

THE GOSPEL ACCORDING TO St. MATTHEW

WRITER. The writer of the first Gospel, as all agree, was Matthew, called also Levi, a Jew of Galilee who had taken service as a tax-gatherer under the Roman oppressor. He was, therefore, one of the hated and ill-reputed publicans.

The date of Matthew has been much discussed, but no convincing reason has been given for discrediting the traditional date of A.D. 37.

Theme. The scope and purpose of the book are indicated in the first verse. Matthew is the “book of the generation of Jesus Christ, the Son of David, the Son of Abraham” (Mt. 1:1). This connects Him at once with two of the most important of the Old Testament covenants: the Davidic Covenant of kingship, and the Abrahamic Covenant of promise (2 Sam. 7:8–16; Gen. 15:18).

Of Jesus Christ in that twofold character, then, Matthew writes. Following the order indicated in the first verse, he writes first of the King, the Son of David; then of the Son of Abraham, obedient unto death, according to the Isaac type (Gen. 22:1–18; Heb. 11:17–19).

But the prominent character of Christ in Matthew is that of the covenanted King, David’s “righteous Branch” (Jer. 23:5; 33:15). Matthew records His genealogy; His birth in Bethlehem the city of David, according to Micah (5:2); the ministry of His forerunner according to Malachi (3:1); the ministry of the King Himself; His rejection by Israel; and His predictions of His second coming in power and great glory.

Only then (Mt. 26–28) does Matthew turn to the earlier covenant, and record the sacrificial death of the Son of Abraham.

This determines the purpose and structure of Matthew. It is peculiarly the Gospel for Israel; and, as flowing from the death of Christ, a Gospel for the whole world.

Matthew falls into three principal divisions:

I. The manifestation to Israel and rejection of Jesus Christ the Son of David, born King of the Jews, 1:1–25:46. The subdivisions of this part are: (1) The official genealogy and birth of the King, 1:1–25; (2) the infancy and obscurity of the King, 2:1–23; (3) the kingdom “at hand,” 3:1–12:50 (the order of events of this subdivision is indicated in the text); (4) the mysteries of the kingdom, 13:1–52; (5) the ministry of the rejected King, 13:53–23:39; (6) the promise of the King to return in power and glory, 24:1–25:46.

II. The sacrifice and resurrection of Jesus Christ, the Son of Abraham, 26:1–28:8.

III. The risen Lord in ministry to His own, 28:9–20.

The events recorded in Matthew cover a period of 38 years (Ussher).

Chapter 1

¹ Book of the generation of Jesus Christ, Son of David, Son of Abraham. ² Abraham begat Isaac; and Isaac begat Jacob, and Jacob begat Juda and his brethren; ³ and Juda begat Phares and Zara of Thamar; and Phares begat Esrom, and Esrom begat Aram, ⁴ and Aram begat Aminadab, and Aminadab begat Naasson, and Naasson begat Salmon, ⁵ and Salmon begat Booz of Rachab; and Booz begat Obed of Ruth; and Obed begat Jesse, ⁶ and Jesse begat David the king. And David begat Solomon, of her *that had been the wife* of Urias; 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, ⁹ and Ozias begat Joatham, and Joatham begat Achaz, and Achaz begat Ezekias, ¹⁰ and Ezekias begat Manasses, and Manasses begat Amon, and Amon begat Josias, ¹¹ and Josias begat Jechonias and his brethren, at the time of the carrying away of Babylon. ¹² And after the carrying away of Babylon, Jechonias begat Salathiel, and Salathiel begat Zorobabel, ¹³ and Zorobabel begat Abiud, and Abiud begat Eliakim, and Eliakim begat Azor, ¹⁴ and Azor begat Sadoc, and Sadoc begat Achim, and Achim begat Eliud, ¹⁵ and Eliud begat Eliazar, and Eliazar begat Matthan, and Matthan begat Jacob, ¹⁶ and Jacob begat Joseph, the husband of Mary, of whom was born Jesus, who is called Christ. ¹⁷ All the generations, therefore, from Abraham to David *were* fourteen generations; and from David until the carrying away of Babylon, fourteen generations; and from the carrying away of Babylon unto the Christ, fourteen generations.

¹⁸ Now the birth of Jesus Christ was thus: His mother, Mary, that is, having been betrothed to Joseph, before they came together, she was found to be with child of *the* Holy Spirit. ¹⁹ But Joseph, her husband, being *a* righteous *man*, and unwilling to expose her publicly, purposed to have put her away secretly; ²⁰ but while he pondered on these things, behold, an angel of *the* Lord appeared to him in a dream, saying, Joseph, son of David, fear not to take to *thee* Mary, thy wife, for that which is begotten in her is of *the* Holy Spirit. ²¹ And she shall bring forth a son, and thou shalt call his name Jesus, for he shall save his people from their sins. ²² Now all this came to pass that that might be fulfilled which was spoken by *the* Lord, through the prophet, saying, ²³ Behold, the virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which is, being interpreted, ‘God with us.’ ²⁴ But Joseph, having awoke up from his sleep, did as the angel of *the* Lord had enjoined him, and took to *him* his wife, ²⁵ and knew her not until she had brought forth her firstborn son: and he called his name Jesus.

1:16 Six Mary’s are to be distinguished in the N.T.: (1) Mary the mother of Jesus; always clearly identified by the context. (2) Mary Magdalene, a woman of Magdala, “out of whom went seven demons” (Lk. 8:2). She is never mentioned apart from the identifying word “Magdalene.” (3) The mother of James (called “the less,” Mk. 15:40) and Joses, the apostles. A comparison of John 19:25, Mt. 27:56, and Mk. 15:40 establishes the inference that this Mary, the mother of James the less, and of Joses, was the wife of Alphæus (called also Cleophas, John 19:25), and a sister of Mary the mother of Jesus. Except in Mt. 27:61, and 28:1, where she is called “the other Mary” (i.e. “other” than her sister, Mary the Virgin); and John 19:25, where she is called “of Cleophas,” she is mentioned only in connection with one or both of her sons. (4) Mary of Bethany, sister of Martha and Lazarus, mentioned by name only in Lk. 10:39, 42; John 11:1, 2, 19, 20, 28, 31, 32, 45; 12:3, but referred to in Mt. 26:7; Mk. 14:3–9. (5) The mother of John Mark, and sister of Barnabas (Acts 12:12). (6) A helper of Paul in Rome (Rom. 16:6).

The changed expression here is important. It is no longer, “who begat,” but, “Mary, of whom was born Jesus.” Jesus was not “begotten” of natural generation.

Christ (*Christos* = anointed), the Greek form of the Hebrew “Messiah” (Dan. 9:25, 26), is the official name of our Lord, as Jesus is His human name (Lk. 1:31; 2:21). The name, or title, “Christ,” connects Him with the entire O.T. foreview (Zech. 12:8, *note*) of a coming Prophet (Deut. 18:15–19), Priest (Psa. 110:4), and King (2 Sam. 7:7–10). As these were typically anointed with oil (1 Ki. 19:16; Ex. 29:7; 1

Sam. 16:13), so Jesus was anointed with the Holy Spirit (Mt. 3:16; Mk. 1:10, 11; Lk. 3:21, 22; John 1:32, 33), thus becoming officially “the Christ.”

Chapter 2

¹ Now Jesus having been born in Bethlehem of Judaea, in the days of Herod the king, behold magi from the east arrived at Jerusalem, saying, ² Where is the king of the Jews that has been born? for we have seen his star in the east, and have come to do him homage. ³ But Herod the king having heard *of it*, was troubled, and all Jerusalem with him; ⁴ and, assembling all the chief priests and scribes of the people, he inquired of them where the Christ should be born. ⁵ And they said to him, In Bethlehem of Judaea; for thus it is written through the prophet: ⁶ And thou Bethlehem, land of Juda, art in no wise the least among the governors of Juda; for out of thee shall go forth a leader who shall shepherd my people Israel. ⁷ Then Herod, having secretly called the magi, inquired of them accurately the time of the star that was appearing; ⁸ and having sent them to Bethlehem, said, Go, search out accurately concerning the child, and when ye shall have found *him* bring me back word, so that I also may come and do him homage.

⁹ And they having heard the king went their way; and lo, the star, which they had seen in the east, went before them until it came and stood over the place where the little child was. ¹⁰ And when they saw the star they rejoiced with exceeding great joy. ¹¹ And having come into the house they saw the little child with Mary his mother, and falling down did him homage. And having opened their treasures, they offered to him gifts, gold, and frankincense, and myrrh. ¹² And being divinely instructed in a dream not to return to Herod, they departed into their own country another way.

¹³ Now, they having departed, behold, an angel of *the* Lord appears in a dream to Joseph, saying, Arise, take to *thee* the little child and his mother, and flee into Egypt, and be there until I shall tell thee; for Herod will seek the little child to destroy it. ¹⁴ And, having arisen, he took to *him* the little child and his mother by night, and departed into Egypt. ¹⁵ And he was there until the death of Herod, that that might be fulfilled which was spoken by *the* Lord through the prophet, saying, Out of Egypt have I called my son.

¹⁶ Then Herod, seeing that he had been mocked by the magi, was greatly enraged; and sent and slew all the boys which *were* in Bethlehem, and in all its borders, from two years and under, according to the time which he had accurately inquired from the magi. ¹⁷ Then was fulfilled that which was spoken through Jeremias the prophet, saying, ¹⁸ A voice has been heard in Rama, weeping, and great lamentation: Rachel weeping *for* her children, and would not be comforted, because they are not.

¹⁹ But Herod having died, behold, an angel of *the* Lord appears in a dream to Joseph in Egypt, saying, ²⁰ Arise, take to *thee* the little child and its mother, and go into the land of Israel: for they who sought the life of the little child are dead. ²¹ And he arose and took to *him* the little child and its mother, and came into the land of Israel; ²² but having heard that ‘Archelaus reigns over Judaea, instead of Herod his father,’ he was afraid to go there; and having been divinely instructed in a dream, he went away into the parts of Galilee, ²³ and came and dwelt in a town called Nazareth; so that that should be fulfilled which was spoken through the prophets, He shall be called a Nazaraene.

2:1 Called Herod the Great, son of Antipater, an Idumean (see Gen. 36:1, *note*), and Cyprus, an Arabian woman. Antipater was appointed Procurator of Judæa by Julius Cæsar, B.C. 47. At the age of fifteen Herod was appointed to the government of Galilee. B.C. 40 the Roman senate made him king of Judæa. An able, strong, and cruel man, he increased greatly the splendour of Jerusalem, erecting the temple which was the centre of Jewish worship in the time of our Lord.

2:2 “The King” is one of the divine titles (Psa. 10:16), and so used in the *worship* of the Church (1 Tim 1:17), but Christ is never called “King of the Church.” He is “King of the Jews” (Mt. 2:2) and Lord and “Head of the Church” (Eph. 1:22, 23). See “Church” (Mt. 16:18; Heb. 12:23).

2:4 Gr. *grammateis*, “writer.” Heb. *sopherim*, “to write,” “set in order,” “count.” The scribes were so called because it was their office to make copies of the Scriptures; to classify and teach the precepts of the oral law (see “Pharisees,” Mt. 3:7, *note*), and to keep careful count of every letter in the O.T. writings. Such an office was necessary in a religion of law and precept, and was an O.T. function (2 Sam. 8:17; 20:25; 1 Ki. 4:3; Jer. 8:8; 36:10, 12, 26). To this legitimate work the scribes added a record of rabbinical decisions on questions of ritual (Halachoth); the new code resulting from those decisions (Mishna); the Hebrew sacred legends (Gemara, forming with the Mishna the Talmud); commentaries on the O.T. (Midrashim); reasonings upon these (Hagada); and, finally, mystical interpretations which found in Scripture meanings other than the grammatical, lexical, and obvious ones (the Kabbala); not unlike the allegorical method of Origen, or the modern Protestant “spiritualizing” interpretation. In our Lord’s time, to receive this mass of writing superposed upon the Scriptures was to be orthodox; to return to the Scriptures themselves was heterodoxy—our Lord’s most serious offence.

2:15 The words quoted are in Hos. 11:1, and the passage illustrates the truth that prophetic utterances often have a latent and deeper meaning than at first appears. Israel, nationally, was a “son” (Ex. 4:22), but Christ was the greater “Son.” See Rom. 9:4, 5; Isa. 41:8, with Isa. 42:1–4; 52:13, 14, where the servant-nation and the Servant-Son are both in view.

Chapter 3

¹ Now in those days comes John the baptist, preaching in the wilderness of Judaea, ² and saying, Repent, for the kingdom of the heavens has drawn nigh. ³ For this is he who has been spoken of through Esaias the prophet, saying, Voice of him that crieth in the wilderness: prepare ye the way of *the* Lord, make straight his paths. ⁴ And John himself had his garment of camel’s hair, and a leathern girdle about his loins, and his nourishment was locusts and wild honey. ⁵ Then went out to him Jerusalem, and all Judaea, and all the country round the Jordan, ⁶ and were baptised by him in the Jordan, confessing their sins.

⁷ But seeing many of the Pharisees and Sadducees coming to his baptism, he said to them, Offspring of vipers, who has forewarned you to flee from the coming wrath? ⁸ Produce therefore fruit worthy of repentance. ⁹ And do not think to say within yourselves, We have Abraham for *our* father; for I say unto you, that God is able of these stones to raise up children to Abraham. ¹⁰ And already the axe is applied to the root of the trees; every tree therefore not producing good fruit is cut down and cast into the fire. ¹¹ I indeed baptise you with water to repentance, but he that comes after me is mightier than I, whose sandals I am not fit to bear; he shall baptise you with *the* Holy Spirit and fire; ¹² whose winnowing fan *is* in his hand, and he shall thoroughly purge his threshing-floor, and shall gather his wheat into the garner, but the chaff he will burn with fire unquenchable.

¹³ Then comes Jesus from Galilee to the Jordan to John, to be baptised of him; ¹⁴ but John urgently forbade him, saying, I have need to be baptised of thee; and comest thou to me? ¹⁵ But Jesus answering said to him, Suffer *it* now; for thus it becometh us to fulfil all righteousness. Then he suffers him. ¹⁶ And Jesus, having been baptised, went up straightway from the water, and lo, the heavens were opened to him, and he saw the Spirit of God descending as a dove, and coming upon him: ¹⁷ and behold, a voice out of the heavens saying, This is my beloved Son, in whom I have found my delight.

3:2 (1) The phrase, kingdom of heaven (lit. of the heavens), is peculiar to Matthew and signifies the Messianic earth rule of Jesus Christ, the Son of David. It is called the kingdom of the heavens because it is the rule of the heavens over the earth (Mt. 6:10). The phrase is derived from Daniel, where it is defined (Dan. 2:34–36, 44; 7:23–27) as the kingdom which “the God of heaven” will set up after the destruction by “the stone cut out without hands” of the Gentile world-system. It is the kingdom covenanted to David’s

seed (2 Sam. 7:7–10, *refs.*); described in the prophets (Zech. 12:8, *note*); and confirmed to Jesus the Christ, the Son of Mary, through the angel Gabriel (Lk. 1:32, 33).

(2) The kingdom of heaven has three aspects in Matthew: (a) “at hand” from the beginning of the ministry of John the Baptist (Mt. 3:2) to the virtual rejection of the King, and the announcement of the new brotherhood (Mt. 12:46–50); (b) in seven “mysteries of the kingdom of heaven,” to be fulfilled during the present age (Mt. 13:1–52), to which are to be added the parables of the kingdom of heaven which were spoken after those of Mt. 13, and which have to do with the sphere of Christian profession during this age; (c) the prophetic aspect—the kingdom to be set up after the return of the King in glory (Mt. 24:29–25:46; Lk. 19:12–19; Acts 15:14–17). See “Kingdom (N.T.)” (Lk. 1:33; 1 Cor. 15:28). Cf. “Kingdom of God,” Mt. 6:33, *note*.

3:7 So called from a Heb. word meaning “separate.” After the ministry of the post-exilic prophets ceased, godly men called “Chasidim” (saints) arose who sought to keep alive reverence for the law amongst the descendants of the Jews who returned from the Babylonian captivity. This movement degenerated into the Pharisaism of our Lord’s day—a letter-strictness which overlaid the law with traditional interpretations held to have been communicated by Jehovah to Moses as oral explanations of equal authority with the law itself (cf. Mt. 15:2, 3; Mk. 7:8–13; Gal. 1:14).

The Pharisees were strictly a sect. A member was “chaber” (i.e. “knit together,” Jud. 20:11), and took an obligation to remain true to the principles of Pharisaism. They were correct, moral, zealous, and self-denying, but self-righteous (Lk. 18:9), and destitute of the sense of sin and need (Lk. 7:39). They were the foremost persecutors of Jesus Christ and the objects of His unsparing denunciation (e.g. Mt. 23:13–29; Lk. 11:42, 43).

Not strictly a sect, but rather those amongst the Jews who denied the existence of angels or other spirits, and all miracles, especially the resurrection. They were the religious rationalists of the time (Mk. 12:18–23; Acts 5:15–17; 23:8), and strongly entrenched in the Sanhedrin and priesthood (Acts 4:1; 5:17). They are identified with no affirmative doctrine, but were mere deniers of the supernatural.

3:15 Why one who needed no repentance should insist upon receiving a rite which signified confession (v. 6) and repentance (v. 11) is nowhere directly explained. It may be suggested: (1) That Jesus was now to receive His anointing with the Holy Spirit (v. 16) unto His threefold office of Prophet, Priest, and King. In the Levitical order (Ex. 29:4–7) the high priest was first washed, then anointed. While Christ’s priestly work did not begin till He “offered Himself without spot to God” (Heb. 9:14), and His full manifestation as the King-Priest after the order of Melchisedek awaits the kingdom (Gen. 14:18, *note*), yet He was then *anointed*, once for all. (2) But John’s baptism was the voice of God to Israel, and the believing remnant responded (v. 5). It was an act of righteousness on the part of Him who had become, as to the flesh, an Israelite, to take His place with this believing remnant.

3:16 For the first time the Trinity, foreshadowed in many ways in the O.T., is fully manifested. The Spirit descends upon the Son, and at the same moment the Father’s voice is heard from heaven.

Chapter 4

¹ Then Jesus was carried up into the wilderness by the Spirit to be tempted of the devil: ² and having fasted forty days and forty nights, afterwards he hungered. ³ And the tempter coming up to him said, If thou be Son of God, speak, that these stones may become loaves of bread. ⁴ But he answering said, It is written, Man shall not live by bread alone, but by every word which goes out through God’s mouth. ⁵ Then the devil takes him to the holy city, and sets him upon the edge of the temple, ⁶ and says to him, If thou be Son of God cast thyself down; for it is written, He shall give charge to his angels concerning thee, and on *their* hands shall they bear thee, lest in anywise thou strike thy foot against a stone. ⁷ Jesus said to him, It is again written, Thou shalt not tempt *the* Lord thy God. ⁸ Again the devil takes him to a very high mountain, and shews him all the kingdoms of the world, and their glory, ⁹ and says to him, All these things will I give thee if, falling down, thou wilt do me homage. ¹⁰ Then says Jesus to him, Get thee away, Satan, for it is written, Thou shalt do homage to *the* Lord thy God, and him alone shalt thou serve. ¹¹ Then the devil leaves him, and behold, angels came and ministered to him.

¹² But having heard that John was delivered up, he departed into Galilee: ¹³ and having left Nazareth, he went and dwelt at Capernaum, which is on the sea-side in the

borders of Zabulon and Nephtalim, ¹⁴ that that might be fulfilled which was spoken through Esaias the prophet, saying, ¹⁵ Land of Zabulon and land of Nephtalim, way of *the* sea beyond the Jordan, Galilee of the nations: ¹⁶ —the people sitting in darkness has seen a great light, and to those sitting in *the* country and shadow of death, to them has light sprung up. ¹⁷ From that time began Jesus to preach and to say, Repent, for the kingdom of the heavens has drawn nigh.

¹⁸ And walking by the sea of Galilee, he saw two brothers, Simon called Peter, and Andrew his brother, casting a net into the sea, for they were fishers; ¹⁹ and he says to them, Come after me, and I will make you fishers of men. ²⁰ And they, having left their trawl-nets, immediately followed him. ²¹ And going on thence he saw other two brothers, James the *son* of Zebedee and John his brother, in the ship with Zebedee their father, mending their trawl-nets, and he called them; ²² and they, having left the ship and their father, immediately followed him.

²³ And *Jesus* went round the whole *of* Galilee, teaching in their synagogues, and preaching the glad tidings of the kingdom, and healing every disease and every bodily weakness among the people. ²⁴ And his fame went out into the whole *of* Syria, and they brought to him all that were ill, suffering under various diseases and pains, and those possessed by demons, and lunatics, and paralytics; and he healed them. ²⁵ And great crowds followed him from Galilee, and Decapolis, and Jerusalem, and Judaea, and beyond the Jordan.

4:1 The temptation of Christ, the “last Adam” (1 Cor. 15:45), is best understood when contrasted with that of “the first man Adam.” Adam was tempted in his place of lord of creation, a lordship with but one reservation, the knowledge of good and evil (Gen. 1:26; 2:16, 17). Through the woman he was tempted to add that also to his dominion. Falling, he lost all. But Christ had taken the place of a lowly Servant, acting only from and in obedience to the Father (Phil. 2:5–8; John 5:19; 6:57; 8:28, 54. Cf. Isa. 41:8, *note*), that He might redeem a fallen race and a creation under the curse (Gen. 3:17–19; Rom. 8:19–23). Satan’s one object in the threefold temptation was to induce Christ to act from Himself, in independency of His Father. The first two temptations were a challenge to Christ from the god of this world to prove Himself indeed the Son of God (vs. 3, 6). The third was the offer of the usurping prince of this world to divest himself of that which rightfully belonged to Christ as Son of man and Son of David, on the condition that He accept the sceptre on Satan’s world-principles (cf. John 18:36; Rev. 13:8, *note*). Christ defeated Satan by a means open to His humblest follower, the intelligent use of the word of God (vs. 4, 7). In his second temptation Satan also used Scripture, but a promise available only to one in the path of obedience. The scene gives emphasis to the vital importance of “rightly dividing the word of truth” (2 Tim. 2:15).

4:5 In the N.T. one Greek word, *hagios*, in its various forms, is rendered, “holy,” “holiness,” “sanctify,” “sanctified,” “sanctification.” Like the Heb. *qodesh*, it signifies “set apart for God.” The important references follow Mt. 4:5, *marg.*

4:8 The Greek word *kosmos* means “order,” “arrangement,” and so, with the Greeks, “beauty”; for order and arrangement in the sense of *system* are at the bottom of the Greek conception of beauty.

