

*The Holy Gospel Of Jesus Christ,
According To Matthew*

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Matthew 1

¹ The ⁽¹⁾ ^(a) book of the ^(b) generation of Jesus Christ the ^(c) son of David, the son of Abraham.

(1) Jesus Christ came of Abraham of the tribe of Judah, and of the stock of David as God promised.

(a) Rehearsal: as the Hebrews used to speak; see Gen 5:1, the book of the generations.

(b) Of the ancestors from whom Christ came.

(c) Which Christ is also the son of Abraham.

² Abraham begat Isaac; and Isaac begat Jacob; and Jacob begat Judas and his brethren.

³ And Judas 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 Solomon.

⁵ And Solomon begat Booz of Rachab; and Booz begat Obed of Ruth; and Obed begat Jesse.

⁶ And Jesse begat David the King; and David the King Begat Solomon of her that was 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 Hozias.

⁹ And Hozias 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 Jakim; and Jakim ^(d) begat Jechonias and his brethren about the time they were carried away to Babylon.

(d) That is, the captivity fell in the days of Jakim and Jechonias: for Jechonias was born before their carrying away into captivity.

¹² And after they were carried away into 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 Eleazar; and Eleazar begat Matthan; and Matthan begat Jacob.

¹⁶ And Jacob begat Joseph the husband of Mary, of whom was born Jesus, that is called Christ.

¹⁷ So ^(e) all the generations from Abraham to David, are fourteen generations; and from David until they were carried away into Babylon, fourteen generations; and after they were carried away into Babylon until Christ, fourteen generations.

(e) All these which are reckoned up in this pedigree of David's stock, as they begat one another orderly in their degrees.

¹⁸ Now the birth of ⁽²⁾ Jesus Christ was thus: When as his mother Mary was betrothed to Joseph, before they came together, she was found with child of the holy Ghost.

(2) Christ is the true Emmanuel, and therefore, Jesus (that is, Savior) is conceived in the virgin by the holy Ghost, as it was foretold by the prophets.

¹⁹ Then Joseph her husband being a just man, and not willing to make her a public example, was minded to put her away secretly.

²⁰ But while he thought these things, behold, the Angel of the Lord appeared unto him in a dream, saying, Joseph, the son of David, fear not to ^(f) take Mary, thy ^(g) wife: for that which is ^(h) conceived in her, is of the holy Ghost.

*(f) Receive her at her parents and kinsfolk's hands.
(g) Which was promised, and made sure to thee to be your wife.
(h) Of the mother's substance by the holy Ghost.*

²¹ And she shall bring ⁽³⁾ forth a son, and thou shalt call his name **JESUS**: for he shall ⁽ⁱ⁾ save his people from their sins.

*(3) Christ is born of the same virgin which never knew man: and is called Jesus of God himself by the angel.
(i) Deliver, and this showeth us the meaning of this name Jesus.*

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

²³ Behold, a ^(k) virgin shall be with child, and shall bear a son, and they shall call his name Emmanuel, which is by interpretation, God with us.

(k) There is in the Hebrew and Greek text, an article added to point out the woman and set her forth plainly: as we would say, that virgin, or a certain virgin.

²⁴ Then Joseph, being raised from sleep, did as the Angel of the Lord had enjoined him, and took his wife.

²⁵ But he knew her not, (I) till she had brought forth her first born son, and he called his name **JESUS**.

(I) This little word Till in the Hebrew tongue, giveth us to understand also, that a thing shall not come to pass in time to come: as Michal had no children Till her death day, 2Sam 6:23 . And in the last chapter of this evangelist: Behold, I am with you Till the end of the world.

Matthew 2

¹ When *(1)* Jesus then was born at Bethlehem in *(a)* Judea, in the days of Herod the King, behold, there came *(b)* Wise men from the East to Jerusalem,

(1) Christ a poor child, laid down in a crib, and nothing set by of his own people, receiveth notwithstanding a noble witness of his divinity from heaven, and of his kingly estate of strangers: which his own also unwittingly allow of, although they do not acknowledge him.

(a) For there was another in the tribe of Zebulun.

(b) Wise and learned men: It is a Persian word which they use in good part.

² Saying, Where is that King of the Jews that is born? For we have seen his star in the East, and are come to worship him.

³ When King Herod heard this, he was *(c)* troubled, and all Jerusalem with him.

(c) Was much moved, for he was a stranger, and came to the kingdom by force; and the Jews were troubled; for wickedness is mad and raging.

⁴ And gathering together all the *(d)* chief Priests and *(e)* Scribes of the people, he asked of them, where Christ should be born?

(d) The chief priests, that is, such as were of Aaron's family, which were divided into four and twenty orders. 1Chon 14:5 and 2Chon 36:14 .

(e) They that expound the law to the people, for the Hebrews take this word of another, which signifieth as much as to expound and declare.

⁵ And they said unto him, At Bethlehem in Judea: for so it is written by the Prophet,

⁶ And thou Bethlehem in the land of Juda, art not the *(f)* least among the Princes of Juda: For out of thee shall come the governor that *(g)* shall feed that my people Israel.

(f) Though you be a small town, yet shalt thou be very famous and notable through the birth of the Messiah, who shall be born in thee.

(g) That shall rule and govern: for kings are rightly called leaders and shepherds of the people.

⁷ Then Herod privately called the Wise men, and diligently inquired of them the time of the star that appeared,

⁸ And sent them to Bethlehem, saying, Go, and search diligently for the babe: and when ye have found him, bring me word again, that I may come also, and worship him.

⁹ So when they had heard the King, they departed: and lo, the star which they had seen in the East, went before them, till it came and stood over the place where the babe was.

¹⁰ And when they saw the star, they rejoiced with an exceeding great joy,

¹¹ And went into the house, and found the babe with Mary his mother, and *(h)* fell down, and worshipped him, and opened their *(i)* treasures, and presented unto him gifts, even gold, and frankincense, and myrrh.

(h) A kind of humble and lovely reverence.

(i) The rich and costly presents, which they brought him.

¹² And after they were *(k)* warned of God in a dream, that they should not go again to Herod, they returned into their country another way.

(k) God warned and told them of it, when as they asked it not.

¹³ *(2)* After their departure, behold, the Angel of the Lord appeareth to Joseph in a dream, saying, Arise, and take the babe and his mother, and flee into Egypt, and be there till I bring thee word: for Herod will seek the babe, to destroy him.

(2) Christ being yet scarce born, begineth to be crucified for us, both in himself, and also in his members.

¹⁴ So he arose and took the babe and his mother by night, and departed into Egypt,

¹⁵ And was there unto the death of Herod, that that might be fulfilled, which is spoken of the Lord by the Prophet, saying, Out of Egypt have I called my son.

¹⁶ Then Herod, seeing that he was mocked of the Wise men, was exceeding wroth, and sent forth, and slew all the male children that were in Bethlehem, and in all the coasts thereof, from two years old and under, according to the time which he had diligently searched out of the Wise men.

¹⁷ Then was that fulfilled which is spoken *(l)* by the Prophet Jeremias, saying,

(l) For God speaketh by the mouth of the prophets.

¹⁸ In Rhama was *(m)* a voice heard, mourning, and weeping, and great howling: *(n)* Rachel weeping for her children, and would not be comforted, because they were not.

(m) A voice of lamenting, weeping and howling.

(n) That is to say, All compass about Bethlehem: for Rachel Jacob's wife, who died in childbed, was buried in the way that leadeth to this town, which is also called Ephratah, because of the fruitfulness of the soil, and plenty of corn.

¹⁹ *(3)* And when Herod was dead, behold, an Angel of the Lord appeareth in a dream to Joseph in Egypt,

(3) Christ is brought up in Nazareth, after the death of the tyrant by God's providence: that by the very name of the place it might plainly appear to the world that he is the Lord's true Nazarite.

²⁰ Saying, Arise, and take the babe and his mother, and go into the land of Israel: for they are dead which sought the babes life.

²¹ Then he arose up and took the babe and his mother, and came into the land of Israel.

²² But when he heard that Archelaus did reign in Judea instead of his father Herod, he was afraid to go thither: yet after he was warned of God in a dream, he turned aside into the parts of Galilee,

²³ And went and dwelt in a city called Nazareth, that it might be fulfilled which was spoken by the Prophets, which was, That he should be called a Nazarite.

Matthew 3

¹ And in (a) those days, (1) John the Baptist came and preached in the (b) wilderness of Judea,

(a) Not when Joseph went to dwell at Nazareth, but a great while after, about the space of 15 years: for in the 30 year of his age was Jesus was baptized of John: therefore by those days is meant at that time that Jesus remained as yet an inhabitant of the town of Nazareth.

(1) John, who through his singular holiness and rare austereness of life caused men to cast their eyes up on him, prepareth the way for Christ following fast on his heels, as the prophet Isaiah foretold, and delivereth the sum of the gospel, which a short space after should be delivered more fully.

(b) In a hilly country, which was notwithstanding inhabited, for Zacharias dwelt there, Luke 1:40, and there was Joab's house, 1Kings 2:34; and besides these, Joshua maketh mention of six towns that were in the wilderness, Joshua 15:61.

² And said, (c) Repent: for the (d) kingdom of heaven is at hand.

(c) The word in the Greek tongue signifieth a changing of our minds and heart from evil to better.

(d) The kingdom of Messiah, whose government shall be heavenly, and nothing but heavenly.

³ For this is he of whom it is spoken by the Prophet Esaias, saying, The voice of him that crieth in the wilderness, Prepare ye the way of the Lord: (e) make his paths straight.

(e) Make him a plain and smooth way.

⁴ And this John had his garment of camel's hair, and a girdle of a skin about his loins: his meat was also (f) locusts and wild honey.

(f) Locusts were a kind of meat which certain of the East use, which were therefore called devourers of locusts. Od. 9, Mar. 1:5, Luk 1:7

⁵ Then went out to him (g) Jerusalem and all Judea, and all the region round about Jordan.

(g) The people of Jerusalem.

⁶ And they were baptized of him in Jordan, (h) confessing their sins.

(h) Acknowledging that they were saved only by free remission and forgiveness of their sins.

⁷ (2) Now when he saw many of the Pharisees, and of the Sadducees come to his baptism, he said unto them, O generations of vipers, who hath forewarned you to flee from the anger to come?

(2) There is nothing that stops up the way of mercy and salvation against us so much as the opinion of our own righteousness doeth.

⁸ (3) Bring forth therefore fruit worthy amendment of life.

(3) True repentance is an inward thing which has its seat in the mind and heart.

⁹ (4) And (i) think not to say (k) with yourselves, We have Abraham to our father: for I say unto you, that God is able even of these stones to raise up children unto Abraham.

*(4) The faith of the fathers availeth ye unbelieving children nothing at all: and yet for all that, God playeth not the liar, nor dealeth unfaithfully in his league which he made with the holy fathers.
(i) Think not that you have any cause to be proud of Abraham.
(k) In your hearts.*

¹⁰ And now also is the axe put to the root of the trees: therefore every tree which bringeth not forth good fruit, is hewn down, and cast into the fire.

¹¹ (5) Indeed I baptize you with water to (l) amendment of life, but he that cometh after me, is mightier than I, whose shoes I am not worthy to bear: he will baptize you with the holy Ghost, and with fire.

*(5) We may neither dwell upon the signs which God hath ordained as means to lead us unto our salvation, neither upon them: but we must climb up to the matter itself, that is to say, to Christ, who inwardly worketh that effectually, which is outwardly signified unto us.
(l) The outward sign putteth us in mind of this, that we must change our lives and become better, assuring us as by a seal, that we are engrafted into Christ; where by our old man dieth and the new man riseth up; Rom 6:4 .*

¹² (6) Which hath his fan in his hand, and will (m) make clean his floor, and gather his wheat into his garner, but will burn up the chaff with unquenchable fire.

*(6) The triumphs of the wicked shall end in everlasting torment.
(m) Will cleanse it thoroughly, and make a full riddance.*

¹³ (7) Then came Jesus from Galilee to Jordan Unto John, to be baptized of him.

(7) Christ sanctified our baptism in himself.

¹⁴ But John earnestly put him back, saying, I have need to be baptized of thee, and comest thou to me?

¹⁵ Then Jesus answering, said to him, **Let be now: for thus it becometh us to fulfill (n) all righteousness.** So he suffered him.

(n) All such things as it hath appointed us to keep.

¹⁶ And Jesus when he was baptized, came straight out of the water. And lo, the heavens were opened unto (o) him, and John saw the Spirit of God descending like a dove, and lighting upon him.

(o) To John.

¹⁷ (8) And lo, a voice came from heaven, saying, ***This is my beloved Son, in whom I am (p) well pleased.***

(8) Christ's full consecration and authorizing to the office of mediatorship is showed by the Father's own voice, and a visible sign of the holy Ghost. Col 1:13, 2 Pet 1:17.

(p) The Greek word betokeneth a thing of great account, and such as highly pleaseth a man. So then the Father saith, that Christ only is the man whom when he beholdeth, look what opinion he had conceived of us, he layeth it clean aside.

Matthew 4

¹ Then was ⁽¹⁾ Jesus led aside of the Spirit into the wilderness, to be tempted of the devil.

(1) Christ was tempted all manner of ways, and still overcometh, that we also through his virtue may overcome.

² And when he had fasted ^(a) forty days, and forty nights, he was afterward hungry.

(a) full forty days.

³ Then came to him the tempter, and said, If thou be the Son of God, command that these stones be made bread.

⁴ But he answering said, **It is written, Man shall not live by bread only, but by every word that proceedeth out of the mouth of God.**

⁵ Then the devil took him up into the holy City, and set him on a ^(b) pinnacle of the temple,

(b) The battlement wherewith the flat roof of the temple was compassed about, that no man might fall down: as was appointed by law; Deut 22:8 .

⁶ And said unto him, If thou be the Son of God, cast thyself down: for it is written, that he will give his Angels charge over thee, and with their hands they shall lift thee up, lest at any time thou shouldest dash thy foot against a stone.

⁷ Jesus said unto him, **It is written again, Thou shalt not ^(c) tempt the Lord thy God.**

(c) Word for word, Thou shalt not go on still in tempting."

