill the whole was sowed.*

34. *All these things spake Jesus unto the multitudes by similitudes; and without a similitude, spake he not unto them.* [ Namely, at that time, and in this and other Sermons. ]

35. *That it might be fulfilled which is spoken by the Prophet, saying; I will open my mouth by similitudes; I will bring forth things* [ or, abundantly bring forth: *Gr. bubble out,* cast out like as a fountain doth its water ] *which were hid from the foundation of the world.* [ that is to say, such doctrines as were always mysteries in themselves, but notwithstanding foretold and revealed in Gods Word: as it is likewise so taken, *Psalms 78. 2.* ]

36. *Now when Jesus had dismissed the multitudes (from him), he went into the house. And his Disciples came unto him, saying; Declare unto us the fi-*

*militude of the weeds of the field.*

37. *And he answering, said unto them; He that soweth the good seed, is the Son of man.* [ Namely, as well by himself as by his Apostles, and faithful Teachers, *Ephes. 4. 11, 12.* ]

38. *And the field is the world: and the good seed are the children of the Kingdome:* [ That is, who are not only outward members of Christs Kingdome, like as *Matth. 8. 12.* but also true and living members ] *and the weeds are the children of the wicked one.*

39. *And the enemy which sowed the same is the Devil: and the Harvest is the consummation of the world; and the reapers are the Angels.*

40. *In like manner therefore as the weeds are gathered, and burnt with the fire, so shall it be (also) in the consummation of this world.*

41. *The Son of man shall send forth his Angels, and they shall gather out of his Kingdome all the scandals,* [ That is, men which have led a scandalous life ] *and those that do iniquity.*

42. *And shall cast the same into the fiery furnace,* [ *Gr. furnace of fire; i. e. Hell.* It seems that in this phrase there is an allusion to the horrible punishments of fire, which were in use in former times. See *Dan. 3.* ] *there shall be weeping and gnashing of teeth.*

43. *Then shall the righteous shine like the Sun in the Kingdome of their Father. He that hath ears to hear, let him hear.*

44. *Again, the Kingdome of the Heavens is like a Treasure hid in the field,* [ By these two similitudes Christ shews the excellent worth of the doctrine and promises of the Gospel, together with the zeal and diligence which men ought to put forth, to obtain the same, although it were even with the damage and losse of all temporal things ] *which a man having found, hid (it), and for joy thereof, he goeth away and selleth all that he hath, and buyeth that same field.*

45. *Again, the Kingdome of the Heavens is like a Merchant-man, who seeketh goodly pearls.*

46. *Who having found one pearl of great worth, went away and sold all that he had, and bought the same.*

47. *Again, the Kingdome of the Heavens is like a net cast into the Sea, and that brings together all sorts (of fishes).*

48. *Which when it is become full, (the fishers) draw up on the shore, and sitting down, gather out the good into (their) Vessel; but the bad they cast away.*

49. *So shall it be in the consummation of the world: The Angels shall go forth* [ Namely, being sent forth by Christ, as verse 41. ] *and separate the wicked out of the midst of the righteous.*

50. *And shall cast the same into the fiery furnace,* [ *Gr. furnace of fire, as verse 42.* ] *there shall be weeping and gnashing of teeth.*

51. *And Jesus said unto them; Have ye understood all this? They said unto him, Yea, Lord.*

52. *And he said unto them: Therefore every scribe instructed in the Kingdome of the Heavens,* [ Or into that is an understanding and exercised man in the Scripture, as a Teacher, such as Eldras was. See *Ezra 7. ver. 6, 11.* ] *is like a Master of a house, which brings forth out of his treasure* [ or, furniture ] *new and old things.*

53. *And it came to pass when Jesus had ended these similitudes, he departed thence.*

54. *And being come into his (own) Country,* [ Namely, Nazareth, where he was brought up, and his friends dwelt. See *Luke 4. 16.* ] *he taught them in their Synagogue, so that they were astonished; and said, whence (cometh) to this (man) this wisdom and these mighty works?*

55. *Is not this the son of the Carpenter,* [ Namely, of Joseph, whom they thought (but amiss) to be his Father. ]

ther. See Luke 3. 23. John 6. 42.] *and is not his mother called Mary, and his brethren [that is, his kinsmen: For James and Joses were sons of the sister of Christ's mother: as may be seen, John 19. verse 25. compared with Matth. 27. verse 56. and Mark 15. verse 40.] James, and Joses, and Simon, and Judas?*

56. *And his sisters, are they not all with us? whence cometh then to this (man) all this?*

57. *And they were offended at him. But Jesus said unto them, A Prophet is not disesteemed (undervalued), save in his own Countrey, and in his (own) house.*

58. *And he did not many (mighty) works there, by reason of their unbelief. [Because they by reason of their unbelief, brought not the sick unto him.]*

#### CHAP. XIV.

*Herods opinion of Christ, 1. A relation of the imprisonment, and beheading of John Baptist at the request of Herodias daughter, 3. Christ satisfies above five thousand men in the wilderness with five loaves and two fishes, 13. Comes to his Disciples who were in distress on the Sea, and walketh upon the water, 22. and at his command Peter also, who being afraid of the wind beginneth to sink, but is saved by Christ, 28. who stilleth the Tempest, whereby he is acknowledged to be the Son of God, 32. Christ cometh again into the land of Genesareth, and healeth many sick persons, 34.*

**A**T the same time Herod [This was a son of Herod the great, and was surnamed Antipas.] the Tetrarch [Gr. *Tetrarches*; that is, a Governour over the fourth part of a Kingdome. For after the death of Herod the great, his Kingdome was by the Emperour Augustus divided amongst his sons: whereof well-near the half, namely, Judea, Samaria, and Idumea, Archelaus the eldest son had: one fourth part, namely, Galilee, and the land beyond Jordan, this Herod; and the last fourth part, namely, Iturea, and Trachonitis, Philip the youngest son had.] See Matth. 2. 22. Luke 3. verse 1. 19. and in Joseph. *Antiq. lib. 17. cap. 15.* These Tetrarchs are also called Kings, because they ruled as Kings: See here verse 9. Mark 6. 14. Acts 25. verse 24.] *heard the fame of Jesus.*

2. *And said unto his servants, This is John the Baptist: he is raised up from the dead, and therefore those mighty (deeds) do work in him.*

3. *For Herod apprehended John, [This History is here occasionally related, although it came to pass before. See Matth. 4. 12.] and bound him, and put him in prison, for Herodias sake, [This Herodias was the wife of Philip the brother of Herod, by whom she being seduced, forsook her husband, and in his life time was taken to wife by Herod. See Joseph. *Antiq. lib. 18. cap. 7. 9.*] the wife of his brother Philip.*

4. *For John said unto him, It is not lawful for thee to have her. [namely, to wife]*

5. *And intending to kill him, he feared the people, because they held him for a Prophet.*

6. *But when the day of Herods birth was kept, [of such keeping the birth-day we have one example more, Gen. 40. verse 20.] the daughter of Herodias danced in the midst (of them) and she pleased Herod.*

7. *Wherefore he promised her with an oath, to give even what she should ask.*

8. *And she being before instructed of her Mother, [or, being stirred up, or, set on, after that she had asked her mothers advice about it, Mark 6. 24.] said; Give me here in a dish the head of John the Baptist.*

9. *And the King was sorrowful, [Not so much for Johns sake, as for the displeasure of the people which he*

*fear'd] but for the oaths [namely, which he had unlawfully made to this immodest dancer, verse 7.] and those that sat down (with him) he commanded that it should be given (her).*

10. *And he sent [Namely, a Serjeant, or Executioner, as may be seen, Mark 6. 27.] and beheaded John in the prison.*

11. *And his head was brought in a dish, and given to the damoysel, and she carried it to her mother.*

12. *And his disciples came and took away the body, and buried the same: and went and told it to Jesus.*

13. *And (when) Jesus heard (this) he departed from thence by ship [Not only to avoid the danger, seeing his house was not yet come; but also because his disciples had need of rest, Mark 6. verse 30, 31.] towards a desert place alone: [or out of the way on the one side] and the multitudes hearing (that), followed him on foot out of the Cities.] For Christ was not passed unto the other side of the Sea, but over a bay, abiding on the same side, where they could follow him on foot.]*

14. *And Jesus going forth saw a great multitude, [That is to say, that there was much people] and was inwardly moved with compassion towards them, and healed their sick.*

15. *And when it was now Evening, his disciples came to him, saying; This place is desert, and the time [Gr. the hour; namely, to take meat or food, or the time of the day; not to hold the people any longer] is now past, let go the multitudes from thee, that they may go away into the Villages, and buy themselves meat.*

16. *But Jesus said unto them; They have no need to go hence: give you them to eat.*

17. *But they said unto him; We have nothing here but five loaves and two fishes.*

18. *And he said; Bring me the same hither.*

19. *And he commanded the multitudes to sit down on the grass, and took the five loaves, and the two fishes, and looking upwards towards Heaven blessed the same: [The Greek word indeed sometimes signifies, to give thanks, but must here be taken for to bless, which is joined with thanksgiving, as is to be seen, Luke 9. 16. which blessing was done by a special prayer, that these loaves might suffice for the satisfying of all, 1 Tim. 4. 4, 5.] and when he had broken them, he gave the loaves to the disciples, and the disciples to the multitudes.*

20. *And they did all eat and were satisfied, and they took up [Namely, the disciples of Christ, as appears out of John 6. verse 12.] the remainder of the fragments, twelve full baskets.*

21. *Now they which had eaten, were about five thousand men, besides women and children.*

22. *And straightway Jesus constrained his disciples [Namely, with earnest words, because they were loth to part from him] to go into the ship; and to put off before him to the other side, while he should dismiss the multitudes from him.*

23. *And now when he had dismissed the multitudes from him, he ascended into the mountain alone [See the 13. verse before-going] for to pray. And when it was now become Evening, he was there alone.*

24. *And the ship was now in the midst of the Sea, being in distress by the waves, [Gr. tormented; i. e. very much tossed or beaten by the waves] for the wind was against (them).*

25. *But at the fourth watch of the night [The night was then divided into four watches, each of three hours whereof the fourth ended with the day. Therefore the same was also called the morning-watch, Exod. 14. verse 24. 1 Sam. 11. 11. See Luke 12. 38.] Jesus came down unto them, walking on the Sea.*

26. *And the disciples seeing him walk on the Sea, were troubled, saying; It is an apparition, [That is to say, a spirit appearing in a bodily shape] and they shrieked out for fear.*

27. *But*



27. But straightway Jesus spake unto them, saying: Be of good cheer; It is I, [Namely, in truth, and it is no apparition, or ghost] fear not.

28. And Peter answered him, and said; Lord, if it be thou, command me to come to thee on the water.

29. And he said, Come: And Peter descended from the ship, and walked on the water, to come to Jesus.

30. But seeing the strong wind, he was afraid, and as he begun to sink down, he cryed, saying; Lord, save me.

31. And Jesus presently, stretching out the hand laid hold on him, and said unto him; O thou of little faith Wherefore didst thou waver, [or, doubt?]

32. And when they were got up into the ship, the wind became still.

33. Now they that (were) in the ship, came and worshipped him, saying; Truly, thou art the Sonne of God.

34. And being gone over, they came into the land Genesareth.

35. And when the men of that place knew him, they sent into that whole Countrey lying round about, and brought unto him all that were indisposed.

36. And prayed him that they might touch only the hem of his garment, [For a sign that they would be holpen by him: not that they ascribed such vertue to the hem. See the like, Matth 9. 20, 21.] and as many as touched (him), [or, it; namely, the hem] became whole.

## CHAP. XV.

The disciples of Christ being accused by the Scribes and Pharisees, because they eat with unwashen hands, are defended by Christ, who reproves their hypocrisie, and rejects humane institutions, 1. Teacheth that their offence taken is not to be regarded, and what it is that truly defiles the man, 10. Casterh the Devil out of the daughter of a Canaanitish woman, 22. and healeth all kind of diseased persons, 30. Satisfies four thousand men with seven loaves and a few little fishes, 32.

**T**hen came to Jesus (certain) Scribes and Pharisees, which (were) of Jerusalem, saying;

2. Wherefore do thy disciples transgress the institution [Gr. tradition, or delivering over] of the Ancients? [or Elders, namely, of the Pharisaical Doctors, Matth. 5. 21.] for they wash not their hands when they are to eat bread.

3. But he answering, said unto them; Wherefore do ye also transgress the Commandment of God, by your institution? [That is to say, which ye have taken up and fellow]

4. For God commanded, saying; Honour thy Father and thy Mother; [Honour signifies not only outward reverence, but also all manner of help and assistance, 1 Tim. 5. verse 3, 17.] and he that curseth Father or Mother, he shall die the death. [that is, he shall without favour be punished with death, Exodus 21. ver. 17. Lev. 20. 9.]

5. But ye say, Whosoever shall say to Father or Mother: (It is) a gift, [Or, Be it a gift; that is, an offering, Mat. 5. 24. Hebr. Corban; see Matth. 7. 11. Or whatsoever gift is offered by me, shall be profitable unto thee, he satisfies; Or he is discharged from giving any further maintenance to his parents. See herof also in the Annotations on Mark 7. 11. The sense is that they taught, that under pretext of offerings, men might withhold from their parents the help due unto them] whatsoever from me might be profitable to thee, and shall in no wise honour his Father and his Mother, (he satisfieth).

6. And (so) ye have made Gods command of no force by your institution.

7. Ye hypocrites, Well hath Esaias prophesied of you, saying; [That is to say, that well agrees to you which Esaias also said heretofore to the Jewes of his time.]

8. This people draws near to me with their mouth, and honours me with the lips, but their heart keeps it (self) far from me.

9. But in vain do they honour me, teaching doctrines (which are) commandments of men. [Namely, to observe them as a part of Gods worship, Deuter. 4. 2. and 12. 32.]

10. And when he had called the multitude unto him, he said unto them, Hear and understand.

11. That which goes into the mouth, defileth not the man, [Gr. makes not common; that is, unhalloweth, See Acts 10. verse 14. Christ speaks here according to the opinion of the Pharisees, of that defilement, which should arise from the taking of meat with unwashen hands] but that which goeth out of the mouth [namely, proceeding from an impure heart, as Christ afterwards declares, verse 18, 19.] that defileth the man.

12. Then came his disciples unto him, and said unto him, Knowest thou (well) that the Pharisees hearing this speech, were offended.

13. But he answering, said, Every plant [Or, planting; that is, every doctrine, or worship of God] which my Heavenly Father hath not planted, shall be rooted out. [Gr. plucked out by the root.]

14. Let them go, they are blind leaders of the blind. Now if the blind lead the blind, they shall both fall into the ditch.

15. And Peter answering, said unto him, Declare unto us this similitude. [The word similitude is sometimes (as it is here) taken for all manner of doctrine, which is somewhat obscurely propounded.]

16. But Jesus said, Are ye also ignorant as yet? [Or, not understanding, without understanding.]

17. Do ye not yet understand, that all that goeth into the mouth, cometh into the belly, and is cast out into the privy?

18. But those things which go out of the mouth, come forth of the heart, and they defile the man.

19. For out of the heart come forth evil thoughts, [or, communications] murders, adulteries, whoredomes, thefts, false witnessings, blasphemies.

20. These things are they which defile the man; but eating with unwashen hands, defileth not the man. [Christ doth not here reprove the civil custome in washing the hands before meat, but the superstition of the Pharisees, which placed holiness and religion therein.]

21. And Jesus going from thence, departed towards the parts of Tyre and Sidon,

22. And behold a Canaanitish woman [See concerning her the Annotation on Mark 7. 26. where she is called a Grecian woman of Syrophenicia; here she is called a Canaanitish woman, because the inhabitants of Tyre and Sidon, were descended from the Canaanites: For Sidon, from whom the City Sidon had its Original and name, was the first-born son of Cham, Gen. 10. 15.] coming out of those coasts, cryed to him, saying; O Lord, (thou) Son of David, have mercy on me, my daughter is pitiuously possessed of the Devil.

23. But he answered her not a word. And his disciples coming to him, prayed him, saying, dismiss her from thee, for she cryeth after us. [Gr. behind us]

24. But he answering, said; I am not sent, but to the lost sheep of the house of Israel. [Namely, for this time: for that the time of the calling of the Gentiles was not yet come.]

25. And she came and worshipped him, saying; Lord, help me.

26. But he answered, and said; It is not seemly [Gr. honourable, or good] to take the childrens bread, and to cast it (before) the little dogs. [The Heathen are compared to dogs, because as then they were yet strangers to Gods Covenant.]

27. And she said; Yea, Lord, yet [Gr. for] the whelps eat also of the crumbs which fall from their Masters Table.

28. Then answered Jesus, and said unto her, O woman, great is thy faith: Be it done unto thee even as thou wilt. And her daughter was made whole from that same hour.

29. And Jesus departing from thence, came by the Sea of Galilee, and went up on the mountain, and sat down there.

30. And many multitudes came unto him, having with them cripples, blind, dumb, lame, [That is, maimed, or weakened in their limbs] and many other, and cast them before the feet of Jesus, and he healed them.

31. So that the multitudes wondered, seeing the dumb speaking, the lame whole, the cripples walking, and the blind seeing; and they glorified the God of Israel.

32. And Jesus having called his disciples unto him, said; I am inwardly moved with compassion towards the multitude; because they have now continued with me three days, and have nothing for to eat: and I will not let them go from me fasting, lest they faint on the way.

33. And his disciples said unto him; From whence (shall) we (get) so many loaves in the wilderness to satisfy so great a multitude?