When used in the N.T. of humanity, the “world” of men, it is *organized* humanity—humanity in families, tribes, nations—which is meant. The word for chaotic, unorganized humanity—the mere mass of men—is *thalassa*, the “sea” of men (e.g. Rev. 13:1). For “world” (*kosmos*) in the bad ethical sense, see John 7:7, *refs.*

4:17 “At hand” is never a positive affirmation that the person or thing said to be “at hand” will immediately appear, but only that no known or predicted event must intervene. When Christ appeared to the Jewish people, the next thing, in the order of revelation as it then stood, should have been the setting up of the Davidic kingdom. In the knowledge of God, not yet disclosed, lay the rejection of the kingdom (and King), the long period of the mystery-form of the kingdom, the world-wide preaching of the cross, and the out-calling of the Church. But this was as yet locked up in the secret counsels of God (Mt. 13:11, 17; Eph. 3:3–10).

4:21 Two persons are called by this name in the N.T.: (1) James the son of Zebedee, an apostle (Mt. 10:2), and the brother of the Apostle John, apart from whom he is never mentioned, and with whom, together with Peter, he was admitted to the especial intimacy of our Lord (Mt. 17:1; Mk. 5:37; 9:2; 14:33). He was martyred by Herod (Acts 12:2). (2) A son of Alphæus (or Cleopas) and of Mary the sister of

Mary the mother of Jesus (see Mt. 1:16, *note*), and brother of Joses (Mk. 15:40). He was, therefore, a cousin of the Lord Jesus. He is called James “the less” (Mk. 15:40; lit. *little*, i.e. of shorter stature than James the son of Zebedee). He was an apostle (Mt. 10:3). It has been conjectured that “Lebbæus, whose surname was Thaddæus” (Mt. 10:3) was identical with the Judas of Lk. 6:16, who is there called “of [i.e. ‘son’ or ‘brother’ as it has been variously translated] James.” A Juda is mentioned with a James and Joses and Simon in Mk. 6:3 as “brother” of our Lord (see Mt. 13:55, *marg.*). The Gospels mention no other James who could be called the brother of the Lord Jesus, but James the less was certainly the son of Alphæus and Mary the sister of our Lord’s mother. The conclusion seems, therefore, most probable that Mt. 10:3; 13:55; Mk. 3:18; 6:3; Lk. 6:15; Acts 1:13; 12:17; 15:13; 21:18; Gal. 1:19; 2:9, 12; and Jas. 1:1 refer to James the less, son of Alphæus and Mary, and cousin, or, according to Jewish usage, “brother” of the Lord Jesus. He was the author of the Epistle of James.

Chapter 5

¹ But seeing the crowds, he went up into the mountain, and having sat down, his disciples came to him; ² and, having opened his mouth, he taught them, saying,

³ Blessed *are* the poor in spirit, for theirs is the kingdom of the heavens. ⁴ Blessed they that mourn, for they shall be comforted. ⁵ Blessed the meek, for they shall inherit the earth. ⁶ Blessed they who hunger and thirst after righteousness, for they shall be filled. ⁷ Blessed the merciful, for they shall find mercy. ⁸ Blessed the pure in heart, for they shall see God. ⁹ Blessed the peace-makers, for they shall be called sons of God. ¹⁰ Blessed they who are persecuted on account of righteousness, for theirs is the kingdom of the heavens. ¹¹ Blessed are ye when they may reproach and persecute you, and say every wicked thing against you, lying, for my sake. ¹² Rejoice and exult, for your reward is great in the heavens; for thus have they persecuted the prophets who were before you.

¹³ Ye are the salt of the earth; but if the salt have become insipid, wherewith shall it be salted? It is no longer fit for anything but to be cast out and to be trodden under foot by men. ¹⁴ Ye are the light of the world: a city situated on the top of a mountain cannot be hid. ¹⁵ Nor do *men* light a lamp and put it under the bushel, but upon the lamp-stand, and it shines for all who are in the house. ¹⁶ Let your light thus shine before men, so that they may see your upright works, and glorify your Father who is in the heavens.

¹⁷ Think not that I am come to make void the law or the prophets; I am not come to make void, but to fulfil. ¹⁸ For verily I say unto you, Until the heaven and the earth pass away, one iota or one tittle shall in no wise pass from the law till all come to pass. ¹⁹ Whosoever then shall do away with one of these least commandments, and shall teach men so, shall be called least in the kingdom of the heavens; but whosoever shall practise and teach *them*, he shall be called great in the kingdom of the heavens. ²⁰ For I say unto you, that unless your righteousness surpass *that* of the scribes and Pharisees, ye shall in no wise enter into the kingdom of the heavens.

²¹ Ye have heard that it was said to the ancients, Thou shalt not kill; but whosoever shall kill shall be subject to the judgment. ²² But I say unto you, that every one that is lightly angry with his brother shall be subject to the judgment; but whosoever shall say to his brother, Raca, shall be subject to *be called before* the sanhedrim; but whosoever shall say, Fool, shall be subject to the penalty of the hell of fire. ²³ If therefore thou shouldest offer thy gift at the altar, and there shouldest remember that thy brother has something against thee, ²⁴ leave there thy gift before the altar, and first go, be reconciled to thy brother, and then come and offer thy gift. ²⁵ Make friends with thine adverse party quickly, whilst thou art in the way with him; lest some time the adverse party deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into

prison. ²⁶ Verily I say to thee, Thou shalt in no wise come out thence till thou hast paid the last farthing.

²⁷ Ye have heard that it has been said, Thou shalt not commit adultery. ²⁸ But I say unto you, that every one who looks upon a woman to lust after her has already committed adultery with her in his heart. ²⁹ But if thy right eye be a snare to thee, pluck it out and cast it from thee: for it is profitable for thee that one of thy members perish, and not thy whole body be cast into hell. ³⁰ And if thy right hand be a snare to thee, cut it off and cast it from thee: for it is profitable for thee that one of thy members perish, and not thy whole body be cast into hell. ³¹ It has been said too, Whosoever shall put away his wife, let him give her a letter of divorce. ³² But I say unto you, that whosoever shall put away his wife, except for cause of fornication, makes her commit adultery, and whosoever marries one that is put away commits adultery.

³³ Again, ye have heard that it has been said to the ancients, Thou shalt not forswear thyself, but shalt render to the Lord what thou hast sworn. ³⁴ But I say unto you, Do not swear at all; neither by the heaven, because it is *the* throne of God; ³⁵ nor by the earth, because it is *the* footstool of his feet; nor by Jerusalem, because it is *the* city of the great King. ³⁶ Neither shalt thou swear by thy head, because thou canst not make one hair white or black. ³⁷ But let your word be Yea, yea; Nay, nay; but what is more than these is from evil.

³⁸ Ye have heard that it has been said, Eye for eye and tooth for tooth. ³⁹ But I say unto you, not to resist evil; but whoever shall strike thee on thy right cheek, turn to him also the other; ⁴⁰ and to him that would go to law with thee and take thy body coat, leave him thy cloak also. ⁴¹ And whoever will compel thee to go one mile, go with him two. ⁴² To him that asks of thee give, and from him that desires to borrow of thee turn not away.

⁴³ Ye have heard that it has been said, Thou shalt love thy neighbour and hate thine enemy. ⁴⁴ But I say unto you, Love your enemies, *bless those who curse you*, do good to those who hate you, and pray for those who *insult you and persecute you*, ⁴⁵ that ye may be *the* sons of your Father who is in *the* heavens; for he makes his sun rise on evil and good, and sends rain on just and unjust. ⁴⁶ For if ye should love those who love you, what reward have ye? Do not also the tax-gatherers the same? ⁴⁷ And if ye should salute your brethren only, what do ye extraordinary? Do not also the Gentiles the same? ⁴⁸ Be ye therefore perfect as your heavenly Father is perfect.

5:2 Having announced the kingdom of heaven as “at hand,” the King, in Mt. 5–7, declares the *principles* of the kingdom. The Sermon on the Mount has a twofold application: (1) Literally to the kingdom. In this sense it gives the divine constitution for the righteous government of the earth. Whenever the kingdom of heaven is established on earth it will be according to that constitution, which may be regarded as an explanation of the word “righteousness” as used by the prophets in describing the kingdom (e.g. Isa. 11:4, 5; 32:1; Dan. 9:24). In this sense the Sermon on the Mount is pure law, and transfers the offence from the overt act to the motive (Mt. 5:21, 22, 27, 28). Here lies the deeper reason why the Jews rejected the kingdom. They had reduced “righteousness” to mere ceremonialism, and the Old Testament idea of the kingdom to a mere affair of outward splendour and power. They were never rebuked for expecting a visible and powerful kingdom, but the words of the prophets should have prepared them to expect also that only the poor in spirit and the meek could share in it (e.g. Isa. 11:4). The seventy-second Psalm, which was universally received by them as a description of the kingdom, was full of this. For these reasons the Sermon on the Mount in its primary application gives neither the privilege nor the duty of the Church. These are found in the Epistles. Under the law of the kingdom, for example, no one may hope for forgiveness who has not first forgiven (Mt. 6:12, 14, 15). Under grace the Christian is exhorted to forgive because he is already forgiven (Eph. 4:30–32).

(2) But there is a beautiful moral application to the Christian. It always remains true that the poor in spirit, rather than the proud, are blessed, and those who mourn because of their sins, and who are meek in the consciousness of them, will hunger and thirst after righteousness, and hungering will be filled. The

merciful *are* “blessed,” the pure in heart do “see God.” These principles fundamentally reappear in the teaching of the Epistles.

5:17 Christ’s relation to the law of Moses may be thus summarized: (1) He was made under the law (Gal. 4:4); (2) He lived in perfect obedience to the law (John 8:46; Mt. 17:5; 1 Pet. 2:21–23); (3) He was a minister of the law to the Jews, clearing it from rabbinical sophistries, enforcing it in all its pitiless severity upon those who professed to obey it (e.g. Lk. 10:25–37), but confirming the promises made to the fathers under the Mosaic Covenant (Rom. 15:8); (4) He fulfilled the types of the law by His holy life and sacrificial death (Heb. 9:11–26); (5) He bore, vicariously, the curse of the law that the Abrahamic Covenant might avail all who believe (Gal. 3:13, 14); (6) He brought out by His redemption all who believe from the place of servants under the law into the place of sons (Gal. 4:1–7); (7) He mediated by His blood the New Covenant of assurance and grace in which all believers stand (Rom. 5:2; Heb. 8:6–13), so establishing the “law of Christ” (Gal. 6:2; *refs.*) with its precepts of higher exaltation made possible by the indwelling Spirit.

5:22 Gr. *Geenna* = Gehenna, the place in the valley of Hinnom where, anciently, human sacrifices were offered (2 Chr. 33:6; Jer. 7:31). The word occurs, Mt. 5:22, 29, 30; 10:28; 18:9; 23:15, 33; Mk. 9:43, 45, 47; Lk. 12:5; Jas. 3:6. In every instance except the last the word comes from the lips of Jesus Christ in most solemn warning of the consequences of sin. He describes it as the place where “their” worm never dies and of fire never to be quenched. The expression is identical in meaning with “lake of fire” (Rev. 19:20; 20:10, 14, 15). See “Death, the second” (John 8:24; Rev. 21:8); also Lk. 16:23, *note*.

5:48 The word implies full development, growth into maturity of godliness, not sinless perfection. See Eph. 4:12, 13. In this passage the Father’s kindness, not His sinlessness, is the point in question. Cf. Lk. 6:35, 36.

Chapter 6

¹ Take heed not to do your alms before men to be seen of them, otherwise ye have no reward with your Father who is in the heavens. ² When therefore thou doest alms, sound not a trumpet before thee, as the hypocrites do in the synagogues and in the streets, so that they may have glory from men. Verily I say unto you, They have their reward. ³ But thou, when thou doest alms, let not thy left hand know what thy right hand does; ⁴ so that thine alms may be in secret, and thy Father who sees in secret will render *it* to thee.

⁵ And when thou prayest, thou shalt not be as the hypocrites; for they love to pray standing in the synagogues and in the corners of the streets so that they should appear to men. Verily I say unto you, They have their reward. ⁶ But thou, when thou prayest, enter into thy chamber, and having shut thy door, pray to thy Father who is in secret, and thy Father who sees in secret will render *it* to thee. ⁷ But when ye pray, use not vain repetitions, as those who are of the nations: for they think they shall be heard through their much speaking. ⁸ Be not ye therefore like them, for your Father knows of what things ye have need before ye beg *anything* of him.

⁹ Thus therefore pray ye: Our Father who art in the heavens, let thy name be sanctified, ¹⁰ let thy kingdom come, let thy will be done as in heaven so upon the earth; ¹¹ give us to-day our needed bread, ¹² and forgive us our debts, as we also forgive our debtors, ¹³ and lead us not into temptation, but save us from evil. ¹⁴ For if ye forgive men their offences, your heavenly Father also will forgive you *yours*, ¹⁵ but if ye do not forgive men their offences, neither will your Father forgive your offences.

¹⁶ And when ye fast, be not as the hypocrites, downcast in countenance; for they disfigure their faces, so that they may appear fasting to men: verily I say unto you, They have their reward. ¹⁷ But thou, *when* fasting, anoint thy head and wash thy face, ¹⁸ so that thou mayest not appear fasting unto men, but to thy Father who is in secret; and thy Father who sees in secret shall render *it* to thee.

¹⁹ Lay not up for yourselves treasures upon the earth, where moth and rust spoils, and where thieves dig through and steal; ²⁰ but lay up for yourselves treasures in heaven,

where neither moth nor rust spoils, and where thieves do not dig through nor steal;²¹ for where thy treasure is, there will be also thy heart.²² The lamp of the body is the eye; if therefore thine eye be single, thy whole body will be light:²³ but if thine eye be wicked, thy whole body will be dark. If therefore the light that is in thee be darkness, how great the darkness!²⁴ No one can serve two masters; for either he will hate the one and will love the other, or he will hold to the one and despise the other. Ye cannot serve God and mammon.

²⁵ For this cause I say unto you, Do not be careful about your life, what ye should eat and what ye should drink; nor for your body what ye should put on. Is not the life more than food, and the body than raiment?²⁶ Look at the birds of the heaven, that they sow not, nor reap, nor gather into granaries, and your heavenly Father nourishes them. Are ye not much more excellent than they?²⁷ But which of you by carefulness can add to his growth one cubit?²⁸ And why are ye careful about clothing? Observe with attention the lilies of the field, how they grow: they toil not, neither do they spin;²⁹ but I say unto you, that not even Solomon in all his glory was clothed as one of these.³⁰ But if God so clothe the herbage of the field, which is to-day, and to-morrow is cast into *the* oven, will he not much rather you, O ye of little faith?³¹ Be not therefore careful, saying, What shall we eat? or What shall we drink? or What shall we put on?³² for all these things the nations seek after; for your heavenly Father knows that ye have need of all these things.³³ But seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you.³⁴ Be not careful therefore for the morrow, for the morrow shall be careful about itself. Sufficient to the day *is* its own evil.

6:12 This is legal ground. Cf. Eph. 4:32, which is grace. Under law forgiveness is conditioned upon a like spirit in us; under grace we are forgiven for Christ's sake, and exhorted to forgive because we have been forgiven. See Mt. 18:32; 26:28, *note*.

6:33 The kingdom of God is to be distinguished from the kingdom of heaven (Mt. 3:2, *note*) in five respects: (1) The kingdom of God is universal, including all moral intelligences willingly subject to the will of God, whether angels, the Church, or saints of past or future dispensations (Lk. 13:28, 29; Heb. 12:22, 23); while the kingdom of heaven is Messianic, mediatorial, and Davidic, and has for its object the establishment of the kingdom of God in the earth (Mt. 3:2, *note*; 1 Cor. 15:24, 25). (2) The kingdom of God is entered only by the new birth (John 3:3, 5–7); the kingdom of heaven, during this age, is the sphere of a profession which may be real or false (Mt. 13:3, *note*; 25:1, 11, 12). (3) Since the kingdom of heaven is the earthly sphere of the universal kingdom of God, the two have almost all things in common. For this reason many parables and other teachings are spoken of the kingdom of heaven in Matthew, and of the kingdom of God in Mark and Luke. It is the omissions which are significant. The parables of the wheat and tares, and of the net (Mt. 13:24–30, 36–43, 47–50) are not spoken of the kingdom of God. In that kingdom there are neither tares nor bad fish. But the parable of the leaven (Mt. 13:33) is spoken of the kingdom of God also, for, alas, even the true doctrines of the kingdom are leavened with the errors of which the Pharisees, Sadducees, and the Herodians were the representatives. (See Mt. 13:33, *note*.) (4) The kingdom of God “comes not with outward show” (Lk. 17:20), but is chiefly that which is inward and spiritual (Rom. 14:17); while the kingdom of heaven is organic, and is to be manifested in glory on the earth. (See “Kingdom (O.T.),” Zech. 12:8, *note*; (N.T.), Lk. 1:31–33; 1 Cor. 15:24, *note*; Mt. 17:2, *note*.) (5) The kingdom of heaven merges into the kingdom of God when Christ, having “put all enemies under His feet,” “shall have delivered up the kingdom to God, even the Father” (1 Cor. 15:24–28). Cf. Mt. 3:2, *note*.

Chapter 7

¹ Judge not, that ye may not be judged; ² for with what judgment ye judge, ye shall be judged; and with what measure ye mete, it shall be measured to you. ³ But why lookest thou on the mote that is in the eye of thy brother, but observest not the beam that is in thine eye? ⁴ Or how wilt thou say to thy brother, Allow *me*, I will cast out the mote from thine eye; and behold, the beam is in thine eye? ⁵ Hypocrite, cast out first

the beam out of thine eye, and then thou wilt see clearly to cast out the mote out of the eye of thy brother. ⁶ Give not that which is holy to the dogs, nor cast your pearls before the swine, lest they trample them with their feet, and turning round rend you.

⁷ Ask, and it shall be given to you. Seek, and ye shall find. Knock, and it shall be opened to you. ⁸ For every one that asks receives; and he that seeks finds; and to him that knocks it shall be opened. ⁹ Or what man is there of you who, if his son shall ask of him a loaf of bread, will give him a stone; ¹⁰ and if he ask a fish, will give him a serpent? ¹¹ If therefore ye, being wicked, know *how* to give good gifts to your children, how much rather shall your Father who is in the heavens give good things to them that ask of him?

¹² Therefore all things whatever ye desire that men should do to you, thus do ye also do to them; for this is the law and the prophets. ¹³ Enter in through the narrow gate, for wide the gate and broad the way that leads to destruction, and many are they who enter in through it. ¹⁴ For narrow the gate and straitened the way that leads to life, and they are few who find it.

¹⁵ But beware of false prophets, which come to you in sheep's clothing, but within are ravening wolves. ¹⁶ By their fruits ye shall know them. Do *men* gather a bunch of grapes from thorns, or from thistles figs? ¹⁷ So every good tree produces good fruits, but the worthless tree produces bad fruits. ¹⁸ A good tree cannot produce bad fruits, nor a worthless tree produce good fruits. ¹⁹ Every tree not producing good fruit is cut down and cast into the fire. ²⁰ By their fruits then surely ye shall know them.

²¹ Not every one who says to me, Lord, Lord, shall enter into the kingdom of the heavens, but he that does the will of my Father who is in the heavens. ²² Many shall say to me in that day, Lord, Lord, have we not prophesied through thy name, and through thy name cast out demons, and through thy name done many works of power? ²³ and then will I avow unto them, I never knew you. Depart from me, workers of lawlessness. ²⁴ Whoever therefore hears these my words and does them, I will liken him to a prudent man, who built his house upon the rock; ²⁵ and the rain came down, and the streams came, and the winds blew and fell upon that house, and it did not fall, for it had been founded upon the rock. ²⁶ And every one who hears these my words and does not do them, he shall be likened to a foolish man, who built his house upon the sand; ²⁷ and the rain came down, and the streams came, and the winds blew and beat upon that house, and it fell, and its fall was great. ²⁸ And it came to pass, when Jesus had finished these words, the crowds were astonished at his doctrine, ²⁹ for he taught them as having authority, and not as their scribes.

7:22 Devils, lit. demons. To the reality and personality of demons the N.T. Scriptures bear abundant testimony. As to their origin nothing is clearly revealed, but they are not to be confounded with the angels mentioned in 2 Pet. 2:4; Jude 6. Summary: Demons are spirits (Mt. 12:43, 45); are Satan's emissaries (Mt. 12:26, 27; 25:41); and so numerous as to make Satan's power practically ubiquitous (Mk. 5:9). They are capable of entering and controlling both men and beasts (Mk. 5:8, 11–13), and earnestly seek embodiment, without which, apparently, they are powerless for evil (Mt. 12:43, 44; Mk. 5:10–12). Demon influence and demon possession are discriminated in the N.T. Instances of the latter are Mt. 4:24; 8:16, 28, 33; 9:32; 12:22; Mk. 1:32; 5:15, 16, 18; Lk. 8:36; Acts 8:7; 16:16. They are unclean, sullen, violent, and malicious (Mt. 8:28; 9:33; 10:1; 12:43; Mk. 1:23; 5:3–5; 9:17, 20; Lk. 6:18; 9:39). They know Jesus Christ as Most High God, and recognize His supreme authority (Mt. 8:31, 32; Mk. 1:24; Acts 19:15; Jas. 2:19). They know their eternal fate to be one of torment (Mt. 8:29; Lk. 8:31). They inflict physical maladies (Mt. 12:22; 17:15–18; Lk. 13:16), but mental *disease* is to be distinguished from the disorder of mind due to demoniacal control. Demon influence may manifest itself in religious asceticism and formalism (1 Tim. 4:1–3), degenerating into uncleanness (2 Pet. 2:10–12). The sign of demon influence in religion is departing from the faith, i.e. the body of revealed truth in the Scriptures (1 Tim. 4:1). The demons maintain especially a conflict with believers who would be spiritual (Eph. 6:12; 1 Tim. 4:1–3). All unbelievers are open to demon possession (Eph. 2:2). The believer's resources are, prayer

and bodily control (Mt. 17:21), “the whole armour of God” (Eph. 6:13–18). Exorcism in the name of Jesus Christ (Acts 16:18) was practised for demon possession. One of the awful features of the apocalyptic judgments in which this age will end is an irruption of demons out of the abyss (Rev. 9:1–11).