⁸ Again the devil took him up into an exceeding high mountain, and showed him all the kingdoms of the world, and the glory of them,

⁹ And said to him, All these will I give thee, if thou wilt fall down, and worship me.

¹⁰ Then said Jesus unto him, **Avoid Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.**

¹¹ Then the devil left him: and behold, the Angels came, and ministered unto him.

¹² ⁽²⁾ And when Jesus had heard that John was committed to prison, he returned into Galilee.

(2) When the Herald's mouth is stopped, the Lord reveals himself and bringeth full light into the darkness of this world, preaching free forgiveness of sins to them that repent.

¹³ And leaving Nazareth, went and dwelt in ^(d) Capernaum, which is near the sea in the borders of Zabulon and Nephthalim,

(d) Which was a town a great deal more famous than Nazareth was.

¹⁴ That it might be fulfilled which was spoken by Esaias the Prophet, saying,

¹⁵ The land of Zabulon, and the land of Nephthalim by the way of the ^(e) sea, beyond Jordan, ^(f) Galilee of the Gentiles:

(e) Of Tiberias, or because that country bended toward Tyre, which standeth upon the sea that cutteth the midst of the world.

(f) So called because it bordered upon Tyre and Sidon, and because Solomon gave the king of Tyre twenty cities in that quarter; 1King 9:11 .

¹⁶ The people which sat in darkness, saw great light: and to them which sat in the region, and shadow of death, light is risen up.

¹⁷ From that time Jesus began to preach, and to say, **Amend your lives: for the kingdom of heaven is at ^(g) hand.**

(g) Is come to you.

¹⁸ ⁽³⁾ And Jesus walking by the sea of Galilee, saw two brethren, Simon, which was called Peter, and Andrew his brother, casting a net into the sea (for they were fishers.)

(3) Christ thinking by time, that he should at length depart from us, even at the beginning of his preaching getteth himself disciples after an heavenly sort, men indeed poor and utterly unlearned, and therefore such as might be left suspected witnesses of the truth of those things which they heard and saw.

¹⁹ And he said unto them, **Follow me, and I will make you fishers of men.**

²⁰ And they straightway leaving the nets, followed him.

²¹ And when he was gone forth from thence, he saw other two brethren, James the son of Zebedee, and John his brother in a ship with Zebedee their father, mending their nets, and he called them.

²² And they without tarrying, leaving the ship, and their father, followed him.

²³ So (4) Jesus went about all Galilee, teaching in (h) their (i) Synagogues, and preaching the Gospel of the (k) kingdom, and healing (l) every sickness and every (m) disease among the people.

(4) Christ assureth the hearts of the believers of his spiritual and saving virtue, by healing the diseases of the body.

(h) Their, that is, the Galileans.

(i) Synagogues, the Jews Churches.

(k) Of Messiah.

(l) Diseases of all kinds, but not every one: that is, as we say, some of every one.

(m) The word signifieth the weakness of the stomach: but here it is taken for those diseases which make men faint, and wear away, that have them.

²⁴ And his fame spread abroad through all Syria: and they brought unto him all sick people, that were taken with diverse diseases and (n) torments, and them that were possessed with devils, and those which were (o) lunatic, and those that had the (p) palsy: and he healed them.

(n) The word signifieth properly the stone wherewith which gold is tried: and by a borrowed kind of speech is applied to all kind of examination by torture, when as by rough dealing and torments, we go about to draw out the truth of men which otherwise they would not confess: and in this place it is taken for those diseases, which put sick men to great woe.

(o) Which at every full Moon, or other changes of the moon, are shrewdly troubled and diseased.

(p) Weak and feeble men, who have the parts of their body loosed and so weakened, that they are neither able to gather them up together, nor put them out as they would.

²⁵ And there followed him great multitudes out of Galilee, and Decapolis, and Jerusalem, and Judea, and from beyond Jordan.

Matthew 5

¹ And when he saw the multitude, he went up into a mountain: and when he was set, his disciples came to him.

² *(1)* And he opened his mouth and taught them, saying,

(1) Christ teacheth that the greatest joy and felicity is not in the commodities and pleasures of this life, but is laid up in heaven for them that willingly rest in the good will and pleasure of God, and endeavor to profit all men, although they are cruelly vexed and troubled of the worldlings, because they will not fashion themselves to their manners.

³ **Blessed are the *(a)* poor in *(b)* spirit, for theirs is the kingdom of heaven.**

*(a) Under the name of poverty are all such miseries meant, that are joined with poverty.
(b) Whose minds and spirits are brought under and tamed, and obey God.*

⁴ **Blessed are they that mourn: for they shall be comforted.**

⁵ **Blessed are the meek: for they shall inherit the earth.**

⁶ **Blessed are they which hunger and thirst for righteousness: for they shall be filled.**

⁷ **Blessed are the merciful: for they shall obtain mercy.**

⁸ **Blessed are the *(c)* pure in heart: for they shall see God.**

(c) Fittly is this word Pure joined with the heart, for as a bright and shining resemblance or image may be seen plainly in a clear and pure looking glass, even so doeth the face (as it were) of the everlasting God, shine forth, and clear appears in a pure heart.

⁹ **Blessed are the peace makers: for they shall be called the children of God.**

¹⁰ **Blessed are they which suffer persecution for righteousness sake: for theirs is the kingdom of heaven.**

¹¹ **Blessed shall ye be when men revile you, and persecute you, and say all manner of evil against you for my sake, falsely.**

¹² **Rejoice and be glad, for great is your reward in heaven: for so persecuted they the Prophets which were before you.**

¹³ **Ye *(2)* are the salt of the *(d)* earth: but if the salt have lost his savor, wherewith shall it be *(e)* salted? It is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men.**

(2) The ministers of the word especially (unless they will be the most caitiffess of all) must needs lead other both by word and deed to this greatest joy and felicity.

(d) Your doctrine must be very sound and good, for if it be not so, it shall be naught set by, and cast away as a thing unsavory and vain.

(e) What shall you have to salt withal? And so are fools in the Latin tongue called Saltless, as you would say, men that have no salt or savor and taste in them.

14 Ye are the light of the world. A city that is set on an hill, cannot be hid.

15 Neither do men light a candle, and put it under a bushel, but on a candlestick, and it giveth *(f)* light unto all that are in the house.

(f) You shine and give light by being made partakers of the true light.

16 Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.

17 *(3)* Think not that I am come to destroy the Law, or the Prophets. I am not come to destroy them, but to *(g)* fulfill them.

(3) Christ came not to bring any new way of righteousness and salvation into the world, but to fulfill that indeed which was shadowed by the figures of the Law, by delivering men through grace from the curse of the Law: and moreover to teach the true use of obedience which the Law appointed, and to grave in our hearts the force of obedience.

(g) That the prophecies may be accomplished.

18 For truly I say unto you, Till heaven, and earth perish, one jot or one tittle of the Law shall not escape, till all things be fulfilled.

19 *(4)* Whosoever therefore shall break one of these least commandments, and teach men so, he shall be called the *(h)* least in the kingdom of heaven: but whosoever shall observe and teach them, the same shall be called great in the kingdom of heaven.

(4) He begineth with the true expounding of the Law, and setteth it against the old (but yet false) teachings of the scribes: So far is he from abolishing the least commandment of his Father.

(h) He shall have no place in the Church.

20 For I say unto you, except your righteousness exceed the righteousness of the Scribes and Pharisees, ye shall not enter into the kingdom of heaven.

21 *(5)* Ye have heard that it was said unto them of the old time, Thou shalt not kill: for whosoever killeth shall be culpable of judgment.

(5) The true meaning of the sixth commandment.

22 But I say unto you, whosoever is angry with his brother unadvisedly, shall be *(i)* culpable *(k)* of judgment. And whosoever saith unto his brother, Raca, shall be worthy to be punished by the *(l)* Council. And whosoever shall say, Fool, shall be worthy to be punished with *(m)* hell *(n)* fire.

(i) He speaketh of the judgment of God, and of the difference of sins, and therefore applieth his words to the form of civil judgments, which were then used.

(k) Of that judgment which was ruled by three men, who had the hearing and deciding of money matters, and such other small causes.

(l) By that judgment which stood of 23 judges, who had the hearing and deciding of weighty affairs and matters of life and death: as the highest Judges of all, were to the number 71. which had the hearing of most weighty affairs, as the matter of a whole tribe or of an high Priests, or of a false prophet.

(m) Whereas we read here, Hell, it is in the text itself, Gehenna, which is an Hebrew word made of two, and is as much to say, as the Valley of Hinnom, which otherwise the Hebrews called Tophet: it was a place where the Israelites were went most cruelly to sacrifice their children to false gods, whereupon it was taken for a place appointed to torment the reprobates in Jerem 7:31 .

(n) The Jews used four kinds of punishments, before their government was taken away by Herod: hanging, beheading, stoning, and burning: this is it that Christ shot at, because burning was the greatest punishment, therefore in that he maketh mention of a judgment, a council, and a fire, he showeth that some sins are worse than other some, but yet they are all such that we must give account for them, and shall be punished for them.

23 **(6) If then thou bring thy gift to the (o) altar, and there rememberest that thy brother hath ought against thee,**

(6) The covetous Pharisees taught that God was appeased by the sacrifices appointed in the law, which they themselves devoured. But Christ on the contrary side denieth that God accepteth any man's offering, unless he maketh satisfaction to his brother whom he hath offended: and saith moreover, that these stubborn and stiff necked despisers of their brethren, shall never escape the wrath and curse of God, before they have made full satisfaction to their brethren.

(o) He applieth all this speech to the state of his time, when as there was an altar standing in Jerusalem, and therefore they are very foolish, that gather hereupon, that we must build altars, and use sacrifices: but they are more fools, which draw that to purgatory, which is spoken of peace making and atonement one with another.

24 **Leave there thine offering before the altar, and go thy way: first be reconciled to thy brother, and then come and offer thy gift.**

25 **(p) Agree with thine adversary quickly, whiles thou art in the way with him, lest thine adversary deliver thee to the judge, and the judge deliver thee to the sergent, and thou be cast into prison.**

(p) Cut off all cause of enmity.

26 **Verily I say unto thee, thou shalt not come out thence, till thou hast (q) paid the utmost farthing.**

(q) Thou shalt be dealt withal to the utmost extremity.

27 **(7) Ye have heard that it was said to them of old time, Thou shalt not commit adultery.**

(7) He is taken for an adulterer before God, whoever he be, that coveteth a woman: and therefore we must keep our eyes chaste, and all the members we have, yea, and we must eschew all occasions which might move us to evil, how dear forever it costs us.

28 **But I say unto you, that whosoever looketh on a woman to lust after her, hath committed adultery with her already in his heart.**

29 Wherefore if thy (r) right eye cause thee (s) to offend, pluck it out, and cast it from thee: for better it is for thee, that one of thy members perish, then that thy whole body should be cast into hell.

(r) He nameth the right eye and the right hand, because the parts of the right side of our body are the chiefest, and readiest to commit any wickedness.

(s) Word for word, do cause thee to offend: for sins are stumbling blocks as it were, that is to say, rocks which we are cast upon.

30 Also if thy right hand make thee to offend, cut it off, and cast it from thee: for better it is for thee that one of thy members perish, then that thy whole body should be cast into hell.

31 It hath been said also, Whosoever shall put away his wife, let him give her a bill of divorcement.

32 But I say unto you, whosoever shall put away his wife (except it be for fornication) causeth her to commit adultery: and whosoever shall marry her that is divorced, commiteth adultery.

33 (8) Again, ye have heard that it was said to them of old time, Thou shalt not forswear thyself, but shalt perform thine oaths to the Lord.

(8) The meaning of the third commandment against the froward opinion and judgment of the scribes, which excused by oaths or indirect forms of swearing.

34 But I say unto you, Swear not at all, neither by heaven, for it is the throne of God:

35 Nor yet by the earth: for it is his footstool: neither by Jerusalem: for it is the city of the great King.

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

37 But let your communication be (t) Yea, yea: Nay, nay. For whatsoever is more than these, cometh of (u) evil.

(t) Whatever you touch, touch it barely, and whatever you deny, deny it barely without any more words.

(u) From an evil conscience, or from the devil.

38 (9) Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth.

(9) He showeth clean contrary to the doctrine of the Scribes, that the sum of the second table must be understood, that we may in no wise render evil for evil, but rather suffer double injury, and do well to them that are our deadly enemies.

39 But I say unto you, Resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also.

40 And if any man will sue thee at the law, and take away thy coat, let him have thy cloak also.

41 And whosoever will compel thee to go a mile, go with him twain.

42 Give to him that asketh, and from him that would borrow of thee, turn not away.

43 Ye have heard that it hath been said, Thou shalt love thy neighbor, and hate your enemy.

44 But I say unto you, Love your enemies: bless them that curse you: do good to them that hate you, and pray for them which hurt you, and persecute you,

45 ⁽¹⁰⁾ That ye may be the children of your father that is in heaven: for he maketh his sun to arise on the evil, and the good, and sendeth rain on the just, and unjust.

(10) A double reason: the one is taken of relatives, that children must be like their father: the other is taken of comparison, The children of God must be better, than the children of this world.

46 For if ye love them, which love you, what reward shall you have? Do not the Publicans even the same?

47 And if ye be friendly to your brethren only, what singular thing do ye? do not even the ^(x) Publicans likewise?

(x) They that were the toll masters, and had the oversight of tributes and customs: a kind of men that the Jews hated to death, both because they served the Romans in these offices, (whose yokefull bondage they could hardly away withal) and also because these toll masters are for the most part given to covetousness.

48 Ye shall therefore be perfect, as your Father which is in heaven, is perfect.

Matthew 6

1 Take heed that ye give not your ⁽¹⁾ alms before men, to be seen of them, or else ye shall have no ^(a) reward of your Father which is in heaven.

(1) Ambition maketh alms vain.

(a) This word, Reward, is always taken in the scriptures for a free recompense, and therefore the schoolmen do fondly set it to be answerable to a deserving, which they call merit.

2 Therefore when thou givest thine alms, thou shalt not make a trumpet to be blown before thee, as the ^(b) hypocrites do in the Synagogues and in the streets, to be praised of men. Verily I say unto you, they have their reward.