34. And Jesus said unto them, How many loaves have ye? They said seven, and a few little fishes.

35. And he commanded the multitude to sit down on the ground.

36. And he took the seven loaves, and the fishes, and when he had given thanks, [Namely, for this blessing, which he accounted as already obtained. For he knew that he had received power from the Father to do it, and that the Father heard him always. See John 11 41, 42.] he brake them, and gave them to his Disciples, and his Disciples (gave them) to the multitude.

37. And they did all eat, and were satisfied, and they took up the remainder of the broken pieces seven baskets full.

38. And they that had eaten were four thousand men, besides women and children.

39. And having dismissed the multitude from him, he went into the ship, and came into the coasts of Magdala. [Mark chap. 8. verse 10. saith of Dalmanutha; which seems to be the name of the land in which Magdala lay.]

## CHAP. XVI.

The Pharisees and Sadduces ask a sign, but are rebuked by Christ, and pointed to the sign of Jonas, 1. Christ warneth his Disciples of their leaven, 5. Divers opinions of the common people concerning Christ, 13. Peters confession of him; whom Christ commendeth, and promiseth him the keys of the Kingdom of Heaven, 15. Foretelleth his death and resurrection; and rejecteth the evil counsel of Peter, 21. How men must follow Christ and preserve their souls, 24. Of Christs coming in his glory, 27.

AND the Pharisees and Sadduces being come unto him, and compassing (him), [intending to prove whether he could do this, for to shame him] desired of him, that he would shew them a sign out of the Heaven. [i. e. which should happen out of in or from Heaven, like as at the command of Joshua the Sun and Moon

stood still, Josh. 10. 12. as fire came out of Heaven at the prayer of Elias, 2 Kings 1. 9. and as the Sun went back in the time of Elaias, Esa. 38. 8.]

2. But he answered and said unto them; When it is become Evening, ye say, fair weather, for the Heaven is red. [Gr. red as fire; that is, fair or clear red]

3. And in the Morning, foul weather to day, for the Heaven is of a sad red. Ye hypocrites, ye know well to discern the face of the Heaven, [that is, the state or shew] and can ye not (discern) the signs of the times. [namely, which according to the predictions of the Prophets, do shew the coming and presence of the Messiah. See Matth. 11. 4, 5. and the Annotations on Luke 12. 56.]

4. The evil and adulterous generation seeketh for a sign, [See the same before, Matth. 12. 39.] and there shall no sign be given to (it) [namely, more powerfully to convince them] but the sign of the Prophet Jonas. And leaving them, he went away, [namely, over the Sea. See Mark 8. verse 13, 14.]

5. And when his Disciples were come on the other side, they had forgotten to take bread (with them).

6. And Jesus said unto them; Look to it, and beware of the leaven of the Pharisees, and of the Sadduces.

7. And they reasoned with themselves, [or, they spake among themselves,] saying; (It is) because we have taken no bread (with us).

8. And Jesus knowing (that), said unto them; What reason ye with your selves, O ye of little faith, that ye have taken no bread (with you)?

9. Do ye not yet understand? Neither do ye remember the five loaves of the five thousand (men), and how many baskets ye took up?

10. Nor the seven loaves of the five thousand (men), and how many maunds ye took up?

11. How do ye not understand, that I spake not to you concerning bread, (when I said) that ye should beware of the leaven of the Pharisees, and Sadduces?

12. Then they understood, that he had not said, that they should beware of the leaven of bread, but of the doctrine of the Pharisees, and Sadduces? [Namely, their false doctrine, which is here compared unto leaven, forasmuch as the same mingled the purity of the true doctrine, with false doctrines, and such as were devised by men; and puffed men up with a vain presumption of their own righteousness, and with hypocisie.]

13. Now when Jesus was come into the parts of Caesarea Philippi, [This was a City at the foot of the mount Libanus, about the rise of Jordan, so called, because it was built for the honour of the Emperour Tiberius: and was surnamed Philippi, because it was builded by Philip the Tetrarch; Joseph. lib. 18. cap. 3. and to distinguish it from another Caesarea, built by his father Herod for the honour of the Emperour Augustus, on the mid-land Sea: Joseph. lib. 15. cap. 13. Acts 10. 1.] he asked his Disciples, saying; Who do men say, that I the Son of man am?

14. And they said, Some John the Baptist, and others Elias, and others Jeremias, or one of the Prophets.

15. He said unto them, but ye, whom say ye that I am?

16. And Simon Peter answering, said; [Namely, in the name of them all; seeing Christ had asked all of them. Therefore also the answer of Christ, although it be made to Peter, belongeth to all] Thou art the Christ, [that is, the Messiah, or anointed. See John 1. 41.] the Son of the living God.

17. And Jesus answering, said unto him; Blessed art thou Simon-Bar-Jona; [That is, son of Jona: For the word Bar in the Chaldean tongue signifies a Son] for flesh and blood [that is, neither thine own, nor any natural understanding, nor any man. See Gal. 1. 16.]

hath

bath not revealed (that) unto thee, but my Father which is in the Heavens.

18. And I say unto thee also, that thou art Peter, and on this Petra will I build my Church, [That is, stone or rock; namely, on this thy confession which thou makest of me, or on me, whom thou hast confessed. For Christ alone is the foundation of his Church, 1 Cor. 3. 11. howsoever Peter also, and the other Apostles likewise, in respect of their doctrine, may be called foundations of the Church, as is to be seen, Rev. 21. 19.] and the gates of Hell [that is, neither the subtilty, nor the force of the Devil and his instruments. For in former times the Senate-houses, and fortresses of Cities, were in the gates, Gen. 22. 17.] shall not prevail over them.

19. And I will give unto thee the keys of the kingdom of the Heavens: [That is, a spiritual power on Gods behalf, and in the name of Christ, to declare unto believers and penitent persons the forgiveness of their sins, and that they have part in the Kingdom of God; and by the holy Sacraments to seal up the same unto them. And on the contrary, to declare to unbelievers and impenitent persons, that they have no part in the forgiveness of sins, and the Kingdom of God, and consequently to keep them off from the use of the same Sacraments, and to exclude them out of the communion of the faithful. Which power is also given to the Church, Mat. 18. 18. and to all the Apostles, John 20. verse 23. See 2 Cor. 10. 8.] and whatsoever thou shalt bind on the earth, [namely, according to Christs command and precept] shall be bound in the Heavens. [that is, God shall hold for firm and valid that which shall so be done by his Ministers according to his command] and whatsoever thou shalt unbind on the earth, shall be unbound in the Heavens.

20. Then forbade he his Disciples, to tell any man, that he was Jesus the Christ.

21. From thenceforth Jesus began to shew to his Disciples that he must go to Jerusalem, [Namely, because thus it was decreed by God, Acts 2. 23. foretold by the Prophets, Luke 24. verse 26, 27. and was necessary for the expiation of sin, Heb. 9. 23.] and suffer many things of the Elders [that is, the eldest of the people] and chief Priests, and Scribes, and be killed, and the third day be raised again.

22. And Peter having taken him to him, began to rebuke him, saying; Lord, (be) merciful to thy self: [or, God be merciful to thee, Lord; that is, God preserve thee from this. That be far from the] this shall by no means happen to thee.

23. But he turning him about, said unto Peter; Get away behind me, Satan, [That is, Adversary, which name indeed is principally ascribed to the Devil. See Mat. 4. verse 10. but is here given to Peter also, because he out of perverse love sought to hinder Christ in the execution of his office. See 2 Sam. 19. verse 22.] thou art an offence unto me: [Gr. mine offence] for thou mindest not the things which are of God, but those that are of men.

24. Then said Jesus unto his Disciples, If any man will come after me, [That is, will follow me as a Disciple] let him deny himself; [to deny himself, is to renounce a mans own understanding, will, and inclinations, and to subject the same to the Word and will of God] and take up his cross, and follow me.

25. For who so will save his life, [Gr. soul. See Matth. 10. verse 39.] he shall lose the same; but who so shall lose his life for my sake, he shall finde the same.

26. For what doth it profit a man, if he gain the whole world, and suffer the loss of his soul? Or, what shall a man give for the releasing of his soul? [Gr. exchanging, counter-releasing, trucking; i. e. that against which, or for which one may be released.

27. For the Son of man shall come, in the glory of his Father, with his Angels; and then shall he recompence every one according to his doing. [i. e. according as he shall have done good or evil. See the exposition hereof, Matth. 25. 36.]

28. Verily I say unto you, There are some of those which stand here, [That is, which are here present] who shall not taste of death, until they have seen the Son of man come in his Kingdom. [This may be understood either of his resurrection and ascension into Heaven, or of the sending of the Holy Ghost, and spreading abroad of the Gospel among the Gentiles, or else of his glorification upon the Mount, whereof is spoken in the beginning of the following Chapter.]

## CHAP. XVII.

Christ in the presence of Moses and Elias is glorified upon the Mount before his Disciples, 1. And from Heaven declared to be the Son of God, 2. Teacheth that John is that Elias which was to come, 10. Healeth a Lunatick possessed person, which the Disciples were not able to cure, 14. Declares the power of faith, and of prayer, 20. Foretells his death and resurrection, 22. Pays Tribute for himself and for Peter, 24.

AND after six days [Namely, after that Christ had spoken with his Disciples of the coming of his glory, Luke chap. 9. verse 28. saith, about eight days, reckoning amongst them the first and last days that these things came to pass, which Matthew here, and Mark, chap. 9. 2. skip over] Jesus took with him Peter, and James, and John his brother, and brought them upon an high mountain. [What mountain this was, is not exprest. Many of the ancient Teachers think that it was mount Tabor, because that is situate thereabout, and is very high] alone. [or, aside]

2. And he was transfigured (changed in shape) before them: and his face did shine like the Sun, and his garments became white, like the light.

3. And behold, there was seen of them Moses and Elias [Whether Moses appeared with his own body, or that he assumed another for a time, like as sometimes the Angels have done, is uncertain. But this is certain, that they both appeared there in their own persons] communing with him. [namely, of his issue, or success which he should have at Jerusalem, Luke 9. verse 31.]

4. And Peter answering, said unto Jesus; Lord, it is good for us to be here, if thou wilt [That is, if it please thee] let us here make three Tabernacles, [or, booths, which likewise were made of boughs, or such like, against the heat of the Sun and the rain] one for thee, and one for Moses, and one for Elias.

5. While he yet spake, behold, a bright cloud overshadowed them. [Namely, Moses and Elias, as appears, Luke 9. verse 34.] And behold, a voice out of the cloud, saying; This is my beloved Son, in whom I am well-pleased, bear him.

6. And the Disciples hearing (this), fell on their faces, and were sore afraid.

7. And Jesus coming to them, touched them, and said, Arise, and fear not.

8. And lifting up their eyes, they saw no man but Jesus only.

9. And as they came down from the mountain, Jesus commanded them, saying; Tell no man this vision [That is, that which they had seen, Mark 9. 9. and 2 Pet. 1. verse 16.] untill the Son of man shall be risen from the dead.

10. And his Disciples asked him, saying; Why then do the Scribes say, that Elias must first come?

11. But Jesus answering, said unto them: Elias indeed shall first come, [That is, must first come indeed, according to the prediction of the Prophet Malachi, chap. 4. verse 5.] and restore all things. [that is, declare the true doctrine concerning the Messiah, which was falsified and obscured by the Pharisees, and prepare the way for Christ.]

12. But I say unto you, that Elias is now come; and they have not known him: [Namely, for him that he was, or for the promised Elias which should restore all things] but they have done to him, all that they would. [that is, persecuted, and killed him] So shall also the Son of man suffer of them.

13. Then the Disciples understood, that he had spoken to them of John the Baptist.

14. And when they were come to the multitude, there came to him a man, falling on his knees before him, and saying;

15. Lord, have mercy on my Son, for he is lunatick, [Lunacy is a disease, that increaseth according to the course of the Moon, like as the falling sickness, raging, and such like sicknesses; with which the Devil was wont sometimes to intermix, as here] and is in grievous pain: for many times he falleth into the fire, and many times into the water.

16. And I have brought him to thy Disciples, and they have not been able to cure him.

17. And Jesus answering, said; O faithless and perverse generation, how long shall I yet be with you? How long shall I yet bear with you? bring him hither to me.

18. And Jesus rebuked him, [Namely, the Devil, Luke 9. verse 41.] and the Devil went out of him, and the child was cured from that very hour.

19. Then came the Disciples to Jesus alone, [That is, in private, or apart] and said, Wherefore could not we cast him out?

20. And Jesus said unto them, Because of your unbelief: for verily I say unto you, if ye had a faith (but as a mustard-seed, [Here is principally understood a faith to work miracles, which was a special gift, relying upon special promises, and command of God, of which the Disciples here doubted. See 1 Cor. 13. 2.] ye should say unto this mountain, Depart hence thither-wards, and it shall depart: and nothing shall be impossible unto you.

21. But this kind [Namely, of Devils] goeth not out, but by prayer and fasting. [That is, by a firm faith, strengthened by fervent prayer, whereunto men are prepared by fasting.]

22. And while they conversed in Galilee, Jesus said unto them, The Son of man shall be delivered over into the hands of men.

23. And they shall kill him, and the third day he shall be raised up. And they were very sorry.

24. And when they were come into Capernaum, there came unto Peter [Dwelling there, as Christ also did. See Matth. 4. verse 13. and chap. 8. 14. For, this tribute every one was to pay there where he dwelt] they that received the Didrachmes, [this was a certain custome or tribute-money, weighing two drams, or a quarter of an ounce of silver, such as every one by the head or poll, was to pay for the service of the Tabernacle, Exod. 30. 13. and the like also for the maintenance of the Temple, and the service (thereof), 2 Chron. 24. 9. Nchem. 10. verse 32. which tribute the Romans afterwards took to themselves. See Joseph. de bello, Jud. lib. 7. cap. 26.] and said, your Master, doth not he pay the Didrachmes?

25. He said; Yes: And when he was come into the house, Jesus prevented him, saying; What thinkest thou Simon? The Kings of the Earth, [Namely, those that are Sovereign, or are subject to none] of whom

doe they take toll or tribute? of their sons, or of strangers? [that is, which do not belong to the royal family. Or which are not of their progeny, like as Christ was of Davids, Luke 1. 32, 33.]

26. Peter said unto him, Of strangers; Jesus said unto him, Then are the sons free.

27. But that we may give them no offence; go thy way to the Sea, cast (out) the angle, and the first fish that cometh up, take, and having opened his mouth, thou shalt finde a Stater: [This was a piece of money weighing two didrachmes, or half an ounce of silver, being worth about two shillings and three pence, in value as much as a shekel of the Sanctuary] take that, and give it to them for me and thee.

## CHAP. XVIII.

Christ teacheth by the example of a little child, who is the greatest in the Kingdome of Heaven, 1. Of what punishment they are worthy who give offence, 5. How narrowly men must beware that they give none offence to the little ones, whom the Angels themselves do take care of, 8. and Christ is come to save them; as he declares by the similitude of a lost sheep, 11. How we must deal with a brother that hath sinned against us, and what the office and power of the Church is herein, 15. How powerful the common prayer of the faithful is, 19. That we must be always ready to forgive, which is declared by the similitude of a King, taking account of his servants, 21.

**A**T that same hour [That is, time] came the Disciples to Jesus, saying; Who (we pray) is greatest [That is, who shall be greatest] in the Kingdome of the Heavens.

2. And Jesus having called a little child unto him, did set the same in the midst of them.

3. And said, Verily, I say unto you, If ye be not changed, [Gr. turned, i. e. turned away; namely, from this pride and ambition] and become like the little children, [namely, like as David testifies of himself, Psal. 131.] ye shall in no wise enter into the Kingdome of the Heavens.

4. Therefore whosoever shall humble himself as this little child, the same he is the greatest in the Kingdome of the Heavens.

5. And whoso receiveth such a little child [Namely, not only in age, but also those who like children, are lowly of minde; as that which follows sufficiently declares, verse 6.] in my name, he receiveth me:

6. But whoso offendeth [That is, doth, speaketh, or teacheth any thing, whereby he draws another to sin or apostacy] one of these little ones which believe in me; it were more profitable for him, that a mill-stone [Gr. an Asses-mill-stone; as if we should say, a horse-mill-stone] were hanged at his neck, and that he were drowned in the depth of the Sea.

7. Wo to the world from offences; for it is of necessity that offences should come; [Namely, in regard of the malice of the Devil, the corruption of men, and Gods righteous permission and judgement. See 1 Cor. 11. 19. 2 Thess. 2. verse 11, 12.] but wo to that man, by whom the offence cometh.

8. If therefore thy hand or thy foot offend thee, [See hereof the Annotation on Matth. 5. verse 29.] cut it off and cast it from thee: It is better for thee to enter into life (being) a cripple, or maimed, then having two hands or two feet, to be cast into everlasting fire.

9. And if thine eye offend thee, pluck it out, and cast it from thee: It is better for thee having but one eye, to enter into life, then having two eyes, to be cast into hell-fire.

10. Look

10. Look to it, that ye despise not one of these little ones: For I say unto you, that their Angels, [That is, which are sent for their defence and service, Heb. 1. 14.] in the Heavens, always see the face of my Father, which is in the Heavens. [that is, have always access to the Throne of God, to receive commands for their protection, and for the punishment of those that should despise or oppress them. A similitude taken from the Kings of the East, who gave their chief Ministers, by whom they governed their Kingdome, free access to see their face; as may be seen, Esth. 1. 14. See also, Luke 1. verse 19. Rev. 8.2.]

11. For the Son of man is come to save that was lost.

12. What think ye; If any man should have an hundred sheep, and one of them were strayed; will he not leave the ninety and nine, and going into the mountains, seek that which is strayed? [By this similitude Christ teacheth, that if any of the faithful should happen to be seduced, He, their Shepherd, would not cease till he had reduced the same.]