Chapter 8

¹ And when he had come down from the mountain, great crowds followed him. ² And behold, a leper came up to *him* and did him homage, saying, Lord, if thou wilt, thou art able to cleanse me. ³ And he stretched out his hand and touched him, saying, I will; be cleansed. And immediately his leprosy was cleansed. ⁴ And Jesus says to him, See thou tell no man, but go, shew thyself to the priest, and offer the gift which Moses ordained, for a testimony to them.

⁵ And when he had entered into Capernaum, a centurion came to him, beseeching him, ⁶ and saying, Lord, my servant lies paralytic in the house, suffering grievously. ⁷ And Jesus says to him, I will come and heal him. ⁸ And the centurion answered and said, Lord, I am not fit that thou shouldest enter under my roof; but only speak a word, and my servant shall be healed. ⁹ For I also am a man under authority, having under me soldiers, and I say to this *one*, Go, and he goes; and to another, Come, and he comes; and to my bondman, Do this, and he does it. ¹⁰ And when Jesus heard it, he wondered, and said to those who followed, Verily I say unto you, Not even in Israel have I found so great faith. ¹¹ But I say unto you, that many shall come from *the* rising and setting *sun*, and shall lie down at table with Abraham, and Isaac, and Jacob in the kingdom of the heavens; ¹² but the sons of the kingdom shall be cast out into the outer darkness: there shall be the weeping and the gnashing of teeth. ¹³ And Jesus said to the centurion, Go, and as thou hast believed, be it to thee. And his servant was healed in that hour.

¹⁴ And when Jesus had come to Peter’s house, he saw his mother-in-law laid down and in a fever; ¹⁵ and he touched her hand, and the fever left her, and she arose and served him. ¹⁶ And when the evening was come, they brought to him many possessed by demons, and he cast out the spirits with a word, and healed all that were ill; ¹⁷ so that that should be fulfilled which was spoken through Esaias the prophet, saying, Himself took our infirmities and bore our diseases.

¹⁸ And Jesus, seeing great crowds around him, commanded to depart to the other side. ¹⁹ And a scribe came up and said to him, Teacher, I will follow thee whithersoever thou mayest go. ²⁰ And Jesus says to him, The foxes have holes, and the birds of the heaven roosting-places; but the Son of man has not where he may lay his head. ²¹ But another of his disciples said to him, Lord, suffer me first to go away and bury my father. ²² But Jesus said to him, Follow me, and leave the dead to bury their own dead.

²³ And he went on board ship and his disciples followed him; ²⁴ and behold, *the water* became very agitated on the sea, so that the ship was covered by the waves; but he slept. ²⁵ And the disciples came and awoke him, saying, Lord save: we perish. ²⁶ And he says to them, Why are ye fearful, O ye of little faith? Then, having arisen, he rebuked the winds and the sea, and there was a great calm. ²⁷ But the men were astonished, saying, What sort of *man* is this, that even the winds and the sea obey him?

²⁸ And there met him, when he came to the other side, to the country of the Gergesenes, two possessed by demons, coming out of the tombs, exceeding dangerous, so that no one was able to pass by that way. ²⁹ And behold, they cried out, saying, What have we to do with thee, Son of God? hast thou come here before the time to torment us? ³⁰ Now there was, a great way off from them, a herd of many swine feeding; ³¹ and the demons besought him, saying, If thou cast us out, send us away into the herd of

swine. ³² And he said to them, Go. And they, going out, departed into the herd of swine; and lo, the whole herd of swine rushed down the steep slope into the sea, and died in the waters. ³³ But they that fed them fled, and went away into the city and related everything, and what had happened as to those possessed by demons. ³⁴ And behold, the whole city went out to meet Jesus; and when they saw him, they begged *him* to go away out of their coasts.

8:2 The King, having in Chapters 5–7. declared the principles of the kingdom, makes proof, in Chapters 8, 9, of His power to banish from the earth the consequences of sin, and to control the elements of nature.

Gr. kurios. The first occurrence of the word as applied to Jesus with His evident sanction. In itself the word means “master,” and is so used of mere human relationships in, e.g., Mt. 6:24; 15:27; Mk. 13:35; Eph. 6:9. Both uses, divine and human, are brought together in Col. 4:1. It is the Gr. equivalent of the Heb. Adonai (see Gen. 15:2, *note*), and is so used by Jesus Christ in Mt. 22:43–45. In the N.T. the distinctive uses of *kurios* (Lord) are: (1) As the N.T. translation of the Heb. Jehovah (LORD), e.g. Mt. 1:20, 22; 2:15; 3:3; 4:7, 10; 11:25; 21:9; Mk. 12:29, 30; Lk. 1:68; 2:9. (2) Jesus Himself so uses *kurios*, e.g. Mt. 4:7, 10; 11:25; Mk. 12:11, etc. (3) But the great use of *kurios* is as the divine title of Jesus, the Christ. In this sense it occurs in the N.T. 663 times. That the intent is to identify Jesus Christ with the O.T. Deity is evident from Mt. 3:3; 12:8; 21:9 (Psa. 118:26); 22:43–45; Lk. 1:43; John 8:58; 14:8–10; 20:28; Acts 9:5; 13:33 (Psa. 2.). See John 20:28. *note*.

8:20 Cf. Ezk. 2:1, *note*. Our Lord thus designates Himself about eighty times. It is His racial name as the representative Man, in the sense of 1 Cor. 15:45–47; as Son of David is distinctively His Jewish name, and Son of God His divine name. Our Lord constantly uses this term as implying that His mission (e.g. Mt. 11:19; Lk. 19:10), His death and resurrection (e.g. Mt. 12:40; 20:18; 26:2), and His second coming (e.g. Mt. 24:37–44; Lk. 12:40), transcended in scope and result all merely Jewish limitations. When Nathanael confesses Him as “King of Israel,” our Lord’s answer is, “Thou shalt see greater things . . . the angels of God ascending and descending upon the Son of man.” When His messengers are cast out by the Jews, His thought leaps forward to the time when the Son of man shall come, not then to Israel only but to the race (Mt. 10:5, 6 with v. 23). It is in this name, also, that universal judgment is committed to Him (John 5:22, 27). It is also a name indicating that in Him is fulfilled the O.T. foreview of blessing through a coming man (Gen. 1:26, *note*; 3:15; 12:3; Psa. 8:4; 80:17; Isa. 7:14; 9:6, 7; 32:2; Zech. 13:7).

Chapter 9

¹ And going on board the ship, he passed over and came to his own city. ² And behold, they brought to him a paralytic, laid upon a bed; and Jesus, seeing their faith, said to the paralytic, Be of good courage, child; thy sins are forgiven. ³ And behold, certain of the scribes said to themselves, This *man* blasphemes. ⁴ And Jesus, seeing their thoughts, said, Why do ye think evil things in your hearts? ⁵ For which is easier: to say, Thy sins are forgiven; or to say, Rise up and walk? ⁶ But that ye may know that the Son of man has power on earth to forgive sins, (then he says to the paralytic,) Rise up, take up thy bed and go to thy house. ⁷ And he rose up and went to his house. ⁸ But the crowds seeing *it*, were in fear, and glorified God who gave such power to men.

⁹ And Jesus, passing on thence, saw a man sitting at the tax-office, called Matthew, and says to him, Follow me. And he rose up and followed him. ¹⁰ And it came to pass, as he lay at table in the house, that behold, many tax-gatherers and sinners came and lay at table with Jesus and his disciples. ¹¹ And the Pharisees seeing *it*, said to his disciples, Why does your teacher eat with tax-gatherers and sinners? ¹² But *Jesus* hearing it, said, They that are strong have not need of a physician, but those that are ill.

¹³ But go and learn what *that* is—I will have mercy and not sacrifice; for I have not come to call righteous *men* but sinners.

¹⁴ Then come to him the disciples of John, saying, Why do we and the Pharisees often fast, but thy disciples fast not? ¹⁵ And Jesus said to them, Can the sons of the bridechamber mourn so long as the bridegroom is with them? But days will come when the bridegroom will have been taken away from them, and then they will fast. ¹⁶ But no one puts a patch of new cloth on an old garment, for its filling up takes from the garment and a worse rent takes place. ¹⁷ Nor do men put new wine into old skins, otherwise the skins burst and the wine is poured out, and the skins will be destroyed; but they put new wine into new skins, and both are preserved together.

¹⁸ As he spoke these things to them, behold, a ruler coming in did homage to him, saying, My daughter has by this died; but come and lay thy hand upon her and she shall live. ¹⁹ And Jesus rose up and followed him, and *so did* his disciples. ²⁰ And behold, a woman, who had had a bloody flux *for* twelve years, came behind and touched the hem of his garment; ²¹ for she said within herself, If I should only touch his garment I shall be healed. ²² But Jesus turning and seeing her, said, Be of good courage, daughter; thy faith has healed thee. And the woman was healed from that hour. ²³ And when Jesus was come to the house of the ruler, and saw the flute-players and the crowd making a tumult, ²⁴ he said, Withdraw, for the damsel is not dead, but sleeps. And they derided him. ²⁵ But when the crowd had been put out, he went in and took her hand; and the damsel rose up. ²⁶ And the fame of it went out into all that land.

²⁷ And as Jesus passed on thence, two blind *men* followed him, crying and saying, Have mercy on us, Son of David. ²⁸ And when he was come to the house, the blind *men* came to him. And Jesus says to them, Do ye believe that I am able to do this? They say to him, Yea, Lord. ²⁹ Then he touched their eyes, saying, According to your faith, be it unto you. ³⁰ And their eyes were opened; and Jesus charged them sharply, saying, See, let no man know it. ³¹ But they, when they were gone out, spread his name abroad in all that land. ³² But as these were going out, behold, they brought to him a dumb man possessed by a demon. ³³ And the demon having been cast out, the dumb spake. And the crowds were astonished, saying, It has never been seen thus in Israel. ³⁴ But the Pharisees said, He casts out the demons through the prince of the demons.

³⁵ And Jesus went round all the cities and the villages, teaching in their synagogues, and preaching the glad tidings of the kingdom, and healing every disease and every bodily weakness. ³⁶ But when he saw the crowds he was moved with compassion for them, because they were harassed, and cast away as sheep not having a shepherd. ³⁷ Then saith he to his disciples, The harvest *is* great and the workmen *are* few; ³⁸ supplicate therefore the Lord of the harvest, that he send forth workmen unto his harvest.

Chapter 10

¹ And having called to *him* his twelve disciples, he gave them power over unclean spirits, so that they should cast them out, and heal every disease and every bodily weakness. ² Now the names of the twelve apostles are these: first, Simon, who was called Peter, and Andrew his brother; James the *son* of Zebedee, and John his brother; ³ Philip and Bartholomew; Thomas, and Matthew the tax-gatherer; James the *son* of Alphaeus, and Lebbaeus, who was surnamed Thaddaeus; ⁴ Simon the Cananaean, and Judas the Iscariote, who also delivered him up.

⁵ These twelve Jesus sent out when he had charged them, saying, Go not off into *the way of the nations*, and into a city of Samaritans enter ye not; ⁶ but go rather to the lost sheep of the house of Israel. ⁷ And as ye go, preach, saying, The kingdom of the

heavens has drawn nigh. ⁸ Heal *the* infirm, *raise the dead*, cleanse lepers, cast out demons: ye have received gratuitously, give gratuitously. ⁹ Do not provide yourselves with gold, or silver, or brass, for your belts, ¹⁰ nor scrip for the way, nor two body coats, nor sandals, nor a staff: for the workman is worthy of his nourishment. ¹¹ But into whatsoever city or village ye enter, inquire who in it is worthy, and there remain till ye go forth. ¹² And as ye enter into a house salute it. ¹³ And if the house indeed be worthy, let your peace come upon it; but if it be not worthy, let your peace return to you. ¹⁴ And whosoever shall not receive you, nor hear your words, as ye go forth out of that house or city, shake off the dust of your feet. ¹⁵ Verily I say unto you, It shall be more tolerable for the land of Sodom and Gomorrhah in judgment-day than for that city.

¹⁶ Behold, I send you as sheep in the midst of wolves; be therefore prudent as the serpents, and guileless as the doves. ¹⁷ But beware of men; for they will deliver you up to sanhedrims, and scourge you in their synagogues; ¹⁸ and ye shall be brought before rulers and kings for my sake, for a testimony to them and to the nations. ¹⁹ But when they deliver you up, be not careful how or what ye shall speak; for it shall be given to you in that hour what ye shall speak. ²⁰ For ye are not the speakers, but the Spirit of your Father which speaks in you. ²¹ But brother shall deliver up brother to death, and father child; and children shall rise up against parents and shall put them to death; ²² and ye shall be hated of all on account of my name. But he that has endured to *the* end, he shall be saved. ²³ But when they persecute you in this city, flee to the other; for verily I say to you, Ye shall not have completed the cities of Israel until the Son of man be come. ²⁴ The disciple is not above his teacher, nor the bondman above his lord. ²⁵ *It is* sufficient for the disciple that he should become as his teacher, and the bondman as his lord. If they have called the master of the house Beelzebub, how much more those of his household? ²⁶ Fear them not therefore; for there is nothing covered which shall not be revealed, and secret which shall not be known. ²⁷ What I say to you in darkness speak in the light, and what ye hear in the ear preach upon the houses. ²⁸ And be not afraid of those who kill the body, but cannot kill the soul; but fear rather him who is able to destroy both soul and body in hell. ²⁹ Are not two sparrows sold for a farthing? and one of them shall not fall to the ground without your Father; ³⁰ but of you even the hairs of the head are all numbered. ³¹ Fear not therefore; ye are better than many sparrows. ³² Every one therefore who shall confess me before men, I also will confess him before my Father who is in *the* heavens. ³³ But whosoever shall deny me before men, him will I also deny before my Father who is in *the* heavens. ³⁴ Do not think that I have come to send peace upon the earth: I have not come to send peace, but a sword. ³⁵ For I have come to set a man at variance with his father, and the daughter with her mother, and the daughter-in-law with her mother-in-law; ³⁶ and they of his household *shall be* a man's enemies. ³⁷ He who loves father or mother above me is not worthy of me; and he who loves son or daughter above me is not worthy of me. ³⁸ And he who does not take up his cross and follow after me is not worthy of me. ³⁹ He that finds his life shall lose it, and he who has lost his life for my sake shall find it. ⁴⁰ He that receives you receives me, and he that receives me receives him that sent me. ⁴¹ He that receives a prophet in the name of a prophet, shall receive a prophet's reward; and he that receives a righteous man in the name of a righteous man, shall receive a righteous man's reward. ⁴² And whosoever shall give to drink to one of these little ones a cup of cold *water* only, in the name of a disciple, verily I say unto you, he shall in no wise lose his reward.

10:2 The word apostle, = "one sent forth," is used of our Lord (Heb. 3:1). Elsewhere it is used of the twelve who were called to that office by our Lord during His earth ministry; of Paul, called to the apostleship by the risen and ascended Lord, and of Barnabas (Acts 14:14), specially designated by the

Holy Spirit (Acts 13:2). Of Matthias, chosen by lot by the eleven to take the place of Judas Iscariot (Acts 1:16–26), it is said: “And he was numbered with the eleven” (Acts 1:26). See Acts 1:26.

The “signs of an apostle” were: (1) They were chosen directly by the Lord Himself, or, as in the case of Barnabas, by the Holy Spirit (Mt. 10:1, 2; Mk. 3:13, 14; Lk. 6:13; Acts 9:6, 15; 13:2; 22:10, 14, 15; Rom. 1:1). (2) They were endowed with sign gifts, miraculous powers which were the divine credentials of their office (Mt. 10:1; Acts 5:15, 16; 16:16–18; 28:8, 9). (3) Their relation to the kingdom was that of heralds, announcing, to Israel only (Mt. 10:5, 6), the kingdom as at hand (Mt. 4:17, *note*), and manifesting kingdom powers (Mt. 10:7, 8). (4) To one of them, Peter, the keys of the kingdom of heaven, viewed as the sphere of Christian profession, as in Mt. 13, were given (Mt. 16:19). (5) Their future relation to the kingdom will be that of judges over the twelve tribes (Mt. 19:28). (6) Consequent upon the rejection of the kingdom, and the revelation of the mystery hid in God (Mt. 16:18; Eph. 3:1–12), the Church, the apostolic office was invested with a new endowment, the baptism with the Holy Spirit (Acts 2:1–4); a new power, that of imparting the Spirit to Jewish-Christian believers; a new relation, that of foundation stones of the new temple (Eph. 2:20–22); and a new function, that of preaching the glad tidings of salvation through a crucified and risen Lord to Jew and Gentile alike. (7) The indispensable qualification of an apostle was that he should have been an eye-witness of the resurrection (Acts 1:22; 1 Cor. 9:1).

10:9 Cf. Mk. 6:8, 9; Lk. 9:3. The central thought here, urgency, must be kept in mind. The emphasis is upon “provide.” Time is not to be taken to search for additional staves or shoes. The disciples were to go in their ordinary sandals, with such staff as they might have, or with none. Cf. Paul, Rom. 1:15.

10:16 The scope of verses 16–23 reaches beyond the personal ministry of the twelve, covering in a general sense the sphere of service during the present age. Verse 23 has in view the preaching of the remnant (Isa. 1:9; Rom. 11:5, *note*) in the tribulation (Psa. 2:5; Rev. 7:14, *note*), and immediately preceding the return of Christ in glory (Deut. 30:3; Acts 1:9–11, *note*). The remnant then will not have gone over the cities of Israel till the Lord comes.

10:34 Cf. John 14:27. Peace is spoken of in Scripture in three ways: (1) “Peace with God” (Rom. 5:1); this is the work of Christ into which the individual enters by faith (Eph. 2:14–17; Rom. 5:1). (2) “The peace of God” (Phil. 4:7); inward peace, the state of soul of that believer who, having entered into peace with God through faith in Christ, has also committed to God through prayer and supplication with thanksgiving all his anxieties (Lk. 7:50; Phil. 4:6). (3) Peace “on earth” (Lk. 2:14; Psa. 72:7; 85:10; Isa. 9:6, 7; 11:1–12); the universal prevalency of peace in the earth under the kingdom. Mt. 10:34 was Christ’s warning that the truth which He was proclaiming would not bring in the kingdom-age of peace, but conflict rather. (Cf. John 14:27.)

Chapter 11

¹ And it came to pass when Jesus had finished commanding his twelve disciples, he departed thence to teach and preach in their cities. ² But John, having heard in the prison the works of the Christ, sent by his disciples, ³ and said to him, Art thou the coming *one*? or are we to wait for another? ⁴ And Jesus answering said to them, Go, report to John what ye hear and see. ⁵ Blind *men* see and lame walk; lepers are cleansed, and deaf hear; and dead are raised, and poor have glad tidings preached to them: ⁶ and blessed is whosoever shall not be offended in me.

⁷ But as they went *away*, Jesus began to say to the crowds concerning John, What went ye out into the wilderness to see? a reed moved about by the wind? ⁸ But what went ye out to see? a man clothed in delicate raiment? behold, those who wear delicate things are in the houses of kings. ⁹ But what went ye out to see? a prophet? Yea, I say to you, and more than a prophet: ¹⁰ this is he of whom it is written, Behold, I send my messenger before thy face, who shall prepare thy way before thee. ¹¹ Verily I say to you, that there is not arisen among *the* born of women a greater than John the baptist. But he who is a little one in the kingdom of the heavens is greater than he. ¹² But from the days of John the baptist until now, the kingdom of the heavens is taken by violence, and *the* violent seize on it. ¹³ For all the prophets and the law have prophesied unto John. ¹⁴ And if ye will receive it, this is Elias, who is to come. ¹⁵ He that has ears to hear, let him hear.

¹⁶ But to whom shall I liken this generation? It is like children sitting in the markets, which, calling to their companions, ¹⁷ say, We have piped to you, and ye have not danced: we have mourned to you, and ye have not wailed. ¹⁸ For John has come neither eating nor drinking, and they say, He has a demon. ¹⁹ The Son of man has come eating and drinking, and they say, Behold, a man *that is* eating and wine-drinking, a friend of tax-gatherers, and of sinners: —and wisdom has been justified by her children. ²⁰ Then began he to reproach the cities in which most of his works of power had taken place, because they had not repented. ²¹ Woe to thee, Chorazin! woe to thee Bethsaida! for if the works of power which have taken place in you, had taken place in Tyre and Sidon, they had long ago repented in sackcloth and ashes. ²² But I say to you, that it shall be more tolerable for Tyre and Sidon in judgment-day than for you. ²³ And thou, Capernaum, who hast been raised up to heaven, shalt be brought down even to hades. For if the works of power which have taken place in thee, had taken place in Sodom, it had remained until this day. ²⁴ But I say to you, that it shall be more tolerable for *the* land of Sodom in judgment-day than for thee.

²⁵ At that time, Jesus answering said, I praise thee, Father, Lord of the heaven and of the earth, that thou hast hid these things from the wise and prudent, and hast revealed them to babes. ²⁶ Yea, Father, for thus has it been well-pleasing in thy sight. ²⁷ All things have been delivered to me by my Father, and no one knows the Son but the Father, nor does any one know the Father, but the Son, and he to whom the Son may be pleased to reveal *him*. ²⁸ Come to me, all ye who labour and are burdened, and I will give you rest. ²⁹ Take my yoke upon you, and learn from me; for I am meek and lowly in heart; and ye shall find rest to your souls; ³⁰ for my yoke is easy, and my burden is light.

11:11 Positionally greater, not morally. John Baptist was as great, morally, as any man “born of woman,” but as to the *kingdom* he but announced it at hand. The kingdom did not then come, but was rejected, and John was martyred, and the King presently crucified. The least in the kingdom when it is set up in glory (see “Kingdom (N.T.),” Lk. 1:31–33; 1 Cor. 15:24) will be in the fullness of power and glory. It is not heaven which is in question, but Messiah’s kingdom. (See Mt. 3:2, *note*; 6:33, *note*.)

11:12 It has been much disputed whether the “violence” here is external, as *against* the kingdom in the persons of John the Baptist and Jesus; or that, considering the opposition of the scribes and Pharisees, only the violently resolute would press into it. Both things are true. The King and His herald suffered violence, and this is the primary and greater meaning, but also, some were resolutely becoming disciples. (Cf. Lk. 16:16.)

11:20 The kingdom of heaven announced as “at hand” by John the Baptist, by the King Himself, and by the twelve, and attested by mighty works, has been *morally* rejected. The places chosen for the testing of the nation, Chorazin, Bethsaida, etc., having rejected both John and Jesus, the rejected King now speaks of judgment. The final official rejection is later (Mt. 27:31–37).

11:28 The new message of Jesus. The rejected King now turns from the rejecting *nation* and offers, not the *kingdom*, but *rest* and *service* to such in the nation as are conscious of need. It is a pivotal point in the ministry of Jesus.