(b) Counterfeits, for hypocrites were players that played a part in a play.

3 But when thou doest thine alms, let not thy left hand know what thy right hand doeth,

4 That thine alms may be in secret, and thy Father that seeth in secret, he will reward thee openly.

5 ⁽²⁾ And when thou prayest, be not as the hypocrites: for they love to stand, and pray in the Synagogues, and in the corners of the streets, because they would be seen of men. Verily I say unto you, they have their reward.

(2) He reprehendeth two foul faults in prayer, ambition, and vain babbling.

6 But when thou prayest, enter into thy chamber and when thou hast shut thy door, pray unto thy Father which is in secret, and thy Father which seeth in secret, shall reward thee openly.

7 Also when ye pray, use no ^(c) vain repetitions as the Heathen: for they think to be heard for their much babbling.

(c) Long prayers are not condemned, but vain needless, and superstitions.

8 Be ye not like them therefore: for your Father knoweth whereof ye have need, before ye ask of him.

9 ⁽³⁾ After this manner therefore pray ye, Our father which art in heaven, hallowed be thy name.

(3) A true sum and form of all Christian prayers.

10 Thy Kingdom come. Thy will be done even in earth, as it is in heaven.

11 **Give us this day our ^(d) daily bread.**

(d) That, that is meat for our nature for our daily food, or such, as may suffice our nature and complexion.

12 **And forgive us our debts, as we also forgive our debtors.**

13 **And lead us not into temptation, but deliver us from ^(e) evil: for thine is the kingdom, and the power, and the glory for ever. Amen.**

(e) From the devil, or from all adversity.

14 **⁽⁴⁾ For if ye do forgive men their trespasses, your heavenly Father will also forgive you.**

(4) They that forgive wrongs, to them sins are forgiven, but revenge is prepared for them that revenge.

15 **But if ye do not forgive men their trespasses, no more will your father forgive you your trespasses.**

16 **⁽⁵⁾ Moreover, when ye fast, look not sour as the hypocrites: for they ^(f) disfigure their faces, that they might seem unto men to fast. Verily I say unto you, that they have their reward.**

(5) Against such as hunt after a name of holiness, by fasting.

(f) They suffer not their first hue to be seen, that is to say, they mar the natural color of their faces, that they may seem lean and pale faced.

17 **But when thou fastest, anoint thine head, and wash thy face,**

18 **That thou seem not unto men to fast, but unto thy Father which is in secret: and thy Father which seeth in secret, will reward thee openly.**

19 **⁽⁶⁾ Lay not up treasures for yourselves upon the earth, where the moth and canker corrupt, and where thieves dig through and steal.**

(6) Those men's laborers are showed to be vain which pass not for the assured treasure of everlasting life, but spend their lives in scraping together frail and vain riches.

20 **But lay up treasures for yourselves in heaven, where neither the moth nor canker corrupteth, and where thieves neither dig through, nor steal.**

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

22 **⁽⁷⁾ The light of the body is the eye: if then thine ^(g) eye be single, thy whole body shall be light.**

*(7) Men do maliciously and wickedly put out even the little light of nature that is in them.
(g) The judgment of the mind: that as the body is with the eyes, so our whole life may be ruled with right reason, that is to say, with the Spirit of God wherewith we are lightened.*

23 But if thine eye be wicked, then all thy body shall be dark. Wherefore if the light that is in thee, be darkness, how great is that darkness?

24 (8) No man can serve (h) two masters: for either he shall hate the one, and love the other, or else he shall lean to the one, and despise the other. Ye cannot serve God and (i) riches.

*(8) God will be worshipped of the whole man.
(h) Which are at war together, for if two agree, they are as one.
(i) This word is a Syrian word, and signifieth all things that belong to money.*

25 (9) Therefore I say unto you, be not careful for your life, what ye shall eat, or what ye shall drink: nor yet for your body, what ye shall put on. Is not the life more worth than meat? and the body than raiment?

(9) The froward carking carefulness for things of this life is corrected in the children of God by an earnest thinking upon the providence of God.

26 Behold the fowls of the (k) heaven: for they sow not, neither reap, nor carry into the barns: yet your heavenly Father feedeth them. Are ye not much better than they?

(k) Of the air, or that live in the air: for in all tongues almost this word Heaven is taken for the air.

27 Which of you by (l) taking care is able to add one cubit unto his stature?

(l) He speaketh of care which is joined with thought of mind, and hath for the most part distrust yoke with it.

28 And why care ye for raiment? Learn how the lilies of the field do grow: they (m) are not wearied, neither spin:

(m) By labor.

29 Yet I say unto you, that even Solomon in all his glory was not arrayed like one of these.

30 Wherefore if God so clothe the grass of the field which is today, and tomorrow is cast into the oven, shall he not do much more unto you, O ye of little faith?

31 Therefore take no thought, saying, What shall we eat? or what shall we drink? or where with shall we be clothed?

32 (For after all these things seek the Gentiles) for your heavenly Father knoweth, 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 ministered unto you.**

³⁴ **Care not then for the morrow: for the morrow shall care for itself: the day hath enough with his own grief.**

Matthew 7

1 Judge ⁽¹⁾ not, that ye be not judged.

(1) We ought to find fault one with another, but we must beware we do it not without cause, or to seem holier than they, or in hatred of them.

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

3 And why seest thou the mote, that is in thy brothers eye, and perceivest not the beam that is in thine own eye?

4 Or how sayest thou to thy brother, Suffer me to cast out the mote out of thine eye, and behold, a beam is in thine own eye?

5 Hypocrite, first cast out that beam out of thine own eye, and then shalt thou see clearly to cast out the mote out of thy brothers eye.

6 ⁽²⁾ Give ye not that which is holy, to dogs, neither cast ye your ^(a) pearls before swine, lest they tread them under their feet, and turning again, all to rent you.

*(2) The stiff-necked and stubborn enemies of the gospel are unworthy to have it preached unto them.
(a) A pearl hath his name among the Grecians, for the orient brightness that is in it: and a pearl was in ancient time in great estimation among the Latin's: for a pearl that Cleopatra had was valued at two hundred and fifty thousand crowns, and the word is now borrowed from that, to signify the most precious heavenly doctrine.*

7 ⁽³⁾ Ask, and it shall be given you: seek, and ye shall find: knock, and it shall be opened unto you.

(3) Prayers are a sure refuge in all miseries.

8 For whosoever asketh, receiveth: and he, that seeketh, findeth: and to him that knocketh, it shall be opened.

9 For what man is there among you, which if his son ask him bread, would give him a stone?

10 Or if he ask fish, will he give him a serpent?

11 If ye then, which are evil, can give to your children good gifts, how much more shall your Father which is in heaven, give good things to them that ask him?

12 **(4) Therefore whatsoever ye would that men should do to you, even so do ye to them: for this is the Law and the Prophets.**

*(4) A rehearsal of the meaning of the second table.
(b) That is to say, the doctrine of the Law and Prophets.*

13 **(5) Enter in at the straight gate: for it is the wide gate, and broad way that leadeth to destruction: and many there be which go in thereat,**

(5) Example of life must not be taken from a multitude.

14 **Because (c) the gate is straight, and the way narrow that leadeth unto life, and few there be that find it.**

(c) The way is straight and narrow we must pass through this rough way and suffer, and endure, and be thronged, and to enter into life.

15 **(6) Beware of false prophets, which come to you, in sheep's clothing, but inwardly they are ravening wolves.**

(6) False teachers must be taken heed of, and they are known by false doctrine and evil living.

16 **Ye shall know them by their fruits. Do men gather grapes of thorns? or figs of thistles?**

17 **So every good tree bringeth forth good fruit, and a corrupt tree bringeth forth evil fruit.**

18 **A good tree can not bring forth evil fruit: neither can a corrupt tree bring forth good fruit.**

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

20 **Therefore by their fruits ye shall know them.**

21 **(7) Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven, but he that doeth my Fathers will which is in heaven.**

(7) Even the best gifts that are, are nothing without godliness.

22 **Many will say to me in that day, Lord, Lord, have we not by thy (d) Name prophesied? and by thy name cast out devils? and by thy name done many (e) great works?**

(d) By Name here, is meant that mighty working power of God, which every man witnesseth that calleth upon him.

(e) Properly powers: Now these excellent works wrought are called Powers, by occasion of these things which they bring to pass, for by them we understand how mighty the power of God is.

²³ **And then will I profess to them, *(f)* I never knew you: depart from me, *(g)* ye that work iniquity.**

(f) That is not of ignorance, but because he will cast them away.

(g) You that are given to all kind of wickedness, and seem to make an art of sin.

²⁴ ***(8)* Whosoever then heareth of me these words, and doeth the same, I will liken him to a wise man, which hath builded his house on a rock:**

(8) True godliness resteth only upon Christ, and therefore always remaineth invincible.

²⁵ **And the rain fell, and the floods came, and the winds blew, and beat upon that house, and it fell not: for it was grounded on a rock.**

²⁶ **But whosoever heareth these my words, and doeth them not, shall be likened unto a foolish man, which hath builded his house upon the sand:**

²⁷ **And the rain fell, and the floods came, and the winds blew, and beat upon that house, and it fell, and the fall thereof was great.**

²⁸ And it came to pass, when Jesus had ended these words, the people were astonished at his doctrine.

²⁹ For he taught them as one having authority, and not as the Scribes.

Matthew 8

¹ Now when he was come down from the mountain, great multitudes followed him.

² ⁽¹⁾ And lo, there came a Leper and worshipped him, saying, Master, if thou wilt, thou canst make me clean.

(1) Christ in healing the leprosy with the touching of his hand, showeth that he abhorreth no sinners that come unto him, be they never so unclean.

³ And Jesus putting forth his hand, touched him, saying, **I will, be thou clean:** and immediately his leprosy was cleansed.

⁴ Then Jesus said unto him, **See thou tell no man, but go, and show thyself unto the Priest, and offer the gift that Moses commanded, for a witness to them.**

⁵ ⁽²⁾ When Jesus was entered into Capernaum, there came unto him a Centurion, beseeching him,

(2) Christ by setting before them the example of the uncircumcised Centurion, and yet of an excellent faith, provoketh the Jews to emulation, and together forewarneth them of their casting off, and the calling of the Gentiles.

⁶ And said, Master, my servant lieth sick at home of the palsy, and is grievously pained.

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

⁸ But the Centurion answered, saying, Master, I am not worthy that thou shouldest come under my roof: but speak the word only, and my servant shall be healed.

⁹ For I am a man also under the authority of another, and have soldiers under me: and I say to one, Go, and he goeth: and to another, Come, and he cometh: and to my servant, Do this, and he doeth it.

¹⁰ When Jesus heard that, he marveled, and said to them that followed him, **Verily, I say unto you, I have not found so great faith, even in Israel.**

¹¹ **But I say unto you, that many shall come from the East and West, and shall ^(a) sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven.**

(a) A Metaphor taken of banquets, for they that sit down together are fellows in the banquet.

¹² **And the children of the kingdom shall be cast out into (b) utter darkness: there shall be weeping and gnashing of teeth.**

(b) Which are without the kingdom. For in the kingdom is light, and without the kingdom is darkness.

¹³ Then Jesus said unto the Centurion, **Go thy way, and as thou hast believed, so be it unto thee,** And his servant was healed the same hour.

¹⁴ **(3)** And when Jesus came to Peters house, he saw his wives mother laid down, and sick of a fever.

(3) Christ, in healing diverse diseases, showeth that he was sent of his Father, that in him only we should seek remedy in all our miseries.

¹⁵ And he touched her hand, and the fever left her: so she arose, and ministered unto them.

¹⁶ When the Even was come, they brought unto him many that were possessed with devils: and he cast out the spirits with his word, and healed (c) all that were sick,

(c) Of all sorts.

¹⁷ That it might be fulfilled, which was spoken by Esaias the Prophet, saying, He took our infirmities, and bare our sicknesses.

¹⁸ And when Jesus saw great multitudes of people about him, he commanded them to go (d) over the water.

(d) For Capernaum was situate upon the lake of Tiberias.

¹⁹ **(4)** Then came there a certain Scribe, and said unto him, Master, I will follow thee whithersoever thou goest.

(4) The true disciples of Christ must prepare themselves to all kind of miseries.

²⁰ But Jesus said unto him, **The foxes have holes, and the birds of the heaven have (e) nests, but the Son of man hath not whereon to rest his head.**

(e) Word for word, Shades made with boughs.

²¹ **(5)** And another of his disciples said unto him, Master, suffer me first to go, and bury my father.

(5) When God requireth our labor, we must leave off all duty to men.

²² But Jesus said unto him, **Follow me, and let the dead bury their dead.**

²³ (6) And when he was entered into ye ship, his disciples followed him.

(6) Although Christ seemeth oftentimes to neglect his, even in most extreme danger, yet in time convenient he assuageth all tempests, and bringeth them to haven.

²⁴ And behold, there arose a great tempest in the sea, so that the ship was covered with waves: but he was asleep.

²⁵ Then his disciples came, and awoke him, saying, Master, save us: we perish.

²⁶ And he said unto them, **Why are ye fearful, O ye of little faith?** Then he arose, and rebuked the winds and the sea: and so there was a great calm.

²⁷ And the men marveled, saying, What man is this, that both the winds and the sea obey him!

²⁸ (7) And when he was come to the other side into ye country of the Gergesenes, there met him two possessed with devils, which came out of the graves very fierce, so that no man might go by that way.

(7) Christ came to deliver me from the thralldom of Satan: but the world would had rather lack Christ, then the vilest and least of their commodities.

²⁹ And behold, they cried out, saying, Jesus the son of God, what have we to do with thee? Art thou come hither to torment us before ye time?

³⁰ Now there was, (f) afar off from them, a great herd of swine feeding.

(f) On an hill, as Mark and Luke witness: Now Gederah, as Josephus records, book 17 chapter 13. lived after the order of the Grecians, and therefore we may not marvel if there were swine there.

³¹ And the devils besought him, saying, If thou cast us out, suffer us to go into the heard of swine.

³² And he said unto them, **Go.** So they went out and departed into the herd of swine: and behold, the whole herd of swine ran headlong into the sea, and died in the water.