13. And if it happen that he finde the same: Verily I say unto you, that he rejoiceth more for the same, then for the ninety and nine, which were not strayed.

14. Even so, it is not the will of your Father [Gr. before your Father] which is in the Heavens, that one of these little ones should perish. [namely, which believe in me, as is exprest, verse 6.]

15. But if thy Brother hath sinned against thee, [That is, gives thee any offence, whether he wrong thy self, or trespass otherwise against God or his neighbour, it being known to thy self, and not in publick: for publique sins, ought to be publickly reprov'd, 1 Tim. 5.20.] go thy way and reprove him, [that is, admonish and convince him of his trespass] between thee and him alone: if he hear thee, thou hast gained thy brother.

16. But if he do not hear (thee,) then take one or two more with thee, that in the mouth of two or three witnesses, every word may stand. [That is, every matter or truth may be held firm, Deut. 19.15.]

17. And if he give no ear to them, Tell it to the Church: [That is, the Rulers of the Church, who do as it were represent the whole Congregation. See 1 Cor. 12. verse 28. and 2 Cor. 2. verse 6.] and if he likewise give no ear to the Church, let him be to thee as the Heathen and the Publican. [that is, as one that is a stranger from the Church of Christ, Acts 10. verse 28.]

18. Verily, I say unto you; Whatsoever ye shall bind on the Earth, [See hereof, chap. 16. verse 19.] shall be bound in Heaven; and whatsoever ye shall loose on the earth, shall be loosed in Heaven.

19. Again, I say unto you; If two of you do consent on the earth, concerning any thing, which they might ask, [namely, in faith, according to Gods will, Jam. 1. verse 6. and 1 John 5.14.] that it shall come to pass to them of my Father which is in the Heavens. [or, be done]

20. For where two or three are gathered together in my name, there am I in the midst of them. [Namely, by my Spirit and grace, John 14. verse 16,23.]

21. Then came Peter to him, and said; Lord, how many times shall my brother sin against me, and I forgive him, till seven times?

22. Jesus said unto him, I say not unto thee till seven times, but until seventy times seven (times). [That is, so many times as he offends thee, a certain number being taken for a great and uncertain number, like as Gen. 4.24.]

23. Therefore is the Kingdome of the Heavens likened to a certain King, which would reckon with his servants. [Gr. take up reckoning]

24. Now when he began to reckon, there was brought unto him, one that was indebted to him [Gr. a debtor of

ten thousand talents] ten thousand talents. [A common talent is valued at six hundred Crowns of gold.]

25. And when he had nothing to pay, his Lord commanded that he should be sold, [This was usual in the Old Testament, that the children with their parents for their debt might be sold for slaves, see Exo. 22. verse 3. and 2 Kings 4. verse 1.] and his wife, and children, and all that he had, and that (the debt) should be paid.

26. The servant therefore falling down, worshipped him, saying; Lord, forbear me, and I will pay thee all.

27. And the Lord of this servant, being inwardly moved with compassion, released him, and remitted him the debt.

28. But the same servant going out, found one of his fellow-servants, which owed him an hundred pence, [Gr. Denarii. A Denarius was a piece of silver-money, weighing about a drachme or half quarter of an ounce of silver, being worth about a single Ryal, or six Stivers] and laying hold on him, took (him) by the throat, [Gr. choaked; that is, took him by the throat, so that he well-nigh choaked him] saying, pay me that thou owest.

29. His fellow-servant therefore falling down at his feet, prayed him, saying; Forbear me, and I will pay thee all.

30. Yet he would not: but went away, and cast him into prison, until he should have paid the debt.

31. Now when his fellow-servants saw what was done, they were very much grieved, and coming, they declared unto their Lord all that was done.

32. Then his Lord called him unto him, and said unto him; Thou wicked servant, I remitted thee all that debt, seeing thou didst intreat me.

33. Oughtest not thou also, to have compassion on thy fellow-servant, like as I also had compassion on thee?

34. And his Lord being wroth, delivered him over to the tormentors, [The scope of Christ here, is not to teach, that God having once forgiven sins, should yet afterwards punish the same. For that God doth not, Heb. 8. 12. but he declares his scope himself, verse 35. and it is acknowledged, that parables or similitudes ought not to be stretched further, then the principal scope of the same can bear] until he should have paid all that he was indebted to him. [that is, for ever; for the sinner can never satisfie for his finnes, Matth. 16. verse 26. and 25. 46.]

35. So likewise shall my Heavenly Father do to you, if ye do not from the heart [Gr. from your hearts] forgive every one his brother his trespasses.

## CHAP. XIX.

Christ healeth many sick persons, 1. Answers the question concerning the Bill of Divorce, 3. Teacheth that the married may not part but for adultery, 9. and that the gift of continence is not given to all, 11. Commands that the children come to him, and blesseth them, 13. Answers a young man to his demand, what he must do to obtain eternal life, 16. How hardly the rich come into the Kingdome of Heaven, 23. What recompence they shall receive, that forsake their own, for Christs sake, 27.

AND it came to pass when Jesus had ended these words, that he departed from Galilee, and came over Jordan, [Otherwise about or neer to Jordan, as Matth. 4. 15. For Judea lay on the same side of Jordan where Galilee lay] into the coasts of Judaea.

2. And many multitudes followed him, and he healed them there.

3. And the Pharisees came to him tempting him, [Namely, to see whether they could finde any thing out of his answer, whereby they might render him suspected of the people] and saying unto him, *Is it lawful for a man to forsake his wife* [that is, to be divorced from his wife, as *Matth. 5. verse 31.*] *for all manner of causes.* [Gr. every]

4. But he answering, said unto them; Have ye not read, he that from the beginning made (man), that he made them male and female. [Or, but one of the male, and one of the female kinde.]

5. And said, [These are Adams words, *Gen. 2. 24.* but are here ascribed unto God, because Adam spake the same through Gods inspiration; of the meaning whereof, see the Annotations on *Gen. 2. 24.*] Therefore shall a man forsake father and mother, and shall adhere to his wife, [or, cleave to. The Greek word is a similitude taken from two several things, which with glue are fastened one to another] and they two shall be one (or into one) flesh. [that is, as one body, or as one man, *1 Cor. 6. 16. Ephes. 5. 28.*]

6. So that they are no more two, but one flesh. That therefore which God hath joyned together, let not man separate.

7. They said unto him, Wherefore then did Moses command to give a Writing of Divorcement, and to forsake her. [Moses indeed commanded to give a Writing of Divorcement, for the clearing of the woman, which was so wrongfully forsaken or divorced: but such forsaking he never approved; but only connived at the same, because of their hardness of heart; like as Magistrates must sometimes permit things, to avoid greater mischief, which otherwise they ought to restrain; like as Christ himself also useth the word permit, in his answer, and the Pharisees themselves, *Mark 10. 4.*]

8. He said unto them, Moses because of the hardness of your hearts, permitted you to forsake your wives: but from the beginning it was not so.

9. But I say unto you, that whoso forsaketh his wife, otherwise then for fornication, and marrieth another, (he) committeth adultery, and he that marries her that is forsaken, (also) committeth adultery.

10. His Disciples said unto him, If the case of a man with the wife stands thus, [Namely, that the man is bound so fast to the woman] then is it not expedient to marry.

11. But he said unto them, All (men) do not comprehend this word, [That is, have not the gift of continency, but those to whom it is especially given of God, *1 Cor. 7. verse 17.*] but those to whom it is given.

12. For there are Eunuchs, which are born so out of their mothers womb [That is, which by nature are unfit for marriage] and there are Eunuchs, which are made Eunuchs of men: [that is, which are made unfit for it by men] and there are Eunuchs which have made themselves Eunuchs for the Kingdome of the Heavens [that is, who having the gift of continency, willingly remain unmarried, that they may serve God with less trouble, and to further the Kingdome of Heaven both in themselves and in others, *1 Cor. 7. verse 32, 33, 34, 35.*] Otherwise he that hath not this gift, it is better for him to marry then to burn, *1 Cor. 7. verse 9.* He that can comprehend (this), let him comprehend (it) [That is, he that hath this gift of continency, let him make use of it, according as his calling or occasions permit.]

13. Then were little children brought unto him, that he should lay hands upon them, and pray: and the Disciples rebuked the same. [Namely, those that brought them, *Mark 10. 13.*]

14. But Jesus said; Let the little children alone, and

hinder them not to come to me: for of such is the Kingdome of the Heavens. [Namely, of the children of the Covenant, like as those Jews children were. Otherwise the children of unbelievers are called unclean, *1 Cor. 7. ver. 14.*]

15. And when he had laid hands upon them, [This ceremony was used not only in the installing into the Ministry of the Church, but also in other special blessings, *Gen. 48. verse 14.*] he departed from thence.

16. And behold there came one to him, and said unto him, Good Master, What good (thing) shall I do that I may have eternal life?

17. And he said unto him, Why callest thou me good? None is good but one, (namely) God. [Namely, of himself, perfectly, and the Original of all good: such an one as thou dost not account me to be] But if thou wilt enter into life, keep the Commandements. [Christ answereth here according to the question and opinion of this young man, who thought he was able to obtain salvation by his own good works; and therefore Christ directs him to the Law, thereby to bring him to the acknowledgement of his imperfection, and afterwards to faith in him, *Gal. 3. 22, 24.*]

18. He said unto him, which? And Jesus said (these); Thou shalt not kill: Thou shalt not commit adultery: Thou shalt not steal: Thou shalt not bear false witness.

19. Honour thy Father and Mother: and Thou shalt love thy neighbour as thy self.

20. The young man said unto him, All these things have I kept from my youth up: what lack I yet? [Gr. wherein do I yet come too short?]

21. Jesus said unto him, If thou wilt be perfect, Go thy way, Sell what thou hast, and give it to the poor, [This Christ saith to convince this young man, who thought that he had kept all Gods Commandements, forasmuch as he had outwardly lived according to the same, that he lacked much as yet, yea even concerning the keeping of the Commandements of the second Table, seeing he had rather keep his goods, then at the command of Christ, to give the same to the poor, and follow him: which appears also out of the twenty third verse. For he that keepeth the same, shall not hardly, but certainly enter into the Kingdome of Heaven, *Rom. 10. verse 5.*] and thou shalt have a treasure in Heaven; and come hither, follow me.

22. Now when the young man heard this word, he went away sorrowful: for he had much goods. [Gr. possessions.]

23. And Jesus said unto his Disciples, Verily I say unto you, that a rich (man) shall hardly enter into the Kingdome of the Heavens. [That is, which sets his heart and trust on riches, as is expounded, *Mark 10. 24.*]

24. And again I say unto you, It is easier [This was a proverb among the Jews, whereby they gave to understand the impossibility of any thing] that a camel [or, as some think a cable] go thorow the eye of a needle, then that a rich (man) enter into the Kingdome of God.

25. Now his Disciples hearing (this) were sore amazed, saying, Who then can be saved?

26. And Jesus beholding (them) said unto them, With men that is impossible, but with God all things are possible. [Forasmuch as God is able to withdraw even the heart of the rich from trusting in riches, and endue them with faith in Christ, and with an humble heart.]

27. Then answered Peter and said unto him, Behold we have forsaken all, and followed thee: what therefore shall be done to us? [That is, what shall we get by it.]

28. And Jesus said unto them, Verily I say unto you,



you, that ye which have followed me, in the regeneration, [That is, in the restoration of all things, when the faithful shall be perfectly renewed both in body and soul, Acts 3. verse 21. 1 Cor. 15. 42, 43. Others join the words, in the regeneration, with the foregoing] when the Son of man shall be set on the throne of his glory, [namely, for to judge the quick and the dead] (that) ye also shall sit on twelve thrones, judging the twelve Tribes of Israel. [Namely, because the Apostles shall condemn them, not onely by their example, that they have believed in Christ, whereas the other Israelites remained unbelieving, as is said of the Ninivites, Matth. 12. 41. but likewise by their consent, as is also said of all believers, 1 Cor. 6. 2, 3. howsoever the Apostles shall herein be eminent above others, Luke 22. verse 30. Rev. 21. verse 14.]

29. And whoso shall have forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or fields, for my names sake, (he) shall receive an hundred fold, [That is, manifold. See Luke 18. 30.] and inherit eternal life.

30. But many first, shall be the last, and (many) last the first.

## CHAP. XX.

By the similitude of labourers, hired at several hours, and sent into the Vineyard, and at evening receiving a like reward, Christ teacheth how he shall hereafter reward those that have served him, 1. Again, foretells his suffering, death, and resurrection, 17. Answereth the mother of Zebedees children to her request, 20. and admonisheth his Disciples to take heed of ambition, and worldly domination, 24. About Jericho, restores two blinde men to their sight, 29.

**F**OR the Kingdome of the Heavens [Hereby it appears that this similitude is brought by Christ for confirmation of the saying (laid down) in the last verse of the former Chapter, like as is to be seen also in the sixteenth verse following] is like unto a Master of a family, [Gr. a man which is Master of a family] who went forth early in the morning, to hire labourers in his Vineyard.

2. And when he had agreed with the labourers for a penny a day, [Gr. denarius. See thereof, Matth. 18. v. 28. Rev. 6. ver. 6.] he sent them away into his Vineyard.

3. And being gone forth about the third hour, [The Jews divided the day into twelve hours, as is to be seen, John 11. 9. so that the hour from eleven to twelve was the last of the day, and of labour, and the third agreed with our ninth before noon] he saw other standing idle on the market-(place).

4. And he said to them, Go ye also (your ways) into the Vineyard, and whatsoever is right I will give to you. And they went.

5. Again, being gone forth about the sixth and ninth hour, he did in like manner:

6. And being gone forth about the eleventh hour, he found others standing idle, and said unto them, Why stand ye here the whole day idle?

7. They said unto him, Because no man hath hired us. He said unto them, Go ye also into the Vineyard, and that which is right ye shall receive.

8. Now when it was become evening, the Lord of the Vineyard said unto his Steward, [Gr. Epitropos, that is, he that had the administration or care of his goods, or he that had the care of the receiving and laying out of his revenues] Call the labourers, and give them the reward, beginning from the last to the first.

9. And when they came which (were hired) at the eleventh hour, they received every one a penny. [Hereby

appears that the reward hereafter shall not be given according to merit: Otherwise these last must have received less then the first.]

10. And the first coming, thought that they should receive more, and they themselves received also every one a penny.

11. And having received (it) they murmured against the Master of the house. [From hence follows not that at the last day, there shall be any murmuring amongst the faithful, seeing all parts of parables may not be applied: but that is set here for to shew, that then there shall be no cause of murmuring, inasmuch as the reward shall be given of Gods goodness, according to grace, as appears out of verse 15.]

12. Saying, these last have laboured (but) one hour, [or, spent; namely, in labour] and thou hast made them equal to us, that have born the burthen of the day, and the heat.

13. But he answering, said unto one of them, Friend, [Gr. Companion] I do thee no wrong: Didst thou not agree with me for a penny?

14. Take that is thine, and go thy way. I will also give unto this last, like as to thee.

15. Or is it not lawful for me to do with mine (own) what I will? Or is thine eye evil, [That is, grudging, envious] because I am good?

16. Even so shall the last be the first, [That is, as the first] and the first the last. [that is, as the last. Hereby Christ teacheth, that no man hath cause to murmur, because of the reward which shall be given him hereafter, albeit that any one hath laboured more or served God longer; seeing the same shall be given of grace and according to the eternal election; like as Christ testifieth in the following words, when he saith, For many are called, but few elected. Others think that by the first, are understood those that would be justified and saved by their own works, such as the young man was, spoken of in the former Chapter; and by the last, those that by the power of Gods gracious election, embrace the calling to salvation by a true faith] For many are called, but few elected.

17. And Jesus, going up to Jerusalem, took to him the twelve Disciples alone [or apart] on the way, and said unto them;

18. Behold, we go up to Jerusalem, and the Son of man shall be delivered over to the chief Priests and Scribes, and they shall condemn him to death.

19. And they shall deliver him over to the Gentiles, for to mock and to scourge, and to crucifie him, and the third day shall he arise again.

20. Then came the mother of the sons of Zebedee unto him, [Namely, Salome, as appears by comparing Matth. 27. 56. with Mark 15. verse 40.] with her sons, [namely, John and James, Matth. 10. 2. and Mark 10. 35.] worshipping (him,) and desiring somewhat of him.

21. And he said unto her, What wilt thou? She said unto him, Say that these my two sons may sit the one on thy right, and the other on thy left (hand) in thy Kingdome. [That is, that they may be the greatest or chiefest next to thee. A similitude taken from Kings which sit upon their thrones, and use to set those that are next to them, on both sides by them. See 1 Kings 2. 19. Psalm 45. 10. and 110. 1.]

22. But Jesus answered and said, Ye know not what ye desire: [For they did not yet understand the condition of Christs Kingdome, and wherunto they were called, not to rule in the world, but to serve and to suffer] Are ye able to drink the Cup that I shall drink: and be baptized with the baptism, wherewith I am baptized? [by the Cup, as also by Baptisme, Christ understandeth his grievous sufferings; whereby men are as it were drenched with a bitter drink; and as it were overwhelmed with water,

water, Psal. 75. 9. Isa. 51. 17. Matth. 26:42. Luke 12. 50.] They said unto him, We are able.

23. And he said unto them, My Cup ye shall indeed drink, and with the baptism wherewith I am baptized, shall ye be baptized, but the sitting at my right, and at my left (hand) is not in my power to give [Gr. It is not mine; namely, in this my low estate, and for such reasons as ye imagine: Otherwise Christ shall also hereafter give unto those that overcome to sit upon his throne, Rev. 3. verse 21. Or, to give but to those for whom it is prepared. See Mark 10. 40.] but (it shall be given) (to those) for whom it is prepared of my Father. [That is, ordained from everlasting. See Matth. 25. verse 34.]