Chapter 12

¹ At that time Jesus went on the sabbath through the cornfields; and his disciples were hungry, and began to pluck the ears and to eat. ² But the Pharisees, seeing *it*, said to him, Behold, thy disciples are doing what is not lawful to do on sabbath. ³ But he said to them, Have ye not read what David did when he was hungry, and they that were with him? ⁴ How he entered into the house of God, and ate the shewbread, which it was not lawful for him to eat, nor for those with him, but for the priests only? ⁵ Or have ye

not read in the law that on the sabbaths the priests in the temple profane the sabbath, and are blameless?⁶ But I say unto you, that there is here what is greater than the temple.⁷ But if ye had known what is: I will have mercy and not sacrifice, ye would not have condemned the guiltless.⁸ For the Son of man is Lord of the sabbath.⁹ And, going away from thence, he came into their synagogue.¹⁰ And behold, there was a man having his hand withered. And they asked him, saying, Is it lawful to heal on the sabbath? that they might accuse him.¹¹ But he said to them, What man shall there be of you who has one sheep, and if this fall into a pit on the sabbath, will not lay hold of it and raise *it* up?¹² How much better then is a man than a sheep! So that it is lawful to do well on the sabbath.¹³ Then he says to the man, Stretch out thy hand. And he stretched *it* out, and it was restored sound as the other.

¹⁴ But the Pharisees, having gone out, took counsel against him, how they might destroy him.¹⁵ But Jesus knowing *it*, withdrew thence, and great crowds followed him; and he healed them all:¹⁶ and charged them strictly that they should not make him publicly known:¹⁷ that that might be fulfilled which was spoken through Esaias the prophet, saying,¹⁸ Behold my servant, whom I have chosen, my beloved, in whom my soul has found its delight. I will put my Spirit upon him, and he shall shew forth judgment to the nations.¹⁹ He shall not strive or cry out, nor shall any one hear his voice in the streets;²⁰ a bruised reed shall he not break, and smoking flax shall he not quench, until he bring forth judgment unto victory;²¹ and on his name shall *the* nations hope.

²² Then was brought to him one possessed by a demon, blind and dumb, and he healed him, so that the dumb *man* spake and saw.²³ And all the crowds were amazed and said, Is this *man* the Son of David?²⁴ But the Pharisees, having heard *it*, said, This *man* does not cast out demons, but by Beelzebub, prince of demons.²⁵ But he, knowing their thoughts, said to them, Every kingdom divided against itself is brought to desolation, and every city or house divided against itself will not subsist.²⁶ And if Satan casts out Satan, he is divided against himself; how then shall his kingdom subsist?²⁷ And if I cast out demons by Beelzebub, your sons, by whom do they cast *them* out? For this reason they shall be your judges.²⁸ But if I by *the* Spirit of God cast out demons, then indeed the kingdom of God is come upon you.²⁹ Or how can any one enter into the house of the strong *man* and plunder his goods, unless first he bind the strong *man*? and then he will plunder his house.³⁰ He that is not with me is against me, and he that gathers not with me scatters.³¹ For this reason I say unto you, Every sin and injurious speaking shall be forgiven to men, but speaking injuriously of the Spirit shall not be forgiven to men.³² And whosoever shall have spoken a word against the Son of man, it shall be forgiven him; but whosoever shall speak against the Holy Spirit, it shall not be forgiven him, neither in this age nor in the coming *one*.³³ Either make the tree good, and its fruit good; or make the tree corrupt, and its fruit corrupt. For from the fruit the tree is known.³⁴ Offspring of vipers! how can ye speak good things, being wicked? For of the abundance of the heart the mouth speaks.³⁵ The good man out of the good treasure brings forth good things; and the wicked man out of the wicked treasure brings forth wicked things.³⁶ But I say unto you, that every idle word which men shall say, they shall render an account of it in judgment-day:³⁷ for by thy words thou shalt be justified, and by thy words thou shalt be condemned.

³⁸ Then answered him some of the scribes and Pharisees, saying, Teacher, we desire to see a sign from thee.³⁹ But he, answering, said to them, A wicked and adulterous generation seeks after a sign, and a sign shall not be given to it save the sign of Jonas the prophet.⁴⁰ For even as Jonas was in the belly of the great fish three days and three nights, thus shall the Son of man be in the heart of the earth three days and three nights.

⁴¹ Ninevites shall stand up in the judgment with this generation, and shall condemn it: for they repented at the preaching of Jonas; and behold, more than Jonas *is* here. ⁴² A queen of *the* south shall rise up in the judgment with this generation, and shall condemn it; for she came from the ends of the earth to hear the wisdom of Solomon; and behold, more than Solomon *is* here. ⁴³ But when the unclean spirit has gone out of the man, he goes through dry places, seeking rest, and does not find *it*. ⁴⁴ Then he says, I will return to my house whence I came out; and having come, he finds *it* unoccupied, swept, and adorned. ⁴⁵ Then he goes and takes with himself seven other spirits worse than himself, and entering in, they dwell there; and the last condition of that man becomes worse than the first. Thus shall it be to this wicked generation also.

⁴⁶ But while he was yet speaking to the crowds, behold, his mother and his brethren stood without, seeking to speak to him. ⁴⁷ Then one said unto him, Behold, thy mother and thy brethren are standing without, seeking to speak to thee. ⁴⁸ But he answering said to him that spoke to him, Who is my mother, and who are my brethren? ⁴⁹ And, stretching out his hand to his disciples, he said, Behold my mother and my brethren; ⁵⁰ for whosoever shall do the will of my Father who is in *the* heavens, he is my brother, and sister, and mother.

12:1 (1) The sabbath (“cessation”) appears in Scripture as the day of God’s rest in the finished work of creation (Gen. 2:2, 3). For 2500 years of human life absolutely no mention is made of it. Then the sabbath was revealed (Ex. 16:23; Neh. 9:13, 14); made a part of the law (Ex. 20:8–11); and invested with the character of a “sign” between Jehovah and Israel, and a perpetual reminder to Israel of their separation to God (Ex. 31:13–17). It was observed by complete rest (Ex. 35:2, 3), and by Jehovah’s express order a man was put to death for gathering sticks on the sabbath day (Num. 15:32–36). Apart from maintaining the continued burnt-offering (Num. 28:9), and its connection with the annual feasts (Ex. 12:16; Lev. 23:3, 8; Num. 28:25), the seventh-day sabbath was never made a day of sacrifice, worship, or any manner of religious service. It was simply and only a day of complete rest for man and beast, a humane provision for man’s needs. In Christ’s words, “The sabbath was made for man, and not man for the sabbath” (Mk. 2:27). (2) Our Lord found the observance of the day encrusted with rabbinical evasions (Mt. 12:2) and restrictions, wholly unknown to the law, so that He was Himself held to be a sabbath-breaker by the religious authorities of the time. The sabbath will be again observed during the kingdom-age (Isa. 66:23). (3) The Christian first day perpetuates in the dispensation of grace the principle that one-seventh of the time is especially sacred, but in all other respects is in contrast with the sabbath. One is the seventh day, the other the first. The sabbath commemorates God’s creation rest, the first day Christ’s resurrection. On the seventh day God rested, on the first day Christ was ceaselessly active. The sabbath commemorates a finished creation, the first day a finished redemption. The sabbath was a day of legal obligation, the first day one of voluntary worship and service. The sabbath is mentioned in the Acts only in connection with the Jews, and in the rest of the N.T. but twice (Col. 2:16; Heb. 4:4). In these passages the seventh-day sabbath is explained to be to the Christian not a day to be observed, but a type of the present rest into which he enters when “he also ceases from his own works” and trusts Christ.

12:3 Jesus’ action (Mt. 12:1–7) is highly significant. “What David did” refers to the time of his rejection and persecution by Saul (1 Sam. 21:6). Jesus here is not so much the rejected *Saviour* as the rejected *King*; hence the reference to David.

12:18 This too is most significant. The rejected King of Israel will turn to the Gentiles (cf. Mt. 10:5, 6). In *fulfilment* this awaited the *official* rejection, crucifixion, and resurrection of Christ, and the final rejection of the risen Christ (Lk. 24:46, 47; Acts 9:15; 13:46; 28:25–28; Rom. 11:11).

12:41 Again the rejected King announces judgment (cf. Mt. 11:20–24). Israel, in the midst of the Pharisaic revival of outward religious strictness, was like a man out of whom a demon had “gone,” i.e. of his own volition. He would come back and find an empty house, etc. The personal application is to a mere self-cleansed moralist.

12:46 Rejected by Israel, His “kinsmen according to the flesh” (cf. Rom. 9:3), our Lord intimates the formation of the new family of faith which, overstepping mere racial claims, receives “whosoever” will be His disciple (vs. 49, 50. Cf. John 6:28, 29).

Chapter 13

¹ And that *same* day Jesus went out from the house and sat down by the sea. ² And great crowds were gathered together to him, so that going on board ship himself he sat down, and the whole crowd stood on the shore. ³ And he spoke to them many things in parables, saying, Behold, the sower went out to sow: ⁴ and as he sowed, some *grains* fell along the way, and the birds came and devoured them; ⁵ and others fell upon the rocky places where they had not much earth, and immediately they sprang up out of *the ground* because of not having *any* depth of earth, ⁶ but when the sun rose they were burned up, and because of not having *any* root were dried up; ⁷ and others fell upon the thorns, and the thorns grew up and choked them; ⁸ and others fell upon the good ground, and produced fruit, one a hundred, one sixty, and one thirty. ⁹ He that has ears, let him hear. ¹⁰ And the disciples came up and said to him, Why speakest thou to them in parables? ¹¹ And he answering said to them, Because to you it is given to know the mysteries of the kingdom of the heavens, but to them it is not given; ¹² for whoever has, to him shall be given, and he shall be caused to be in abundance; but he who has not, even what he has shall be taken away from him. ¹³ For this cause I speak to them in parables, because seeing they do not see, and hearing they do not hear nor understand; ¹⁴ and in them is filled up the prophecy of Esaias, which says, Hearing ye shall hear and shall not understand, and beholding ye shall behold and not see; ¹⁵ for the heart of this people has grown fat, and they have heard heavily with their ears, and they have closed their eyes as asleep, lest they should see with the eyes, and hear with the ears, and understand with the heart, and should be converted, and I should heal them. ¹⁶ But blessed are your eyes 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 behold and did not see *them*, and to hear the things which ye hear and did not hear *them*. ¹⁸ Ye, therefore, hear the parable of the sower. ¹⁹ From every one who hears the word of the kingdom and does not understand *it*, the wicked one comes and catches away what was sown in his heart: this is he that is sown by the wayside. ²⁰ But he that is sown on the rocky places—this is he who hears the word and immediately receives it with joy, ²¹ but has no root in himself, but is for a time only; and when tribulation or persecution happens on account of the word, he is immediately offended. ²² And he that is sown among the thorns—this is he who hears the word, and the anxious care of this life, and the deceit of riches choke the word, and he becomes unfruitful. ²³ But he that is sown upon the good ground—this is he who hears and understands the word, who bears fruit also, and produces, one a hundred, one sixty, and one thirty.

²⁴ Another parable set he before them, saying, The kingdom of the heavens has become like a man sowing good seed in his field; ²⁵ but while men slept, his enemy came and sowed darnel amongst the wheat, and went away. ²⁶ But when the blade shot up and produced fruit, then appeared the darnel also. ²⁷ And the bondmen of the householder came up and said to him, Sir, hast thou not sown good seed in thy field? whence then has it darnel? ²⁸ And he said to them, A man *that is* an enemy has done this. And the bondmen said to him, Wilt thou then that we should go and gather it *up*? ²⁹ But he said, No; lest *in* gathering the darnel ye should root up the wheat with it. ³⁰ Suffer both to grow together unto the harvest, and in time of the harvest I will say to the harvestmen, Gather first the darnel, and bind it into bundles to burn it; but the wheat bring together into my granary. ³¹ Another parable set he before them, saying, The kingdom of the heavens is like a grain of mustard *seed* which a man took and sowed in his field; ³² which is less indeed than all seeds, but when it is grown is greater than herbs, and becomes a tree, so that the birds of heaven come and roost in its branches.

³³ He spoke another parable to them: The kingdom of the heavens is like leaven, which a woman took and hid in three measures of meal until it had been all leavened. ³⁴ All these things Jesus spoke to the crowds in parables, and without a parable he did not speak to them, ³⁵ so that that should be fulfilled which was spoken through the prophet, saying, I will open my mouth in parables; I will utter things hidden from *the* world's foundation. ³⁶ Then, having dismissed the crowds, he went into the house; and his disciples came to him, saying, Expound to us the parable of the darnel of the field. ³⁷ But he answering said, He that sows the good seed is the Son of man, ³⁸ and the field is the world; and the good seed, these are the sons of the kingdom, but the darnel are the sons of the evil *one*; ³⁹ and the enemy who has sowed it is the devil; and the harvest is *the* completion of *the* age, and the harvestmen are angels. ⁴⁰ As then the darnel is gathered and is burned in the fire, thus it shall be in the completion of the age. ⁴¹ The Son of man shall send his angels, and they shall gather out of his kingdom all offences, and those that practise lawlessness; ⁴² and they shall cast them into the furnace of fire; there shall be the weeping and the gnashing of teeth. ⁴³ Then the righteous shall shine forth as the sun in the kingdom of their Father. He that has ears, let him hear.

⁴⁴ The kingdom of the heavens is like a treasure hid in the field, which a man having found has hid, and for the joy of it goes and sells all whatever he has, and buys that field. ⁴⁵ Again, the kingdom of the heavens is like a merchant seeking beautiful pearls; ⁴⁶ and having found one pearl of great value, he went and sold all whatever he had and bought it. ⁴⁷ Again, the kingdom of the heavens is like a seine which has been cast into the sea, and which has gathered together of every kind, ⁴⁸ which, when it has been filled, having drawn up on the shore and sat down, they gathered the good into vessels and cast the worthless out. ⁴⁹ Thus shall it be in the completion of the age: the angels shall go forth and sever the wicked from the midst of the just, ⁵⁰ and shall cast them into the furnace of fire; there shall be the weeping and the gnashing of teeth. ⁵¹ Jesus says to them, Have ye understood all these things? They say to him, Yea, *Lord*. ⁵² And he said to them, For this reason every scribe discipled to the kingdom of the heavens is like a man *that is* a householder who brings out of his treasure things new and old.

⁵³ And it came to pass when Jesus had finished these parables he withdrew thence. ⁵⁴ And having come into his own country, he taught them in their synagogue, so that they were astonished, and said, Whence has this *man* this wisdom and these works of power? ⁵⁵ Is not this the son of the carpenter? Is not his mother called Mary, and his brethren James, and Joseph, and Simon, and Judas? ⁵⁶ And his sisters, are they not all with us? Whence then has this *man* all these things? ⁵⁷ And they were offended in him. And Jesus said to them, A prophet is not without honour, unless in his country and in his house. ⁵⁸ And he did not there many works of power, because of their unbelief.

13:3 The seven parables of Mt. 13, called by our Lord “mysteries of the kingdom of heaven” (v. 11), taken together, describe the result of the presence of the Gospel in the world during the present age, that is, the time of seed-sowing which began with our Lord’s personal ministry, and ends with the “harvest” (vs. 40–43). Briefly, that result is the mingled tares and wheat, good fish and bad, in the sphere of Christian profession. It is Christendom.

The figure marks a new beginning. To labour in God’s *vineyard* (Israel, Isa. 5:1–7) is one thing, to go forth sowing the seed of the word in a field which is the *world*, quite another (cf. Mt. 10:5). One-fourth of the seed takes permanent root, but the result is “wheat” (v. 25; 1 Pet. 1:23), or “children of the kingdom” (v. 38). This parable (vs. 3–9, 18–23) is treated throughout as foundational to the mysteries of the kingdom of heaven. It is interpreted by our Lord Himself.

13:11 A “mystery” in Scripture is a previously hidden truth, now divinely revealed, but in which a supernatural element still remains despite the revelation. The greater mysteries are: (1) The mysteries of the kingdom of heaven (Mt. 13:3–50); (2) the mystery of Israel’s blindness during this age (Rom. 11:25, with context); (3) the mystery of the translation of living saints at the end of this age (1 Cor. 15:51, 52; 1 Thes. 4:14–17); (4) the mystery of the N.T. church as one body composed of Jew and Gentile (Eph.

3:1–11; Rom. 16:25; Eph. 6:19; Col. 4:3); (5) the mystery of the church as the bride of Christ (Eph. 5:28–32); (6) the mystery of the inliving Christ (Gal. 2:20; Col. 1:26, 27); (7) the “mystery of God even Christ,” i.e. Christ as the incarnate fullness of the Godhead embodied, in whom all the divine wisdom for man subsists (Col. 2:2, 9; 1 Cor. 2:7); (8) the mystery of the processes by which godlikeness is restored to man (1 Tim. 3:16); (9) the mystery of iniquity (2 Thes. 2:7; Mt. 13:33); (10) the mystery of the seven stars (Rev. 1:20); (11) the mystery of Babylon (Rev. 17:5, 7).

13:17 The O.T. prophets saw in one blended vision the rejection and crucifixion of the King (see “Christ, sacrifice,” Gen. 4:4; Heb. 10:18, *note*), and also His glory as David’s Son (Zech. 12:8, *note*), but “what manner of *time* the Spirit of Christ which was in them did signify when it testified beforehand the sufferings of Christ and the glory that should follow,” was not revealed to them—only that the vision was not for themselves (1 Pet. 1:10–12). That revelation Christ makes in these parables. A period of time is to intervene between His sufferings and His glory. That interval is occupied with the “mysteries of the kingdom of heaven” here described.

13:24 This parable (vs. 24–30) is also interpreted by our Lord (vs. 36–43). Here the “good seed” is not the “word,” as in the first parable (vs. 19, 23), but rather that which the word has produced (1 Pet. 1:23), viz.: the children of the kingdom. These are, providentially (v. 37), “sown,” i.e. scattered, here and there in the “field” of the “world” (v. 38). The “world” here is both geographical and ethnic—the earth-world, and also the world of men. The wheat of God at once becomes the scene of Satan’s activity. Where children of the kingdom are gathered, there, “among the wheat” (vs. 25, 38, 39), Satan “sows” “children of the wicked one,” who profess to be children of the kingdom, and in outward ways are so like the true children that only the angels may, in the end, be trusted to separate them (vs. 28–30, 40–43). So great is Satan’s power of deception that the tares often really suppose themselves to be children of the kingdom (Mt. 7:21–23). Many other parables and exhortations have this mingled condition in view (e.g. Mt. 22:11–14; 25:1–13, 14–30; Lk. 18:10–14; Heb. 6:4–9). Indeed, it characterizes Matthew from Chapter 13 to the end. The parable of the wheat and tares is not a description of the world, but of that which professes to be the kingdom. Mere unbelievers are never called children of the devil, but only *religious* unbelievers are so called (cf. v. 38; John 8:38–44; Mt. 23:15).

13:30 The gathering of the tares into bundles for burning does not imply immediate judgment. At the end of this age (v. 40) the tares are set apart for burning, but first the wheat is gathered into the barn (John 14:3; 1 Thes. 4:14–17).

13:31 The parable of the Mustard Seed prefigures the rapid but unsubstantial growth of the mystery form of the kingdom from an insignificant beginning (Acts 1:15; 2:41; 1 Cor. 1:26) to a great place in the earth. The figure of the fowls finding shelter in the branches is drawn from Dan. 4:20–22. How insecure was such a refuge the context in Daniel shows.

13:33 That interpretation of the parable of the Leaven (v. 33) which makes (with variation as to details) the leaven to be the Gospel, introduced into the world (“three measures of meal”) by the church, and working subtly until the world is converted (“till the whole was leavened”) is open to fatal objection: (1) It does violence to the unvarying symbolical meaning of leaven, and especially to the meaning fixed by our Lord Himself (Mt. 16:6–12; Mk. 8:15. See “Leaven,” Gen. 19:3; Mt. 13:33, *note*). (2) The implication of a converted world in this age (“till the whole was leavened”), is explicitly contradicted by our Lord’s interpretation of the parables of the Wheat and Tares, and of the Net. Our Lord presents a picture of a partly converted kingdom in an unconverted world; of good fish and bad in the very kingdom-net itself. (3) The method of the extension of the kingdom is given in the first parable. It is by sowing seed, not by mingling leaven. The symbols have, in Scripture, a meaning fixed by inspired usage. Leaven is the principle of corruption working subtly; is invariably used in a bad sense (see “Leaven,” Gen. 19:3, *refs.*), and is defined by our Lord as evil doctrine (Mt. 16:11, 12; Mk. 8:15). Meal, on the contrary, was used in one of the sweet-savour offerings (Lev. 2:1–3), and was food for the priests (Lev. 6:15–17). A woman, in the bad ethical sense, always symbolizes something out of place, *religiously* (see Zech. 5:6, *note*). In Thyatira it was a woman teaching (cf. Rev. 2:20 with Rev. 17:1–6). Interpreting the parable by these familiar symbols, it constitutes a warning that the true doctrine, given for the nourishment of the children of the kingdom (Mt. 4:4; 1 Tim. 4:6; 1 Pet. 2:2), would be mingled with corrupt and corrupting false doctrine, and that officially, by the apostate church itself (1 Tim. 4:1–3; 2 Tim. 2:17, 18; 4:3, 4; 2 Pet. 2:1–3).

Summary: (1) Leaven, as a symbolic or typical substance, is always mentioned in the O.T. in an evil sense (Gen. 19:3, *refs.*). (2) The use of the word in the N.T. explains its symbolic meaning. It is “malice and wickedness,” as contrasted with “sincerity and truth” (1 Cor. 5:6–8). It is evil doctrine (Mt. 16:12) in its three-fold form of Pharisaism, Sadduceeism, and Herodianism (Mt. 16:6; Mk. 8:15). The leaven of the Pharisees was externalism in religion (Mt. 23:14, 16, 23–28); of the Sadducees, scepticism as to the supernatural and as to the Scriptures (Mt. 22:23, 29); of the Herodians, worldliness—a Herod party

amongst the Jews (Mt. 22:16–21; Mk. 3:6). (3) The use of the word in Mt. 13:33 is congruous with its universal meaning.

13:43 The kingdom does not become the kingdom of the “Father” until Christ, having “put all enemies under His feet,” including the last enemy, death, has “delivered up the kingdom to God, *even the Father*” (1 Cor. 15:24–28; Rev. 20:2). There is triumph over death at the first resurrection (1 Cor. 15:54, 55), but death, “the last enemy,” is not *destroyed* till the end of the millennium (Rev. 20:14).