³³ Then the herdsmen fled: and when they were come into the city, they told all things, and what was become of them that were possessed with the devils.

³⁴ And behold, all the city came out to meet Jesus: and when they saw him, they besought him to (g) depart out of their coasts.

(g) Where men live as swine, there doeth not Christ tarry, but devils.

Matthew 9

¹ Then he ⁽¹⁾ entered into a ship, and passed over, and came into his ^(a) own city.

(1) Sins are the causes of our afflictions, and Christ only forgiveth them if we believe.

(a) Into Capernaum, for as Theophylact saith, Bethlehem brought him forth, Nazareth brought him up, and Capernaum was his dwelling place.

² And lo, they brought to him a man sick of the palsy, laid on a bed. And Jesus ^(b) seeing their faith, said to the sick of the palsy, **Son, be of good comfort: thy sins are forgiven thee.**

(b) Knowing by a manifest sign.

³ And behold, certain of the Scribes said with themselves, This man ^(c) blasphemeth.

(c) To blaspheme, signifieth amongst the divines to speak wickedly: and amongst the more eloquent Grecians, to slander.

⁴ But when Jesus saw their thoughts, he said, **Wherefore think ye evil things in your hearts?**

⁵ **For whether is it easier to say, Thy sins are forgiven thee, or to say, Arise, and walk?**

⁶ **And that ye may know that the Son of man hath authority in earth to forgive sins,** (then said he unto the sick of the palsy,) **Arise, take up thy bed, and go to thine house.**

⁷ And he arose, and departed to his own house.

⁸ So when the multitude saw it, they marveled, and glorified God, which had given such authority to men.

⁹ ⁽²⁾ And as Jesus passed forth from thence, he saw a man sitting at the ^(d) custom, named Matthew, and said to him, **Follow me.** And he arose, and followed him.

(2) Christ calleth the humble sinners unto him, but he contemneth the proud hypocrites.

(d) At the customers table, where it was received.

¹⁰ And it came to pass, as Jesus sat at meat in his house, behold, many Publicans and ^(e) sinners, that came thither, sat down at the table with Jesus and his disciples.

(e) The customers fellows which were placed by the Romans, after that Judea was brought into the form of a province, to gather the customs, and therefore of the rest of the Jews, they were called sinners, that is to say very vile men.

¹¹ And when the Pharisees saw that, they said to his disciples, Why eateth your master with Publicans and sinners?

¹² Now when Jesus heard it, he said unto them, **The whole need not a Physician, but they that are sick.**

¹³ **But go ye and learn what this is, I will have mercy, and not sacrifice: for I am not come to call the righteous, but the sinners to repentance.**

¹⁴ ⁽³⁾ Then came the disciples of John to him, saying, Why do we and the Pharisees fast oft, and thy disciples fast not?

(3) Against naughty emulation in matters indifferent.

¹⁵ And Jesus said unto them, **Can the ^(f) children of the marriage chamber mourn as long as the bridegroom is with them? But the days will come, when the bridegroom shall be taken from them, and then shall they fast.**

(f) An Hebrew kind of speech, for they that are admitted into a marriage chamber are as the nearest about the bridegroom.

¹⁶ **Moreover no man pieceth an old garment with a piece of ^(g) new cloth: for that that should fill it up, taketh away from the garment, and the breach is worse.**

(g) Raw, which was never put to the fuller.

¹⁷ **Neither do they put new wine into old vessels: for then the vessels would break, and the wine would be spilt, and the vessels should perish: but they put new wine into new vessels, and so are both preserved.**

¹⁸ ⁽⁴⁾ While he thus spake unto them, behold, there came a certain ruler, and worshipped him, saying, My daughter is now deceased, but come and lay thine hand on her, and she shall live.

(4) There is no evil so old, and incurable, which Christ cannot heal by and by, if he be touched with true faith, but lightly as it were with the hand.

¹⁹ And Jesus arose and followed him with his disciples.

²⁰ (And behold, a woman which was diseased with an issue of blood twelve years, came behind him, and touched the hem of his garment.

²¹ For she said in herself, If I may touch but his garment only, I shall be whole.

²² Then Jesus turned him about, and seeing her, did say, **Daughter, be of good comfort: thy faith hath made thee whole.** And the woman was made whole at that same moment.)

²³ ⁽⁵⁾ Now when Jesus came into the Rulers house, and saw the ^(h) minstrels and the multitude making noise,

*(5) Even death itself giveth place to the power of Christ.
(h) It appeareth that they used minstrels at their mournings.*

²⁴ He said unto them, **Get you hence: for the maid is not dead, but sleepeth.** And they laughed him to scorn.

²⁵ And when the multitude were put forth, he went in and took her by the hand, and the maid arose.

²⁶ And this bruit went throughout all that land.

²⁷ ⁽⁶⁾ And as Jesus departed thence, two blind men followed him, crying, and saying, O son of David, have mercy upon us.

(6) By healing these two blind men, Christ showeth that he is the light of the world.

²⁸ And when he was come into the house, the blind came to him, and Jesus said unto them, **Believe ye that I am able to do this? And they said unto him, Yea, Lord.**

²⁹ Then touched he their eyes, saying, **According to your faith be it unto you.**

³⁰ And their eyes were opened, and Jesus gave them great charge, saying, **See that no man know it.**

³¹ But when they were departed, they spread abroad his fame throughout all that land.

³² ⁽⁷⁾ And as they went out, behold, they brought to him a dumb man possessed with a devil.

(7) An example of that power that Christ hath over the devil.

³³ And when the devil was cast out, the dumb spake: then the multitude marveled, saying, The like was never seen in Israel.

³⁴ But the Pharisees said, He casteth out devils, through the prince of devils.

³⁵ And Jesus went about all cities and towns, teaching in their Synagogues, and preaching the Gospel of the kingdom, and healing every sickness and every disease among the people.

³⁶ (8) But when he saw the multitude, he had compassion upon them, because they were dispersed, and scattered abroad, as sheep having no shepherd.

(8) Although the ordinary pastors cease, yet Christ hath not cast off the care of his Church.

³⁷ **Then said he to his disciples, Surely the harvest is great, but the laborers are few.**

³⁸ **Wherefore pray the Lord of the harvest, that he would (i) send forth laborers into his harvest.**

(i) Word for word, Cast them out: for men are very slow in so holy a work.

Matthew 10

¹ And ⁽¹⁾ he called his twelve disciples unto him, and gave them power against unclean spirits, to cast them out, and to heal every sickness, and every disease.

(1) The apostles are sent to preach the gospel in Israel.

² Now the names of the twelve Apostles are these. The ^(a) first is Simon, called Peter, and Andrew his brother: James the son of Zebedee, and John his brother.

(a) Theophylact saith that Peter and Andrew are called the first, because they were first called.

³ Philip and Bartholomew: Thomas, and Matthew that Publican: James the son of Alphaeus, and Lebbaeus whose surname was Thaddaeus:

⁴ Simon the Canaanite, and Judas ^(b) Iscariot, who also betrayed him.

(b) A man of Kerieth. Now Kerieth was in the tribe of Judah; Jos 15:25 .

⁵ These twelve did Jesus send forth, and commanded them, saying, **Go not into the way of the Gentiles, and into the cities of the Samaritans enter ye not:**

⁶ **But go rather to the lost sheep of the house of Israel.**

⁷ **(2) And as ye go, preach, saying, The kingdom of heaven is at hand.**

(2) The sum of the gospel, or preaching of the apostles.

⁸ **(3) Heal the sick: cleanse the lepers: raise up the dead: cast out the devils. Freely ye have received, freely give.**

(3) Miracles are dependencies of the word.

⁹ **(4) Possess ^(c) not gold, nor silver, nor money in your girdles,**

(4) The ministers of the word must cast away all cares that might hinder them the least wise that might be.

(c) For this journey, to wit, both that nothing might hinder them, and also that they might feel some taste of God's providence: for at their return back, the Lord asketh of them, whether they lacked anything by the way, Lu 22:35 .

¹⁰ **Nor a scrip for the journey, neither two coats, neither shoes, nor a staff: for the workman is worthy of his ^(d) meat.**

(d) God will provide you with meat.

¹¹ **(5) And into whatsoever city or town ye shall come, enquire who is worthy in it, and there abide till ye go thence.**

(5) Happy are they that receive the preaching of the Gospel: and unhappy are they, that refuse it.

12 And when ye come into an house, salute the same.

13 And if the house be worthy, let your *(e)* peace come upon it: but if it be not worthy, let your peace return to you.

(e) It is an manner of speech taken from the Hebrews, whereby they meant all kind of happiness.

14 And whosoever shall not receive you, nor hear your words, when ye depart out of that house, or that city, shake off the dust of your feet.

15 Truly I say unto you, it shall be easier for them of the land of Sodom and Gomorrah in the day of judgment, than for that city.

16 *(6)* Behold, I send you as *(f)* sheep in the midst of the wolves: be ye therefore wise as serpents, and *(g)* innocent as doves.

(6) Christ showeth how the ministers must behave themselves under the cross.

(f) You shall be in great dangers.

(g) You shall not so much as revenge an injury: and by the mixing of these beast's natures together, he will not have our wisdom to be malicious, nor our simplicity mad, but a certain form of good nature as composed exquisitely framed of both them, as may be.

17 But beware of *(h)* men, for they will deliver you up to the Councils, and will scourge you in their Synagogues.

(h) For in the cause of religion men are wolves one to another.

18 And ye shall be brought to the governors and Kings for my sake, in witness to them, and to the Gentiles.

19 But when they deliver you up, take no thought how or what ye shall speak: for it shall be given you in that hour, what ye shall say.

20 For it is not ye that speak, but the spirit of your father which speaketh in you.

21 And the brother shall betray the brother to death, and the father the son, and the children shall rise against their parents, and shall cause them to die.

22 And ye shall be hated of all men for my Name: but he that endureth to the end, he shall be saved.

23 And when they persecute you in this city, flee into another: for verily I say unto you, ye shall not *(i)* go over all the cities of Israel, till the Son of man be come.

(i) Bring to an end, that is, you shall not have gone through all the cities of Israel, and preached in them.

24 The disciple is not above his master, nor the servant above his Lord.

25 It is enough for the disciple to be as his master is, and the servant as his Lord. If they have called the master of the house *(k)* Beelzebub, how much more them of his household?

(k) It was the idol of the Acronites, which we call the god of flies.

26 *(l)* Fear them not therefore: for there is nothing covered, that shall not be disclosed, nor hid, that shall not be known.

(l) Truth shall not always be hid.

27 What I tell you in darkness, that speak ye in light: and what ye hear in the ear, that preach ye on the *(m)* houses.

(m) Openly, and in the highest places. For the tops of their houses were so made that they might walk upon them, Acts 10:9 .

28 And *(n)* fear ye not them which kill the body, but are nor able to kill the soul: but rather fear him, which is able to destroy both soul and body in hell.

(n) Though tyrants be never so raging and cruel, yet we may not fear them.

29 Are not two sparrows sold for a *(o)* farthing, and one of them shall not fall on the ground without your Father?

(o) The fourth part of an ounce.

30 Yea, and all the hairs of your head are numbered.

31 Fear ye not therefore, ye are of more value than many sparrows.

32 *(7)* Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven.

(7) The necessity and reward of open confessing Christ.

33 But whosoever shall deny me before me, him will I also deny before my Father which is in heaven.

34 *(8)* Think not that I am come to send peace into the earth: I came not to send peace, but the sword.

(8) Civil dissentions follow the preaching of the gospel.

35 **For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter in law against her mother in law.**

36 **And a mans enemies shall be they of his own household.**

37 **(9) He that loveth father or mother more than me, is not worthy of me. And he that loveth son, or daughter more than me, is not worthy of me.**

(9) Nothing without exception is to be preferred before our duty to God.

38 **And he that taketh not his cross, and followeth after me, is not worthy of me.**

39 **He that will find (p) his life, shall lose it: and he that loseth his life for my sake, shall find it.**

(p) They are said to find their life, which deliver it out of danger: and this is spoken after the opinion of the people which think them clean lost that die, because they think not of the life to come.

40 **(10) He that receiveth you, receiveth me: and he that receiveth me, receiveth him that hath sent me.**

(10) God is both author and revenger of his holy ministry.

41 **(11) He that receiveth a Prophet in (q) the name of a Prophet, shall receive a Prophets reward: and he that receiveth a righteous man, in the name of a righteous man, shall receive the reward of a righteous man.**

*(11) We shall lose nothing that we bestow upon Christ.
(q) As a Prophet.*

42 **And whosoever shall give unto one of these (r) little ones to drink a cup of cold water only, in the name of a disciple, verily I say unto you, he shall not lose his reward.**

(r) Which in the sight of the world are vile and abject.

Matthew 11

¹ And ⁽¹⁾ it came to pass that when Jesus had made an end of ^(a) commanding his twelve disciples, he departed thence to teach and to preach in ^(b) their cities.

(1) Christ showeth by his works, that he is the promised Messiah.

(a) Of instructing them with precepts.

(b) The disciples' cities, that is to say, in Galilee, where many of them were born; Acts 2:7

² And when John heard in the prison the works of Christ, he sent two of his disciples, and said unto him,

³ Art thou he that should come, or shall we look for another?

⁴ And Jesus answering, said unto them, **Go, and show John, what things ye hear, and see.**

⁵ **The blind receive sight, and the halt do walk: the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor receive the Gospel.**

⁶ **And blessed is he that shall not be offended in me.**

⁷ ⁽²⁾ And as they departed, Jesus began to speak unto the multitude, **of John, What went ye out into the wilderness to see? A reed shaken with the wind?**

(2) What agreement, and what difference is betwixt the ministry of the prophets, the preaching of John,

and the full light of the Gospel, which Christ hath brought.

⁸ **But what went ye out to see? A man clothed in soft raiment? Behold, they that wear soft clothing, are in Kings houses.**

⁹ **But what went ye out to see? A Prophet? Yea, I say unto you, and more than a Prophet.**

¹⁰ **For this is he of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee.**

¹¹ **Verily I say unto you, among them which are begotten of women, arose there not a greater than John Baptist: notwithstanding, he that is the least in the ^(c) kingdom of heaven, is greater than he.**

(c) In the new state of the Church where the true glory of God shineth: the persons are not compared together, but the kinds of doctrines, the preaching of John with the law and the Prophets, and again, the most clear preaching of the Gospel with Johns.