24. And when the (other) ten [Namely, Apostles] heard (that) they took it very ill of the two brethren.

25. And when Jesus had called them unto him, he said, Ye know, that the Rulers of the people [otherwise of the Heathen] bear dominion over them, and the great ones exercise authority upon them.

26. But so shall it not be among you, [Namely, mine Apostles, and all others; which shall be called to the Ministry of the Church, to whom such a worldly manner of ruling is here forbidden. For otherwise there shall and may also be Kings and Princes among Christians, Psal. 2. 10. and Esa. 49. verse 23.] but who so will be great among you, let (him) be your Minister.

27. And who so will be the first among you, let him be your servant.

28. Like as the Son of man is not come to be Ministered unto, but to Minister, and to give his soul [That is, life. Or himself both body and soul] (for) a ransom [or, release-money, that which is given for the release of those that are in captivity] for many [that is, in stead of many, namely, the elect children of God, thereby to redeem them from eternal death, John 10. 15. and 11. 52. and chap. 17. verse 9.]

29. And as they went out from Jericho, a great multitude followed him.

30. And behold two blinde (men) sitting by the way, when they heard that Jesus passed by, cryed, saying, Lord, thou Son of David, have mercy on us.

31. And the multitude rebuked them, that they should hold their peace, but they cryed the more, saying, Have mercy on us, O Lord, thou Son of David.

32. And Jesus standing (still), called them, and said, What will ye that I do unto you?

33. They said unto him, Lord, that our eyes may be opened.

34. And Jesus being inwardly moved with compassion, touched their eyes, and straightway their eyes received sight, and they followed him.

## CHAP. XXI.

Christ makes his entrance into Jerusalem, sitting upon an Ass, 1. Drives the buyers and sellers out of the Temple, 12. and there healeth blind and cripples, 14. Defends the crying of the children against the grudging of the chief Priests, 15. Curseth a fig-tree, which thereupon withereth immediately, 18. Shews the power of faith, 21. Answereth the question of the chief Priests and Rulers of the people, by what authority he did thus, by another question concerning the baptism of John, 23. Convinceth them of their disobedience by a similitude of two Sons, 28. and threatens their ruine by another similitude of the Lord of a Vineyard, whose servants and Son, were abused and slain by the husband-men, 33.

And when they now drew near to Jerusalem, and were come to Bethphage [Mark chap. 11. verse 1. and Luke chap. 19. 29. adds hereto Bethany, which were two villages or places, lying one by another at the mount of Olives, about fifteen furlongs from Jerusalem: as is to be seen, John 11. verse 18.] at the Olives mount. [Gr. mount of Olives, which was situate East-wards from Jerusalem, a Sabbath-days-journey; Acts 1. ver. 12.] then Jesus sent two Disciples, saying unto them,

2. Go into the Village that (lyeth) over against you, and ye shall straightway finde a she-ass bound, and a foal with her: loose them and bring them to me. [Otherwise. lead them]

3. And if any man say ought unto you, ye shall say, that the Lord hath need of them; and he shall straightway send them. [Others, send them back again: So that these should be the words of Christ, which he bid his Disciples to say to the owner of the she-asses.]

4. Now all this was done, that that might be fulfilled which is spoken (of) by the Prophet, saying,

5. Tell the daughter of Sion: [That is, the inhabitants of the City of Jerusalem; which were so called, because part of Jerusalem was built on Mount Sion, 2 Kings 19. 21. And hereby is also understood the Church of God; whereof Jerusalem and Sion were types] behold thy King cometh (unto) thee, meek, and set upon a she-ass, [Christ properly sate upon the foal, as appears out of Mark 11. verse 7. Luke 19. 30. but this she-ass is joined here, to shew that it was a foal that followed his damme, yet so that none had ever sate thereon, like as the other Evangelists testifie] and a foal, being a young (one) [Gr. a Son] of a yoke-bearing (she-ass).

6. And the Disciples being gone, and having done as Jesus had commanded them,

7. Brought the she-ass and the foal, and laid their cloaths on the same, and set (him) thereon. [Namely, on the cloaths]

8. And the greatest multitude spread their garments on the way, [Namely, in token of joy and honour which men were wont to shew great Lords and Kings thereby. See 2 Kings 9. verse 13. and 1 Maccab. 13. 51.] and others cut branches from the trees, and spread them on the way.

9. And the multitudes which went before, and they that followed, cryed, saying, Hosanna to the Son of David: [The word Hosanna, taken out of Psalm 118. ver. 25. is an Hebrew word of two made one, and signifies so much as Save we pray, or give we pray happiness and prosperity] Blessed (is) he [or be he] which cometh in the name of the Lord: [that is, sent by the Lord, according to his promises to accomplish his work] Hosanna in the highest Heavens.

10. And when he came into Jerusalem, the whole City was moved, saying, Who is this?

11. And the multitudes said, This is Jesus, the Prophet of Nazareth in Galilee.

12. And Jesus went into the Temple of God, and drove out [Gr. cast out] all that bought and sold in the Temple, and overturned the Tables of the Changers, and the seats of them that sold doves. [These changers and sellers, were permitted by the chief Priests in the Temple, without Gods command, under the pretence of furthering the worship of God, but in truth out of covetousness, that the people might always have fit money, and beasts for the sacrifices whereof they had their share and profit]

13. And he said unto them, It is written, My house shall be called an house of prayer, but ye have made it a den of murderers. [or robbers, high-way-men, For like as the robbers used to have their dens in the rocks, whither

ther they bought and divided their prey, so likewise did the Priests in the Temple. And these words are taken out of Jer. 7. verse 11.]

14. And there came (the) blinde and cripples to him in the Temple, and he healed them.

15. Now when the chief Priests and Scribes saw the wonders which he did, [Gr. wonderful, namely, deeds] and the children crying in the Temple, and saying, Hosanna to the Son of David, they took that very ill.

16. And said unto him, Dost thou hear what these say? [This they say by way of reproof, that he did not cause the children to hold their peace] And Jesus said unto them, yea. Have ye never read, Out of the mouth of the young children and sucklings, hast thou prepared (thee) praise. [or perfected]

17. And leaving them, he went thence, out of the City towards Bethany, [Of Bethany see the Annotations on the first verse] and tarried there all night. [or lodged there, and took up his Inn there]

18. And early in the morning as he returned to the City, he hungered.

19. And seeing a fig-tree by the way, he went unto it, and found nothing on the same, but leaves only; and said unto it: Let there be no fruit of thee any more for ever. And immediately the fig-tree withered.

20. And the Disciples seeing (that), they marvelled, saying, How is the fig-tree (so) presently withered?

21. But Jesus answering, said unto them, Verily I say unto you, If you had faith [of this faith see before, chap. 17. verse 20.] and doubted not, ye should not only do that which is (happened) to the fig-tree, but if ye also said to this Mountain, Be thou lifted up, and cast into the Sea, it should be done.

22. And whatsoever ye shall desire in prayer, believing, ye shall receive.

23. And when he was come into the Temple, while he taught, there came unto him the chief Priests, and the Elders of the people, saying, By [Gr. in] what power [or authority] dost thou these things? [namely, which are before set down] and who gave thee this power?

24. And Jesus answering said unto them, I will also ask you one word, [That is, thing] which if ye shall tell me, then will I also tell you by what power I do these things.

25. The Baptism of John from whence was (that)? [That is, the doctrine of John, confirmed by his Baptisme. By this question Christ answers the question of the chief Priests, seeing that John, whose doctrine was from Heaven, had born witness of him that he was the true Messiah: as also God the Father himself, when Christ was baptized by John] out of Heaven [that is, from God, Luke 15. verse 18.] or of men? And they reasoned with themselves, [or amongst one another] and said, If we say, Out of Heaven, he will say to us, Why then did ye not believe him?

26. And if we say, of men, then we fear the multitude: for they all hold John for a Prophet.

27. And they answering Jesus, said, We know not. And he said unto them, Then neither do I tell you, by what power I do this.

28. But what think ye? A man had two sons, [Gr. children] and going to the first, [By the first son, are understood notorious sinners, who being converted are obedient to the Gospel] said, son, Go work to day in my Vineyard.

29. But he answered and said, I will not: and afterwards repenting, he went.

30. And going to the second, [By the second son are understood those who make profession to serve God; and notwithstanding in truth do not so] he said the like. And the same answered and said, I (go) Sir, and he went not;

31. Which of these two did the will of the Father? They said unto him the first; Jesus said unto them, Verily I say unto you, that the publicans and the harlots [Namely, being converted] go before you into the Kingdom of God. [that is, they repent and embrace the Gospel, whereas ye being and abiding impenitent, reject the same: and consequently they shall enter into Heaven, whereas ye shall be excluded. See Matth. 25. 12.]

32. For John came unto you in the way of righteousness, [That is, teaching the right way of salvation, and walking in the same] and ye believed him not: but the publicans and harlots believed him: yet ye seeing (this) repented not afterwards for to believe him.

33. Hear another similitude. There was an householder [Gr. a man that was a Master of a family] which planted a Vineyard, and set a fence about it, [or mound, hedge] and digged a wine-press-trough therein, [namely, whereinto the wine runneth, and is gathered together under the press] and built a Tower, [namely, from thence to over-look the whole Vineyard, and to watch the same] and let it out to husband-men, [or gave it out] and travelled out of (the land.)

34. Now when the time of the fruits drew near, he sent his servants to the husbandmen, to receive his fruits. [In this parable or similitude, God the Father is compared to a father of a family, the Church of the Jews to a Vineyard, the Priests and Scribes to husbandmen, the Prophets and faithful Teachers, to servants; Christ to the Son, of the father of the family, and faith & obedience to fruits: which seeing they did not bring forth, therefore their ruine by the Romanes is threatned, and the calling of the Gentiles in their room foretold. See the like similitude, Psal. 80. 9. Isa. 6. 1. Jer. 12. 10.]

35. And the husbandmen taking his servants, beat the one, and killed another, and stoned a third: [See hereof, Hebr. chap. 11. verse 36, 37.]

36. Again he sent other servants, more (in number) then the first, and they did unto them in like manner.

37. And at the last he sent unto them his Son, saying, they will respect my Son.

38. But the husbandmen seeing the Son, said amongst themselves, This is the heir; come, let us kill him, and keep his inheritance (to our selves.)

39. And taking him they cast (him) out, without the Vineyard, and killed (him.)

40. When therefore the Lord of the Vineyard shall come, what shall he do to those husbandmen?

41. They said unto him, He shall put those wicked (men) to an evil death, and shall let out the Vineyard to other husbandmen, which shall give him the fruits in their seasons.

42. Jesus said unto them, Have ye never read in the Scriptures, The stone [This stone is Christ, 1 Pet. 2. 4. which the builders, that is, the Scribes and Pharisees rejected] which the builders rejected, [Gr. disapproved] this is become the head (or to a head) of the corner: [that is, the outmost corner-stone, on which two walls stand fast, and are joined one to another, namely, the Church collected of Jews and Gentiles. See Ephes. 2. 13, 20. and 1 Pet. 2. 7, 8.] of the Lord this is done, and it is marvellous in our eyes.

43. Therefore I say unto you, that the Kingdom of God shall be taken from you, and given to a people that bring forth the fruits thereof. [Namely, of the Kingdom of Heaven; that is, which become the Kingdom.]

44. And he that falleth on this stone, [Namely, by contempt or unbelief, 1 Pet. 2. 8.] he shall be broken, and on whom it falleth, [namely, Christ by the weight of his judgement, or of his punishment] he shall break him to pieces. [Gr. winnow; that is, grinde him so small, that it might be winnowed or sifted, Psal. 2. 9.]

45. And when the chief Priests and Pharisees heard these his similitudes, they understood that he spake of them.

46. And seeking to take him, they feared the multitudes, seeing these held him for a Prophet.

## CHAP. XXII.

The similitude of a marriage whereunto they that were first invited refused to come, 1. and therefore others are invited in their stead, 8. amongst which one appearing without the wedding-garment is cast out, 11. Christ answers to the question of the Pharisees and Herodians, whether men may give tribute to Cesar, 15. To the question of the Sadduces, concerning the woman which had seven husbands: and against them he proves the resurrection from the dead, 23. Declares which is the greatest Commandment in the Law, 35. and that the Messiah is; not only Davids Son, but also his Lord, 41.

And Jesus answering spake to them again by similitudes, saying,

2. The Kingdom of Heaven is like [By this similitude is set before our eyes the great ingratitude of the Jews, who being through the preaching of the Gospel called by God to the communion of his Son and to salvation, despised the same, and therefore should be grievously punished and cast off: and that afterwards the Gentiles should be called in their stead] a certain King [Gr. a man that was a King] i. e. God the Father [which prepared a marriage for his Son. [that is, the gracious and spiritual fellowship with Christ, and eternal salvation.]

3. And sent forth his servants [Namely, the Prophets and faithful Priests] to call [that is, to bring in] those that were invited to the wedding: [namely, the Jews] and they would not come.

4. Again he sent forth other servants, [Namely, the Apostles, Evangelists, and other Teachers of the holy Gospel] saying, Say to the invited, Behold, I have prepared my dinner, mine oxen, and the fatted (beasts) are killed, and all things are ready, [Seeing Christ was now come in the flesh, actually to accomplish the work of our salvation] Come to the wedding.

5. But they not regarding (this) went their way, (man) to his field, that to his merchandise.

5. And the rest laid hold on his servants, abused and killed them.

7. Now when the King heard (that) he waxed wroth, and sending his armies, [Which were the Romans, whom God made use of to bring this judgement upon them; although they intended no such matter, as Esai. 10. 7.] destroyed those murderers, and set their City on fire.

8. Then said he to his servants, The wedding indeed is ready, but the invited were not worthy of it. [See Acts 13. verse 46.]

9. Therefore go on the issues of the ways, [or cross ways, i. e. into all parts and Countries of the world, Rom. 10. verse 18.] and as many as ye shall finde, [of all sorts, without difference] call them to the wedding.

10. And the same servants going forth into the (high) ways; gathered together all that they found, both bad and good, and the wedding was filled with (guests) sitting down.

11. And when the King was gone in, to view the (guests) sitting down, [Namely, at the last judgement day; see verse 13.] he saw there a man not (being) clad with a wedding-garment. [This wedding-garment is Christ with his righteousness; received by a true faith,

which is effectual, and shewed forth by the works of charity, Rom. 13. 14. Gal. 3. 26, 27. Rev. 19. verse 8.]

12. And said unto him, Friend, [Gr. fellow, or companion] How art thou come in hither, not having (on) a wedding-garment. And he was dumb. [Namely, as one that is muzzled.]

13. Then said the King to the Ministers, [Namely, which served at the Table: whereby are understood the Angels. See Matth. 13. 41, 42.] Binde his hands and feet, take him away, and cast (him) out (into) the outmost darkness; [See hereof, Matth. 8. 12.] There shall be weeping and gnashing of teeth.

14. For many are called, but few chosen. [This conclusion respects not onely this single man led down here, as an example of all hypocrites, but likewise the multitude of those, who being before invited, despised the same.]

15. Then the Pharisees went away, and took counsel together, how they should ensnare him in (his) talk. [or with their talk. See Mark 12. 13.]

16. And they sent out unto him their Disciples, with the Herodians; [Some ancient Teachers think that these Herodians were a peculiar Sect, which embraced and followed a mixture of the Jewish and Heathenish Religion, brought in by Herod the great, which agrees with Mark 8. 15. Others think that they were Courtiers or servants of Herod Antipas, which gathered these tributes for the Emperour, and laid hands on those that refuse (to pay) such tribute, or denied that it was lawful: which is gathered from the words, Luke 20. verse 20.] saying, Master, we know that thou art true, and teachest the way of God in truth, and carest for no man: for thouregardest not the person of men. [Gr. face; that is, the outward state or condition of men, as power, riches, kinred, or the like.]

17. Tell us therefore, what thinkest thou? Is it lawful to give tribute [or taxes] to Cesar, or not?

18. But Jesus knowing their malice, said,

19. What tempt ye me, ye hypocrites? Shew me the tribute-money. [This was a piece of money called by the name of the Romanes Denarius, as is exprest at the end of this verse, whereon the Romane Emperours image and name was stamped: which, and no other coin, was to be given for tribute, that thereby it might appear that they were under the dominion of the Romane Empire, like as before also they used to pay the tribute of the Temple, with half a shekel of the Sanctuary; on which stood, on the one side, the shekel of Israel, and on the other side, the holy Jerusalem. Of the Denarius, see Matth. 18. 28.] and they brought him a penny.

20. And he said unto them, Whose is this image, and the superscription?

21. They said unto him, Cessars. Then said he unto them, Give therefore to Cesar, that which is Cessars, and to God, that which is Gods.

22. And they hearing this, marvelled, and leaving him they went away.

23. The same day came unto him the Sadduces, [Of the Sect of the Sadduces; see more largely, Acts 23. 8.] which say that there is no resurrection, and asked him,

24. Saying, Master, Moses said, If any man die, having no children, [That is, sons] his brother [who was to raise up seed unto his deceased brother, which should bear his brothers name, and be his heir, Deut. 25. 5, 6] shall marry his wife, [Gr. by right of affinity take to wife] and raise up seed unto his brother.

25. Now there were with us seven brethren, and the first having married (a wife) died, and seeing he had no seed, he left his wife for his brother.