13:44 The interpretation of the parable of the treasure, which makes the buyer of the field to be a sinner who is seeking Christ, has no warrant in the parable itself. The field is defined (v. 38) to be the world. The seeking sinner does not buy, but forsakes, the world to win Christ. Furthermore, the sinner has nothing to sell, nor is Christ for sale, nor is He hidden in a field, nor, having found Christ, does the sinner hide Him again (cf. Mk. 7:24; Acts 4:20). At every point the interpretation breaks down.

Our Lord is the buyer at the awful cost of His blood (1 Pet. 1:18), and Israel, especially Ephraim (Jer. 31:5–12, 18–20), the lost tribes hidden in “the field,” the world (v. 38), is the treasure (Ex. 19:5; Psa. 135:4). Again, as in the separation of tares and wheat, the angels are used (Mt. 24:31; Jer. 16:16). The divine Merchantman buys the field (world) for the sake of the treasure (v. 44; Rom. 11:28), beloved for the fathers’ sakes, and yet to be restored and saved. The note of joy (v. 44) is also that of the prophets in view of Israel’s restoration (Deut. 30:9; Isa. 49:13; 52:1–3; 62:4–7; 65:18, 19). (See “Israel,” Gen. 11:10; Rom. 11:26.)

13:45 The true Church, “one body” formed by the Holy Spirit (1 Cor. 12:12, 13). As Israel is the hid treasure, so the Church is the pearl of great cost. Covering the same period of time as the mysteries of the kingdom, is the mystery of the Church (Rom. 16:25, 26; Eph. 3:3–10; 5:32). Of the true Church a pearl is a perfect symbol: (1) A pearl is one, a perfect symbol of unity (1 Cor. 10:17; 12:12, 13; Eph. 4:4–6). (2) A pearl is formed by accretion, and that not mechanically, but vitally, through a living one, as Christ adds to the Church (Acts 2:41, 47; 5:14; 11:24; Eph. 2:21; Col. 2:19). (3) Christ, having given Himself for the pearl, is now preparing it for presentation to Himself (Eph. 5:25–27). The kingdom is not the Church, but the true children of the kingdom during the fulfilment of these mysteries, baptized by one Spirit into one body (1 Cor. 12:12, 13), compose the true Church, the pearl.

13:47 The parable of the Net (Gr. *drag-net*) presents another view from that of the wheat and tares of the mysteries of the kingdom as the sphere of profession, but with this difference: there Satan was the active agent; here the admixture is more the result of the tendency of a movement to gather to itself that which is not really of it. The kingdom of heaven is like a net which, cast into the sea of humanity, gathers of every kind, good and bad. And these remain together *in the net* (v. 49), and not merely in the sea, until the end of the age. It is not even a converted net, much less a converted sea. Infinite violence has been done to sound exegesis by the notion that the world is to be converted *in this age*. Against that notion stands our Lord’s own interpretation of the parables of the Sower, the Wheat and Tares, and the Net.

Such, then, is the mystery form of the kingdom (see Mt. 3:2, *note*; 6:33, *note*). It is the sphere of Christian profession during this age. It is a mingled body of true and false, wheat and tares, good and bad. It is defiled by formalism, doubt, and worldliness. But within it Christ sees the true children of the true kingdom who, at the end, are to “shine forth as the sun.” In the great field, the world, He sees the redeemed of all ages, but especially His hidden Israel, yet to be restored and blessed. Also, in this form of the kingdom, so unlike that which is to be, He sees the Church, His body and bride, and for joy He sells all that He has (2 Cor. 8:9) and buys the field, the treasure, and the pearl.

Chapter 14

¹ At that time Herod the tetrarch heard of the fame of Jesus, ² and said to his servants, This is John the baptist: he is risen from the dead, and because of this these works of power display their force in him. ³ For Herod had seized John, and had bound him and put him in prison on account of Herodias the wife of Philip his brother. ⁴ For John said to him, It is not lawful for thee to have her. ⁵ And *while* desiring to kill him, he feared the crowd, because they held him for a prophet. ⁶ But when Herod’s birthday was celebrated, the daughter of Herodias danced before them, and pleased Herod; ⁷ whereupon he promised with oath to give her whatsoever she should ask. ⁸ But she, being set on by her mother, says, Give me here upon a dish the head of John the baptist. ⁹ And the king was grieved; but on account of the oaths, and those lying at table with *him*, he commanded *it* to be given. ¹⁰ And he sent and beheaded John in the prison; ¹¹ and his head was brought upon a dish, and was given to the damsel, and she carried

it to her mother. ¹² And his disciples came and took the body and buried it, and came and brought word to Jesus.

¹³ And Jesus, having heard it, went away thence by ship to a desert place apart. And the crowds having heard *of it* followed him on foot from the cities. ¹⁴ And going out he saw a great crowd, and was moved with compassion about them, and healed their infirm.

¹⁵ But when even was come, his disciples came to him saying, The place is desert, and *much of the day* time already gone by; dismiss the crowds, that they may go into the villages and buy food for themselves. ¹⁶ But Jesus said to them, They have no need to go: give ye them to eat. ¹⁷ But they say to him, We have not here save five loaves and two fishes. ¹⁸ And he said, Bring them here to me. ¹⁹ And having commanded the crowds to recline upon the grass, having taken the five loaves and the two fishes, he looked up to heaven, and blessed: and having broken the loaves, he gave *them* to the disciples, and the disciples *gave them* to the crowds. ²⁰ And all ate and were filled, and they took up what was over and above of fragments twelve hand-baskets full. ²¹ But those that had eaten were about five thousand men, besides women and children.

²² And immediately he compelled the disciples to go on board ship, and to go on before him to the other side, until he should have dismissed the crowds. ²³ And having dismissed the crowds, he went up into the mountain apart to pray. And when even was come, he was alone there, ²⁴ but the ship was already in the middle of the sea tossed by the waves, for the wind was contrary. ²⁵ But in the fourth watch of the night he went off to them, walking on the sea. ²⁶ And the disciples, seeing him walking on the sea, were troubled, saying, It is an apparition. And they cried out through fear. ²⁷ But Jesus immediately spoke to them, saying, Take courage; it is I: be not afraid. ²⁸ And Peter answering him said, Lord, if it be thou, command me to come to thee upon the waters. ²⁹ And he said, Come. And Peter, having descended from the ship, walked upon the waters to go to Jesus. ³⁰ But seeing the wind strong he was afraid; and beginning to sink he cried out, saying, Lord, save me. ³¹ And immediately Jesus stretched out his hand and caught hold of him, and says to him, O thou of little faith, why didst thou doubt? ³² And when they had gone up into the ship, the wind fell. ³³ But those in the ship came and did homage to him, saying, Truly thou art God's Son.

³⁴ And having crossed over they came to the land of Gennesaret. ³⁵ And when the men of that place recognised him, they sent to that whole country around, and they brought to him all that were ill, ³⁶ and besought him that they might only touch the hem of his garment; and as many as touched were made thoroughly well.

Chapter 15

¹ Then the scribes and Pharisees from Jerusalem come up to Jesus, saying, ² Why do thy disciples transgress what has been delivered by the ancients? for they do not wash their hands when they eat bread. ³ But he answering said to them, Why do ye also transgress the commandment of God on account of your traditional teaching? ⁴ For God commanded saying, Honour father and mother; and, He that speaks ill of father or mother, let him die the death. ⁵ But ye say, Whosoever shall say to his father or mother, It is a gift, whatsoever *it be* by which *received* from me thou wouldest be profited: ⁶ and he shall in no wise honour his father or his mother; and ye have made void the commandment of God on account of your traditional teaching. ⁷ Hypocrites! well has Esaias prophesied about you, saying, ⁸ This people honour me with the lips, but their heart is far away from me; ⁹ but in vain do they worship me, teaching *as* teachings commandments of men.

¹⁰ And having called to *him* the crowd, he said to them, Hear and understand: ¹¹ Not what enters into the mouth defiles the man; but what goes forth out of the mouth, this defiles the man. ¹² Then his disciples, coming up, said to him, Dost thou know that the Pharisees, having heard this word, have been offended? ¹³ But he answering said, Every plant which my heavenly Father has not planted shall be rooted up. ¹⁴ Leave them alone; they are blind leaders of blind: but if blind lead blind, both will fall into a ditch. ¹⁵ And Peter answering said to him, Expound to us this parable. ¹⁶ But he said, Are ye also still without intelligence? ¹⁷ Do ye not yet apprehend, that everything that enters into the mouth finds its way into the belly, and is cast forth into the draught? ¹⁸ but the things which go forth out of the mouth come out of the heart, and those defile man. ¹⁹ For out of the heart come forth evil thoughts, murders, adulteries, fornications, thefts, false witnessings, blasphemies; ²⁰ these are the things which defile man; but the eating with unwashen hands does not defile man.

²¹ And Jesus, going forth from thence, went away into the parts of Tyre and Sidon; ²² and lo, a Canaanitish woman, coming out from those borders, cried to *him* saying, Have pity on me, Lord, Son of David; my daughter is miserably possessed by a demon. ²³ But he did not answer her a word. And his disciples came to *him* and asked him, saying, Dismiss her, for she cries after us. ²⁴ But he answering said, I have not been sent save to the lost sheep of Israel's house. ²⁵ But she came and did him homage, saying, Lord, help me. ²⁶ But he answering said, It is not well to take the bread of the children and cast it to the dogs. ²⁷ But she said, Yea, Lord; for even the dogs eat of the crumbs which fall from the table of their masters. ²⁸ Then Jesus answering said to her, O woman, thy faith *is* great. Be it to thee as thou desirest. And her daughter was healed from that hour.

²⁹ And Jesus, going away from thence, came towards the sea of Galilee, and he went up into the mountain and sat down there; ³⁰ and great crowds came to him, having with them lame, blind, dumb, crippled, and many others, and they cast them at his feet, and he healed them: ³¹ so that the crowds wondered, seeing dumb speaking, crippled sound, lame walking, and blind seeing; and they glorified the God of Israel. ³² But Jesus, having called his disciples to *him*, said, I have compassion on the crowd, because they have stayed with me already three days and they have not anything they can eat, and I would not send them away fasting lest they should faint on the way. ³³ And his disciples say to him, Whence should we have so many loaves in *the* wilderness as to satisfy so great a crowd? ³⁴ And Jesus says to them, How many loaves have ye? But they said, Seven, and a few small fishes. ³⁵ And he commanded the crowds to lie down on the ground; ³⁶ and having taken the seven loaves and the fishes, having given thanks, he broke *them* and gave *them* to his disciples, and the disciples to the crowd. ³⁷ And all ate and were filled; and they took up what was over and above of the fragments seven baskets full; ³⁸ but they that ate were four thousand men, besides women and children. ³⁹ And, having dismissed the crowds, he went on board ship and came to the borders of Magadan.

15:21 For the first time the rejected Son of David ministers to a Gentile. It is a precursive fulfilment of Mt. 12:18. Addressed by a Gentile as Son of David, He makes no reply, for a Gentile has no claim upon Him in that character (see Mt. 2:2, *note*; Eph. 2:12). Addressing Him as "Lord," she obtained an immediate answer. See Rom. 10:12, 13.

Chapter 16

¹ And the Pharisees and Sadducees, coming to *him*, asked him, tempting *him*, to shew them a sign out of heaven. ² But he answering said to them, When evening is come, ye say, Fine weather, for the sky is red; ³ and in the morning, A storm to-day, for the sky is red *and* lowering; ye know *how* to discern the face of the sky, but ye cannot the signs of the times. ⁴ A wicked and adulterous generation seeks after a sign, and a sign shall not be given to it save the sign of Jonas. And he left them and went away.

⁵ And when his disciples were come to the other side, they had forgotten to take bread. ⁶ And Jesus said to them, See and beware of the leaven of the Pharisees and Sadducees. ⁷ And they reasoned among themselves, saying, Because we have taken no bread. ⁸ And Jesus knowing *it*, said, Why reason ye among yourselves, O ye of little faith, because ye have taken no bread? ⁹ Do ye not yet understand nor remember the five loaves of the five thousand, and how many hand-baskets ye took *up*? ¹⁰ nor the seven loaves of the four thousand, and how many baskets ye took *up*? ¹¹ How do ye not understand that *it was* not concerning bread I said to you, Beware of the leaven of the Pharisees and Sadducees? ¹² Then they comprehended that he did not speak of being beware of the leaven of bread, but of the doctrine of the Pharisees and Sadducees.

¹³ But when Jesus was come into the parts of Caesarea-Philippi, he demanded of 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 again, Jeremias or one of the prophets. ¹⁵ He says to them, But ye, who do ye say that I am? ¹⁶ And Simon Peter answering said, Thou art the Christ, the Son of the living God. ¹⁷ And Jesus answering said to him, Blessed art thou, Simon Bar-jona, for flesh and blood has not revealed *it* to thee, but my Father who is in the heavens. ¹⁸ And I also, I say unto thee that thou art Peter, and on this rock I will build my assembly, and hades' gates shall not prevail against it. ¹⁹ And I will give to thee the keys of the kingdom of the heavens; and whatsoever thou mayest bind upon the earth shall be bound in the heavens; and whatsoever thou mayest loose on the earth shall be loosed in the heavens. ²⁰ Then he enjoined on his disciples that they should say to no man that he was the Christ.

²¹ From that time Jesus began to shew to his disciples that he must go away to Jerusalem, and suffer many things from the elders and chief priests and scribes, and be killed, and the third day be raised. ²² And Peter taking him to *him* began to rebuke him, saying, *God* be favourable to thee, Lord; this shall in no wise be unto thee. ²³ But turning round, he said to Peter, Get away behind me, Satan; thou art an offence to me, for thy mind is not on the things that are of God, but on the things that are of men.

²⁴ Then Jesus said to his disciples, If any one desires to come after me, let him deny himself and take up his cross and follow me. ²⁵ For whosoever shall desire to save his life shall lose it; but whosoever shall lose his life for my sake shall find it. ²⁶ For what does a man profit, if he should gain the whole world and suffer the loss of his soul? or what shall a man give in exchange for his soul? ²⁷ For the Son of man is about to come in the glory of his Father with his angels, and then he will render to each according to his doings. ²⁸ Verily I say unto you, There are some of those standing here that shall not taste of death at all until they shall have seen the Son of man coming in his kingdom.

16:18 There is in the Greek a play upon the words, "thou art Peter [*petros*—literally, 'a little rock'], and upon this rock [*Petra*] I will build my church." He does not promise to build His church upon Peter, but upon Himself, as Peter himself is careful to tell us (1 Pet. 2:4–9).

Gr. *ecclesia* (*ek* = "out of;" *kaleo* = "to call"), an assembly of called-out ones. The word is used of any assembly; the word itself implies no more, as, e.g., the town-meeting at Ephesus (Acts 19:39), and Israel, called out of Egypt and assembled in the wilderness (Acts 7:38). Israel was a true "church," but

not in any sense the N.T. church—the only point of similarity being that both were “called out” and by the same God. All else is contrast. See Acts 7:38, *note*; Heb. 12:23, *note*.

16:19 Not the keys of the church, but of the kingdom of heaven in the sense of Mt. 13, i.e. the sphere of Christian profession. A key is a badge of power or authority (cf. Isa. 22:22; Rev. 3:7). The apostolic history explains and limits this trust, for it was Peter who opened the door of Christian opportunity to Israel on the day of Pentecost (Acts 2:38–42), and to Gentiles in the house of Cornelius (Acts 10:34–46). There was no assumption by Peter of any other authority (Acts 15:7–11). In the council James, not Peter, seems to have presided (Acts 15:19; cf. Gal. 2:11–15). Peter claimed no more for himself than to be an apostle by gift (1 Pet. 1:1), and an elder by office (1 Pet. 5:1).

The power of binding and loosing was shared (Mt. 18:18; John 20:23) by the other disciples. That it did not involve the determination of the eternal destiny of souls is clear from Rev. 1:18. The keys of death and the place of departed spirits are held by Christ alone.

16:20 The disciples had been proclaiming Jesus as the Christ, i.e. the covenanted King of a kingdom promised to the Jews, and “at hand.” The church, on the contrary, must be built upon testimony to Him as crucified, risen from the dead, ascended, and made “Head over all things to the church” (Eph. 1:20–23). The former testimony was ended, the new testimony was not yet ready, because the blood of the new covenant had not yet been shed, but our Lord begins to speak of His death and resurrection (v. 21). It is a turning-point of immense significance.

Chapter 17

¹ And after six days Jesus takes with *him* Peter, and James, and John his brother, and brings them up into a high mountain apart. ² And he was transfigured before them. And his face shone as the sun, and his garments became white as the light; ³ and lo, Moses and Elias appeared to them talking with him. ⁴ And Peter answering said to Jesus, Lord, it is good we should be here. If thou wilt, let us make here three tabernacles: for thee one, and for Moses one, and one for Elias. ⁵ While he was still speaking, behold, a bright cloud overshadowed them, and lo, a voice out of the cloud, saying, This is my beloved Son, in whom I have found my delight: hear him. ⁶ And the disciples hearing *it* fell upon their faces, and were greatly terrified. ⁷ And Jesus coming to *them* touched them, and said, Rise up, and be not terrified. ⁸ And lifting up their eyes, they saw no one but Jesus alone. ⁹ And as they descended from the mountain, Jesus charged them, saying, Tell the vision to no one, until the Son of man be risen up from among *the* dead. ¹⁰ And *his* disciples demanded of him saying, Why then say the scribes that Elias must first have come? ¹¹ And he answering said to them, Elias indeed comes first and will restore all things. ¹² But I say unto you that Elias has already come, and they have not known him, but have done unto him whatever they would. Thus also the Son of man is about to suffer from them. ¹³ Then the disciples understood that he spoke to them of John the baptist.

¹⁴ And when they came to the crowd, a man came to him, falling on his knees before him, and saying, ¹⁵ Lord, have mercy on my son, for he is lunatic, and suffers sorely; for often he falls into the fire and often into the water. ¹⁶ And I brought him to thy disciples, and they were not able to heal him. ¹⁷ And Jesus answering said, O unbelieving and perverted generation, how long shall I be with you? how long shall I bear with you? Bring him here to me. ¹⁸ And Jesus rebuked him, and the demon went out from him, and the boy was healed from that hour. ¹⁹ Then the disciples, coming to Jesus apart, said *to him*, Why were not we able to cast him out? ²⁰ And he says to them, Because of your unbelief; for verily I say unto you, If ye have faith as a grain of mustard *seed*, ye shall say to this mountain, Be transported hence there, and it shall transport itself; and nothing shall be impossible to you. ²¹ But this kind does not go out but by prayer and fasting.

²² And while they abode in Galilee, Jesus said to them, The Son of man is about to be delivered up into *the* hands of men, ²³ and they shall kill him; and the third day he shall be raised up. And they were greatly grieved.

²⁴ And when they came to Capernaum, those who received the didrachmas came to Peter and said, Does your teacher not pay the didrachmas? ²⁵ He says, Yes. And when he came into the house, Jesus anticipated him, saying, What dost thou think, Simon? the kings of the earth, from whom do they receive custom or tribute? from their own sons or from strangers? ²⁶ Peter says to him, From strangers. Jesus said to him, Then are the sons free. ²⁷ But that we may not be an offence to them, go to the sea and cast a hook, and take the first fish that comes up, and when thou hast opened its mouth thou wilt find a stater; take that and give it to them for me and thee.

17:2 The transfiguration scene contains, in miniature, all the elements of the future kingdom in manifestation: (1) The Lord, not in humiliation, but in glory (v. 2). (2) Moses, glorified, representative of the redeemed who have passed through death into the kingdom (Mt. 13:43; cf. Lk. 9:30, 31). (3) Elijah, glorified, representative of the redeemed who have entered the kingdom by translation (1 Cor. 15:50–53; 1 Thes. 4:14–17). (4) Peter, James, and John, not glorified, representatives (for the moment) of Israel in the flesh in the future kingdom (Ezk. 37:21–27). (5) The multitude at the foot of the mountain (v. 14), representative of the nations who are to be brought into the kingdom after it is established over Israel (Isa. 11:10–12, etc.).

17:10 Cf. Mt. 11:14; Mk. 9:11, 12, 13; Lk. 1:17; Mal. 3:1; 4:5, 6. All the passages must be construed together. (1) Christ confirms the specific and still unfulfilled prophecy of Mal. 4:5, 6: “Elias shall truly first come and restore all things.” Here, as in Malachi, the prediction fulfilled in John the Baptist, and that yet to be fulfilled in Elijah, are kept distinct. (2) But John the Baptist had come already, and with a ministry so completely in the spirit and power of Elijah’s future ministry (Lk. 1:17) that in an adumbrative and typical sense it could be said: “Elias is come already.” Cf. Mt. 10:40; Phm. 12, 17, where the same thought of identification, while yet preserving personal distinction, occurs (cf. John 1:27).

Chapter 18

¹ In that hour the disciples came to Jesus saying, Who then is greatest in the kingdom of the heavens? ² And Jesus having called a little child to *him*, set it in their midst, ³ and said, Verily I say to you, Unless ye are converted and become as little children, ye will not at all enter into the kingdom of the heavens. ⁴ Whoever therefore shall humble himself as this little child, he is the greatest in the kingdom of the heavens; ⁵ and whosoever shall receive one such little child in my name, receives me. ⁶ But whosoever shall offend one of these little ones who believe in me, it were profitable for him that a great millstone had been hanged upon his neck and he be sunk in the depths of the sea.

⁷ Woe to the world because of offences! For it must needs be that offences come; yet woe to that man by whom the offence comes! ⁸ And if thy hand or thy foot offend thee, cut it off and cast *it* from thee; it is good for thee to enter into life lame or maimed, *rather* than having two hands or two feet to be cast into eternal fire. ⁹ And if thine eye offend thee, pluck it out and cast *it* from thee; it is good for thee to enter into life one-eyed, *rather* than having two eyes to be cast into the hell of fire. ¹⁰ See that ye do not despise one of these little ones; for I say unto you that their angels in *the* heavens continually behold the face of my Father who is in *the* heavens. ¹¹ For the Son of man has come to save that which was lost. ¹² What think ye? If a certain man should have a hundred sheep, and one of them be gone astray, does he not, leaving the ninety and nine on the mountains, go and seek the one that has gone astray? ¹³ And if it should come to pass that he find it, verily I say unto you, he rejoices more because of it than because of the ninety and nine not gone astray. ¹⁴ So it is not the will of your Father who is in *the* heavens that one of these little ones should perish.