¹² **And from the time of John Baptist hither to, the kingdom of heaven suffereth violence, and the violent take it by force.**

13 For all the Prophets and the Law ^(d) prophesied unto John.

(d) They prophesied of things to come, which are now present and clearly and plainly seen.

14 And if ye will receive it, this is that Elias, which was to come.

15 He that hath ears to hear, let him hear.

16 ⁽³⁾ But whereunto shall I liken this generation? ^(e) It is like unto little children which sit in the markets, and call unto their fellows,

(3) There are none more stout and stubborn enemies of the Gospel, than they to whom it ought to be most acceptable.

(e) He blameth the frowardness of this age, by a proverb, in that they could be moved neither with rough, nor gentle dealing.

17 And say, We have piped unto you, and ye have not danced, we have mourned unto you, and ye have not lamented.

18 For John came neither eating nor drinking, and they say, He hath a devil.

19 The son of man came eating and drinking, and they say, Behold a glutton and a drinker of wine, a friend unto Publicans and sinners: ⁽⁴⁾ but ^(f) wisdom is justified of her children.

(4) That which the most part refuse, the elect and chosen embrace.

(f) Wise men do acknowledge the wisdom of the Gospel, when they receive it.

20 ⁽⁵⁾ Then began he to upbraid the cities, wherein most of his great works were done, because they repented not.

(5) The proud reject the Gospel offered unto them, to their great hurt and smart which turneth to the salvation of the simple.

21 Woe be to thee, Chorazin: Woe be to thee, Bethsaida: for if ye great works, which were done in you, had been done in Tyre and Sidon, they had repented long ago in sackcloth and ashes.

22 But I say to you, It shall be easier for Tyre and Sidon at the day of judgment, then for you.

23 And thou, Capernaum, which art lifted up unto heaven, shalt be brought down to hell: for if the great works, which have been done in thee, had been done among them of Sodom, they had remained to this day.

24 But I say unto you, that it shall be easier for them of the land of Sodom in the day of judgment, then for thee.

²⁵ At that time Jesus answered, and said, **I give thee thanks, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and men of understanding, and hast ^(g) opened them unto babes.**

(g) Through the ministry of Christ, who only showeth the truth of all things pertaining to God.

²⁶ **It is ^(h) so, O Father, because thy ⁽ⁱ⁾ good pleasure was such.**

*(h) This word showeth, that he contenteth himself in his Father's council.
(i) God's will is the only rule of righteousness.*

²⁷ **⁽⁶⁾ All things are given unto me of my Father: and no man knoweth the Son, but ye Father: neither knoweth any man ye Father, but the Son, and he to whom ye Son will reveal him.**

(6) There is no true knowledge of God, nor quietness of mind, but only in Christ alone.

²⁸ **Come unto me, all ye that are weary and laden, and I will ease you.**

²⁹ **Take my yoke on you, and learn of me that I am meek and lowly in heart: and ye shall find rest unto your souls.**

³⁰ **For my yoke is ^(k) easy, and my burden light.**

(k) May easily be born. For his commandments are not grievous, for all that is born of God overcometh the world; 1John 5:4 .

Matthew 12

¹ At ⁽¹⁾ that time Jesus went on a Sabbath day through ye corn, and his disciples were an hungered, and began to pluck ye ear of corn and to eat.

(1) Of the true sanctifying of the Sabbath, and the abrogating of it.

² And when the Pharisees saw it, they said unto him, Behold, thy disciples do that which is not lawful to do upon the Sabbath.

³ But he said unto them, **Have ye not read what David did when he was an hungered, and they that were with him?**

⁴ **How he entered into ye house of God, and did eat the ^(a) showbread, which was not lawful for him to eat, neither for them which were with him, but only for the Priests?**

(a) The Hebrews call it Bread of faces, because it stood before the Lord all the week upon the golden table appointed to that service; Levit 24:6 .

⁵ **Or have ye not read in the Law, how that on the Sabbath days the Priests in the Temple ^(b) break the Sabbath, and are blameless?**

(b) When the priests do God's service upon the Sabbath day, yet they do break not the Law: much less doth the Lord of the Sabbath break the Sabbath.

⁶ **But I say unto you, that here is one greater than the Temple.**

⁷ **Wherefore if ye knew what this is, I will have mercy, and not sacrifice, ye would not have condemned the innocents.**

⁸ **For the son of man is Lord, even of the Sabbath.**

⁹ ⁽²⁾ And he departed thence, and went into their Synagogue:

(2) The ceremonies of the Law are not against the love of our neighbor.

¹⁰ And behold, there was a man which had his hand dried up. And they asked him, saying, Is it lawful to heal upon a Sabbath day? that they might accuse him.

¹¹ And he said unto them, **What man shall there be among you, that hath a sheep, and if it fall on a Sabbath day into a pit, doth not take it and lift it out?**

¹² **How much more then is a man better than a sheep? therefore, it is lawful to do well on a Sabbath day.**

¹³ Then said he to the man, **Stretch forth thine hand.** And he stretched it forth, and it was made whole as the other.

¹⁴ ⁽³⁾ Then the Pharisees went out, and consulted against him, how they might destroy him.

(3) How far and in what respect we may give place to the unbridled rage of the wicked.

¹⁵ But when Jesus knew it, he departed thence, and great multitudes followed him, and he healed them all,

¹⁶ And charged them in threatening wise, that they should not make him known,

¹⁷ That it might be fulfilled, which was spoken by Esaias the Prophet, saying,

¹⁸ Behold my servant whom I have chosen, my beloved in whom my soul delighteth: I will put my Spirit on him, and he shall show ^(c) judgment to the Gentiles.

(c) By judgment is meant a settled state because Christ was to publish true religion among the Gentiles, and to cast out superstition, which thing wheresoever it is done, the Lord is said to reign and judge there, that is to say, to govern and rule matters.

¹⁹ He shall not strive, nor cry, neither shall any man hear his voice in the streets.

²⁰ A bruised reed shall he not break, and smoking flax shall he not quench, till he ^(d) bring forth judgment unto victory.

(d) He shall pronounce sentence and judgment, maugre the world and Satan, and show himself conqueror over all his enemies.

²¹ And in his Name shall the Gentiles trust.

²² ⁽⁴⁾ Then was brought to him one, possessed with a devil, both blind, and dumb, and he healed him, so that he which was blind and dumb, both spake and saw.

(4) A truth, be it never so manifest, is subject to the slander of the wicked: yet not withstanding it ought to be avouched stoutly.

²³ And all the people were amazed, and said, Is not this that son of David?

²⁴ But when the Pharisees heard it, they said, This man casteth the devils no otherwise out, but through Beelzebub the prince of devils.

²⁵ ⁽⁵⁾ But Jesus knew their thoughts, and said to them, **Every kingdom divided against itself, is brought to naught: and every city or house, divided against itself, shall not stand.**

(5) The kingdom of Christ and the kingdom of the devil cannot consist together.

26 So if Satan cast out Satan, he is divided against himself: how shall then his kingdom endure?

27 Also if I through Beelzebub cast out devils, by whom do your children cast them out? Therefore they shall be your judges.

28 But if I cast out devils by ye Spirit of God, then is the kingdom of God come unto you.

29 Else how can a man enter into a strong man's house and spoil his goods, except he first bind the strong man, and then spoil his house.

30 He that is not with me, is against me: and he that gathereth not with me, scattereth.

31 Wherefore I say unto you, every sin and blasphemy shall be forgiven unto men: but the blasphemy against the holy Ghost shall not be forgiven unto men.

32 And whosoever shall speak a word against the Son of man, it shall be forgiven him: ⁽⁶⁾ but whosoever shall speak against the holy Ghost, it shall not be forgiven him, neither in this world, nor in the world to come.

(6) Of blasphemy against the holy Ghost.

33 Either make the tree good, and his fruit good: or else make the tree evil, and his fruit evil: for the tree is known by the fruit.

34 ⁽⁷⁾ O generations of vipers, how can you speak good things, when ye are evil? For of the abundance of the heart the mouth speaketh.

(7) Hypocrites at the length bewray themselves even by their own mouth.

35 A good man out of the good treasure of his heart bringeth forth good things: and an evil man out of an evil treasure, bringeth forth evil things.

36 But I say unto you, that of every ^(e) idle word that men shall speak, they shall give account thereof at the day of judgment.

(e) Vain and unprofitable trifles, which the most part of men spend their lives in.

37 For by thy words thou shalt be justified, and by thy words thou shalt be condemned.

38 ⁽⁸⁾ Then answered certain of ye Scribes and of the Pharisees, saying, Master, we would see a sign of thee.

(8) Against froward desires of miracles.

³⁹ But he answered and said to them, **An evil and (f) adulterous generation seeketh a sign, but no sign shall be given unto it, save that sign of the Prophet Jonah.**

(f) Bastard, which fell from Abraham's faith, or forsook the true worship of God.

⁴⁰ **For as Jonah was three days and three nights in the whales belly: so shall the Son of man be three days and three nights in ye heart of the earth.**

⁴¹ **(9) The men of Nineveh shall rise in judgment with this generation, and condemn it: for they repented at the preaching of Jonah: and behold, a greater than Jonah is here.**

(9) Christ teacheth by the sorrowful example of the Jews, that there are none more miserable than they which put out the light of the Gospel which was kindled in them.

⁴² **The Queen of the (g) South shall rise in judgment with this generation, and shall condemn it: for she came from the (h) utmost parts of the earth to hear the wisdom of Solomon: and behold, a greater than Solomon is here.**

(g) He meaneth the Queen of Sheba: whose country is south in respect to the land of Israel; 1King 10.

(h) For Sheba is situate in the utmost coast of Arabia upon the mouth of the Arabian Sea.

⁴³ **Now when the unclean spirit is gone out of a man, he walketh throughout dry places, seeking rest, and findeth none.**

⁴⁴ Then he saith, **I will return into mine house from whence I came: and when he is come, he findeth it empty, swept and garnished.**

⁴⁵ **Then he goeth, and taketh unto him seven other spirits worse than himself, and they enter in, and dwell there: and the end of that man is worse than the beginning. Even so shall it be with this wicked generation.**

⁴⁶ **(10) While he yet spake to ye multitude, behold, his mother, and his brethren stood without, desiring to speak with him.**

(10) Christ teacheth by his own example, that all things ought to be set apart in respect of God's glory.

⁴⁷ Then one said unto him, Behold, thy mother and thy brethren stand without, desiring to speak with thee.

⁴⁸ But he answered, and said to him that told him, **Who is my mother? and who are my brethren?**

⁴⁹ *(11)* And he stretched forth his hand toward his disciples, and said, **Behold my mother and my brethren.**

(11) None are more near unto us, than they that are of the household of faith.

⁵⁰ **For whosoever shall do my Fathers will which is in heaven, the same is my brother and sister and mother.**

Matthew 13

¹ The same day went Jesus out of the house, and sat by the sea side.

² *(1)* And great multitudes resorted unto him, so that he went into a ship, and sat down: and the whole multitude stood on the shore.

(1) Christ showeth in putting forth this parable of the Sower, that the seed of life which is sown in the world, cometh not on so well in one as in another, and the reason for this is, for that men for the most part either do not receive it, or suffer it not to ripen.

³ Then he spake many things to them in parables, saying, **Behold, a sower went forth to sow.**

⁴ **And as he sowed, some fell by the way side, and the fowls came and devoured them up.**

⁵ **And some fell upon stony ground, where they had not much earth, and anon they sprung up, because they had no depth of earth.**

⁶ **And when the sun was up, they were parched, and for lack of rooting, withered away.**

⁷ **And some fell among thorns, and the thorns sprung up, and choked them.**

⁸ **Some again fell in good ground, and brought forth fruit, one corn an hundred fold, some sixty fold, and another thirty fold.**

⁹ **He that hath ears to hear, let him hear.**

¹⁰ Then the disciples came, and said to him, Why speakest thou to them in parables?

¹¹ *(2)* And he answered, and said unto them, **Because it is given unto you, to know the secrets of the kingdom of heaven, but to them it is not given.**

(2) The gift of understanding and of faith is proper to the elect, and all the rest are blinded through the just judgment of God.

¹² **For whosoever hath, to him shall be given, and he shall have abundance: but whosoever hath not, from him shall be taken away, even that he hath.**

¹³ **Therefore speak I to them in parables, because they seeing, do not see: and hearing, they hear not, neither understand.**

14 So in them is fulfilled the prophecy of Esaias, which prophecy saith, By hearing, ye shall hear, and shall not understand, and seeing, ye shall see, and shall not perceive.

15 For this people's heart is waxed fat, and their ears are dull of hearing, and with their eyes they have winked, lest they should see with their eyes, and hear with their ears, and should understand with their hearts, and should return, that I might heal them.

16 (3) But blessed are your eyes, for they see: and your ears, for they hear.

(3) The condition of the Church under and since Christ, is better than it was in the time of the fathers under the Law.

17 For verily I say unto you, that many Prophets, and righteous men have desired to see those things which ye see, and have not seen them, and to hear those things which ye hear, and have not heard them.

18 Hear ye therefore ye parable of ye sower.

19 Whensoever any man heareth the word of that kingdom, and understandeth it not, that evil one cometh, and catcheth away that which was sown in his (a) heart: and this is he which hath received the seed by the way side.

(a) Though there be mention made of the heart, yet this sowing is referred to hearing without understanding. For whether the seed be received in the heart or not, yet he that soweth, soweth to the heart.

20 And he that received seed in the stony ground, is he which heareth the word, and incontinently with joy receiveth it,

21 Yet hath he no root in himself, and dureth but a season: for as soon as tribulation or persecution cometh because of the word, by and by he is offended.

22 And he that received the seed among thorns, is he that heareth the word: but the care of this world, and the deceitfulness of riches choke the word, and he is made unfruitful.

23 But he that received the seed in the good ground, is he that heareth the word, and understandeth it, which also beareth fruit, and bringeth forth, some an hundred fold, some sixty fold, and some thirty fold.