26. Likewise also the second, and the third, unto the seventh. [Gr. unto the seven.]

27. Last of all the woman died also.

28. There-

28. Therefore in the resurrection, whose wife shall she be of those seven? for they all had her.

29. But Jesus answered and said unto them, Ye errie, not knowing the Scriptures, nor the power of God.

30. For in the resurrection they [viz. men] take not in marriage, neither are they [viz. women] given out in marriage; but they are as Angels of God in Heaven. [Not in respect of essence, but as concerning marriage, and the natural properties of this transitory life. See 1 Cor. 15. verse 44. Phil. 3. 21.]

31. And as concerning the resurrection of the dead, have ye not read that which is spoken to you by God, who saith,

32. I am the God of Abraham, and the God of Isaac, and the God of Jacob. [To be any ones God, is to give one eternal salvation, both of body and soul; see Psalm 33. 12. and Psalm 144. verse 15. whence followeth, that those Patriarchs lived still with God, in respect of their souls, (which these Sadduces also denied, Acts 23. 8.) and should also arise in respect of their bodies, and live eternally; seeing he is called a God, not of one part of them only, but of their whole persons.] God is not a God of the dead, but of the living.

33. And the multitudes hearing (this), were astonished at his doctrine.

34. And the Pharisees having heard that he had slopt the mouth of the Sadduces, were gathered together.

35. And one of them being a Lawyer asked, tempting him, and saying,

36. Master, which is the great Commandment in the Law? [That is, the greatest.]

37. And Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thine understanding. [or reasoning; that is, weighing, pondering in the understanding.]

38. This is the first and the great Commandment.

39. And the second like unto this (is) Thou shalt love thy neighbour as thy self.

40. On these two Commandments, depend the whole Law and the Prophets. [That is, herein, as in the total summe; are all the Commandments of the Law, and the Expositions of the Prophets upon the same contained. See Rom. 13. 10. 1 Tim. 1. 5.]

41. Now when the Pharisees were gathered together, Jesus asked them,

42. And said, What think ye of Christ? [That is, of the promised Messias, or Anointed] whose son is he? They said unto him, Davids (son.)

43. He said unto them, How then doth David in the Spirit [That is, being moved by the holy Ghost. See 2 Pet. 1. 21.] call him his Lord? saying,

44. The Lord said unto my Lord, Sit at my right (hand) [of the right hand, see Math. 20. 21.] until I shall have set thine enemies for a footstool of thy feet.

45. If therefore David call him (his) Lord, [See the interpretation hercof, Luke 20. 44.] how is he his Son?

46. And no man could answer him a word: neither durst any man ask him (any thing) more from that day forwards.

## CHAP. XXIII.

Christ exhorts his hearers to follow that which the Scribes and Pharisees teach them out of Moses, but not their works, 1. Describes their hypocrisie and ambition, 5. and admonisheth his to take heed thereof, and to study humility, 8. Denounceth the Woe eight times upon the Pharisees and Scribes, because of divers their wicked practises, as namely, because they shut Heaven against men, 13. eat up widows houses, 14. made ill proselytes, 15. taught perversly to swear by the Temple, Altar, and

Heaven, 16. tithed small matters, and omitted the weightiest things of the Law, 23. made clean the outside and not the heart, 25. being like whited sepulchres, 27. That they built up the sepulchres of the old Prophets, and sought to kill the new, 29. He complains of the stiff-neckedness of the City Jerusalem, and foretells her destruction, 37.

**T**hen spake Jesus to the multitudes and to his Disciples,

2. Saying, the Scribes and the Pharisees are set in Moses chair. [That is, they are called and ordained for this end, to read and expound the Law of Moses to the people, Acts 15. 15. and chap. 15. 21.]

3. Therefore whatsoever they say unto you that ye shall observe, [Namely, out of the Law of Moses and the Prophets: for other wise that which they taught contrary to, or besides that, Christ calleth the leaven of the Pharisees, admonisheth his Disciples to beware of it, Math. 16. ver. 6. 12.] observe (that) and do (it); but do not after their works: for they say, and do it not.

4. For they binde burdens [A similitude taken from bundles or packs of several things, which men binde together, to lay upon ones shoulders to bear] which are heavy and ill to be born, and lay them on mens shoulders, but they will not stir them with their finger.

5. And all their works they do to be seen of men. For they make broad their schedules of remembrance, [Gr. Phylacteria, i. e. schedules of keeping, which were little scrowls or schedules of parchment, whereupon the Law of God, or some part of the same, was written, which they bound on their foreheads and arms, that they might seem to have the remembrance of the Law always before their eyes, and conceited that therein they followed that which God commands, Exod. 13. verse 9. 16. Deut. 6. 8.] and make great the hems of their garments. [These were fringes, with blue strings on the corners of the uppermost garments, which according to the Law, Numb. 5. verse 38. Deut. 22. 12. they were to wear, thereby to remember the Heavenly doctrine of the Law.]

6. And they love the sitting in the foremost place at feasts, and the foremost seats in the Synagogues.

7. Also greetings on the Markets, and to be called of men Rabbi, Rabbi. [This is an Hebrew word signifying one that is eminent in learning and dignity, and of more repute then others, i. e. Master, Master.]

8. But ye shall not be called Rabbi, [The use of this as also of the following titles is not simply forbidden, for the same indeed are sometimes ascribed to the Prophets and Apostles, but the vain-glory and lording it, or mastery over the faith and consciences of others, which they sought therein, verse 11.] for one is your Master, (namely) Christ: [Gr. For-goer, Leader, or Leading-Master. For he alone is the onely Law-giver, and our chief Prophet, who in things concerning faith, and Gods worship, is only to be heard and followed, Math. 17. 5. and who doth not only shew the way of salvation, but also himself by his example perfectly goes before us, Heb. 2. 10. and 12. 2.] and ye all are brethren.

9. And ye shall call no man your Father upon earth: for one is your Father, [Forasmuch as from him alone we have originally our being and preservation, both in body and soul, must expect all good from him alone, and put our trust in him only] namely, he that is in the Heavens.

10. Neither shall ye be called Masters: for one is your Master, [That is, Leader, see verse 8.] (namely) Christ:

11. But the chiefeft of you [Gr. chiefter or greater] shall be your servant.

12. And whoso shall exalt himself, (he) shall be brought low: and whoso shall humble himself, (he) shall be exalted.

13. But woe to you ye Scribes and Pharisees, ye hypocrites: for ye shut the Kingdom of the Heavens before men: seeing ye enter not (there) in; neither suffer those to enter that should enter. [Or those that are entering; i. e. those that are on the way to embrace the doctrine of the Gospel, ye hinder as much as lies in you, that they do not go forward.]

14. Woe unto you ye Scribes and Pharisees, ye hypocrites: For ye eat up widows houses, and (that) under the pretence (or colour) of praying long. [That is, under pretence of devotion, and praying for them, ye rob them of their means. See also 2 Tim. 3. 6. Or under a pretence, or for a cloak ye are long praying] Therefore shall ye receive the heavier judgement: [Gr. more abundant.]

15. Woe unto you ye Scribes and Pharisees, ye hypocrites: For ye travel about Sea and Land [Gr. the dry (land) Gen. 1. verse 10.] to make one fellow-few: [Gr. Profilyon, i. e. a commet-over, namely, who from the Heathenish Religion betakes himself to the Jewish; like as was Nicholas a commet-over of Antioch, Acts 6. 5. See 1 Chron. 2. verse 55. Ezek. 14. 7. Acts 2. 11.] and when he is become one, ye make him a child of Hell, [Gr. son, i. e. worthy of the damnation of Hell, 2 Sam. 12. 5.] twofold more then ye (are).]

16. Woe unto you ye blind guides, which say, Whosoever shall have sworn by the Temple, that is nothing: [that is, that is of no force, or is not bound to pay that which he hath promised with such an oath] but whosoever shall have sworn by the gold of the Temple, he is indebted. [that is, he is bound to perform his promise.]

17. Ye fools and blind: [Christ doth not hereby approve Oaths taken by the creatures, but shews only how perversly they judged thereof, and ill-informed the consciences of men] for which is greater, the gold, or the Temple which sanctifieth the gold?

18. And whosoever shall have sworn by the Altar, that is nothing: but whosoever shall have sworn by the gift [that is, offering. See Matth. 5. 24.] that is thereon, he is indebted.

19. Ye fools and blind: for which is greater, the gift or the altar which sanctifieth the gift.

20. Therefore whoso sweareth by the altar, he sweareth by the same, and by all that is thereon.

21. And whoso sweareth by the Temple, he sweareth by the same, and by him that dwelleth therein. [Gr. who inhabits the same. How God dwelleth in the Temple. See 1 Kings verse 27.]

22. And whoso swears by the Heaven, he sweareth by the Throne of God, and by him that sitteth thereon.

23. Woe unto you ye Scribes and Pharisees, ye hypocrites: for ye tithe [That is, give ye tenths, or teach that men must give tenths thereof] mint [The Greek word Hedyolmon hath its name from smelling sweet or well] and dill, and cummin, and ye omit the heartiest (things) of the Law, [that is, the weightiest parts] (namely) judgment, [that is, that which is just and equal] and mercy, [that is, the works of charity] and faith, [that is, faithfulness in all dealings with men] These things men ought to do, and not leave the other undone.

24. Ye blind guides, which suck out the gnat, and swallow down the camel. [Or, squeeze out a gnat, and drink down a camel. This is a common proverb against those which pry narrowly into small matters, but regard not great ones.]

25. Woe unto you ye Scribes and Pharisees, ye hypocrites: for ye cleanse the outside of the cup and of the platter, but within they are full of rapine and excess. [That is, full of meat and drink gotten by injustice, and used with excess.]

26. Thou blind Pharisee, cleanse first that (which)

is within in the cup and the platter, that the outside of the same may be clean also. [i. e. Cease from injustice and excess, whereby your meat and drink was made unclean, so shall your platters and cups be clean also.]

27. Woe unto you ye Scribes and Pharisees, ye hypocrites: For ye are like to white-plastered sepulchres, which indeed seem beautiful outwardly, but within are full of (dead mens) bones, and of all uncleanness.

28. Even so, ye also outwardly indeed seem righteous unto men, but within ye are full of hypocrisy and iniquity.

29. Woe unto you ye Scribes and Pharisees, ye hypocrites: For ye build up the sepulchres of the Prophets, and adorn the monuments of the righteous. [That is, the buildings which were erected upon the graves, above the earth; for the remembrance of the deceased, which are called Tombs]

30. And say, If we had been in the times [Gr. in the days] of our fathers, we would have had no fellowship with them in the blood of the Prophets. [That is, in the blood-shedding, or killing.]

31. Thus ye witness (against) your selves, that ye are children, [Gr. sons] of those that killed the Prophets.

32. (Therefore) ye also, fulfill ye the measure of your Fathers, [That is, go on thus freely, follow and finish your Fathers wickedness in killing the Prophets, until the deserved punishment shall come upon you.]

33. Ye Serpents, [See Rom. 3. 13, &c.] ye brood of Vipers, how should ye escape the Hellish damnation. [Gr. the judgement of Hell.]

34. Therefore behold, I send unto you Prophets, and Wise-men, and Scribes, [This word is here taken for true Teachers, such a Scribe as Ezra was, Ezra 7. ver. 6. Matth. 13. 52.] and of the same (some) ye shall kill and crucifie, and (some) of the same ye shall scourge in your Synagogues, and shall persecute them from City to City.

35. That upon you may come all the righteous blood [That is, the punishment for all the blood-shedding of the righteous, as Matth. 27. 25. for the children which follow the evil example of their parents misdeeds, are made partakers of the sin and punishment of the same, Exod. 20. 5.] that is shed upon the earth, from the blood of righteous Abel, even unto the blood of Zacharias the son of Barachias, [who is also called Jochannan, 1 Chr. 6. 9. and Jojada, 1 Chron. 24. 22. and here Barachias. And this Zacharias was one of the last Prophets, whose death or murder is related by name in the Old Testament, and whose blood, like as also the blood of Abel, cryed to God for vengeance] whom ye slew between the Temple and the Altar.

36. Verily, I say unto you, all these things shall come upon this generation.

37. Jerusalem, Jerusalem, thou that killest the Prophets, and stonest them that are sent unto thee: How often would I have gathered thy children together, [That is, thine inhabitants] like as the hen gathereth together her chickens under the wings, and ye would not. [that is, ye have always sought to hinder it, see verse 13. and yet Christ gathered all his out of her willing willing. Isa. 1. 8. and Rom. 9. 29.]

38. Behold your house is left unto you waste. [That is, it shall be laid waste, and abide waste, which about forty years after was done by the Romans.]

39. For I say unto you, ye shall not see me from henceforth, until ye shall say, [Namely, at the last day, when he shall come in his glory to judgement, where then against their wills they must acknowledge, that he is the blessed of the Lord, i. e. the true Messiah, Rev. 1. 7. See also, Matth. 26. 64.] Blessed is (or be) he that cometh in the name of the Lord.



## CHAP. XXIV.

Christ foretells the laying waste of the Temple, and of the City Jerusalem, relating the troubles and signes which should happen before and about the same, 1. Shews the Prophecy of Daniel concerning the same desolation, and warneth his to prepare themselves for a sudden flight, to escape this great misery, 15. Gives warning against the seducing of false Christs and false Prophets, 23. Prophecies further of the end of the world, and of his last coming to Judgement, the glory and certainty whercof he describes; shewing the signs which should come to pass about the same, 29. but that the day and hour thereof is known to none but God alone, 36. Compares the times of this coming to the times of Noe, before the Flood, 37. Thereupon exhorts to watchfulness, as well by the similitude of an householder watching against the coming of the thief, 42. as of a faithful and of a wicked servant, 45.

**A**ND Jesus went out and departed from the Temple, and his Disciples came to him to shew him the buildings of the Temple. [Seeing Christ had foretold in the former Chapter, verse 38. the desolation of the City and Temple; therefore it seems that the Disciples shewed him these buildings, giving thereby to understand, that they thought it either impossible or pity, that such a glorious building should be laid waste: the greatness, strength, and magnificence of these buildings, see the Historian Josephus, *Antiqu. lib. 15. cap. 14.*]

2. And Jesus said unto them, See ye not all these things? Verily I say unto you, Here shall not (one) stone be left upon (another) stone, [Gr. not be left stone upon stone] which shall not be broken down. [Gr. loosened.]

3. And as he was set on the Mount of Olives, the Disciples went unto him alone, saying, Tell us when shall these things be? [Namely, which thou hast said here, and at the end of the fore-going chapter, as well of the laying waste of the City, and the Temple of Jerusalem, as of thy last coming to judgement] and what (shall be) the sign of thy coming, and of the end of the world?

4. And Jesus answering, said unto them, Look to it, that no man seduce you.

5. For many shall come under my name [Or in, on my name, i. e. giving themselves out for the promised Messiah, like as about that time and afterwards divers did aile. See *Acts 5. verse 36, 37. and Joseph. Antiq. lib. 18. cap. 12. and lib 20. cap. 7. &c. and de bello Judaico, lib. 2. cap. 12.*] saying, I am the Christ, and they shall seduce many.

6. And ye shall hear of wars, and rumors of wars, Look to it, be not affrighted: for all (those) things must come to pass, but the end is not yet. [Namely, of all the miseries, and extremest judgements which should come upon the Jews.]

7. For (one) people shall rise up against (another) people, [Gr. people against people] and (one) Kingdom against (another) Kingdom: [Gr. Kingdom against Kingdom] and there shall be famines and pestilences, and earth-quakes in divers places.

8. But all these things (are but) a beginning of pains. [Gr. pangs, like those of women in travel. Of all these wars and miseries, see Josephus, *Antiq. lib. 20. and de bello Judaico, lib. 3. &c.*]

9. Then shall they deliver you over into affliction, and shall kill you, and ye shall be hated of all people for my names sake.

10. And then shall many be offended, [That is, for fear of persecution fall away from me] and shall deli-

ver up one another, and hate one another.

11. And many false Prophets shall arise, and shall seduce many.

12. And because the iniquity, [Gr. transgression of the Law] shall be multiplied, the love [namely, as well to the truth of the Gospel, as to their neighbour] of many shall wax cold.

13. But he that shall endure unto the end, he shall be saved.

14. And this Gospel of the Kingdom shall be preached in the whole world, [Gr. the inhabited (world). See the fulfilling hereof, *Rom. 10. verse 18. Col. 1. verse 6.*] for a witness to all people: and then shall the end come. [namely, of the City Jerusalem, and of the Jewish Government.]

15. When therefore ye shall see the abomination of desolation, [That is, the abominable destroying Army of the Romanes, as is expounded, *Luke 21. 20.*] whercof is spoken by Daniel the Prophet, standing in the holy place, [that is, in the holy land of the Jews, round about Jerusalem] he that reads (it) let him observe.

16. Then let them that are in Judea, flee up into the mountains. [Namely, there to hide themselves from the judgement.]

17. He that is on the house-top, [The Jews were much on the top of their houses, because they were flat above. See *Matth. 10. 27.*] let him not come down to take away any thing out of his house.

18. And he that is in the field, let him not turn back again, to take away his cloaths. [That is, let him loose no time to flee away.]

19. But wo to the (women) that are with child, and that give suck in those days. [Namely, because they will be unfit to flee away speedily, being laden with their fruit or little children.]

20. But pray ye that your flight happen not in the Winter, nor on a Sabbath. [Because the Winter is unfit for flight, and the Jews might not travel far on the Sabbath. See *Acts 1. 12.* nor provide themselves of things needful for a Journey.]

21. For then shall be great tribulation, such as was not from the beginning of the world, until now; nor yet ever shall be. [For as Josephus testifieth, *de bello Judaico, lib. 4. 5, 6. and 7. cap. 17.* there perished by the sword, famine, and pestilence, within Jerusalem only, eleven hundred thousand men, and above ninety seven thousand men were sold for slaves. The like desolation is not read in any Histories.]