¹⁵ But if thy brother sin against thee, go, reprove him between thee and him alone. If he hear thee, thou hast gained thy brother. ¹⁶ But if he do not hear *thee*, take with thee one or two besides, that every matter may stand upon the word of two witnesses or of three. ¹⁷ But if he will not listen to them, tell it to the assembly; and if also he will not listen to the assembly, let him be to thee as one of the nations and a tax-gatherer. ¹⁸ Verily I say to you, Whatsoever ye shall bind on the earth shall be bound in heaven, and whatsoever ye shall loose on the earth shall be loosed in heaven. ¹⁹ Again I say to you, that if two of you shall agree on the earth concerning any matter, whatsoever it may be that they shall ask, it shall come to them from my Father who is in *the* heavens. ²⁰ For where two or three are gathered together unto my name, there am I in the midst of them.

²¹ Then Peter came to him and said, Lord, how often shall my brother sin against me and I forgive him? until seven times? ²² Jesus says to him, I say not to thee until seven times, but until seventy times seven. ²³ For this cause the kingdom of the heavens has become like a king who would reckon with his bondmen. ²⁴ And having begun to reckon, one debtor of ten thousand talents was brought to him. ²⁵ But he not having anything to pay, *his* lord commanded him to be sold, and his wife, and his children, and everything that he had, and that payment should be made. ²⁶ The bondman therefore falling down did him homage, saying, Lord, have patience with me and I will pay thee all. ²⁷ And the lord of that bondman, being moved with compassion, loosed him and forgave him the loan. ²⁸ But that bondman having gone out, found one of his fellow-bondmen who owed him a hundred denarii. And having seized him, he throttled him, saying, Pay *me* if thou owest anything. ²⁹ His fellow-bondman therefore, having fallen down *at his feet*, besought him, saying, Have patience with me, and I will pay thee. ³⁰ But he would not, but went away and cast him into prison, until he should pay what was owing. ³¹ But his fellow-bondmen, having seen what had taken place, were greatly grieved, and went and recounted to their lord all that had taken place. ³² Then his lord, having called him to *him*, says to him, Wicked bondman! I forgave thee all that debt because thou besoughtest me; ³³ shouldst not thou also have had compassion on thy fellow-bondman, as I also had compassion on thee? ³⁴ And his lord being angry delivered him to the tormentors till he paid all that was owing to him. ³⁵ Thus also my heavenly Father shall do to you if ye forgive not from your hearts every one his brother.

Chapter 19

¹ And it came to pass, when Jesus had finished these words, he withdrew from Galilee, and came to the coasts of Judaea beyond the Jordan; ² and great crowds followed him, and he healed them there.

³ And the Pharisees came to him tempting him, and saying, Is it lawful for a man to put away his wife for every cause? ⁴ But he answering said *to them*, Have ye not read that he who made *them*, from the beginning made them male and female, ⁵ and said, On account of this a man shall leave father and mother, and shall be united to his wife, and the two shall be one flesh? ⁶ so that they are no longer two, but one flesh. What therefore God has joined together, let not man separate. ⁷ They say to him, Why then did Moses command to give a letter of divorce and to send *her* away? ⁸ He says to them, Moses, in view of your hardheartedness, allowed you to put away your wives; but from the beginning it was not thus. ⁹ But I say unto you, that whosoever shall put away his wife, not for fornication, and shall marry another, commits adultery; and he who marries one put away commits adultery. ¹⁰ His disciples say to him, If the case of the man be so with his wife, it is not good to marry. ¹¹ And he said to them, All cannot

receive this word, but those to whom it has been given; ¹² for there are eunuchs which have been born thus from *their* mother's womb; and there are eunuchs who have been made eunuchs of men; and there are eunuchs who have made eunuchs of themselves for the sake of the kingdom of the heavens. He that is able to receive *it*, let him receive *it*.

¹³ Then there were brought to him little children that he might lay his hands on them and pray; but the disciples rebuked them. ¹⁴ But Jesus said, Suffer little children, and do not hinder them from coming to me; for the kingdom of the heavens is of such: ¹⁵ and having laid his hands upon them, he departed thence.

¹⁶ And lo, one coming up said to him, Teacher, what good thing shall I do that I may have life eternal? ¹⁷ And he said to him, What askest thou me concerning goodness? one is good. But if thou wouldest enter into life, keep the commandments. ¹⁸ He says to him, Which? And Jesus said, Thou shalt not kill, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness, ¹⁹ Honour thy father and thy mother, and Thou shalt love thy neighbour as thyself. ²⁰ The young man says to him, All these have I kept; what lack I yet? ²¹ Jesus said to him, If thou wouldest be perfect, go, sell what thou hast and give to *the* poor, and thou shalt have treasure in heaven; and come, follow me. ²² But the young man, having heard the word, went away grieved, for he had large possessions.

²³ And Jesus said to his disciples, Verily I say unto you, A rich man shall with difficulty enter into the kingdom of the heavens; ²⁴ and again I say unto you, It is easier for a camel to enter a needle's eye than a rich man into the kingdom of God. ²⁵ And when the disciples heard *it* they were exceedingly astonished, saying, Who then can be saved? ²⁶ But Jesus, looking on *them*, said to them, With men this is impossible; but with God all things are possible. ²⁷ Then Peter answering said to him, Behold, we have left all things and have followed thee; what then shall happen to us? ²⁸ And Jesus said to them, Verily I say unto you, That ye who have followed me, in the regeneration when the Son of man shall sit down upon his throne of glory, ye also shall sit on twelve thrones, judging the twelve tribes of Israel. ²⁹ And every one who has left houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive a hundredfold, and shall inherit life eternal. ³⁰ But many first shall be last, and last first.

19:28 Gr. *palingenesia* = "re-creation," "making new." The word occurs once again, in Tit. 3:5. There it refers to the new birth of a believing person; here to the re-creation of the social order, and renewal of the earth. (Isa. 11:6-9; Rom. 8:19-23) when the kingdom shall come. (See "Kingdom (O.T.)," Zech. 12:8, *note*; 1 Cor. 15:24, *note*.)

Disclosing how the promise (Isa. 1:26) will be fulfilled when the kingdom is set up. The kingdom will be administered over Israel through the apostles, according to the ancient theocratic judgeship (Jud. 2:18).

Chapter 20

¹ For the kingdom of the heavens is like a householder who went out with the early morn to hire workmen for his vineyard. ² And having agreed with the workmen for a denarius the day, he sent them into his vineyard. ³ And having gone out about *the* third hour, he saw others standing in the market-place idle; ⁴ and to them he said, Go also ye into the vineyard, and whatsoever may be just I will give you. And they went their way. ⁵ Again, having gone out about the sixth and ninth hour, he did likewise. ⁶ But about the eleventh *hour*, having gone out, he found others standing, and says to them, Why stand ye here all the day idle? ⁷ They say to him, Because no man has hired us. He says

to them, Go also ye into the vineyard *and whatsoever may be just ye shall receive*.⁸ But when the evening was come, the lord of the vineyard says to his steward, Call the workmen and pay *them* their wages, beginning from the last even to the first.⁹ And when they *who came to work* about the eleventh hour came, they received each a denarius.¹⁰ And when the first came, they supposed that they would receive more, and they received also themselves each a denarius.¹¹ And on receiving it they murmured against the master of the house,¹² saying, These last have worked one hour, and thou hast made them equal to us, who have borne the burden of the day and the heat.¹³ But he answering said to one of them, *My friend*, I do not wrong thee. Didst thou not agree with me for a denarius?¹⁴ Take what is thine and go. But it is my will to give to this last even as to thee:¹⁵ is it not lawful for me to do what I will in my own affairs? Is thine eye evil because I am good?¹⁶ Thus shall the last be first, and the first last; for many are called ones, but few chosen ones.

¹⁷ And Jesus, going up to Jerusalem, took the twelve disciples with *him* apart in the way, and said to them,¹⁸ Behold we go up to Jerusalem, and the Son of man will be delivered up to the chief priests and scribes, and they will condemn him to death;¹⁹ and they will deliver him up to the nations to mock and to scourge and to crucify, and the third day he shall rise again.

²⁰ Then came to him the mother of the sons of Zebedee, with her sons, doing homage, and asking something of him.²¹ And he said to her, What wilt thou? She says to him, Speak *the word* that these my two sons may sit, one on thy right hand and one on thy left in thy kingdom.²² And Jesus answering said, Ye know not what ye ask. Can ye drink the cup which I am about to drink? They say to him, We are able.²³ And he says to them, Ye shall drink indeed my cup, but to sit on my right hand and on *my* left, is not mine to give, but to those for whom it is prepared of my Father.²⁴ And the ten, having heard *of it*, were indignant about the two brothers.²⁵ But Jesus having called them to *him*, said, Ye know that the rulers of the nations exercise lordship over them, and the great exercise authority over them.²⁶ It shall not be thus amongst you, but whosoever will be great among you, shall be your servant;²⁷ and whosoever will be first among you, let him be your bondman;²⁸ as indeed the Son of man did not come to be served, but to serve, and to give his life a ransom for many.

²⁹ And as they went out from Jericho a great crowd followed him.³⁰ And lo, two blind men, sitting by the wayside, having heard that Jesus was passing by, cried out saying, Have mercy on us, Lord, Son of David.³¹ But the crowd rebuked them, that they might be silent. But they cried out the more, saying, Have mercy on us, Lord, Son of David.³² And Jesus, having stopped, called them and said, What will ye that I shall do to you?³³ They say to him, Lord, that our eyes may be opened.³⁴ And Jesus, moved with compassion, touched their eyes; and immediately their eyes had sight restored to them, and they followed him.

20:30 A discrepancy has been imagined between this account and those in Mk. 10:46; Lk. 18:35. Matthew and Mark obviously refer to a work of healing as Jesus *departed* from Jericho. Bartimæus, the active one of the two, the one who cried, "Jesus, thou Son of David," is specifically mentioned by Mark. Of the other one of the "two," we know nothing. The healing described by Luke (18:35) occurred before Jesus entered Jericho. As to the form of appeal, "Son of David" (cf. Mt. 9:27; 15:22; 21:9), Jesus must have been so addressed constantly. The narratives therefore supplement, but in no wise contradict each other.

Chapter 21

¹ And when they drew near to Jerusalem and came to Bethphage, at the mount of Olives, then Jesus sent two disciples,² saying to them, Go into the village over against

you, and immediately ye will find an ass tied, and a colt with it; loose *them* and lead *them* to me. ³ And if any one say anything to you, ye shall say, The Lord has need of them, and straightway he will send them. ⁴ But all this came to pass, that that might be fulfilled which was spoken through the prophet, saying, ⁵ Say to the daughter of Zion, Behold thy King cometh to thee, meek, and mounted upon an ass, and upon a colt the foal of an ass. ⁶ But the disciples, having gone and done as Jesus had ordered them, ⁷ brought the ass and the colt and put their garments upon them, and he sat on them. ⁸ But a very great crowd strewed their own garments on the way, and others kept cutting down branches from the trees and strewing them on the way. ⁹ And the crowds who went before him and who followed cried, saying, Hosanna to the Son of David; blessed *be* he who comes in the name of *the* Lord; hosanna in the highest. ¹⁰ And as he entered into Jerusalem, the whole city was moved, saying, Who is this? ¹¹ And the crowds said, This is Jesus the prophet who is from Nazareth of Galilee.

¹² And Jesus entered into the temple *of God*, and cast out all that sold and bought in the temple, and overthrew the tables of the money-changers and the seats of those that sold the doves. ¹³ And he says to them, It is written, My house shall be called a house of prayer, but ye have made it a den of robbers. ¹⁴ And blind and lame came to him in the temple, and he healed them. ¹⁵ And when the chief priests and the scribes saw the wonders which he wrought, and the children crying in the temple and saying, Hosanna to the Son of David, they were indignant, ¹⁶ and said to him, Hearest thou what these say? And Jesus says to them, Yea; have ye never read, Out of the mouth of babes and sucklings thou hast perfected praise? ¹⁷ And leaving them he went forth out of the city to Bethany, and there he passed the night.

¹⁸ But early in the morning, as he came back into the city, he hungered. ¹⁹ And seeing one fig-tree in the way, he came to it and found on it nothing but leaves only. And he says to it, Let there be never more fruit of thee for ever. And the fig-tree was immediately dried up. ²⁰ And when the disciples saw *it*, they wondered, saying, How immediately is the fig-tree dried up! ²¹ And Jesus answering said to them, Verily I say unto you, If ye have faith, and do not doubt, not only shall ye do what *is done* to the fig-tree, but even if ye should say to this mountain, Be thou taken away and be thou cast into the sea, it shall come to pass. ²² And all things whatsoever ye shall ask in prayer, believing, ye shall receive.

²³ And when he came into the temple, the chief priests and the elders of the people came to him *as he was* teaching, saying, By what authority doest thou these things? and who gave thee this authority? ²⁴ And Jesus answering said to them, I also will ask you one thing, which if ye tell me, I also will tell you by what authority I do these things: ²⁵ The baptism of John, whence was it? of heaven or of men? And they reasoned among themselves, saying, If we should say, Of heaven, he will say to us, Why then have ye not believed him? ²⁶ but if we should say, Of men, we fear the crowd, for all hold John for a prophet. ²⁷ And answering Jesus they said, We do not know. He also said to them, Neither do I tell you by what authority I do these things.

²⁸ But what think ye? A man had two children, and coming to the first he said, Child, go to-day, work in *my* vineyard. ²⁹ And he answering said, I will not; but afterwards repenting himself he went. ³⁰ And coming to the second he said likewise; and he answering said, I *go*, sir, and went not. ³¹ Which of the two did the will of the father? They say *to him*, The first. Jesus says to them, Verily I say unto you that the tax-gatherers and the harlots go into the kingdom of God before you. ³² For John came to you in the way of righteousness, and ye believed him not; but the tax-gatherers and the harlots believed him; but ye when ye saw *it* repented not yourselves afterwards to believe him.

³³ Hear another parable: There was a householder who planted a vineyard, and made a fence round it, and dug a winepress in it, and built a tower, and let it out to husbandmen, and left the country. ³⁴ But when the time of fruit drew near, he sent his bondmen to the husbandmen to receive his fruits. ³⁵ And the husbandmen took his bondmen, and beat one, killed another, and stoned another. ³⁶ Again he sent other bondmen more than the first, and they did to them in like manner. ³⁷ And at last he sent to them his son, saying, They will have respect for my son. ³⁸ But the husbandmen, seeing the son, said among themselves, This is the heir; come, let us kill him and possess his inheritance. ³⁹ And they took him, and cast him forth out of the vineyard, and killed him. ⁴⁰ When therefore the lord of the vineyard comes, what shall he do to those husbandmen? ⁴¹ They say to him, He will miserably destroy those evil *men*, and let out the vineyard to other husbandmen, who shall render him the fruits in their seasons. ⁴² Jesus says to them, Have ye never read in the scriptures, The stone which they that builded rejected, this has become the corner-stone: this is of *the* Lord, and it is wonderful in our eyes? ⁴³ Therefore I say to you, that the kingdom of God shall be taken from you and shall be given to a nation producing the fruits of it. ⁴⁴ And he that falls on this stone shall be broken, but on whomsoever it shall fall, it shall grind him to powder. ⁴⁵ And the chief priests and the Pharisees, having heard his parables, knew that he spoke about them. ⁴⁶ And seeking to lay hold of him, they were afraid of the crowds, because they held him for a prophet.

21:4 The King's final and official offer of Himself according to Zech. 9:9. Acclaimed by an unthinking multitude whose real belief is expressed in verse 11, but with no welcome from the official representatives of the nation, He was soon to hear the multitude shout: "Crucify Him."

21:43 Note that Matthew here as in verse 31 uses the larger word, kingdom of God. (Cf. Mt. 6:33, *note*.) The kingdom of heaven (Mt. 3:2, *note*; 1 Cor. 15:24, summary) will yet be set up. Meantime the kingdom of God and His righteousness is taken from Israel nationally and given to the Gentiles (Rom. 9:30–33).

21:44 Christ as the "Stone" is revealed in a threefold way: (1) To *Israel* Christ, coming not as a splendid monarch but in the form of a servant, is a stumbling-stone and rock of offence (Isa. 8:14, 15; Rom. 9:32, 33; 1 Cor. 1:23; 1 Pet. 2:8); (2) to the *church*, Christ is the foundation-stone and the head of the corner (1 Cor. 3:11; Eph. 2:20–22; 1 Pet. 2:4, 5); (3) to the Gentile world-powers (see "Gentiles," Lk. 21:24; Rev. 16:19) He is to be the smiting-stone of destruction (Dan. 2:34). Israel stumbled *over* Christ; the church is built *upon* Christ; Gentile world-dominion will be broken *by* Christ. (See "Armageddon," Rev. 16:14; 19:19.)

Chapter 22

¹ And Jesus answering spoke to them again in parables, saying, ² The kingdom of the heavens has become like a king who made a wedding feast for his son, ³ and sent his bondmen to call the persons invited to the wedding feast, and they would not come. ⁴ Again he sent other bondmen, saying, Say to the persons invited, Behold, I have prepared my dinner; my oxen and my fatted beasts are killed, and all things ready; come to the wedding feast. ⁵ But they made light of it, and went, one to his own land, and another to his commerce. ⁶ And the rest, laying hold of his bondmen, ill-treated and slew *them*. ⁷ And *when* the king *heard of it* he was wroth, and having sent his forces, destroyed those murderers and burned their city. ⁸ Then he says to his bondmen, The wedding feast is ready, but those invited were not worthy; ⁹ go therefore into the thoroughfares of the highways, and as many as ye shall find invite to the wedding feast. ¹⁰ And those bondmen went out into the highways, and brought together all as many as they found, both evil and good; and the wedding feast was furnished with guests. ¹¹ And the king, having gone in to see the guests, beheld there a man not clothed with a

wedding garment. ¹² And he says to him, *My friend*, how camest thou in here not having on a wedding garment? But he was speechless. ¹³ Then said the king to the servants, Bind him feet and hands, and take him away, and cast him out into the outer darkness: there shall be the weeping and the gnashing of teeth. ¹⁴ For many are called ones, but few chosen ones.

¹⁵ Then went the Pharisees and held a council how they might ensnare him in speaking. ¹⁶ And they send out to him their disciples with the Herodians, saying, Teacher, we know that thou art true and teachest the way of God in truth, and carest not for any one, for thou regardest not men's person; ¹⁷ tell us therefore what thou thinkest: Is it lawful to give tribute to Caesar, or not? ¹⁸ But Jesus, knowing their wickedness, said, Why tempt ye me, hypocrites? ¹⁹ Shew me the money of the tribute. And they presented to him a denarius. ²⁰ And he says to them, Whose *is* this image and superscription? ²¹ They say to him, Caesar's. Then he says to them, Pay then what is Caesar's to Caesar, and what is God's to God. ²² And when they heard *him*, they wondered, and left him, and went away.

²³ On that day came to him Sadducees, who say there is no resurrection; and they demanded of him, ²⁴ saying, Teacher, Moses said, If any one die, not having children, his brother shall marry his wife and shall raise up seed to his brother. ²⁵ Now there were with us seven brethren; and the first having married died, and not having seed, left his wife to his brother. ²⁶ In like manner also the second and the third, unto the seven. ²⁷ And last of all the woman also died. ²⁸ In the resurrection therefore of which of the seven shall she be wife, for all had her? ²⁹ And Jesus answering said to them, Ye err, not knowing the scriptures nor the power of God. ³⁰ For in the resurrection they neither marry nor are given in marriage, but are as angels of God in heaven. ³¹ But concerning the resurrection of the dead, have ye not read what was spoken to you by God, saying, ³² I am the God of Abraham, and the God of Isaac, and the God of Jacob? God is not God of *the* dead, but of *the* living. ³³ And when the crowds heard *it* they were astonished at his doctrine.

³⁴ But the Pharisees, having heard that he had put the Sadducees to silence, were gathered together. ³⁵ And one of them, a lawyer, demanded, tempting him, and saying, ³⁶ Teacher, which is the great commandment in the law? ³⁷ And he said to him, Thou shalt love *the* Lord thy God with all thy heart, and with all thy soul, and with all thy understanding. ³⁸ This is *the* great and first commandment. ³⁹ And *the* second is like it, Thou shalt love thy neighbour as thyself. ⁴⁰ On these two commandments the whole law and the prophets hang.

⁴¹ And the Pharisees being gathered together, Jesus demanded of them, ⁴² saying, What think ye concerning the Christ? whose son is he? They say to him, David's. ⁴³ He says to them, How then does David in Spirit call him Lord, saying, ⁴⁴ The Lord said to my Lord, Sit on my right hand until I put thine enemies under thy feet? ⁴⁵ If therefore David call him Lord, how is he his son? ⁴⁶ And no one was able to answer him a word, nor did any one dare from that day to question him any more.

22:35 Gr. *nomikos*, "of the law"; occurs also, Lk. 7:30; 10:25; 11:45, 46, 52; 14:3; Tit. 3:13. Except in the last instance, "lawyer" is another name for "scribe" (Mt. 2:4, *note*). In Tit. 3:13 the term has the modern meaning.

Chapter 23

¹ Then Jesus spoke to the crowds and to his disciples, ² saying, The scribes and the Pharisees have set themselves down in Moses' seat: ³ all things therefore, whatever

they may tell you, do and keep. But do not after their works, for they say and do not,⁴ but bind burdens heavy and hard to bear, and lay them on the shoulders of men, but will not move them with their finger.⁵ And all their works they do to be seen of men: for they make broad their phylacteries and enlarge the borders *of their garments*,⁶ and love the chief place in feasts and the first seats in the synagogues,⁷ and salutations in the market-places, and to be called of men, Rabbi, Rabbi.⁸ But ye, be not ye called Rabbi; for one is your instructor, and all ye are brethren.⁹ And call not *any one* your father upon the earth; for one is your Father, he who is in the heavens.¹⁰ Neither be called instructors, for one is your instructor, the Christ.¹¹ But the greatest of you shall be your servant.¹² And whoever shall exalt himself shall be humbled, and whoever shall humble himself shall be exalted.