24 (4) Another parable put he forth unto them, saying, The kingdom of heaven is like unto a man which sowed good seed in his field.

(4) Christ showeth in another parable of the evil seed mixed with ye good, that the Church shall never be free and quit from offences, both in doctrine and manners, until the day appointed for the restoring of all things to come, and therefore the faithful have to arm themselves with patience and constancy.

25 But while men slept, there came his enemy, and sowed tares among the wheat, and went his way.

26 And when the blade was sprung up, and brought forth fruit, then appeared the tares also.

27 Then came the servants of the householder, and said unto him, Master, sowest not thou good seed in thy field? from whence then hath it tares?

28 And he said to them, **Some envious man hath done this.** Then the servants said unto him, Wilt thou then that we go and gather them up?

29 But he said, **Nay, lest while ye go about to gather the tares, ye pluck up also with them the wheat.**

30 Let both grow together until the harvest, and in time of harvest I will say to the reapers, Gather ye first the tares, and bind them in sheaves to burn them: but gather the wheat into my barn.

31 *(5)* Another parable he put forth unto them, saying, **The kingdom of heaven is like unto a grain of mustard seed, which a man taketh and soweth in his field:**

(5) God begineth his kingdom with very small beginnings, to the end that by the growing on of it, beside the expectation and hope of all men, his mighty power and working may be the more set forth.

32 Which indeed is the least of all seeds: but when it is grown, it is the greatest among herbs, and it is a tree, so that the birds of heaven come and build in the branches thereof.

33 Another parable spake he to them, **The kingdom of heaven is like unto leaven, which a woman taketh and hideth in three pecks of meal, till all be leavened.**

34 All these things spake Jesus unto the multitude in parables, and without parables spake he not to them,

35 That it might be fulfilled, which was spoken by the Prophet, saying, I will open my mouth in parables, and will utter the things which have been kept secret from the foundation of the world.

36 Then sent Jesus the multitude away, and went into the house. And his disciples came unto him, saying, Declare unto us the parable of the tares of that field.

³⁷ **(6)** Then answered he, and said to them, **He that soweth the good seed, is the Son of man.**

(6) He expoundeth the former parable of the good and evil seed.

³⁸ **And the field is the world, and the good seed are the children of the kingdom, and the tares are the children of that wicked one.**

³⁹ **And the enemy that soweth them, is the devil, and the harvest is the end of the world, and the reapers be the Angels.**

⁴⁰ **As then the tares are gathered and burned in ye fire, so shall it be in the end of this world.**

⁴¹ **The Son of man shall send forth his Angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity,**

⁴² **And shall cast them into a furnace of fire. There shall be wailing and gnashing of teeth.**

⁴³ **Then shall the just men shine as ye sun in the kingdom of their Father. He that hath ears to hear, let him hear.**

⁴⁴ **(7)** Again, the kingdom of heaven is like unto a treasure hid in ye field, which when a man hath found, he hideth it, and for joy thereof departeth and selleth all that he hath, and buyeth that field.

(7) Few men understand how great the riches of the kingdom of heaven are, and no man can be partaker of them, but he that redeemeth them with the loss of all his goods.

⁴⁵ **Again, the kingdom of heaven is like to a merchant man, that seeketh good pearls,**

⁴⁶ **Who having found a pearl of great price, went and sold all that he had, and bought it.**

⁴⁷ **(8)** Again, the kingdom of heaven is like unto a draw net cast into the sea, that gathereth of all kinds of things.

(8) They are many in the Church, which notwithstanding are not of the Church, and therefore at length shall be cast out: but the full and perfect cleansing of them is deferred to the last day.

⁴⁸ **Which, when it is full, men draw to land, and sit and gather the good into vessels, and cast the bad away.**

⁴⁹ **So shall it be at the end of the world. The Angels shall go forth, and sever the bad from among the just,**

⁵⁰ **And shall cast them into a furnace of fire: there shall be wailing, and gnashing of teeth.**

⁵¹ ⁽⁹⁾ Jesus said unto them, **Understand ye all these things? They said unto him, Yea, Lord.**

(9) They ought to be diligent, which have not only to be wise for themselves, but to dispense the wisdom of God to others.

⁵² **Then said he unto them, Therefore every Scribe which is taught unto the kingdom of heaven, is like unto an householder, which bringeth forth out of his treasure things both new and old.**

⁵³ And it came to pass, that when Jesus had ended these parables, he departed thence,

⁵⁴ ⁽¹⁰⁾ And came into his own country, and taught them in their Synagogue, so that they were astonished, and said, Whence cometh this wisdom and great works unto this man?

(10) Men do not only sin of ignorance, but also wittingly and willingly lay stumbling blocks in their own ways, that when God calleth them, they may not obey, and so most plainly destroy and cast away themselves.

⁵⁵ Is not this the carpenters son? Is not his mother called Mary, and his brethren James and Joses, and Simon and Judas?

⁵⁶ And are not his sisters all with us? Whence then hath he all these things?

⁵⁷ And they were offended with him. Then Jesus said to them, **A Prophet is not without honor, save in his own country, and in his own house.**

⁵⁸ And he did not many great works there, for their unbelief's sake.

Matthew 14

¹ (1) At that time Herod the Tetrarch heard of the fame of Jesus,

(1) Here is in John, an example of an invincible courage, which all faithful ministers of God's word ought to follow: in Herod, an example of tyrannous vanity, pride, and cruelty, and to be short, of a courtly conscience, and of their miserable slavery, which have once given themselves over to pleasure: in Herodias and her daughter, an example of whore-like wantonness, and womanlike cruelty.

² And said unto his servants, This is that John Baptist, he is risen again from the dead, and therefore great (a) works are wrought by him.

(a) By works he meaneth that force and power, whereby which works are wrought, and not the works as is seen often before.

³ For Herod had taken John, and bound him, and put him in prison for Herodias sake, his brother Philip's wife.

⁴ For John said unto him, It is not lawful for thee to have her.

⁵ And when he would have put him to death, he feared the multitude, because they counted him as a Prophet.

⁶ But when Herod's birthday was kept, the daughter of Herodias danced before them, and pleased (b) Herod.

(b) There were three Herods: the first of them was Antipater's son, who is also called Ascalonius, in whose reign Christ was born, and he it was that caused the children to be slain. The second was called Antipas, Magnus his son, whose mother's name was Malthaca or Martaca, and this was called Tetrarch, by reason of enlarging his dominion, when Archelaus was banished to Vienna in France. The third was Agrippa, Magnus his nephew by Aristobulus, and he it was that slew James.

⁷ Wherefore he promised with an oath, that he would give her whatsoever she would ask.

⁸ And she being before instructed of her mother, said, Give me here John Baptist's head in a platter.

⁹ And the King was sorry: nevertheless because of the oath, and them that sat with him at the table, he commanded it to be given her,

¹⁰ And sent, and beheaded John in the prison.

¹¹ And his head was brought in a platter, and given to the maid, and she brought it unto her mother.

¹² And his disciples came, and took up the body, and buried it, and went, and told Jesus.

¹³ And when Jesus heard it, he departed thence by ship into a desert place apart. And when the multitude had heard it, they followed him on foot out of the cities.

¹⁴ ⁽²⁾ And Jesus went forth and saw a great multitude, and was moved with compassion toward them, and he healed their sick.

(2) Christ refresheth a great multitude with five loaves and two little fishes, showing thereby, that they shall want nothing, which lay all things aside and seek the kingdom of heaven.

¹⁵ And when evening was come, his disciples came to him, saying, This is a desert place, and the time is already past: let the multitude depart, that they may go into the towns, and buy them victuals.

¹⁶ But Jesus said to them, **They have no need to go away: give ye them to eat.**

¹⁷ Then said they unto him, We have here but five loaves, and two fishes.

¹⁸ And he said, **Bring them hither to me.**

¹⁹ And he commanded the multitude to sit down on the grass, and took the five loaves and the two fishes, and looked up to heaven and blessed, and brake, and gave the loaves to his disciples, and the disciples to the multitude.

²⁰ And they did all eat, and were sufficed, and they took up of the fragments that remained, twelve baskets full.

²¹ And they that had eaten, were about five thousand men, beside women and little children.

²² And straightway Jesus compelled his disciples to enter into a ship, and to go over before him, while he sent the multitude away.

²³ And as soon as he had sent the multitude away, he went up into a mountain alone to pray: and when the evening was come, he was there alone.

²⁴ ⁽³⁾ And the ship was now in the midst of the sea, and was tossed with waves: for it was a contrary wind.

(3) We must sail even through mighty tempests, and Christ will never forsake us, so that we go whither he hath commanded us.

²⁵ And in the ^(c) fourth watch of the night, Jesus went unto them, walking on the sea.

(c) By the fourth watch is meant the time near to day breaking: for in old time they divided the night into four watches, in which they scouted.

²⁶ And when his disciples saw him walking on the sea, they were troubled, saying, It is a *(d)* spirit, and cried out for fear.

(d) A spirit, as it is here taken, is that which a man imagineth to himself vainly in his mind, persuading himself that he seeth something, and seeth nothing.

²⁷ But straight way Jesus spake unto them, saying, **Be of good comfort, It is I: be not afraid.**

²⁸ *(4)* Then Peter answered him, and said, Master, if it be thou, bid me come unto thee on the water.

(4) By faith we tread under our feet even the tempests themselves, but yet by the virtue of Christ, which helpeth that virtue, which he of his mercy hath given.

²⁹ And he said, **Come.** And when Peter was come down out of the ship, he walked on the water, to go to Jesus.

³⁰ But when he saw a mighty wind, he was afraid: and as he began to sink, he cried, saying, Master, save me.

³¹ So immediately Jesus stretched forth his hand, and caught him, and said to him, **O thou of little faith, wherefore didst thou doubt?**

³² And as soon as they were come into the ship, the wind ceased.

³³ Then they that were in the ship, came and worshipped him, saying, Of a truth thou art the Son of God.

³⁴ And when they were come over, they came into the land of *(e)* Gennezaret.

(e) This Gennesaret was a lake nigh to Capernaum, which is also called the Sea of Galilee, and Tiberias, so that the country itself grew to be called by that name.

³⁵ *(5)* And when the men of that place knew him, they sent out into all that country round about, and brought unto him all that were sick,

(5) In that that Christ healeth the sick, we are given to understanding that we must seek remedy for spiritual diseases at his hands: and that we are bound not only to run ourselves, to him, but also to bring others to him.

³⁶ And besought him, that they might touch the hem of his garment only: and as many as touched it, were made whole.

Matthew 15

¹ Then ⁽¹⁾ came to Jesus the Scribes and Pharisees, which were of Jerusalem, saying,

(1) None commonly are more bold condemners of God, then they whom God appointeth keepers of his law.

² Why do thy disciples transgress the tradition of the Elders? for they ^(a) wash not their hands when they eat bread.

(a) Which they received of their ancestors from hand to hand, or their elders allowed, which were the governors of the Church.

³ ⁽²⁾ But he answered and said unto them, **Why do ye also transgress the commandment of God by your tradition?**

(2) Their wicked boldness in corrupting the commandments of God, and that upon the pretence of godliness, and usurping authority to make laws, is here reprov'd.

⁴ **For God hath commanded, saying, ^(b) Honor thy father and mother: and he that curseth father or mother, let him die the death.**

(b) By honor is meant all kind of duty which children owe to their parents.

⁵ **But ye say, ^(c) Whosoever shall say to father or mother, By the gift that is offered by me, thou mayest have profit,**

(c) The meaning is this: whatsoever I bestow upon the Temple, is to thy profit, for it is as good as if I gave it thee, for (as the Pharisees of our time say) it shall be meritorious for thee: for under color of religion, they raked all to themselves, as though that he had given anything to the Temple, had done the duty of a child.

⁶ **Though he honor not his father, or his mother, shall be free: thus have ye made the commandment of God of no ^(d) authority by your tradition.**

(d) You made it of no power and authority as much as lay in you: for otherwise the commandments of God stand fast in the Church of God, in despite of this world and Satan.

⁷ ⁽³⁾ **O hypocrites, Esaias prophesied well of you, saying,**

(3) The same men are condemned for hypocrisy and superstition, because they made the kingdom of God to stand in outward things.

⁸ **This people draweth near unto me with their mouth, and honoreth me with the lips, but their heart is far off from me.**

⁹ **But in vain they worship me, teaching for doctrines, men's precepts.**

¹⁰ ⁽⁴⁾ Then he called the multitude unto him, and said to them, **Hear and understand.**

(4) Christ teacheth us that hypocrisy of false teachers which deceive our soul, is not to be born withal, no not in indifferent matters, and there is no reason why their ordinary vocation should blind our eyes: otherwise we are like to perish with them.

¹¹ **That which goeth into the mouth, defileth not the man, but that which cometh out of the mouth, that defileth the man.**

¹² Then came his disciples, and said unto him, Perceivest thou not, that the Pharisees are offended in hearing this saying?

¹³ But he answered and said, **Every plant which mine heavenly Father hath not planted, shall be rooted up.**

¹⁴ **Let them alone, they be the blind leaders of the blind: and if the blind lead ye blind, both shall fall into the ditch.**

¹⁵ Then answered Peter, and said to him, Declare unto us this parable.

¹⁶ Then said Jesus, **Are ye yet without understanding?**

¹⁷ **Perceive ye not yet, that whatsoever entereth into the mouth, goeth into the belly, and is cast out into the draught?**

¹⁸ **But those things which proceed out of the mouth, come from the heart, and they defile the man.**

¹⁹ **For out of the heart come evil thoughts, murders, adulteries, fornications, thefts, false testimonies, slanders.**

²⁰ **These are the things, which defile the man: but to eat with unwashen hands, defileth not ye man.**

²¹ And Jesus went thence, and departed into the ^(e) coasts of Tyre and Sidon.

(e) Coasts which were near to Tyre and Sidon, that is, in that quarter where Palestine bendeth toward Phoenice, and the sea of Syria.

²² And behold, a woman a ^(f) Canaanite came out of the same coasts, and cried, saying unto him, Have mercy on me, O Lord, the son of David: my daughter is miserably vexed with a devil.