22. And if those days should not be shortened, no flesh should be saved: [Were it not that God had caused the plagues of those times to cease, though the Jews had deserved much heavier, there should not one of the Jewish Nation have remained] but for the elects sake [namely, which God had amongst the Jewish people, and would always preserve] those days shall be shortened.

23. Then [Namely, after the desolation of Jerusalem, till the end of the world, of which he begins to speak at the 29. verse] if any man shall say unto you, Lo here is the Christ, or there, [Gr. here] believe it not.

24. For there shall false Christs, and false Prophets arise, and shall shew great signs and wonders, [As is testified of Antichrist, *2 Thess. 2. 9. Rev. 13. verse 11, &c.*] so that (if it were possible) they should seduce even the elect. [This is said to be impossible, not in respect of the will or power of the elect in themselves: but in respect of the immutability of Gods decree concerning them, and of his powerful keeping of them against seduction, according to his promises, of which he cannot repent. See *John 10. 28. Rom. 8. 29, 30. 1 Pet. 1. 5.*]

25. Behold, I have foretold (it) you.

26. There-

26. Therefore if they shall say unto you, Behold he is in the wilderness, go not forth: Behold (he is) in the inner-chambers, believe it not.

27. For like as the lightning goeth forth from the East, [Gr. from the rising, namely, of the Sun] and shineth unto the West; [Gr. the setting] so shall also the coming of the Son of man be. [namely, with great swiftness and brightness.]

28. For where the dead carcass shall be, there the Eagles will be gathered together, [Of this Proverb, usual with the Hebrews, see Job 39. 33. and hereby is taught, that where Christ with his death and passion is rightly preached, there the faithful will gather together; as likewise in the last Judgement they will be gathered together unto Christ, to abide always with him, 1 Thess. 4. 16, 17. John 17. 24. Some understand this Proverb of the desolation of the Jewish people, which should be understood by the dead carcass, and the Romanes by the Eagles; as the Chaldeans are, Habbak. 1. verse 8.]

29. And straightway after the tribulation of those days, [Namely, which the Tyrants and Antichrist shall have brought upon the Church of God] the Sun shall be darkened, and the Moon shall not give her shining, and the Stars shall fall from heaven, and the powers of the heavens [that is, the powerful or strong heavens] shall be moved. [namely, like as the Sea is moved up and down.]

30. And then (there) shall appear in the heaven the sign of the Son of man; [That is, the signs of his glory, wherewith he shall appear in the clouds. See Mark 13. ver. 26. Luke 21. 27.] and then shall all the tribes of the earth mourn, [or lament. Gr. for anguish strike upon the breast] and shall see the Son of man coming on the clouds of the heaven, with great power and glory.

31. And he shall send forth his Angels with a trumpet of a great sound, [Gr. voice. Otherwise, with a trumpet and a great sound] and they shall gather together his elect out of the four winds, [that is, bring them together from all the four corners or quarters of the world; which they shall know by their glorified bodies and otherwise] from (the one) utmost (part) of the heaven to (the other) utmost (part) of the same.

32. And learn this similitude from the fig-tree; when his branch is now tender, [or sappy, when the sap or spring comes into it] and the leaves sprout forth, then ye know that the Summer is nigh.

33. Even so likewise ye, when ye shall see all these things, then know that (it) is near, before the door, [or he, namely, Christ and his coming.]

34. Verily I say unto you, This generation [Namely, of the people of the Jews; or this age] shall in no wise pass, (or perish) until all these things shall be come to pass.

7. The heaven and the earth shall pass away [or perish. How this shall be done, is declared, 2 Pet. 3. 10.] but my words shall in no wise pass away.

36. But of that day and hour knoweth no man, no not the Angels of the heavens, but my Father only.

37. And as the days of Noe (were) so shall also the coming of the Son of man be.

38. For as they were in the days before the flood, eating and drinking, marrying, and giving in marriage, [that is, living securely and carnally without the fear of God; Jude verse 12.] until the day in which Noah went into the Ark.

39. And knew it not until the flood came, and took them all away: so shall also the coming of the Son of man be.

40. Then shall there be two in the field, the one shall be received [Namely, by God, amongst his elect] and the other [Gr. the one] shall be left. [namely, with the reprobates in everlasting damnation.]

41. There shall two (women) grind in the mill, [Or grind in the mill-house, grinding and baking in those Countries used much to be done by the women, or sheaves, which used Querns or hand-mills for this purpose] the one shall be received, and the other shall be left.

42. Watch therefore, for ye know not in what hour your Lord shall come.

43. But know this, that if the Lord of the house [or father of the house] had known in what night-watch the thief would come, [that is, in what part of the night, which was divided into four watches, see Math. 14. 25.] he would have watched, and would not have let his house be digged thorough.

44. Therefore be ye also ready, for in what hour ye think not, shall the Son of man come.

45. Who is then the faithful and prudent servant, [To this servant the Apostles and Ministers of the Gospel are principally compared, who dispence the spiritual food of the soul] whom his Lord hath set over his household, to give them (their) meat in due season.

46. Blessed is that servant, whom his Lord coming shall find so doing.

47. Verily I say unto you, that he shall set him over all his goods. (or over all that he hath.)

48. But if that evil servant should say in his heart, My Lord delayeth to come:

49. And should begin to smite (his) fellow-servants, [That is, to do them wrong] (or oppress them) and to eat and to drink with the drunkards.

50. The Lord of that servant shall come at the day, in which he doth not expect (him) and at the hour which he knoweth not.

51. And shall sever him, [Otherwise, cut him in two] Some think that here is alluded to such grievous punishments, as we read of, 1 Sam. 15. verse 33. and Dan. 3. 19. But by that which follows it seems to be understood of the separation of him from his family, to be punished afterwards] and appoint his portion with the hypocrites. [that is, these which seem well to acquit themselves before the eyes of their Masters; but in their absence do the contrary] There shall be weeping and gnashing of teeth.

## CHAP. XXV.

By the similitude of five wise and five foolish Virgins, Christ again exhorts to watchfulness against his coming, 1. And by the similitude of the servants, which had each of them received their talents from the Lord, to gain therewithal, he exhorteth to a faithful employment of the gifts which God hath given to every one, 14. Afterwards he describes his last coming to judgement, how he shall distinguish his sheep from the goats, and give and execute sentence upon them both, 31.

**T**hen [Namely, when the Lord Christ shall come to Judgement; of which was spoken in the end of the former Chapter] shall the Kingdome of Heaven be like to ten Virgins, which took their Lamps, and went out to meet the Bridegroom. [This similitude is taken from that which was usual in the weddings of those times, which were kept by night, in which the Bridegroom with his company, was by certain Virgins fetched in and conducted to the Bride with burning Lamps or Torches. See likewise, Luke 12. verse 35. of the like custom. And by the coming of the Bridegroom is understood the coming of Christ to Judgement, verse 13. By the Virgins, all that bear the name of Christians. By the wife, all upright, true believers. By the foolish, all that are Christians from the teeth outward, and hypocrites. By the Lamps, the profession of the Christian faith. By the oil and light, the true faith, which is effectual

festual by love. By midnight, the unexpected time of Christs coming. And by the wedding, the joys of eternal life.]

2. And five of them were wise, [Gr. prudent] and five were foolish.

3. They that (were) foolish taking their Lamps, took no oil with them.

4. But the wise took oil in their Vessels, with their Lamps.

5. Now while the Bridegroom tarried, they were all slumbering, and fell asleep. [Namely, as well the wise as the foolish. For even true believers do indeed sometimes slumber, but their faith and love is afterwards awake again.]

6. And at midnight there hapned a cry, Behold, the Bridegroom cometh, go ye out to meet him.

7. Then all those Virgins arose, and made ready their Lamps. [Gr. adorned.]

8. And the foolish said unto the wise, Give us of your oil, for our Lamps go out.

9. But the wise answered, saying, (By no means) lest perhaps there be not enough for us and for you, but go rather to the sellers, and buy for your selves.

10. Now while they went away to buy, the Bridegroom came; and they that (were) ready, went with him into the wedding, and the door was shut.

11. Afterwards came also the other Virgins, saying, Lord, Lord, Open to us. [Which seeing it will then be too late, thereby is only given to understand, that we must provide our selves betimes, John 9. 4.]

12. And he answering, said, Verily I say unto you, I know you not. [Namely, for mine. See Matthew 7. 23.]

13. Watch therefore, for ye know not the day, nor the hour in which the Son of man shall come.

14. For (it is) like a man, who travelling out of the Land, called his servants, and delivered his goods to them. [By this similitude, we are admonished to take notice of the gifts which God lends us, every one according to the measure of the same, and to bestow them as may be most for the edification of others: with the promise of a gracious reward both here and hereafter, for those that do so. See John 15. 2. 1 Cor. 12. 9, 6, 7.]

15. And to the one he gave five talents, and to the other two, and to the third one, to every one according to his ability, [That is, capacity, or fitness, namely, for to trade and get gain. From whence cannot be concluded that a man hath power or fitness of himself to use the gifts of God aright. For in the Scripture throughout, it is witnessed that all our fitness is of God. See John 15. 5. 1 Cor. 15. ver. 10. 2 Cor. 3. 5.] and straightway took his journey.

16. Now he that had received the five talents, went and traded with the same, and gained [Gr. made] other five talents.

17. Likewise also he that (had received) the two, he also gained other two.

18. But he that had received the one, went away and digged in the earth, and hid his Lords money.

19. And after a long time, [Gr. after much time] came the Lord of the same servants, and reckoned with them.

20. And he that had received five talents, came and brought him other five talents, saying, Lord, thou gavest me five talents, behold I have gained other five talents besides the same [or with, by.]

21. And his Lord said unto him, Well, [Or, it is well, it goeth well, thou hast done well] thou good and faithful servant, thou wast faithful over a little, I will set thee over much: Enter into the joy of thy Lord. [that is, enter with thy Lord into the place, where he hath his joy and glory. See Luke 22. 30. John 17. 24.]

22. And he that had received the two talents, came

also unto him, and said, Lord, thou gavest me two talents, Behold, I have gained two other talents, besides the same.

23. His Lord said unto him, Well, thou good and faithful servant, thou wast faithful over a little, I will set thee over much: Enter into the joy of thy Lord.

24. But he that had received the one talent, came also and said, Lord, I knew thee, that thou art an hard man, [or severe] reaping where thou hast not sowed, and gathering from thence (where) thou hast not sowed. [This was a Proverb, whereby is described a man that most gripingly and narrowly draws all to his own advantage.]

25. And being afraid, I went away, and hid thy talent in the earth, Behold thou hast that (which) is thine.

26. But his Lord answering, said unto him, Thou evil and slothful servant, [That is, not the fear of my hardness, but thine own malice and slothfulness, is the cause thereof.] thou knewest that I reap where I have not sowed, and gather from thence where I have not sowed.

27. Thou shouldst therefore have put [Gr. cast or laid. Namely, into the Exchange-bank] my money to the Exchangers, and I coming, should have taken mine own again with usury. [Gr. Tokos, whereby is signified all manner of fruit or gain by the use of money, which is taken sometimes in a good, sometimes in an ill sense, according as the gain is either reasonable or unreasonable. See further, Luke 19. 23.]

28. Therefore take the talent away from him, and give it unto him that hath the ten talents.

29. For every one [Gr. all] that hath [that is, that employs and well bestows the gift which he hath] (to him) shall be given, and he shall have abundance: but from him that hath not [That is, which doth not make use of his gifts, or lets them lie idle, as if he had not had them] from him shall be taken even that he hath.

30. And the unprofitable servant cast out into the outermost darkness, [See Matth. 8. 12.] there shall be weeping and gnashing of teeth.

31. And when the Son of man shall come in his glory, and all the holy Angels with him, then shall he sit upon the throne of his glory. [That is, upon his glorious throne, which shall be set up in the clouds. See Matth. 24. 30. Rev. 1. 7.]

32. And before him all Nations shall be gathered, [Namely, by the Ministry of the Angels. See Matth. 13. ver. 41.] and he shall separate them one from another, like as the shepherd divideth the sheep from the goats.

33. And he shall set the sheep on his right (hand) [or right side. So likewise in the following] but the goats on (his) left (hand).

34. Then shall the King [Namely, Christ, who verse 31. is called the Son of man, and now here King, because then he shall be in the full dominion of his Kingdom.] say to those that (are) on his right (hand), Come ye blessed [of this blessing, see Eph. 1. verse 3, 4, 5.] of my Father, inherit that Kingdom which is prepared for you [namely, of God, by and according to his eternal election, Eph. 1. 4.] from the foundation of the world.

35. For I was hungry, and ye gave me to eat: I was thirsty, and ye gave me to drink: I was a stranger, and ye harboured me. [Gr. led, or took me along with you: namely, to harbour me.]

36. (I was) naked, and ye clothed me: I was sick, and ye visited me: [Or took care of me] I was in prison, and ye came unto me. [Under these related works of charity, are all other fruits of faith understood, which are here brought forth, not as meritorious causes of salvation, but as evident testimonies and signs of their faith.]

faith; which for the merits of Christ, of grace, shall be rewarded, thereby to demonstrate the righteousness of his sentence in this Judgement before the whole world. As appears out of the thirty fourth verse, where the first cause of their salvation is made the blessing of the Father, and salvation is called an inheritance, and this is said to be prepared or ordained for them, before the foundation of the world was laid, *Eph. 1.4.*

37. Then shall the righteous answer him, saying, Lord, when saw we thee hungry, and fed (thee?) or thirsty, and gave (thee) to drink?

38. And when saw we thee a stranger, and harboured (thee?) or naked, and clothed (thee?)

39. And when saw we thee sick, or in prison, and came unto thee?

40. And the King shall answer and say unto them, Verily I say unto you, Forasmuch as ye have done (this) to one of the least of these my brethren, ye have done (it) unto me. [That is, I will esteem it as done to my self, *Acts 9.4.*]

41. Then shall he say also to those that (are) on the left (hand) Go away from me, ye cursed into everlasting fire, [viz. for those your sins, according to Gods righteous judgement, being subject to the punishment of the everlasting curse] which is prepared for the Devil [So he calls the head of the wicked spirits, which are here also called his Angels, because the Devil useth the same as his Messengers, as Christ doth his good Angels, *Rev. 12.7.*] and his Angels.

42. For I was hungry, and ye gave me not to eat: I was thirsty, and ye gave me not to drink.

43. I was a stranger, and ye harboured me not: naked, and ye clothed me not: sick and in prison, and ye visited me not.

44. Then shall these also answer him, saying, Lord, when saw we thee hungry, or thirsty, or a stranger, or naked, or sick, or in prison, and did not minister unto thee?

45. Then shall he answer them, and say, Verily I say unto you: Forasmuch as ye have not done (this) to one of these least, [Namely, which stand here on my right hand] neither have ye done it to me.

46. And these shall go into everlasting torment, [or punishment or torment: as *1 John 4.18.*] but the righteous into eternal life.

## CHAP. XXVI.

Christ again foretells his death, 1. About which the Rulers of the Jews take counsel, 3. Is anointed by a woman at Bethany, 6. Whose deed he defendeth and commends, 10. Judas selleth Christ, 14. Christ causeth the Paschever to be prepared, and eats the same with his Disciples, and foretelleth the treason of Judas, 17. Afterwards institutes his Supper, 26. Foretells his Disciple of their scattering, and Peter of his fall, 31. Enters upon his Passion in a Garden, with great anguish, and earnest prayer admonishing his Disciples, who slept, to watch and pray, 36. Is betrayed by Judas with a kiss, and apprehended by the Jews, 47. Reproves Peter for cutting off the ear of the high Priests servant, 51. Is brought to Caiaphas before the Council, 57. accused by false witnesses, 59. Acknowledgeth that he is the Christ, 63. Is therefore condemned as a blasphemer, and reproachfully mis-handled, 65. Peter denyeth Christ, 69. cometh to acknowledge and lament his fall, 75.

**A**ND it came to pass, when Jesus had finished all these words, [Namely, hitherto related in the former Chapter: so that Christ having thus far fulfilled his Prophetical Office, begins now to enter further into

his Priestly Office] that he said unto his Disciples,

2. Ye know that after two days is the Paschever, [Pascha is an Hebrew word signifying a passing by or passing over, from which was denominated the first of the three great yearly Feasts of the Jews, kept on the fourteenth day of the first Moneth, (agreeing for the most part with our March: instituted) in remembrance of the deliverance of the children of Israel out of Egypt: and especially for that the destroying Angel, which killed the first-born of the Egyptians, passed by the houses of the Israelites. See hereof, *Exod. 12.* At which time Christ would also be slain; because the killing of the Paschal Lamb, was a type thereof. See *1 Cor. 5. ver. 7, 8.*] and the Son of man shall be delivered over to be crucified.

3. Then (there) gathered together the chief Priests and the Scribes, and the Elders of the people, [Of all these at that time, consisted the high or great Council of the Jews, by which the weightiest matters were handled and transacted, whereof the high Priest was the head and chief] in the Hall of the high Priest, [or in the Court, or in the Palace] who was called Caiaphas. [of this Caiaphas, see also, *John 11. verse 49.* and in *Josephus, Antiq. lib. 18. cap. 3.6.*]

4. And consulted together, to take Jesus by subtilty, and to kill (him). [Because they durst not do it openly for fear of the people.]

5. But they said: Not on the Feast, [That is, let us not tarry till the Feast, but prevent the same, like as also it hapned] that there be not an uproar among the people.

6. Now when Jesus was at Bethany, at the house of one Simon the Leper. [Not that he was then a Leper; for such might not dwell in the Cities or Villages, neither might men eat or converse with them, *Numb. 5. ver. 2.* but that either he had been such, or had such a surname from his ancestors.]