¹³ But woe unto you, scribes and Pharisees, hypocrites, for ye shut up the kingdom of the heavens before men; for ye do not enter, nor do ye suffer those that are entering to go in.¹⁴ ¹⁵ Woe to you, scribes and Pharisees, hypocrites, for ye compass the sea and the dry *land* to make one proselyte, and when he is become *such*, ye make him twofold more *the son of hell* than yourselves.¹⁶ Woe to you, blind guides, who say, Whosoever shall swear by the temple, it is nothing; but whosoever shall swear by the gold of the temple, he is a debtor.¹⁷ Fools and blind, for which is greater, the gold, or the temple which sanctifies the gold?¹⁸ And, Whosoever shall swear by the altar, it is nothing; but whosoever shall swear by the gift that is upon it is a debtor.¹⁹ *Fools and blind ones*, for which is greater, the gift, or the altar which sanctifies the gift?²⁰ He therefore that swears by the altar swears by it and by all things that are upon it.²¹ And he that swears by the temple swears by it and by him that dwells in it.²² And he that swears by heaven swears by the throne of God and by him that sits upon it.²³ Woe to you, scribes and Pharisees, hypocrites, for ye pay tithes of mint and anise and cummin, and ye have left aside the weightier matters of the law, judgment and mercy and faith: these ye ought to have done and not have left those aside.²⁴ Blind guides, who strain out the gnat, but drink down the camel.²⁵ Woe to you, scribes and Pharisees, hypocrites, for ye make clean the outside of the cup and of the dish, but within they are full of rapine and intemperance.²⁶ Blind Pharisee, make clean first the inside of the cup and of the dish, that their outside also may become clean.²⁷ Woe to you, scribes and Pharisees, hypocrites, for ye are like whited sepulchres, which appear beautiful outwardly, but within are full of dead men's bones and all uncleanness.²⁸ Thus also ye, outwardly ye appear righteous to men, but within are full of hypocrisy and lawlessness.²⁹ Woe to you, scribes and Pharisees, hypocrites, for ye build the sepulchres of the prophets and adorn the tombs of the just,³⁰ and ye say, If we had been in the days of our fathers we would not have been partakers with them in the blood of the prophets.³¹ So that ye bear witness of yourselves that ye are sons of those who slew the prophets:³² and ye, fill ye up the measure of your fathers.³³ Serpents, offspring of vipers, how should ye escape the judgment of hell?

³⁴ Therefore, behold, I send unto you prophets, and wise men, and scribes; and *some* of them ye will kill and crucify, and *some* of them ye will scourge in your synagogues, and will persecute from city to city;³⁵ so that all righteous blood shed upon the earth should come upon you, from the blood of righteous Abel to the blood of Zacharias son of Barachias, 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, *the city* that kills the prophets and stones those that are sent unto her, how often would I have gathered thy children as a hen gathers her chickens under her wings, and ye would not!³⁸ Behold, your house is left unto you desolate;³⁹ for I say unto you, Ye shall in no wise see me henceforth until ye say, Blessed *be* he that comes in the name of *the* Lord.

23:39 The three “untils” of Israel’s blessing: (1) Israel must say, “Blessed is He” (Mt. 23:39; cf. Rom. 10:3, 4). (2) Gentile world-power must run its course (Lk. 21:24; Dan. 2:34, 35). (3) The elect number of the Gentiles must be brought in. *Then* “the Deliverer shall come out of Zion,” etc. (Rom. 11:25–27).

Chapter 24

¹ And Jesus went forth and went away from the temple, and his disciples came to *him* to point out to him the buildings of the temple. ² And he answering said to them, Do ye not see all these things? Verily I say to you, Not a stone shall be left here upon a stone which shall not be thrown down. ³ And as he was sitting upon the mount of Olives the disciples came to him privately, saying, Tell us, when shall these things be, and what is the sign of thy coming and *the* completion of the age?

⁴ And Jesus answering said to them, See that no one mislead you. ⁵ For many shall come in my name, saying, I am the Christ, and they shall mislead many. ⁶ But ye will hear of wars and rumours of wars. See that ye be not disturbed; for all *these things* must take place, but it is not yet the end. ⁷ For nation shall rise up against nation, and kingdom against kingdom; and there shall be famines and pestilences, and earthquakes in divers places. ⁸ But all these *are the* beginning of throes. ⁹ Then shall they deliver you up to tribulation, and shall kill you; and ye will be hated of all the nations for my name’s sake. ¹⁰ And then will many be offended, and will deliver one another up, and hate one another; ¹¹ and many false prophets shall arise and shall mislead many; ¹² and because lawlessness shall prevail, the love of the most shall grow cold; ¹³ but he that has endured to the end, he shall be saved. ¹⁴ And these glad tidings of the kingdom shall be preached in the whole habitable earth, for a witness to all the nations, and then shall come the end. ¹⁵ When therefore ye shall see the abomination of desolation, which is spoken of through Daniel the prophet, standing in *what is a* holy place, (he that reads let him understand,) ¹⁶ then let those who are in Judaea flee to the mountains; ¹⁷ let not him that is on the house come down to take the things out of his house; ¹⁸ and let not him that is in the field turn back to take his garment. ¹⁹ But woe to those that are with child, and those that give suck in those days. ²⁰ But pray that your flight may not be in winter time nor on sabbath: ²¹ for then shall there be great tribulation, such as has not been from *the* beginning of *the* world until now, nor ever shall be; ²² and if those days had not been cut short, no flesh had been saved; but on account of the elect those days shall be cut short. ²³ Then if any one say to you, Behold, here is the Christ, or here, believe *it* not. ²⁴ For there shall arise false Christs, and false prophets, and shall give great signs and wonders, so as to mislead, if possible, even the elect. ²⁵ Behold, I have told you beforehand. ²⁶ If therefore they say to you, Behold, he is in the desert, go not forth; behold, *he is* in the inner chambers, do not believe *it*. ²⁷ For as the lightning goes forth from the east and shines to the west, so shall be the coming of the Son of man. ²⁸ *For* wherever the carcase is, there will be gathered the eagles. ²⁹ But immediately after the tribulation of those days the sun shall be darkened, and the moon not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken. ³⁰ And then shall appear the sign of the Son of man in heaven; and then shall all the tribes of the land lament, and they shall see the Son of man coming on the clouds of heaven with power and great glory. ³¹ And he shall send his angels with a great sound of trumpet, and they shall gather together his elect from the four winds, from *the one* extremity of *the* heavens to *the other* extremity of them.

³² But learn the parable from the fig-tree: When already its branch becomes tender and produces leaves, ye know that the summer is near. ³³ Thus also ye, when ye see all

these things, know that it is near, at the doors.³⁴ Verily I say to you, This generation will not have passed away until all these things shall have taken place.³⁵ The heaven and the earth shall pass away, but my words shall in no wise pass away.³⁶ But of that day and hour no one knows, not even the angels of the heavens, but *my* Father alone.³⁷ But as the days of Noe, so also shall be the coming of the Son of man.³⁸ For as they were in the days which were before the flood, eating and drinking, marrying and giving in marriage, until the day on which Noe entered into the ark,³⁹ and they knew not till the flood came and took all away; thus also shall be the coming of the Son of man.⁴⁰ Then two shall be in the field, one is taken and one is left;⁴¹ two *women* grinding at the mill, one is taken and one is left.⁴² Watch therefore, for ye know not in what hour your Lord comes.⁴³ But know this, that if the master of the house had known in what watch the thief was coming, he would have watched and not have suffered his house to be dug through *into*.⁴⁴ Wherefore ye also, be ye ready, for in that hour that ye think not the Son of man comes.⁴⁵ Who then is the faithful and prudent bondman whom his lord has set over his household, to give them food in season?⁴⁶ Blessed is that bondman whom his lord on coming shall find doing thus.⁴⁷ Verily I say unto you, that he will set him over all his substance.⁴⁸ But if that evil bondman should say in his heart, My lord delays to come,⁴⁹ and begin to beat his fellow-bondmen, and eat and drink with the drunken;⁵⁰ the lord of that bondman shall come in a day when he does not expect it, and in an hour he knows not of,⁵¹ and shall cut him in two and appoint his portion with the hypocrites: there shall be the weeping and the gnashing of teeth.

24:3 Mt. 24. with Lk. 21:20–24 answers the threefold question. The order is as follows: “When shall these things be?”—i.e. destruction of the temple and city. Answer, Lk. 21:20–24. Second and third questions: “And what shall be the sign of thy coming, and of the end of the age?” Answer, Mt. 24:4–33. Verses 4 to 14 have a double interpretation: They give (1) the character of the age—wars, international conflicts, famines, pestilences, persecutions, and false Christs (cf. Dan. 9:26). This is not the description of a converted world. (2) But the same answer (vs. 4–14) applies in a specific way to the *end* of the age, viz. Daniel’s seventieth week (Dan. 9:24–27, *note* 2). All that has characterized the *age* gathers into awful intensity at the *end*. Verse 14 has specific reference to the proclamation of the good news that the kingdom is again “at hand” by the Jewish remnant (Isa. 1:9; Rev. 14:6, 7; Rom. 11:5, *note*). Verse 15 gives the sign of the abomination (Dan. 9:27, *note*)—the “man of sin,” or “Beast” (2 Thes. 2:3–8; Dan. 9:27; 12:11; Rev. 13:4–7).

This introduces the great tribulation (Psa. 2:5; Rev. 7:14, *note*), which runs its awful course of three and a half years, culminating in the battle of Rev. 19:19–21, *note*, at which time Christ becomes the smiting Stone of Dan. 2:34. The *detail* of this period (vs. 15–28) is: (1) The abomination in the holy place (v. 15); (2) the warning (vs. 16–20) to believing Jews who will then be in Jerusalem; (3) the great tribulation, with renewed warning as to false Christs (vs. 21–26); (4) the sudden smiting of the Gentile world-power (vs. 27, 28); (5) the glorious appearing of the Lord, visible to all nations, and the regathering of Israel (vs. 29–31); (6) the sign of the fig-tree (vs. 32, 33); (7) warnings, applicable to this present age over which these events are ever impending (vs. 34–51; Phil. 4:5). Careful study of Dan. 2, 7, 9, and Rev. 13 will make the interpretation clear. See, also, “Remnant” (Isa. 1:9; Rom. 11:5).

24:16 Cf. Lk. 21:20–24. The passage in Luke refers in express terms to a destruction of Jerusalem which was fulfilled by Titus, A.D. 70; the passage in Matthew to a future crisis in Jerusalem after the manifestation of the “abomination.” See “Beast” (Dan. 7:8; Rev. 19:20); and “Armageddon” (Rev. 16:14; 19:17). As the circumstances in both cases will be similar, so are the warnings. In the former case Jerusalem was destroyed; in the latter it will be delivered by divine interposition.

24:34 Gr. *genea*, the primary definition of which is, “race, kind, family, stock, breed.” (So all lexicons.) That the word is used in this sense here is sure because none of “these things,” i.e. the world-wide preaching of the kingdom, the great tribulation, the return of the Lord in visible glory, and the regathering of the elect, occurred at the destruction of Jerusalem by Titus, A.D. 70. The promise is, therefore, that the generation—nation, or family of Israel—will be preserved unto “these things”; a promise wonderfully fulfilled to this day.

Chapter 25

¹ Then shall the kingdom of the heavens be made like to ten virgins that having taken their torches, went forth to meet the bridegroom. ² And five of them were prudent and five foolish. ³ They that were foolish took their torches and did not take oil with them; ⁴ but the prudent took oil in their vessels with their torches. ⁵ Now the bridegroom tarrying, they all grew heavy and slept. ⁶ But in *the middle of the night* there was a cry, Behold, the bridegroom; go forth to meet him. ⁷ Then all those virgins arose and trimmed their torches. ⁸ And the foolish said to the prudent, Give us of your oil, for our torches are going out. ⁹ But the prudent answered saying, *We cannot*, lest it might not suffice for us and for you. Go rather to those that sell, and buy for yourselves. ¹⁰ But as they went away to buy, the bridegroom came, and the *ones that were* ready went in with him to the wedding feast, and the door was shut. ¹¹ Afterwards come also the rest of the virgins, saying, Lord, Lord, open to us; ¹² but he answering said, Verily I say unto you, I do not know you. ¹³ Watch therefore, for ye know not the day nor the hour.

¹⁴ For *it is as if* a man going away out of a country called his own bondmen and delivered to them his substance. ¹⁵ And to one he gave five talents, to another two, and to another one; to each according to his particular ability, and immediately went away out of the country. ¹⁶ And he that had received the five talents went and trafficked with them, and made five other talents. ¹⁷ In like manner also he that *had received* the two, *he also* gained two others. ¹⁸ But he that had received the one went and dug in the earth, and hid the money of his lord. ¹⁹ And after a long time the lord of those bondmen comes and reckons with them. ²⁰ And he that had received the five talents came to *him* and brought five other talents, saying, *My lord*, thou deliveredst me five talents; behold, I have gained five other talents besides them. ²¹ His lord said to him, Well, good and faithful bondman, thou wast faithful over a few things, I will set thee over many things: enter into the joy of thy lord. ²² And he also that had received the two talents came to *him* and said, *My lord*, thou deliveredst me two talents; behold, I have gained two other talents besides them. ²³ His lord said to him, Well, good and faithful bondman, thou wast faithful over a few things, I will set thee over many things: enter thou into the joy of thy lord. ²⁴ And he also that had received the one talent coming to *him* said, *My lord*, I knew thee that thou art a hard man, reaping where thou hadst not sowed, and gathering from where thou hadst not scattered, ²⁵ and being afraid I went away and hid thy talent in the earth; behold, thou hast that which is thine. ²⁶ And his lord answering said to him, Wicked and slothful bondman, thou knewest that I reap where I had not sowed, and gather from where I had not scattered; ²⁷ thou oughtest then to have put my money to the money-changers, and when I came I should have got what is mine with interest. ²⁸ Take therefore the talent from him, and give it to him that has the ten talents: ²⁹ for to every one that has shall be given, and he shall be in abundance; but from him that has not, that even which he has shall be taken from him. ³⁰ And cast out the useless bondman into the outer darkness; there shall be the weeping and the gnashing of teeth.

³¹ But when the Son of man comes in his glory, and all the angels with him, then shall he sit down upon his throne of glory, ³² and all the nations shall be gathered before him; and he shall separate them from one another, as the shepherd separates the sheep from the goats; ³³ and he will set the sheep on his right hand, and the goats on *his* left. ³⁴ Then shall the King say to those on his right hand, Come, blessed of my Father, inherit the kingdom prepared for you from *the world's* foundation: ³⁵ for I hungered, and ye gave me to eat; I thirsted, and ye gave me to drink; I was a stranger, and ye took me in; ³⁶ naked, and ye clothed me; I was ill, and ye visited me; I was in prison, and ye

came to me.³⁷ Then shall the righteous answer him saying, Lord, when saw we thee hungering, and nourished thee; or thirsting, and gave thee to drink?³⁸ and when saw we thee a stranger, and took thee in; or naked, and clothed thee?³⁹ and when saw we thee ill, or in prison, and came to thee?⁴⁰ And the King answering shall say to them, Verily, I say to you, Inasmuch as ye have done it to one of the least of these my brethren, ye have done it to me.⁴¹ Then shall he say also to those on the left, Go from me, cursed, into eternal fire, prepared for the devil and his angels:⁴² for I hungered, and ye gave me not to eat; I thirsted, and ye gave me not to drink;⁴³ I was a stranger, and ye took me not in; naked, and ye did not clothe me; ill, and in prison, and ye did not visit me.⁴⁴ Then shall they also answer saying, Lord, when saw we thee hungering, or thirsting, or a stranger, or naked, or ill, or in prison, and have not ministered to thee?⁴⁵ Then shall he answer them saying, Verily I say to you, Inasmuch as ye have not done it to one of these least, neither have ye done it to me.⁴⁶ And these shall go away into eternal punishment, and the righteous into life eternal.

25:1 This part of the Olivet discourse goes beyond the “sign” questions of the disciples (Mt. 24:3), and presents our Lord’s return in three aspects: (1) As testing profession, vs. 1–13; (2) as testing service, vs. 14–30; (3) as testing the Gentile nations, vs. 31–46.

The kingdom of heaven here is the sphere of profession, as in Mt. 13. All alike have lamps, but two facts fix the real status of the foolish virgins: They “took no oil,” and the Lord said, “I know you not.” Oil is the symbol of the Holy Spirit, and “If any man have not the spirit of Christ, he is none of his” (Rom. 8:9). Nor could the Lord say to any believer, however unspiritual, “I know you not.”

25:32 This judgment is to be distinguished from the judgment of the great white throne. Here there is no resurrection; the persons judged are living nations; no books are opened; three classes are present, sheep, goats, brethren; the time is at the return of Christ (v. 31); and the scene is on the earth. All these particulars are in contrast with Rev. 20:11–15. The test in this judgment is the treatment accorded by the nations to those whom Christ here calls “my brethren.” These “brethren” are the Jewish Remnant who will have preached the Gospel of the kingdom to all nations during the tribulation. See “Remnant” (Isa. 1:9; Rom. 11:5). The test in Rev. 20:11–15, is the possession of eternal life. See, for the other six judgments, John 12:31, *note*; 1 Cor. 11:31, *note*; 2 Cor. 5:10, *note*; Ezk. 20:37, *note*; Jude 6, *note*; Rev. 20:12, *note*.

Chapter 26

¹ And it came to pass when Jesus had finished all these sayings, he said to his disciples, ² Ye know that after two days the passover takes place, and the Son of man is delivered up to be crucified. ³ Then the chief priests and the elders of the people were gathered together to the palace of the high priest who was called Caiaphas, ⁴ and took counsel together in order that they might seize Jesus by subtlety and kill him; ⁵ but they said, Not in the feast, that there be not a tumult among the people.

⁶ But Jesus being in Bethany, in Simon the leper’s house, ⁷ a woman, having an alabaster flask of very precious ointment, came to him and poured it out upon his head as he lay at table. ⁸ But the disciples seeing it became indignant, saying, To what end *was* this waste? ⁹ for this might have been sold for much and been given to the poor. ¹⁰ But Jesus knowing *it* said to them, Why do ye trouble the woman? for she has wrought a good work toward me. ¹¹ For ye have the poor always with you, but me ye have not always. ¹² For in pouring out this ointment on my body, she has done it for my burying. ¹³ Verily I say to you, Wheresoever these glad tidings may be preached in the whole world, that also which this *woman* has done shall be spoken of for a memorial of her.

¹⁴ Then one of the twelve, he who was called Judas Iscariote, went to the chief priests ¹⁵ and said, What are ye willing to give me, and I will deliver him up to you?

And they appointed to him thirty pieces of silver. ¹⁶ And from that time he sought a good opportunity that he might deliver him up.

¹⁷ Now on the first *day of the feast of unleavened bread*, the disciples came to Jesus, saying, Where wilt thou that we prepare for thee to eat the passover? ¹⁸ And he said, Go into the city unto such a one, and say to him, The Teacher says, My time is near, I will keep the passover in thy house with my disciples. ¹⁹ And the disciples did as Jesus had directed them, and they prepared the passover. ²⁰ And when the evening was come he lay down at table with the twelve. ²¹ And as they were eating he said, Verily I say to you, that one of you shall deliver me up. ²² And being exceedingly grieved they began to say to him, each of them, Is it I, Lord? ²³ But he answering said, He that dips his hand with me in the dish, he it is who shall deliver me up. ²⁴ The Son of man goes indeed, according as it is written concerning him, but woe to that man by whom the Son of man is delivered up; it were good for that man if he had not been born. ²⁵ And Judas, who delivered him up, answering said, Is it I, Rabbi? He says to him, Thou hast said.

²⁶ And as they were eating, Jesus, having taken *the bread* and blessed, broke *it* and gave *it* to the disciples, and said, Take, eat: this is my body. ²⁷ And having taken *the cup* and given thanks, he gave *it* to them, saying, Drink ye all of it. ²⁸ For this is my blood, that of the *new covenant*, that shed for many for remission of sins. ²⁹ But I say to you, that I will not at all drink henceforth of this fruit of the vine, until that day when I drink it new with you in the kingdom of my Father. ³⁰ And having sung a hymn, they went out to the mount of Olives.

³¹ Then saith Jesus to them, All ye shall be offended in me during this night. For it is written, I will smite the shepherd, and the sheep of the flock shall be scattered abroad.

³² But after that I shall be risen, I will go before you to Galilee. ³³ And Peter answering said to him, If all shall be offended in thee, I will never be offended. ³⁴ Jesus said to him, Verily I say to thee, that during this night, before *the cock* shall crow, thou shalt deny me thrice. ³⁵ Peter says to him, If I should needs die with thee, I will in no wise deny thee. Likewise said all the disciples also.

³⁶ Then Jesus comes with them to a place called Gethsemane, and says to the disciples, Sit here until I go away and pray yonder. ³⁷ And taking with *him* Peter and the two sons of Zebedee, he began to be sorrowful and deeply depressed. ³⁸ Then he says to them, My soul is very sorrowful even unto death; remain here and watch with me. ³⁹ And going forward a little he fell upon his face, praying and saying, My Father, if it be possible let this cup pass from me; but not as I will, but as thou *wilt*. ⁴⁰ And he comes to the disciples and finds them sleeping, and says to Peter, Thus ye have not been able to watch one hour with me? ⁴¹ Watch and pray, that ye enter not into temptation: the spirit indeed *is* ready, but the flesh weak. ⁴² Again going away a second time he prayed saying, My Father, if this cannot pass *from me* unless I drink it, thy will be done. ⁴³ And coming he found them again sleeping, for their eyes were heavy. ⁴⁴ And leaving them, he went away again and prayed the third time, saying the same thing. ⁴⁵ Then he comes to the disciples and says to them, Sleep on now and take your rest; behold, the hour has drawn nigh, and the Son of man is delivered up into the hands of sinners. ⁴⁶ Arise, let us go; behold, he that delivers me up has drawn nigh.

⁴⁷ And while he was yet speaking, behold, Judas, one of the twelve, came, and with him a great crowd with swords and sticks from the chief priests and elders of the people.

⁴⁸ Now he that delivered him up had given them a sign, saying, Whomsoever I shall kiss, he it is: seize him. ⁴⁹ And immediately coming up to Jesus he said, Hail, Rabbi, and covered him with kisses. ⁵⁰ But Jesus said to him, *My friend*, for what purpose art thou come? Then coming up they laid hands upon Jesus and seized him. ⁵¹ And behold, one of those with Jesus stretched out his hand and drew his sword, and smiting the

bondman of the high priest took off his ear.⁵² Then saith Jesus to him, Return thy sword to its place; for all who take the sword shall perish by the sword.⁵³ Or thinkest thou that I cannot now call upon my Father, and he will furnish me more than twelve legions of angels?⁵⁴ How then should the scriptures be fulfilled that thus it must be?⁵⁵ In that hour Jesus said to the crowds, Are ye come out as against a robber with swords and sticks to take me? I sat daily *with you* teaching in the temple, and ye did not seize me.⁵⁶ But all this is come to pass that the scriptures of the prophets may be fulfilled. Then all the disciples left him and fled.