(f) Of the stock of the Canaanites, who dwelled in Phoenicia.

²³ ⁽⁵⁾ But he answered her not a word. Then came to him his disciples, and besought him, saying, Send her away, for she crieth after us.

(5) In that, that Christ doth sometimes as it were stop his ears against the prayers of his saints, he doeth it for his glory and our profit.

²⁴ But he answered, and said, **I am not sent, but unto the lost sheep of the house of Israel.** ^(g)

(g) Of the people of Israel, which people was divided into tribes, but all those tribes came of one house.

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

²⁶ And he answered, and said, **It is not good to take the children's bread, and to cast it to whelps.**

²⁷ But she said, Truth, Lord: yet in deed the whelps eat of the crumbs, which fall from their masters table.

²⁸ Then Jesus answered, and said unto her, **O woman, great is thy faith: be it to thee, as thou desirest.** And her daughter was made whole at that hour.

²⁹ ⁽⁶⁾ So Jesus went away from thence, and came near unto the sea of Galilee, and went up into a mountain and sat down there.

(6) Christ ceaseth not to be beneficial even there where he is contemned, and in the midst of wolves he gathereth together and softeneth his flock.

³⁰ And great multitudes came unto him, having with them, halt, blind, dumb, ^(h) maimed, and many other, and cast them down at Jesus feet, and he healed them.

(h) Whose members were weakened with the palsy, or by nature, for afterward it is said, he healed them. Now Christ was want to heal in this wise, that such members as were weaked, he restored to health, and yet he could easily if he had would, have given them hands and feet and other members which wanted them.

³¹ In so much that the multitude wondered, to see the dumb speak, the maimed whole, the halt to go, and the blind to see: and they glorified the God of Israel.

³² ⁽⁷⁾ Then Jesus called his disciples unto him, and said, **I have compassion on this multitude, because they have ⁽ⁱ⁾ continued with me already three days, and have nothing to eat: and I will not let them depart fasting, lest they faint in the way.**

*(7) By doing again this miracle, Christ showeth that he will never be wanting to them that follow him, no nor in the wilderness.
(i) Go not from my side.*

³³ And his disciples said unto him, Whence should we get so much bread in the wilderness, as should suffice so great a multitude!

³⁴ And Jesus said unto them, **How many loaves have ye?** And they said, Seven, and a few little fishes.

³⁵ Then he commanded the multitude to *(k)* sit down on the ground,

(k) Word for word, to lie down backward, as rowers do when in rowing, they draw their oars to them.

³⁶ And took the seven loaves, and the fishes, and gave thanks, and brake them, and gave to his disciples, and the disciples to the multitude.

³⁷ And they did all eat, and were sufficed: and they took up of the fragments that remained, seven *(l)* baskets full.

(l) A kind of vessel wrought with twigs.

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

³⁹ Then Jesus sent away the multitude, and took ship, and came into the parts of Magdala.

Matthew 16

¹ Then ⁽¹⁾ came the Pharisees and Sadducees, and did ^(a) tempt him, desiring him to show them a sign from heaven.

(1) The wicked which otherwise are at defiance one with another, agree well together against Christ, but do what they can, Christ beareth away the victory, and triumpheth over them.

(a) To try whether he could do that which they desired, but their purpose was naught for they thought to find something in him by that means whereupon they might have just occasion to reprehend him: or else distrust and curiosity moved them so to do, for by such means also is God said to be tempted, that is to say, provoked to anger, as though men would strive with him.

² But he answered, and said unto them, **When it is evening, ye say, Fair weather: for ye sky is red.**

³ **And in the morning ye say, Today shall be a tempest: for the sky is red and lowering. O hypocrites, ye can discern the ^(b) face of the sky, and can ye not discern the signs of the times?**

(b) The outward show and countenance, as it were of all things, is called in the Hebrews tongue, a face.

⁴ **The wicked generation, and adulterous seeketh a sign, but there shall no sign be given it, but ^(c) that sign of the Prophet Jonah:** so he left them, and departed.

(c) The article showeth how notableness of the deed.

⁵ ⁽²⁾ And when his disciples were come to the other side, they had forgotten to take bread with them.

(2) False teachers must be taken heed of.

⁶ Then Jesus said unto them, **Take heed and beware of the leaven of the Pharisees and Sadducees.**

⁷ And they reasoned among themselves, saying, It is because we have brought no bread.

⁸ But Jesus ^(d) knowing it, said unto them, **O ye of little faith, why reason you thus among yourselves, because ye have brought no bread?**

(d) Not by others, but by virtue of his divinity.

⁹ **Do ye not yet perceive, neither remember the ^(e) five loaves, when there were five thousand men, and how many baskets took ye up?**

(e) That five thousand men were filled with so many loaves?

10 Neither the seven loaves when there were four thousand men, and how many baskets took ye up?

11 Why (f) perceive ye not that I (g) said not unto you concerning bread, that ye should beware of the leaven of the Pharisees and Sadducees?

*(f) A demand or question joined with admiration.
(g) Said for commanded.*

12 Then understood they that he had not said that they should beware of the leaven of bread, but of the doctrine of the Pharisees, and Sadducees.

13 (3) Now when Jesus came into the coasts of (h) Caesarea Philippi, he asked his disciples, saying, **Whom do men say that I, the son of man am?**

*(3) There are diverse judgments and opinions of Christ, notwithstanding he is known of his alone.
(h) There were two Caesareans, the one called Stratonis upon the sea Mediterranean, which Herod built sumptuously in the honor of Octavius; Josephus lib. 15. The other was Caesarea Philippi, which Herod the great the Tetrarch's son by Cleopatra built in the honor of Tiberius at the foot of Lebanon; Josephus lib. 15.*

14 And they said, Some say, (i) John Baptist: and some, Elias: and others, Jeremias, or one of the Prophets.

(i) As Herod thought.

15 He said unto them, **But whom say ye that I am?**

16 Then Simon Peter answered, and said, Thou art that Christ, the Son of the living God.

17 (4) And Jesus answered, and said to him, **Blessed art thou, Simon, the son of Jonah: for (k) flesh and blood hath not revealed it unto thee, but my Father which is in heaven.**

*(4) Faith is of grace, not of nature.
(k) By this kind of speech is meant man's natural procreation upon the earth, the creature not being destroyed which was made, but deformed through sin: So then this is the meaning: this was not revealed to you by any understanding of man, but God showed it thee from heaven.*

18 (5) **And I say also unto thee, that thou art (l) Peter, and upon this rock I will build my Church: and ye (m) gates of hell shall not overcome it.**

*(5) That is true faith, which confesseth Christ, the virtue whereof is invincible.
(l) Christ spake in the Syrian tongue, and therefore used not this descending between Petros, which signifieth Peter, and Petra, which signifieth a rock, but in both places used this word Cephas: but his mind was that wrote in Greek, by the diverse termination to make a difference between Peter, who is a piece of the building, and Christ the Petra, that is, the rock and foundation: or else he gave his name Peter, because of the confession of his faith, which is the Church's as well as his, as the old fathers witness: For so saith Theophylact. That confession which you haft made, shall be the foundation of the believers.
(m) The enemies of the Church are compared to a strong kingdom, and therefore by Gates are meant cities which are made strong with council and fortresses, and this is the meaning: whatsoever Satan can do by counsel or strength. So doeth Paul, 2 Cor. 10:4 call them strongholds.*

19 **(6) And I will give unto thee the (n) keys of the kingdom of heaven, and whatsoever thou shalt (o) bind upon earth, shall be bound in heaven: and whatsoever thou shalt loose on earth, shall be loosed in heaven.**

(6) The authority of the Church is from God.

(n) A metaphor taken of stewards which carry the keys: and here is set forth the power of the ministers of the word, as Isa 22:12. and that power is common to all ministers, as Mt 18:18. and therefore the ministers of the gospel may rightly be called the key of the kingdom of heaven.

(o) They are bound whose sins are retained; heaven is shut against them, because they received not Christ by faith: on the other side, how happy are they, to whom heaven is open, which embrace Christ and are delivered by him, and become fellow heirs with him!

20 **(7) Then he charged his disciples, that they should tell no man that he was Jesus that Christ.**

(7) Men must first learn, and then teach.

21 **(8) From that time forth Jesus began to show unto his disciples, that he must go unto Jerusalem, and suffer many things of the (p) Elders, and of the high Priests, and Scribes, and be slain, and be raised again the third day.**

(8) The minds of men are in time to be prepared and made ready against the stumbling block of persecution.

(p) It was a name of dignity and not of age, and it is put for them, which were the Judges, which the Hebrews called the Sanhedrin.

22 **Then Peter (q) took him aside, and began to rebuke him, saying, Master, pity thyself: this shall not be unto thee.**

(q) Took him by the hand and led him aside, as they used to do, which mean to talk familiarly with one.

23 **(9) Then he turned back, and said unto Peter, **Get thee behind me, (r) Satan: thou art an offence unto me, because thou (s) understandest not the things that are of God, but the things that are of men.****

(9) Against a preposterous zeal.

(r) The Hebrews call him Satan, that is to say, an adversary, whom the Grecians call diabolos, that is to say, slanderer, or tempter: but it is spoken of them, that either of malice, as Judas, John 6:70, or of lightness and pride resist the will of God.

(s) By this word we are taught that Peter sinned, through a false persuasion of himself.

24 **(10) Jesus then said to his disciples, **If any man will follow me, let him forsake himself: and take up his cross, and follow me.****

(10) No men provide worse for themselves, than they that love themselves more than God.

25 **For whosoever will save his life, shall lose it: and whosoever shall lose his life for my sake, shall (t) find it.**

(t) Shall gain himself: And this is his meaning, they that deny Christ to save themselves, do not only not gain that which they look for, but also lose the thing they would have kept, that is themselves,

which loss is the greatest of all: but as for them that doubt not to die for Christ, it faireth far otherwise with them.

26 For what shall it profit a man though he should win the whole world, if he lose his own soul? or what shall a man give for recompense of his soul?

27 For the Son of man shall come ^(u) in the glory of his Father with his Angels, and then shall he give to every man according to his deeds.

(u) Like a King, as Mt 6:29 .

28 Verily I say unto you, there be some of them that stand here, which shall not taste of death, till they have seen the Son of man come in his ^(x) kingdom.

(x) By his kingdom is understood the glory of his ascension, and what followeth thereof, Ephe 4:10. or the preaching of the Gospel, Mar 9:1 .

Matthew 17

¹ (1) (a) And after six days, Jesus took Peter, and James and John his brother, and brought them up into an high mountain apart,

(1) Christ is in such sort humble in the Gospel, that in the mean season he is Lord both of heaven and earth.

(a) Luke reckoneth eight days, containing in that number the first and the last, and Matthew speaketh but of them that were between them.

² And was (b) transfigured before them: and his face did shine as the Sun, and his clothes were as white as the light.

(b) Changed into another hue.

³ And behold, there appeared unto them Moses, and Elias, talking with him.

⁴ Then answered Peter, and said to Jesus, Master, it is good for us to be here: if thou wilt, let us make here three tabernacles, one for thee, and one for Moses, and one for Elias.

⁵ While he yet spake, behold, a bright cloud shadowed them: and behold, there came a voice out of the cloud, saying, **This is (c) that my beloved Son, in whom I am well pleased: hear him.**

(c) The article or the word, That, severeth Christ from other children. For he is God's natural son, we by adoption; therefore he is called the first begotten among the brethren, because that although he be of right the only Son, yet is he chief among many, in that he is the fountain and head of the adoption.

⁶ And when the disciples heard that, they (d) fell on their faces, and were sore afraid.

(d) Fell down flat on their faces and worshipped him, as in Mt 2:11 .

⁷ Then Jesus came and touched them, and said, **Arise, and be not afraid.**

⁸ And when they lifted up their eyes, they saw no man, save Jesus only.

⁹ And as they came down from the mountain, Jesus charged them, saying, **Show the (e) vision to no man, until the Son of man rise again from the dead.**

(e) Which they saw otherwise the word, used in this place is properly spoken of that which is seen in a dream.

¹⁰ And his disciples asked him, saying, Why then say the Scribes that Elias must first come?

¹¹ And Jesus answered, and said unto them, **Certainly Elias must first come, and restore all things.**

¹² **But I say unto you that Elias is come already, and they knew him not, but have done unto him whatsoever they would: likewise shall also the Son of man suffer of them.**

¹³ Then the disciples perceived that he spake unto them of John Baptist.

¹⁴ ⁽²⁾ And when they were come to the multitude, there came to him a certain man, and ^(f) fell down at his feet,

*(2) Men are unworthy of Christ his goodness, yet notwithstanding he regardeth them.
(f) As men that make supplications used to do.*

¹⁵ And said, Master, have pity on my son: for he is ^(g) lunatic, and is sore vexed: for oft times he falleth into the fire, and oft times into the water.

(g) They that at certain times of the moon are troubled with the falling sickness, or any other kind of disease: but in this place, we must so take it, that besides the natural disease, he had a devilish frenzy.

¹⁶ And I brought him to thy disciples, and they could not heal him.

¹⁷ Then Jesus answered, and said, **O generation faithless, and crooked, how long now shall I be with you! how long now shall I suffer you! bring him hither to me.**

¹⁸ And Jesus rebuked the devil, and he went out of him: and the child was healed at that hour.

¹⁹ ⁽³⁾ Then came the disciples to Jesus apart, and said, Why could not we cast him out?

(3) Incredulity and distrust hinder and break the course of God's benefits.

²⁰ And Jesus said unto them, **Because of your unbelief: for verily I say unto you, if ye have faith as much as is a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place, and it shall remove: and nothing shall be impossible unto you.**

²¹ ⁽⁴⁾ **Howbeit this kind goeth not out, but by ^(h) prayer and fasting.**

*(4) The remedy against distrust.
(h) To give us to one understand and the watchfulness and diligence of earnest prayer, which cannot be without sobriety.*

²² ⁽⁵⁾ And they being in Galilee, Jesus said unto them, **The Son of man shall be delivered into the hands of men,**

(5) Our minds must be prepared more and more against the offence of the cross.

²³ **And they shall kill him, but the third day shall he rise again:** and they were very sorry.