7. There came to him a woman, having an Alabaster boxe of very precious ointment, [Gr. of an heavy price, which is exprest, *Mark 14. 5.*] and poured it out upon his head, as he sate at (the Table.)

8. And his Disciples seeing (that) took it very ill, saying, Wherefore is this loss?

9. For this ointment might have been sold dear, [Gr. for much] and the money given to the poor.

10. But Jesus understanding (this), said unto them, Why trouble ye this woman? For she hath wrought a good work upon me. [That is, that which she hath done unto me is well done.]

11. For the poor ye have always with you, but me ye have not always. [Namely, according to my bodily presence; for according to his Godhead and grace, he always abideth with us, *Matth. 28.20.*]

12. For when she poured [Gr. cast] this ointment on my body, she did it for (a preparation to) my burial. [Not that this woman had such an intent, but that Gods Providence so ordered the same, that his body should be so anointed just before his death: like as the dead bodies of persons of dignity, are so prepared for their burial, *Gen. 50.2.* See likewise, *Mark 14. 8.* and the Greek word also imports so much.]

13. Verily I say unto you, Wheresoever this Gospel shall be preached in the whole world, (there) shall also for a memorial of her be spoken of that which she hath done.

14. Then went one of the twelve called Judas Iscariot to the chief Priests,

15. And said, What will ye give me, and I will deliver him over unto you, [Namely, privily, without trouble, and without knowledge of the people] and they appointed unto him, [or promised, or weighed unto (him)] like as this word is also sometimes taken; because in former times money was used to be weighed out unto (men) *Gen.*

Gen. 23. 16. 1 Kings 20. 39.] *thirty silver (pence)* [Gr. *Silverlings*. This word when it is thus set alone, commonly signifies a shekel, which was either of the Sanctuary, in value about half a Ricks dollar, or an ordinary one, worth half so much. And thus was the price wherewith satisfaction was to be made for a slave which was killed by anothers Ox, *Exod. 21. verse 32.* And it seems that they valued Christ at no more then a slave used to be valued, as God seems to complain hereof, *Zach. 11. verse 12, 13.* and the same is shewed in the following Chapter, *verse 9.*

19. *And from thenceforth he sought opportunity* [or a fit time] *that he might deliver him over.*

17. *And on the first (day) of unleavened (bread),* [That is, on that day, in which the Jews were to begin to eat unleavened bread at evening; and to kill the Paschal Lamb] *came the Disciples to Jesus, saying unto him, Where wilt thou that we prepare for thee to eat the Paschever?*

18. *And he said; Go into the City to such a one,* [So we speak when we set forth a person by certain tokens, whose name we do not express, *Ruth 4. 1.* The tokens of this man are set forth, *Mark 14. 13. Luke 22. verse 10.*] *and say unto him, the Master saith, my time is near, I will keep the Paschever with thee, with my Disciples.*

19. *And the Disciples did as Jesus had commanded them, and made ready the Paschever.* [That is, the Paschal Lamb. An improper manner of speaking, very usual in the holy Scripture, when Sacraments are spoken of.

20. *And when it was become Evening, he sat down with the twelve.* [Therefore Christ did eat the Paschever at the due time, on the evening of the fourteenth day, as God had commanded, *Exod. 12. verse 6. 18. Lev. 23. 5.* But the Jews at that time, did not eat the same till next day evening, as appears by the whole story, and especially *John 18. ver. 28.* Which came to pass through an old custom, whereby when the fourteenth day fell on the day before the Sabbath, they put off the same to the following Sabbath, that they might not be necessitated to rest from their work two days one after another. Therefore Christ is the true Paschever, offered up for our sins on the very day ordained by God.]

21. *And as they did eat, he said, Verily I say unto you, that one of you shall betray me.*

22. *And they being grown very sad, every one of them began to say unto him; Is it I, Lord?*

23. *And he answering, said, He that dippeth his hand with me in the dish, the same shall betray me.* [That is, one that daily eats with me, which is my co-habitant, and fellow-border. See *Psalms 41. verse 10. Mark 14. verse 20. John 13. 18.* Not that Christ just then dipped in together with him: for so the Disciples would have been able to know undoubtedly who he was.]

24. *The Son of man goeth away indeed, as it is written of him, but wo unto that man by whom the Son of man is betrayed: it were good for him, if that man had not been born.* [Therefore Gods Providence doth not acquit those men that do evil.]

25. *And Judas which betrayed him, answered and said, Is it I, Rabbi? He said unto him, Thou hast said it.* [This is a manner of speaking, when men will not say a thing downright, but notwithstanding do not deny it. See hereafter *verse 64, 65.* Compare it with *Mark 14. 62.*]

26. *And as they did eat, [That is, as after the eating of the Paschal Lamb, they sat yet at the Table] Jesus took the bread, and having blessed he brake it, [Lu. chap. 22. verse 19. and Paul, 1 Cor. 11. 24. in stead of having blessed, use the word having given thanks: like as some Greek Copies have it here also. So that to bless and thank or give thanks, are taken for one and the same*

thing, and signifie to separate the bread, as also afterwards the wine, from the common use, and by thanksgiving to God to sanctifie, or apply it to an holy use: as *Gen. 2. 3.* the seventh day is hallowed and blessed by God] *and gave it to the Disciples, and said, Take, eat, that [namely, bread, as the thing it self sheweth, and Paul declareth, 1 Cor. 10. 16.] is my body.* [that is, a sign of my body, according to the manner of speaking usual in the Sacraments: like as before the Law is called a Paschever, *verse 19.* The bread, the communion of the body of Christ, *1 Cor. 10. 16.* and the cup the New Testament, *1 Cor. 11. 25.* because they are signs and seals of our spiritual communion with Christ, and of the New Testament, which is confirmed with his blood.]

27. *And he took the cup, and having given thanks, gave (it) to them, [Namely, the cup] saying, Drink ye all out of it.*

28. *For that is my blood,* [That is, a sign of my blood as before, *verse 26.* the bread is called his body] *the (blood) of the New Testament, which is shed for many,* [That is, shall be shed very shortly: See hereof, *Heb. 9. 14, 15, &c.* where the Apostle gives a large exposition of this blood of the New Testament with an opposition of it to the blood of the Old Testament] *for the forgiveness of sins.*

29. *And I say unto you, that from henceforth I will not drink of this fruit of the Vine, until that day, when I shall drink the same new with you in the Kingdom of my Father.* [Some understand this of the time of forty days after his resurrection, in which he did eat and drink with his Disciples, *Acts 10. verse 41.* Others of the eternal joy in everlasting life, which is every where compared to a feast, *Matth. 8. 11. Luke 22. 29. Rev. 19. 9.*]

30. *And when they had sung an hymn. [According to the custom of the Jews, who then used to sing certain Psalms, as some conceive from the 113 unto the 119.] they went out to the Mount of Olives.*

31. *Then said Jesus unto them, Ye shall all be offended at me this night. [Gr. in me] For there is written, I will smite the Shepherd, and the sheep of the flock shall be scattered.*

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

33. *But Peter answering, said unto him, Although even all should be offended at thee, I will never be offended.*

34. *Jesus said unto him, Verily I say unto thee that in this very night, before the cock shall have crowed, [that is, before the morning cometh, when the cocks commonly begin to crow the last time.] thou shalt deny me thrice.*

35. *Peter said unto him, Although I should also die with thee, yet will I in no wise deny thee. Likewise also said all the Disciples.*

36. *Then Jesus went with them into a place [or Village; namely, of houses and gardens, John chap. 18. verse 1. saith, that it was a garden, where Christ used to go to pray] called Gethsemane, and said to the Disciples, Sit down here until I go and shall have prayed there.*

37. *And taking with him Peter, and the two sons of Zebedee, [Namely, James and John, Mark 10. verse 35.] he began to be sad, and in great anguish.* [By these words is given to understand an extream grief and distress; which wrung the bloody sweat from him, *Luke 22. 44.* and arose not so much from fear and apprehension of the cruel death at hand, which even many Martyrs have undergone without fear; as indeed from the previous sense of the burden of the wrath of God, and the pains of Hell, which he suffered for us upon the cross, *Isa. 53. verse 4, 5, 6. Gal. 3. 13.*]

38. *Then said he unto them, My soul is wholly sorrowful*

ful even unto death : [Or on all sides ; That is , as it were compassed about with sorrow ] tarry ye here and watch with me.

39. And being past on a little, he fell upon his face praying, and saying, My Father, If it be possible, let this cup [That is, this bitter passion. See *Matth. 20. 22.*] pass from me, [or pass by, go away] yet not as I will, but as thou wilt. [i. e. not according to the inclination which is implanted in human nature to avoid its own destruction, which therefore I submit to thy will in all things. And therefore this inclination of Christ was without sin.]

40. And he came to the Disciples and found them sleeping, and said unto Peter, Can ye not then [Gr. so] watch with me one hour ?

41. Watch and pray, that ye come not into temptation ; The Spirit indeed is willing, but the flesh is weak. [That is, your will indeed is good, but is hindered by your natural frailty.]

42. Again, the second time going away, he prayed, saying, My Father, If this cup may not pass from me, except I drink it, thy will be done.

43. And coming (to them) he found them asleep again : For their eyes were grown heavy. [Namely, with drowsiness, through grief and watching.]

44. And leaving them, he went away again, and prayed the third time, saying the same words.

45. Then came he to his Disciples, and said unto them, Sleep on (now), and take your rest : [This he saith by way of reproof, like as men oftentimes seem to permit one thing at length when it is too late and past remedy, from which they dissuaded him in vain] Behold, the hour is come nigh, and the Son of man is delivered over into the hands of sinners.

46. Arise, let us go, behold, he is at hand that betrayeth me.

47. And while he yet spake, behold, Judas one of the twelve came, and with him a great multitude, [Namely, a whole band of souldiers, with the servants of the chief Priests and Scribes. See *John 18. 3.*] with swords and staves, (sent) from the chief Priests, and Elders of the people.

48. And he that betrayed him, had given them a token, saying, He whom I shall kisse, the same is he, lay hold on him.

49. And straightway coming to Jesus, he said ; Hail Rabbi, and he kised him.

50. But Jesus said unto him, Friend, [Gr. companion] Wherefore art thou here ? Then came they near, and laid hands on Jesus, and took him.

51. And behold, one of those which were with Jesus, [Namely, Peter, *John 18. 10.*] stretching forth the hand, drew his sword, and striking the servant of the high Priest, cut off his ear. [Gr. took away his ear.]

52. Then said Jesus unto him, Turn thy sword again into its place : For all that take the sword, [Namely, without a lawful call, or order for it] shall perish by the sword. [Namely, by order and command of the Magistrate, to whom the sword is given, for this end, to punish murderers with death, *Genesis 9. verse 6.* *Rom. 13. 4.*]

53. Or thinkest thou that I cannot now pray my Father, and he shall set by me [or assist me with] more then twelve Legions of Angels. [A Legion with the Romanes was a Regiment of souldiers, consisting of some thousands, sometimes four, sometimes six, and sometimes more.]

54. How then should the Scriptures be fulfilled, (which say) that it must so come to pass ?

55. At the same hour spake Jesus to the companies ; Ye are gone out as against a murderer, [or high-way-robber] with swords and staves for to take me : I sate dai-

ly with you, teaching in the Temple, and ye laid not hold on me.

56. But all this is done, that the Scriptures of the Prophets might be fulfilled. Then all the Disciples fled, forsaking him.

57. Now they had taken Jesus, led (him) away to Caiaphas the high Priest. [Namely, after that they had first brought him to Annas, which was Caiaphas father in law, *John 18. 13.*] where the Scribes and Elders were assembled.

58. And Peter followed him from afar, even unto the high Priests Hall, [or even unto the Palace] and being gone in, he sate with the servants to see the end.

59. And the chief Priests, and the Elders, and all the great Council, sought false witness against Jesus, that they might put him to death ; and found none. [Namely, that with any shew could be produced to condemn him thereupon.]

60. And although there came many false witnesses, (yet) found they none.

61. But at last there came two false witnesses, and said, This (fellow) said, I can break down the Temple of God, and build up the same in three days. [This was a perverting of the words of Christ, *John 2. 19.* For Christ said not there, I can break down the Temple, &c. but break ye down the Temple, &c. understanding it of the Temple of his body.]

62. And the high Priest arising, said unto him, Answerest thou nothing ? What doe these witness against thee ?

63. But Jesus held his peace. [Thereby to give to understand that this matter was so groundless, that it was not worthy to be answered] And the high Priest answering, said unto him, I adjure thee by the living God, that thou tell us, whether thou art the Christ the Son of God ?

64. Jesus said unto him, Thou hast said it. [See before, verse 25.] But I say unto you, from henceforth ye shall see the Son of man sitting at the right (hand) of the power (of God), and coming on the clouds of Heaven. [That is, ye shall then finde indeed that I am the Son of God, especially when you must appear before me to be judged.]

65. Then the high Priest rent his cloaths, [This the Jews used to do when they would shew an extream grief, or displeasure on certain occasions ; as hearing of blasphemy, &c. See 2 *Kings 19. verse 1.*] saying, he hath blasphemed (God), what need have we yet of witnesses ? behold, now ye have heard his blaspheming (of God.)

66. What think ye ? And they answering, said, He is guilty of death.

67. Then they spit in his face, and smote him with fists.

68. And others gave him blows on the cheeks, [Otherwise, smote him with sticks or rods] saying, Prophecie unto us, O Christ, who it is that smote thee ?

69. And Peter sate without in the Hall, [Namely, without the place where the Jewish Council was assembled, before which Christ stood, as appears by verse 71. 75.] and a maid-servant came to him, saying, Thou wast also with Jesus the Galilean. [So he is here called, because he was brought up at Nazareth, which was a City of Galilee. See verse 71. and *Matth. 2. 23.*]

70. But he denied it before (them) all, saying, I know not what thou sayest.

71. And as he went out into the Porch, [or Portal, fore-house] another (maid-servant) saw him, and said to those that (were) there, This (fellow) was also with Jesus the Nazarene.

72. And he denied it again with an oath, (saying,) I know not the man.

73. And a little after, they that stood there coming to (him) said unto Peter ; Truly, thou art likewise of them ; for



for thy speecch also maketh thee manifest. [Namely, that thou art a Galilean, like as Mark chap. 14. 70. and Luke chap. 22. 59. do expresse.]

74. Then began he to curse (himself) [That is, wishing the curse or vengeance of God upon himself, if he knew him] and to swear, I do not know the man.

75. And presently the cock crew: and Peter remembered the word of Jesus, [Namely, after that Christ had looked on him] See Luke 22. 61. who had said unto him, Before the cock shall have crowed, thou shalt deny me thrice. And going forth, he wept bitterly.

### CHAP. XXVII.

Christ is by the Jews delivered over into the hands of Pilate, 1. Judas repenting casts the money into the Temple, and strangles himself, 3. With which money a potters field is bought, as was foretold, 6. Pilate examines Christ about the accusations brought against him, 11. is warned by his wife, 19. declares Christs innocence, and endeavours, by exposing of Barabbas, to release him, but in vain, 20. washeth his hands, and upon the Jews pressing of him, gives him over to the souldiers to be crucified, 24. who reproachfully mis-use him, and lead him away to be crucified, 27. Simon of Cyrene is forced to help him bear his cross, 32. Christ is crucified, 35. and with him two murderers, 38. he is reproached and mocked by those that pass by, 39. Darknes cometh upon the earth, and Christ hath gall given him to drink, cries out in his extreamest distress unto his Father, and gives up the ghost, 45. Divers wonders happen about his death, whereby the Captain acknowledgeth that he is the Son of God, 51. he is buried by Joseph of Arimathea, and at the request of the chief Priests, a guard is set upon his grave, 57.

**N**OW when the morning was come, all the chief Priests, and the Elders of the people, took counsel together against Jesus, that they might put him to death.

2. And having bound him, they led him (away) and gave him over to Pontius Pilate the Governour, [Namely, of the Roman Emperour Tiberius, over the land of Judea, Luke 3. 1. for the Jews had no power left them to punish any man with death, without the foregoing consent of the Roman Governours, as they themselves testifie, John 18. 31.]

3. Then Judas, which had betrayed him, seeing that he was condemned, repented, [This was no true repentance, such as Peter had, seeing it was not accompanied with amendment of life, nor with faith and confidence of forgiveness of his sins. Paul calls such a repentance as Judas had, a sorrow of the world which worketh death, 2 Cor. 7. 10.] and brought again [Gr. turned again; that is, turned out again] the thirty silver (pence) to the chief Priests, and the Elders.

4. Saying, I have sinned, betraying the innocent blood. But they said, What is (that) to us? Thou mayest look to it.

5. And when he had thrown (down) the silver (pence) in the Temple, he departed, and going away strangled (himself.) [See hereof more at large, Acts 1. 18.]

6. And the chief Priests taking the silver (pence), said, It is not lawful to put the same into the offering-chest, [In the Greek Text the Syriack word Coibanan is kept, which signifies a gift or offering, and so they called the treasury or money-chest, in which the money given or consecrated to the service of God was kept. See 2 Kings 12. verse 9. This, Mark 12. 41. and Luke 21. 1. is called Gazophylacium] seeing it is a price of blood, [that is, for which Christ was bought by them

to put him to death. It seems that these hypocrites have respect to the place, Deut. 23. verse 18.]

7. And having taken counsel together, they bought therewith the potters field for a burying-place for strangers. [That is, coming out of strange Countries, and being strangers to the Jews Religion, with whom it seems that the Jews would have no communion, no not after their death.]