⁵⁷ Now they that had seized Jesus led *him* away to Caiaphas the high priest, where the scribes and the elders were assembled.⁵⁸ And Peter followed him at a distance, even to the palace of the high priest, and entering in sat with the officers to see the end.⁵⁹ And the chief priests and the elders and the whole sanhedrim sought false witness against Jesus, so that they might put him to death.⁶⁰ And they found none, though many false witnesses came forward. But at the last two false witnesses came forward⁶¹ and said, He said, I am able to destroy the temple of God, and in three days build it.⁶² And the high priest standing up said to him, Answerest thou nothing? What do these witness against thee?⁶³ But Jesus was silent. And the high priest answering said to him, I adjure thee by the living God that thou tell us if thou art the Christ the Son of God.⁶⁴ Jesus says to him, Thou hast said. Moreover, I say to you, From henceforth ye shall see the Son of man sitting at the right hand of power, and coming on the clouds of heaven.⁶⁵ Then the high priest rent his clothes, saying, He has blasphemed: what need have we any more of witnesses? behold, now ye have heard the blasphemy.⁶⁶ What think ye? And they answering said, He is liable to the penalty of death.⁶⁷ Then they spit in his face, and buffeted him, and some struck him with the palms of their hand,⁶⁸ saying, Prophecy to us, Christ, Who is it who struck thee?

⁶⁹ But Peter sat without in the palace-court; and a maid came to him, saying, And thou wast with Jesus the Galilaean.⁷⁰ But he denied before all, saying, I do not know what thou sayest.⁷¹ And when he had gone out into the entrance, another *maid* saw him, and says to those there, This *man* also was with Jesus the Nazaraean.⁷² And again he denied with an oath: I do not know the man.⁷³ And after a little, those who stood *there*, coming to *him*, said to Peter, Truly thou too art of them, for also thy speech makes thee manifest.⁷⁴ Then he began to curse and to swear, I know not the man. And immediately *the cock crew*.⁷⁵ And Peter remembered the word of Jesus, who had said *to him*, Before *the cock crow* thou shalt deny me thrice. And he went forth without, and wept bitterly.

26:7 No contradiction of John 12:3 is implied. The ordinary anointing of hospitality and honour was of the feet (Lk. 7:38) *and* head (Lk. 7:46). But Mary of Bethany, who alone of our Lord's disciples had comprehended His thrice repeated announcement of His coming death and resurrection, invested the anointing with the deeper meaning of the preparation of His body for burying. Mary of Bethany was not among the women who went to the sepulchre with intent to embalm the body of Jesus.

26:20 The order of events on the night of the Passover supper appears to have been: (1) The taking by our Lord and the disciples of their places at the table; (2) the contention who should be greatest; (3) the feet-washing; (4) the identification of Judas as the traitor; (5) the withdrawal of Judas; (6) the institution of the supper; (7) the words of Jesus while still in the room (Mt. 26:26–29; Lk. 22:35–38; John 13:31–35; 14:1–31); (8) the words of Jesus between the room and the garden (Mt. 26:31–35; Mk. 14:26–31; John 15, 16, 17.); it seems probable that the high-priestly prayer (John 17.) was uttered after they reached the garden; (9) the agony in the garden; (10) the betrayal and arrest; (11) Jesus before Caiaphas; Peter's denial.

26:28 Forgiveness. Summary: The Greek word translated "remission" in Mt. 26:28; Acts 10:43; Heb. 9:22, is elsewhere rendered "forgiveness." It means, to send off, or away. And this, throughout Scripture, is the one fundamental meaning of forgiveness—to separate the sin from the sinner. Distinction must be made between divine and human forgiveness: (1) Human forgiveness means the remission of penalty. In

the Old Testament and the New, in type and fulfilment, the divine forgiveness follows the *execution* of the penalty. “The priest shall make an atonement for his sin that he hath committed, and it shall be forgiven him” (Lev. 4:35). “This is my blood of the new covenant, which is shed for many for the remission [sending away, forgiveness] of sins” (v. 28), “Without shedding of blood there is no remission” (Heb. 9:22). See “Sacrifice” (Gen. 4:4; Heb. 10:18, *note*). The sin of the justified *believer* interrupts his fellowship, and is forgiven upon confession, but always on the ground of Christ’s propitiating sacrifice (1 John 1:6–9; 2:2). (2) Human forgiveness rests upon and results from the divine forgiveness. In many passages this is assumed rather than stated, but the principle is declared in Eph. 4:32; Mt. 18:32, 33.

26:39 The “cup” must be interpreted by our Lord’s own use of that symbol in speaking of His approaching sacrificial death (Mt. 20:22; John 18:11). In view of John 10:17, 18, He could have been in no fear of an unwilling death. The value of the account of the agony in the Garden is in the evidence it affords that He knew fully what the agony of the cross would mean when His soul was made an offering for sin (Isa. 53:10) in the hiding of the Father’s face. Knowing the cost to the utmost, He voluntarily paid it.

26:57 A comparison of the narratives gives the following order of events on the crucifixion day: (1) Early in the morning Jesus is brought before Caiaphas and the Sanhedrin. He is condemned and mocked (Mt. 26:57–68; Mk. 14:55–65; Lk. 22:63–71; John 18:19–24). (2) The Sanhedrin lead Jesus to Pilate (Mt. 27:1, 2, 11–14; Mk. 15:1–5; Lk. 23:1–5; John 18:28–38). (3) Pilate sends Jesus to Herod (Lk. 23:6–12; John 19:4). (4) Jesus is again brought before Pilate, who releases Barabbas and delivers Jesus to be crucified (Mt. 27:15–26; Mk. 15:6–15; Lk. 23:13–25; John 18:39, 40; 19:4–16). (5) Jesus is crowned with thorns, and mocked (Mt. 27:26–30; Mk. 15:15–20; John 19:1–3). (6) Suicide of Judas (Mt. 27:3–10). (7) Led forth to be crucified, the cross is laid upon Simon: Jesus discourses to the women (Mt. 27:31, 32; Mk. 15:20–23; Lk. 23:26–33; John 19:16, 17). For the order of events at the crucifixion see Mt. 27:33, *note*.

26:71 Cf. v. 69; Mk. 14:69; Lk. 22:58; John 18:25. A discrepancy has been imagined in these accounts. Let it be remembered that an excited crowd had gathered, and that Peter was interrogated in two places: “With the servants” (Mt. 26:58) where the first charge was made (v. 69); “the porch” where a great number of people would be gathered, and where the second and third interrogations were made by “another maid” and by the crowd, i.e. “they” (vs. 71, 73; John 18:25).

Chapter 27

¹ And when it was morning all the chief priests and the elders of the people took counsel against Jesus so that they might put him to death. ² And having bound him they led him away, and delivered him up to Pontius Pilate, the governor. ³ Then Judas, who delivered him up, seeing that he had been condemned, filled with remorse, returned the thirty pieces of silver to the chief priests and the elders, ⁴ saying, I have sinned *in* having delivered up guiltless blood. But they said, What is that to us? see thou *to that*. ⁵ And having cast down the pieces of silver in the temple, he left the place, and went away and hanged himself. ⁶ And the chief priests took the pieces of silver and said, It is not lawful to cast them into the Corban, since it is *the* price of blood. ⁷ And having taken counsel, they bought with them the field of the potter for a burying-ground for strangers. ⁸ Wherefore that field has been called Blood-field unto this day. ⁹ Then was fulfilled that which was spoken through Jeremias the prophet, saying, And I took the thirty pieces of silver, the price of him that was set a price on, whom *they who were* of the sons of Israel had set a price on, ¹⁰ and they gave them for the field of the potter, according as *the* Lord commanded me.

¹¹ But Jesus stood before the governor. And the governor questioned him, saying, Art thou the King of the Jews? And Jesus said to him, Thou sayest. ¹² And when he was accused of the chief priests and the elders, he answered nothing. ¹³ Then says Pilate to him, Hearest thou not how many things they witness against thee? ¹⁴ And he answered him not so much as one word, so that the governor wondered exceedingly. ¹⁵ Now at *the* feast the governor was accustomed to release one prisoner to the crowd, whom they would. ¹⁶ And they had then a notable prisoner, named Barabbas. ¹⁷ They therefore being gathered together, Pilate said to them, Whom will ye that I release to

you, Barabbas, or Jesus who is called Christ? ¹⁸ For he knew that they had delivered him up through envy. ¹⁹ But, as he was sitting on the judgment-seat, his wife sent to him, saying, Have thou nothing to do with that righteous *man*; for I have suffered to-day many things in a dream because of him. ²⁰ But the chief priests and the elders persuaded the crowds that they should beg for Barabbas, and destroy Jesus. ²¹ And the governor answering said to them, Which of the two will ye that I release unto you? And they said, Barabbas. ²² Pilate says to them, What then shall I do with Jesus, who is called Christ? They all say, Let him be crucified. ²³ And the governor said, What evil then has he done? But they cried more than ever, saying, Let him be crucified. ²⁴ And Pilate, seeing that it availed nothing, but that rather a tumult was arising, having taken water, washed his hands before the crowd, saying, I am guiltless of the blood of this righteous one: see ye *to it*. ²⁵ And all the people answering said, His blood *be* on us and on our children.

²⁶ Then he released to them Barabbas; but Jesus, having scourged *him*, he delivered up that he might be crucified. ²⁷ Then the soldiers of the governor, having taken Jesus with *them* to the praetorium, gathered against him the whole band, ²⁸ and having taken off his garment, put on him a scarlet cloak; ²⁹ and having woven a crown out of thorns, they put it on his head, and a reed in his right hand; and, bowing the knee before him, they mocked him, saying, Hail, King of the Jews! ³⁰ And having spit upon him, they took the reed and beat *him* on his head. ³¹ And when they had mocked him, they took the cloak off him, and put his own clothes on him, and led him away to crucify. ³² And as they went forth they found a man of Cyrene, Simon by name; him they compelled to go *with them* that he might bear his cross.

³³ And having come to a place called Golgotha, which means Place of a skull, ³⁴ they gave to him to drink vinegar mingled with gall; and having tasted *it*, he would not drink. ³⁵ And having crucified him, they parted his clothes amongst *themselves*, casting lots. ³⁶ And sitting down, they kept guard over him there. ³⁷ And they set up over his head his accusation written: This is Jesus, the King of the Jews. ³⁸ Then are crucified with him two robbers, one on the right hand and one on the left. ³⁹ But the passers-by reviled him, shaking their heads ⁴⁰ and saying, Thou that destroyest the temple and buildest it in three days, save thyself. If thou art Son of God, descend from the cross. ⁴¹ And in like manner the chief priests also, mocking, with the scribes and elders, said, ⁴² He saved others, himself he cannot save. He is King of Israel: let him descend now from the cross, and we will believe on him. ⁴³ He trusted upon God; let him save him now if he will *have* him. For he said, I am Son of God. ⁴⁴ And the robbers also who had been crucified with him cast the same reproaches on him. ⁴⁵ Now from *the* sixth hour there was darkness over the whole land until *the* ninth hour; ⁴⁶ but about the ninth hour Jesus cried out with a loud voice, saying, Eli, Eli, lama sabachthani? that is, My God, my God, why hast thou forsaken me? ⁴⁷ And some of those who stood there, when they heard *it*, said, This *man* calls for Elias. ⁴⁸ And immediately one of them running and getting a sponge, having filled *it* with vinegar and fixed *it* on a reed, gave him to drink. ⁴⁹ But the rest said, Let be; let us see if Elias comes to save him.

⁵⁰ And Jesus, having again cried with a loud voice, gave up the ghost. ⁵¹ And lo, the veil of the temple was rent in two from the top to the bottom, and the earth was shaken, and the rocks were rent, ⁵² and the tombs were opened; and many bodies of the saints fallen asleep arose, ⁵³ and going out of the tombs after his arising, entered into the holy city and appeared unto many. ⁵⁴ But the centurion, and they who were with him on guard over Jesus, seeing the earthquake and the things that took place, feared greatly, saying, Truly this *man* was Son of God. ⁵⁵ And there were there many women beholding from afar off, who had followed Jesus from Galilee ministering to him,

⁵⁶ among whom was Mary of Magdala, and Mary the mother of James and Joses, and the mother of the sons of Zebedee.

⁵⁷ Now when even was come there came a rich man of Arimathaea, his name Joseph, who also himself was a disciple to Jesus. ⁵⁸ He, going to Pilate, begged the body of Jesus. Then Pilate commanded the body to be given up. ⁵⁹ And Joseph having got the body, wrapped it in a clean linen cloth, ⁶⁰ and laid it in his new tomb which he had hewn in the rock; and having rolled a great stone to the door of the tomb, went away.

⁶¹ But Mary of Magdala was there, and the other Mary, sitting opposite the sepulchre.

⁶² Now on the morrow, which is after the preparation, the chief priests and the Pharisees came together to Pilate, ⁶³ saying, Sir, we have called to mind that that deceiver said when he was still alive, After three days I arise. ⁶⁴ Command therefore that the sepulchre be secured until the third day, lest his disciples should come and steal him away, and say to the people, He is risen from the dead; and the last error shall be worse than the first. ⁶⁵ And Pilate said to them, Ye have a watch: go, secure it as well as ye know how. ⁶⁶ And they went and secured the sepulchre, having sealed the stone, with the watch *besides*.

27:9 The allusion is to Jeremiah 18:1–4; 19:1–3, but more distinctly to Zech. 11:12, 13.

27:33 The order of events at the crucifixion: (1) The arrival at Golgotha (Mt. 27:33; Mk. 15:22; Lk. 23:33; John 19:17). (2) The offer of the stupefying drink refused (Mt. 27:34; Mk. 15:23). (3) Jesus is crucified between two thieves (Mt. 27:35–38; Mk. 15:24–28; Lk. 23:33–38; John 19:18–24). (4) He utters the first cry from the cross, “Father, forgive,” etc. (Lk. 23:34). (5) The soldiers part His garments (Mt. 27:35; Mk. 15:24; Lk. 23:34; John 19:23). (6) The Jews mock Jesus (Mt. 27:39–44; Mk. 15:29–32; Lk. 23:35–38). (7) The thieves rail on Him, but one repents and believes (Mt. 27:44; Mk. 15:32; Lk. 23:39–43). (8) The second cry from the cross, “To-day shalt thou be with me,” etc. (Lk. 23:43). (9) The third cry, “Woman, behold thy son” (John 19:26, 27). (10) The darkness (Mt. 27:45; Mk. 15:33; Lk. 23:44). (11) The fourth cry, “My God,” etc. (Mt. 27:46, 47; Mk. 15:34–36). (12) The fifth cry, “I thirst” (John 19:28). (13) The sixth cry, “It is finished” (John 19:30). (14) The seventh cry, “Father, into thy hands,” etc. (Lk. 23:46). (15) Our Lord dismisses His spirit (Mt. 27:50; Mk. 15:37; Lk. 23:46; John 19:30).

27:37 Cf. Mk. 15:26; Lk. 23:38; John. 19:19. These accounts supplement, but do not contradict each other. No one of the Evangelists quotes the entire inscription. All have “The King of the Jews.” Luke adds to this the further words, “This is”; Matthew quotes the name, “Jesus”; whilst John gives the additional words “of Nazareth.” The narratives combined give the entire inscription; “This is [Matthew, Luke] Jesus [Matthew, John] of Nazareth [John] the King of the Jews” [all].

27:50 Literally, “dismissed His spirit.” The Gr. implies an act of the will. This expression, taken with Mk. 15:37; Lk. 23:46; John 19:30, differentiates the death of Christ from all other physical death. He died by His own volition when He could say of His redemptive work, “It is finished.” “No man taketh it from me, but I lay it down of myself” (John 10:18).

27:51 The veil which was rent was the veil which divided the holy place into which the priests entered from the holy of holies into which only the high priest might enter on the day of atonement (Ex. 26:31, *note*; Lev. 16:1–30). The rending of that veil, which was a type of the human body of Christ (Heb. 10:20) signified that a “new and living way” was opened for all believers into the very presence of God with no other sacrifice or priesthood save Christ’s (cf. Heb. 9:1–8; 10:19–22).

27:52 That these bodies returned to their graves is not said and may not be inferred. The wave-sheaf (Lev. 23:10–12) typifies the resurrection of Christ, but a sheaf implies plurality. It was a single “corn of wheat” that fell into the ground in the crucifixion and entombment of Christ (John 12:24); it was a sheaf which came forth in resurrection. The inference is that these saints, with the spirits of “just men made perfect” (Heb. 12:23) from Paradise, went with Jesus (Eph. 4:8–10) into heaven.

Chapter 28

¹ Now late on sabbath, as it was the dusk of the next day after sabbath, came Mary of Magdala and the other Mary to look at the sepulchre. ² And behold, there was a great earthquake; for an angel of *the* Lord, descending out of heaven, came and rolled away

the stone and sat upon it. ³ And his look was as lightning, and his clothing white as snow. ⁴ And for fear of him the guards trembled and became as dead men. ⁵ And the angel answering said to the women, Fear not ye, for I know that ye seek Jesus the crucified one. ⁶ He is not here, for he is risen, as he said. Come, see the place where the Lord lay. ⁷ And go quickly and say to his disciples that he is risen from the dead; and behold, he goes before you into Galilee, there shall ye see him. Behold, I have told you. ⁸ And going out quickly from the tomb with fear and great joy, they ran to bring his disciples word. ⁹ And as they went to bring his disciples word, behold also, Jesus met them, saying, Hail! And they coming up took him by the feet, and did him homage. ¹⁰ Then Jesus says to them, Fear not; go, bring word to my brethren that they go into Galilee, and there they shall see me.

¹¹ And as they went, behold, some of the watch went into the city, and brought word to the chief priests of all that had taken place. ¹² And having assembled with the elders, and having taken counsel, they gave a large sum of money to the soldiers, ¹³ saying, Say that his disciples coming by night stole him *while we were* sleeping. ¹⁴ And if this should come to the hearing of the governor, we will persuade him, and save you from all anxiety. ¹⁵ And they took the money and did as they had been taught. And this report is current among the Jews until this day.

¹⁶ But the eleven disciples went into Galilee to the mountain which Jesus had appointed them. ¹⁷ And when they saw him, they did homage to him: but some doubted. ¹⁸ And Jesus coming up spoke to them, saying, All power has been given me in heaven and upon earth. ¹⁹ Go *therefore* and make disciples of all the nations, baptising them to the name of the Father, and of the Son, and of the Holy Spirit; ²⁰ teaching them to observe all things whatsoever I have enjoined you. And behold, I am with you all the days, until the completion of the age.

28:1 The order of *events*, combining the four narratives, is as follows: Three women, Mary Magdalene, and Mary the mother of James, and Salome, start for the sepulchre, followed by other women bearing spices. The three find the stone rolled away, and Mary Magdalene goes to tell the disciples (Lk. 23:55–24:9; John 20:1, 2). Mary, the mother of James and Joses, draws nearer the tomb and sees the angel of the Lord (Mt. 28:2). She goes back to meet the other women following with the spices. Meanwhile Peter and John, Warned by Mary Magdalene, arrive, look in, and go away (John 20:3–10). Mary Magdalene returns weeping, sees the two angels and then Jesus (John 20:11–18), and goes as He bade her to tell the disciples. Mary (mother of James and Joses), meanwhile, has met the women with the spices and, returning with them, they see the *two* angels (Lk. 24:4, 5; Mk. 16:5). They also receive the angelic message, and, going to seek the disciples, are met by Jesus (Mt. 28:8–10).

28:9 The order of our Lord's *appearances* would seem to be: On the day of His resurrection: (1) To Mary Magdalene (John 20:14–18). (2) To the women returning from the tomb with the angelic message (Mt. 28:8–10). (3) To Peter, probably in the afternoon (Lk. 24:34; 1 Cor. 15:5). (4) To the Emmaus disciples toward evening (Lk. 24:13–31). (5) To the apostles, except Thomas (Lk. 24:36–43; John 20:19–24). Eight days afterward: (1) To the apostles, Thomas being present (John 20:24–29). In Galilee: (1) To the seven by the Lake of Tiberias (John 21:1–23). (2) On a mountain, to the apostles and five hundred brethren (1 Cor. 15:6). At Jerusalem and Bethany again: (1) To James (1 Cor. 15:7). (2) To the eleven (Mt. 28:16–20; Mk. 16:14–20; Lk. 24:33–53; Acts 1:3–12). To Paul: (1) Near Damascus (Acts 9:3–6; 1 Cor. 15:8). (2) In the temple (Acts 22:17–21; 23:11). To Stephen, outside Jerusalem (Acts 7:55). To John on Patmos (Rev. 1:10–19).

28:19 With the death and resurrection of Jesus Christ begins the “dispensation of the grace of God” (Eph. 3:2), which is defined as “his kindness toward us through Christ Jesus”; and, “the gift of God: not of works, lest any man should boast” (Eph. 2:7–9). Under grace God freely gives to the believing sinner eternal life (Rom. 6:23); accounts to him a perfect righteousness (Rom. 3:21, 22; 4:4, 5); and accords to him a perfect position (Eph. 1:6). The predicted results of this sixth testing of man are: (1) The salvation of all who believe (Acts 16:31); (2) judgment upon an unbelieving world and an apostate church (Mt. 25:31–46; 2 Thes. 1:7–10; 1 Pet. 4:17, 18; Rev. 3:15, 16).

St. Matthew

(1) Man's state at the beginning of the dispensation of grace (Rom. 3:19; Gal. 3:22; Eph. 2:11, 12). (2) Man's responsibility under grace (John 1:11, 12; 3:36; 6:28, 29). (3) His predicted failure (Mt. 24:37–39; Lk. 18:8; 19:12–14). (4) The judgment (2 Thes. 2:7–12).

The word is in the singular, the "name," not names. Father, Son, and Holy Spirit is the final name of the one true God. It affirms: (1) That God is one. (2) That He subsists in a personality which is threefold, indicated by *relationship* as Father and Son; by a *mode of being* as Spirit; and by the *different parts* taken by the Godhead in manifestation and in the work of redemption, e.g. John 3:5, 6 (Spirit), 16, 17 (Father and Son). In Mt. 3:16, 17; Mk. 1:10, 11; Lk. 3:21, 22, the three persons are in manifestation together. (3) The conjunction in one name of the Three affirms equality and oneness of substance. See O.T. Names of God: Gen. 1:1, *note*; 2:4, *note*; 14:18, *note*; 15:2, *note*; 17:1, *note*; 21:33, *note*; 1 Sam. 1:3, *note*; Mal. 3:18, Summary. See "Lord," Mt. 8:2, *note*; "Word" (*Logos*), John 1:1, *note*; "Holy Spirit," Acts 2:4, Summary. See "Christ, Deity of," John 20:28, *note*.