8. Therefore is that field called the field of blood, even unto this day. [Of this field, see Acts 1. 19.]

9. Then (there) was fulfilled that which is spoken by the Prophet Jeremy, [This place is not found in Jeremy, but in Zachary. chap. 11. verse 13. and therefore some ancient Teachers think that here was no name of the Prophet exprest by Matthew himself, as he is wont also elsewhere to omit it, and as likewise this name is not extant in the Syriack Translation, which is very ancient, and in some others: and that the name of Jeremy should by some of the Transcribers, through ignorance, (because of the likeness of the letters  $\text{I}$  and  $\text{Z}$  as they are written in short) be inserted out of the margin into the Text. But others think that Zachary was also named Jeremy, as among the Israelites it was very usual to have two names, especially when they signified almost one kind of thing] saying, And they took the thirty silver (pence), the value of him that was valued by the children of Israel, whom they did value. [Orth. translate it, the value of him that was valued, which some of the children of Israel did value. Zachary chap. 11. verse 13. brings in Christ himself, as speaking in his own person, but Matthew regarding more the sense then the words of the Prophet, speaks of Christ in the third Person, to shew that this prophecy was here fulfilled in him.]

10. And gave the same for the potters field, according to that which the Lord commanded me. [These words indeed are not in the Prophet, but the sense of them is.]

11. And Jesus stood before the Governour, and the Governour asked him, saying, Art thou the King of the Jews? [Namely, whom the Jews expect for their Messias and Deliverer.] And Jesus said unto him, Thou sayest it. [See before, chap. 26. verse 25, 64. and John 18. 37.]

12. And when he was accused of the chief Priests and Elders, he answered nothing.

13. Then said Pilate unto him, Hearest thou not how many (things) they witnes against thee? [These things are exprest, Luke 23. 2.]

14. But he answered him not to any one word, [Partly, because the accusations were manifest lies, partly, because he would be condemned for us, being innocent. And so was fulfilled that which was foretold of him, Isa. 53. 7.] so that the Governour marvelled greatly.

15. And at the Feast [Namely, of the Paschever, Joh. 18. 39.] the Governour was wont to release to the people, [Gr. to the multitude] one prisoner, whom they would.

16. And they had then a well known prisoner, [That is, a famous and eminent (one) whose person and ill feats were notorious. For he was put in prison for murder and sedition, Mark 15. 7. Luke 23. 19. John 18. 40.] called Barabbas.

17. Therefore when they were gathered together, Pilate said unto them, Whom will ye that I shall release unto you, Barabbas, or Jesus which is called Christ?

18. For he knew that for envy they had delivered him over.

19. And when he sat upon the Judgement Seat, his wife sent unto him, saying, Have nothing to do (I pray) with that righteous (man): for I have suffered much to day in a dream for his sake.

20. But the chief Priests and the Elders perswaded the multitudes, [or moved them thereunto by counselling,]

ling] that they should desire Barabbas, and put Jesus to death.

21. And the Governour answering, said unto them, Which of these two will ye that I shall release unto you? and they said, Barabbas.

22. Pilate said unto them; What shall I doe then (with) Jesus, who is called Christ? They all said unto him, Let him be crucified.

23. But the Governour said, What evil then hath he done? And they cryed the more, saying, Let him be crucified.

24. Now when Pilate saw that he advanced nothing, but much rather (that there) was an uproar made, he took water, and washed his hands before the multitude, saying, I am innocent of the blood of this righteous (man): [That is, of his death; whereof notwithstanding he was not wholly innocent, seeing he might not for to please others put an innocent person to death: as the Governour Festus himself testifies; Acts. 25. 16.] ye may look to it.

25. And all the people answering, said, His blood (come) upon us, and upon our children. [That is, if this blood be innocently shed, the judgement or vengeance of God for it come upon us and our posterity. Which likewise shortly after was fulfilled by the Romans, and is fulfilling yet, Matth. 24. 21. The like phrase, see Lev. 20. 9. 2 Sam. 1. 16.]

26. Then released he Barabbas unto them, but having scourged Jesus, [The Romans had indeed the custom, that they caused those which were condemned to death, openly to be scourged first: but it appears out of John 19. 1. that Pilate did this, because he hoped to satisfie the Jews with this lesser punishment, and to move them to compassion, that so he might release him] gave him over to be crucified.

27. Then the souldiers of the Governour took Jesus with them into the Judgement-Hall, and gathered upon him the whole band.

28. And when they had unrayed him, [Namely, of his upper garment] they put a purple cloak about him. [This was a certain sort of costly purple colour, like as the other Evangelists call it; Or of scarlet, which was worn only by Kings and great ones, Dan. 5. 7. And so these made a mock of the Kingly office of Christ, For which purpose served also the crown of thorns, and the reed in stead of a scepter, and the following mockery.]

29. And having platted a crown of thorns, they set (the same) upon his head, and a reed in his right (hand); and falling on their knees before him, they mocked him, saying, Hail, thou King of the Jews.

30. And having spit upon him, they took the reed and smote upon his head.

31. And when they had mocked him, they took the cloak off from him, and put his (own) garments on him, [Namely, his upper garments which they had stripped off] and led him away to crucifie him.

32. And going out they found a man of Cyrene, by name Simon, [See more largely of this Simon, Mark 15. verse 21.] this (man) they forced [See of this word, Matth. 5. 41.] that he should bear his cross, [Gr. should take up; namely, to carry the same after Christ, Luke 23. 26. It was usual that those which should be crucified, must bear their crosses themselves to the place of execution. But seeing Christ was very much weakened in his body by the former ill handling, therefore they joyined this man unto him.]

33. And being come to the place called Golgotha, which is to say, Skull-place, [Or place of the skull, or of the brain-pain, which place seems to be so called, because justice used to be done there, by reason whereof many dead skulls of offenders were found there. Or as some think, because that Hill had the form or shape of a brain-pan.]

34. They gave him to drink Vinegar mingled with gall, [Mark, chap. 15. verse 23. saith, Wine mingled with myrrhe, which drink was used to be given to those that were condemned, that they might forget their pain, to which the souldiers put Vinegar and gall; herein also to shew their maliciousness towards him.] and when he had tasted (it), he would not drink.

35. Now when they had crucified him, they parted his garments, casting lots: that that might be fulfilled which is said by the Prophet, I hey parted my garments among them; and cast lots upon y raiment. [Because his inner coat was without seam, as may be seen, John 19. 23.]

36. And sitting down, they watched him there.

37. And they set over his head his accusation written, [Or his offence; Others his cause; namely, whereof he was accused, and for which he was condemned] THIS IS JESUS, THE KING OF THE JEWS.

38. Then (there) were two murderers crucified with him, one at the right, and one at the left (sile.)

39. And they that passed by reviled him, wagging their heads. [In token of contempt, and that they liked it well, (or wished him no better.) See Psalm 22. 8. Lament. 2. 15.]

40. And saying, Thou that breakest down the Temple, and buildest (it) up in threc days, deliver thy self. If thou art the Son of God, come down from the cross.

41. And in like manner also the chief Priests, with the Scribes, and Elders, and Pharisees, mocking (him), said,

42. He delivered others, he cannot deliver himself. [Or, Can he not deliver himself?] If he be the King of Israel, let him now come down from the cross, and we will believe him.

43. He trusted in God, let him now deliver him, if he willett him (well), [That is, if he have delight in him] For he said, I am the Son of God.

44. And with the same did the murderers also which were crucified with him upbraid him. [Properly it was done but by one of the murderers, as Luke testifies, chap. 23. verse 39. but this is spoken thus in common, to shew that Christ was mocked of all sorts of men, even of the murderers themselves. Except we should say, (as some of the ancient Teachers are of opinion) that at first both should have reviled him, and afterwards one of them, seeing the miracles which came to passe, was converted.]

45. And from the sixth hour, [That is, from about noon, till about three a clock in the afternoon, according to our account. See Matth. 20. 3. John 11. 9. See further, Mark 15. 25. John 19. 14.] there was darkness [This was no ordinary Eclipse of the Sun, seeing the Passover was kept at the full Moon, when the Moon stands right opposite to the Sun on the other side of the Heaven, and for this cause cannot hinder the light of the Sun: but a supernatural work of God, coming to pass by miracle, like as the darkness in Egypt, Exod. 10. 22.] over the whole earth, [Some understand hereby the land of the Jews only. Others the whole Globe of the Earth] until the ninth hour.

46. And about the ninth hour Jesus cryed with a great voice, saying, Eli ELI LAMA SABACHTHANI, [These words are taken out of Psalm 22. 2.] that is, My God, my God, why hast thou forsaken me? [Namely, under the burden of thy terrible wrath against the sins of mankind, without suffering me to enjoy the sense of thy favour and help. Gal. 3. 13. But these are no words of despair, seeing he perfectly trusted in him notwithstanding, as appears by the words, My God. See likewise here, Heb. 5. 7.]

47. And some of those that stood there, hearing (this), said, This (man) calleth Elias. [This they said, mocking him, because the words Eli and Elias come pretty near one another.]

48. And

48. And straightway one of them running (to him) took a sponge, and having filled (it) with Vinegar, stuck it on a reed, [Gr. put it about a reed. This he did, because Christ had said, I thirst, as John, cha. 19. verse 28. witnesseth] and gave him to drink.

49. But the others said, Stay, let us see whether Elias will come to deliver him.

50. And Jesus again crying with a great voice, gave (up) the ghost. [Gr. let go (or dimitt) the ghost, i. e. his soul, John 10. 18.]

51. And behold the Vail of the Temple [This was a certain Tapistry, or embroidered cloth, which hung before the Holy of Holies; and parted the same from the holy place, or foremost part of the Temple. What this signified is declared, Heb. 10. 20.] rent in twain, from the top to the bottom: and the Earth quaked, and the rocks rent.

52. And the graves were opened, and many bodies of saints, which were fast asleep, were raised up.

53. And being gone forth out of the graves after his resurrection, they came into the holy City, [Namely, Jerusalem. See Matth. 4. 5.] and appeared unto many.

54. And the Centurion, and those that kept Jesus with him, seeing the Earthquake and the things which had happened, were sore afraid, saying, Truly, this was the Son of God.

55. And there were many women looking on from afar, which had followed Jesus from Galilee to minister unto him. [Gr. ministring unto him; namely, in his life, of their goods, Luke 8. 3.]

56. Among which was Mary Magdalen, and Mary the mother of James and Joseph, [See of her, Matth. 13. 55.] and the mother of the sons of Zebedee. [See also, of her, Matth. 20. 20.]

57. And when it was become evening, [That is, late of the day, before the Sun was gone down. For with the going down of the Sun the Sabbath begun] there came a rich man of Arimathea, [namely, by birth. This was a city in the land of Judea, Luke 23. 51.] by name Joseph, who also himself was a disciple of Jesus.

58. This (man) came to Pilate, and desired the body of Jesus. Then Pilate commanded that the body should be given (him).

59. And Joseph taking the body, wrapped the same in clean fine linen. [Which he had bought new for that purpose, Mark 15. 46.]

60. And laid it in his (own) new grave, [In the which yet no man before was laid, Luke 23. verse 53. which by Gods disposing came so to pass, that men might not say or think that any one else was risen again] which he had hewn out of a rock: and having rolled a great stone (against) the door of the grave, he went away.

61. And there was Mary Magdalen, and the other Mary, [Namely, named and described before, verse 56.] sitting over against the grave.

62. Now the next day, which is after the Preparation, [That is, on their own Pascha-day, or, day of the Paschever, which then was also the Sabbath-day] the chief Priests and the Pharisees gathered together unto Pilate.

63. Saying, Sir, We remember that this Seducer being yet alive, [So do these ungodly men slander Christ yet after his death] said, After three days I will rise again. [Gr. I arise.]

64. Command therefore that the grave be kept safe (or safe-guarded) until the third day, lest perhaps his disciples come by night, and steal him, and say to the people, he is risen from the dead: and (so) the last error (or seduction) be worse then the first.

65. And Pilate said unto them, Ye have a Guard, [Which were the soulders, that were set to keep and

and watch the Temple without; which had their watch-place in the Tower Antonia. See Joseph. Antiqu. lib. 18. cap. 6.] Go your way, Make it sure, as ye know (or understand) it.

66. And they going away, secured the grave with the Guard, having sealed the stone, [That no man should be so bold, as to open the grave, without their knowledge, as Dan. 6. 17. which likewise came to pass by Gods disposing, to make Christs Resurrection so much the more certain and glorious.]

## CHAP. XXVIII.

The women come to Christs grave, 1. and by an Angel, who had rolled away the stone, they are informed of his resurrection, 2. And go to tell the same to the Disciples, 7. Christ meets themly the way, 9. The Guard bring the same tidings to the chief Priests, but suffer themselves to be corrupted with money, saying, that he was stoln out of the grave, 11. Christ manifests himself to his Disciples in Galilee, 16. And gives them in charge to preach and baptize among all Nations, 19. and promiseth them his assistance, 20.

And late (after) the Sabbath, [Gr. late of the Sabbath; that is, as is expounded, Mark 16. 1. when the Sabbath-day was past; for by the word Sabbaths in the plural number, the Sabbath-day or Seventh day is also understood, Matth. 12. 1. Acts 13. ver. 14.] as it began to dawn towards the first (day) [Gr. one, that is, the first, as is declared, Mark 16. 9.] of the week, [Gr. of the sabbaths, which word is also sometimes taken for the whole week, Mark 16. 9. John 20. 1. 1 Cor. 16. 2.] (there) came Mary Magdalen, and the other Mary, [with which two there were yet some others, named, Mark 16. 1. Luke 24. 10.] to view the grave. [Having with them spices, Luke 24. 1. to anoint the body of Christ, Mark 16. 1.]

2. And behold there happened a great Earth-quake; for an Angel of the Lord descending out of Heaven, [Namely, in the shape of a young man, Mark 16. ver. 1.] came near and rolled away the stone from the door, [Namely, to open the grave. Not that Christ was not able by his divine power to do this himself, but to shew the truth of his humane nature, even after his resurrection, as is to be seen also, John 11. ver. 39 41.] and sat upon the same.

3. And his shape [that is, face] was like lightning, and his raiment white as snow.

4. And for fear of him the Guard were very much affrighted, [Gr. shaking, trembling] and became as dead (men.)

5. But the Angel answering, said unto the women, Fear not ye: for I know that ye seek Jesus which was crucified.

6. He is not here, for he is risen, according as he said. [As is to be seen, Matth. 26. 32.] Come hither, see the place where the Lord lay. [that is, the Lords dead body, which even after death remained united to the divine nature, as also the soul did in Heaven.]

7. And go hastily and tell his disciples, that he is risen from the dead: and behold he goeth before you towards Galilee, there shall ye see him; Behold I have told you.

8. And going forth hastily from the grave with fear and great joy, [The fear was out of human infirmity, because they saw the glory of the Angel: and the joy from the joyful message of Christs Resurrection] they ran to tell (the same) to his disciples.

9. And as they went to tell his disciples, Behold, Jesus met them, saying, Hail unto you: and they coming to (him) laid hold on his feet, and worshipped him.

[That

[That is, fell down at his feet, embracing the same in token of love and reverence, as may be seen, 2 Kings 4 27. Luke 7. 38.]

10. *Then said Jesus unto them, Fear not, go your way, tell my brethren,* [So he calls his Disciples for their comfort, to shew that although they had forsaken him, yet notwithstanding his love to them ceased not, nor was diminished. See John 20. 17.] *that they go towards Galilee, and there they shall see me.* [There Christ intended chiefly to manifest himself, because that there he had the most disciples, and there it was safest for them.]

11. *And as they were going, behold, some of the Guard came into the City, and told the chief Priests all the things which had happened.* [Namely, concerning the resurrection of Christ.]

12. *And they being assembled with the Elders, and having taken counsel together, they gave the souldiers much money,* [Gr. money enough; or silverlings enough; i.e. silver pence.]

13. *And said, Say ye, His disciples came by night, and stole him while we slept.*

14. *And if this comes to be heard by the Governour, we will pacifie him,* [Or bear him in hand thus, perswade him, i.e. by reasons make him believe it] *and make you to be without care,* (or, rid you of care.)

15. *And they having taken the money, did as they were taught. And this word* [Namely, that the Disciples had taken away Christs body by night] *is spread abroad among the Jews, untill this day.*

16. *And the eleven disciples went away into Galilee,* [For the twelfth, namely, Judas, was faine off from

them] *towards the mountain, where Jesus had appointed them.* [Gr. had commanded, or ordained them, namely, for to come to him there.]

17. *And when they saw him, they worshipped him; but some doubted.* [See hereof more at large, Luke 24. 38, 41.]

18. *And Jesus coming to them, spake unto them, saying, Unto me all power is given in Heaven and on earth.* [That is, all authority, and faculty, or ability, as to the Head of the Church, to gather, govern, and defend the same throughout the whole world.]

19. *Go ye therefore, Instruct all the Nations,* [Or make disciples among all Nations, as this word is also taken, Acts 14. verse 21. See also, Mark 16. verse 15.] *baptizing the same, in the name of the Father, and of the Son, and of the holy Ghost,* [i.e. that so by Gods command, they may be hallowed and consecrated as children of and in covenant with the true God, Father, Son, and holy Ghost, and consequently obliged to his service and obedience. See 1 Cor. 1. verse 15.] *teaching them to observe all things I have commanded you.*

20. *And behold I am with you* [Namely, with you my disciples, and all your successors in my Church: and that according to my Godhead, Majesty, Grace and Spirit. See Math. 26. 11.] *all the days unto the end of the world. Amen.* [what this word signifies, see Mat. 6. 13. 1 Cor. 14. 16. 2 Cor. 1. 20. and it is here added to the end of this Gospel, as also to almost all the writings of the New Testament, to shew the stability and assurance of that which is contained in the same. See John 21. verse 24.]

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

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