²⁴ *(6)* And when they were come to Capernaum, they that received poll money, came to Peter, and said, Doeth *(i)* not your Master *(k)* pay *(l)* poll money?

(6) In that, that Christ doeth willingly obey Caesar's edicts, he showeth that civil policy is not taken away by the Gospel.

(i) He denieth not, but he asketh.

(k) Ought he not to pay?

(l) They that were from twenty years of age to fifty, paid half a sikel of the Sanctuary, Exod 30:13 . This was an Attic didrachma which the Romans exacted, after they had subdued Judea.

²⁵ He said, Yes. And when he was come into the house, Jesus prevented him, saying, **What thinkest thou, Simon? Of whom do the Kings of the earth take tribute, or poll money? of their *(m)* children, or of strangers?**

(m) By children we must not understand subjects which pay tribute, but natural children.

²⁶ Peter said unto him, Of strangers. Then said Jesus unto him, **Then are the children free.**

²⁷ **Nevertheless, lest we should offend them: go to the sea, and cast in an angle, and take the first fish that cometh up, and when thou hast opened his mouth, thou shalt find a *(n)* piece of twenty pence: that take, and give it unto them for me and thee.**

(n) The word here used, is stater, which is in value four didrachmas; every drachma is about five pence.

Matthew 18

¹ The same time the disciples came unto Jesus, saying, Who is the greatest in the kingdom of heaven?

² ⁽¹⁾ And Jesus called a ^(a) little child unto him, and set him in the midst of them,

*(1) Humbleness of mind is the right way to preeminence.
(a) A child in years.*

³ And said, **Verily I say unto you, except ye be ^(b) converted, and become as little children, ye shall not enter into the kingdom of heaven.**

(b) A kind of speech taken from the Hebrews, and it is as much as, repent.

⁴ **Whosoever therefore shall humble himself as this little child, the same is the greatest in the kingdom of heaven.**

⁵ **And whosoever shall receive one such little child in my name, receiveth me.**

⁶ ⁽²⁾ **But whosoever shall offend one of these little ones which believe in me, it were better for him, that a millstone were hanged about his neck, and that he were drowned in the depth of the sea.**

(2) We ought to have great respect for our brethren they never so base: and he that doeth otherwise, shall be sharply punished.

⁷ ⁽³⁾ **Woe be unto the world because of ^(c) offences: for it must needs be that offences shall come, but woe be to that man by whom the offence cometh.**

*(3) A good man cannot but go through the midst experience offences, yet he must cut off all occasion of offences.
(c) Lets and hindrances which stop the course of good works. The Greek word importeth thus much, things which we stumble at.*

⁸ **Wherefore, if thy hand or thy foot cause thee to ^(d) offend, cut them off, and cast them from thee: it is better for thee to enter into life, halt, or maimed, than having two hands, or two feet, to be cast into everlasting fire.**

(d) Look afore chapter 5:29.

⁹ **And if thine eye cause thee to offend, pluck it out, and cast it from thee: it is better for thee to enter into life with one eye, than having two eyes to be cast into hell fire.**

10 **(4) See that ye despise not one of these little ones: for I say unto you, that in heaven their Angels always behold the face of my Father which is in heaven.**

(4) The weaker that a man is, the greater care we ought to have of his salvation, as God teacheth us by his own example.

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

12 **How think ye? If a man have an hundredth sheep, and one of them be gone astray, doeth he not leave ninety and nine, and go into the mountains, and seek that which is gone astray?**

13 **And if so be that he find it, verily I say unto you, he rejoiceth more of that sheep, than of the ninety and nine which went not astray:**

14 **So is it not ye will of your Father which is in heaven, that one of these little ones should perish.**

15 **(5) Moreover, if thy brother trespass against (e) thee, go and tell him his fault between thee and him alone: if he hear thee, thou hast won thy brother.**

*(5) We must labor for concord, not to revenge injuries.
(e) If his offence be such, that thou only knoweth thy brother's offence.*

16 **But if he hear thee not, take yet with thee one or two, that by the (f) mouth of two or three witnesses every word may be (g) confirmed.**

*(f) That is, by the word and witness the mouth is sometime taken for the word of speech, Nu 3:16 , and also for a still witness, to wit, when the matter speaketh of itself, as beneath Mat 21:16 .
(g) Sure and certain.*

17 **(6) And if he (h) refuse to hear them, tell it unto the (i) Church: and if he refuse to hear the Church also, let him be unto thee as an (k) heathen man, and a Publican.**

*(6) He that contemneth the judgment of the Church, contemneth God.
(h) Word for word, do not voucheth to hear, or make as though he did not hear.
(i) He speaketh not of any kind of policy, but of an ecclesiastical assembly, for he speaketh afterward of the power of loosing and binding, which belonged to the Church, and he hath regard to the order used in these days, at what time the Elders had the judgment of Church matters in their hands, John 9:22, and 12:42, and 16:2 , and used casting out of the synagogue for a punishment, as we do now excommunication.
(k) Profane, and void of religion: such men, the Jews called Gentiles: whose company they shunned as they did the Publicans.*

18 **Verily I say unto you, Whatsoever ye bind on earth, shall be bound in heaven: and whatsoever ye loose on earth, shall be loosed in heaven.**

19 Again, verily I say unto you, that if two of you shall (l) agree in earth upon anything, whatsoever they shall desire, it shall be given them of my Father which is in heaven.

(l) This word is translated from the body to the mind, for it belongeth properly to song.

20 For where two or three are gathered together in my Name, there am I in the midst of them.

21 (7) Then came Peter to him, and said, Master, how oft shall my brother sin against me, and I shall forgive him? unto seven times?

(7) They shall find God severe and not to be pleased, which do not forgive their brethren, although they have been diverseth and grievously injured by them.

22 Jesus said unto him, I say not to thee, Unto seven times, but, Unto seventy times seven times.

23 Therefore is the kingdom of heaven likened unto a certain King, which would take an account of his servants.

24 And when he had begun to reckon, one was brought unto him, which ought him (m) ten thousand talents.

(m) Here is set down a very great sum of three score hundred thousand crowns, and a final sum of ten crowns, that the difference may be the greater, for there is no proportion between them.

25 And because he had nothing to pay, his Lord commanded him to be sold, and his wife, and his children, and all that he had, and the debt to be paid.

26 The servant therefore fell down, and (n) worshipped him, saying, Lord, (o) refrain thine anger toward me, and I will pay thee all.

(n) This was a civil reverence which was very usual in the East.

(o) Yield not too much to thine anger against me: so is God called in the Scripture, slow to anger, that is to say, gentle, and one that refraineth the storming of his mind, Psalm 86:5 ; patient and of great mercy.

27 Then that servants Lord had compassion, and loosed him, and forgave him the debt.

28 But when the servant was departed, he found one of his fellow servants, which ought him an hundred pence, and he laid hands on him, and throated him, saying, Pay me that thou owest.

29 Then his fellow servant fell down at his feet, and besought him, saying, Refrain thine anger towards me, and I will pay thee all.

³⁰ Yet he would not, but went and cast him into prison, till he should pay the debt.

³¹ And when his other fellow servants saw what was done, they were very sorry, and came, and declared unto their Lord all that was done.

³² Then his Lord called him unto him, and said to him, O evil servant, I forgave thee all that debt, because thou prayedst me.

³³ Oughtest not thou also to have had pity on thy fellow servant, even as I had pity on thee?

³⁴ So his Lord was wroth, and delivered him to the tormentors, till he should pay all that was due to him.

³⁵ So likewise shall mine heavenly Father do unto you, except ye forgive from your hearts, each one to his brother their trespasses.

Matthew 19

¹ And it came to pass, that when Jesus had finished these sayings, he ^(a) departed from Galilee, and came into ye coasts of Judea beyond Jordan.

(a) Passed over the water out of Galilee into the borders of Judea.

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

³ ⁽¹⁾ Then came unto him the Pharisees tempting him, and saying to him, Is it lawful for a man to ^(b) put away his wife upon every occasion?

*(1) The band of marriage ought not to be broken, unless it is because of fornication.
(b) To send her a book of divorcement, afore Mat 1:19 .*

⁴ And he answered and said unto them, **Have ye not read, that he which made them at the beginning, made them male and female,**

⁵ And said, **For this cause, shall a man leave father and mother, and ^(c) cleave unto his wife, and they which were ^(d) two shall be one flesh.**

*(c) The Greek word imported to be glued unto, whereby streit knot, which is between man and wife, as though they were glowd together.
(d) They which were two, become as it were one: and this word flesh is by a figure taken for the whole man, or the body after the manner of the Hebrews.*

⁶ **Wherefore they are no more twain, but one flesh. Let not man therefore put asunder that, which God hath ^(e) coupled together.**

(e) Hath made them yokefellows, as the marriage itself is by a borrowed kind called a yoke.

⁷ ⁽²⁾ They said to him, Why did then Moses command to give a bill of divorcement, and to put her away?

(2) Because politic Laws are constrained to bear with some things, it followeth not by and by that God alloweth them.

⁸ He said unto them, **Moses, ^(f) because of the hardness of your heart, ^(g) suffered you to put away your wives: but from the beginning it was not so.**

*(f) Being occasioned by reason of the hardness of your hearts.
(g) By a politic Law, not by the moral law: for this law is a perpetual law of God's justice, the other boweth and bendeth as the carpenter's Bevel.*

⁹ **I say therefore unto you, that whosoever shall put away his wife, except it be ^(h) for whoredom, and marry another, commiteth adultery: and whosoever marieth her which is divorced, doeth commit adultery.**

(h) Therefore in these days the Laws that were made against adulterers were not regarded: for they should have needed no divorcement, if the marriage had been cut asunder with punishment by death.

¹⁰ Then said his disciples to him, If the *(i)* matter be so between man and wife, it is not good to marry.

(i) If the matter stand so between man and wife, or in marriage.

¹¹ *(3)* But he said unto them, **All men cannot *(k)* receive this thing, save they to whom it is given.**

(3) The gift of continency is peculiar, and therefore no man can set a Law to himself of perpetual continency.

(k) Receive and admit, as by translation we say, that a straight and narrow place is not able to receive many things.

¹² **For there are some *(l)* eunuchs, which were so born of their mothers belly: and there be some eunuchs, which be gelded by men: and there be some eunuchs, which have *(m)* gelded themselves for the kingdom of heaven. He that is able to receive this, let him receive it.**

(l) The word Eunuch is a general word, and hath diverse kinds under it, as gelded men and bursten men.

(m) Which abstain from marriage, and live continently through the gift of God.

¹³ *(4)* Then were brought to him little children, that he should put his hands on them, and pray: and the disciples rebuked them.

(4) Infants and little children are contained in the free covenant of God.

¹⁴ But Jesus said, **Suffer the little children, and forbid them not to come to me: for of such is the kingdom of heaven.**

¹⁵ And when he had put his hands on them, he departed thence.

¹⁶ *(5)* And behold, one came and said unto him, Good Master, what good thing shall I do, that I may have eternal life?

(5) They neither know themselves nor the Law, that seek to be saved by the Law.

¹⁷ And he said unto him, **Why callest thou me good? there is none good but one, even God: but if thou wilt enter into life, keep ye commandments.**

¹⁸ He said to him, Which? And Jesus said, **These, Thou shalt not kill: Thou shalt not commit adultery: Thou shalt not steal: Thou shalt not bear false witness.**

¹⁹ **Honor thy father and mother: and thou shalt love thy neighbor as thyself.**

²⁰ The young man said unto him, I have observed all these things from my youth: what lack I yet?

²¹ Jesus said unto him, **If ⁽ⁿ⁾ thou wilt be perfect, go, sell that thou hast, and give it to the poor, and thou shalt have treasure in heaven, and come, and follow me.**

(n) The young man did not answer truly in saying that he had kept all the commandments: and therefore he layeth out an example of true charity before him, to show the disease that lay lurking in his mind.

²² And when the young man heard that saying, he went away sorrowful: for he had great possessions.

²³ ⁽⁶⁾ Then Jesus said unto his disciples, **Verily I say unto you, that a rich man shall hardly enter into the kingdom of heaven.**

(6) Rich men have need of a singular gift of God, to escape out of the snares of Satan.

²⁴ **And again I say unto you, It is ^(o) easier for a ^(p) camel to go through the eye of a needle, than for a rich man to enter into ye kingdom of God.**

(o) Word for word, it is of less labor.

(p) Theophylact noteth, that by this word is meant a cable rope, but Caninius allegeth out of the Talmuds that it is a proverb, and the word Camel, signifieth the beast itself.

²⁵ And when his disciples heard it, they were exceedingly amazed, saying, Who then can be saved?

²⁶ And Jesus beheld them, and said unto them, **With men this is impossible, but with God all things are possible.**

²⁷ Then answered Peter, and said to him, Behold, we have forsaken all, and followed thee: what therefore shall we have?

²⁸ ⁽⁷⁾ And Jesus said unto them, **Verily I say to you, that when the Son of man shall sit in the throne of his majesty, ye which followed me in the ^(q) regeneration, shall sit also upon twelve thrones and judge the twelve tribes of Israel.**

(7) It is not lost, that is neglected for God's sake.

(q) The regeneration is taken for that day, wherein the elect shall begin to live a new life, that is to say, when they shall enjoy the heavenly inheritance, both in body and soul.

²⁹ **And whosoever shall forsake houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my Names sake, he shall receive an hundred fold more, and shall inherit everlasting life.**

³⁰ ⁽⁸⁾ **But many that are first, shall be last, and the last shall be first.**

(8) To have begun well, and not to continue unto the end, doeth not only not profit, but also hurteth very much.

Matthew 20

¹ For the kingdom of heaven is like unto a certain, ⁽¹⁾ householder, which went out at the dawning of the day to hire laborers into his vineyard.

(1) God is bound to no man, and therefore he calleth whomsoever and whensoever he listeth. This only every man ought to take heed of, and hereupon bestow his whole endeavor, that he go forward and come to the mark without stopping or staggering, and to not curiously to examine other men's doings, or the judgments of God.

² And he ^(a) agreed with the laborers for a penny a day, and sent them into his vineyard.

(a) Word for word, fell in time: it is a kind of speech taken from song.

³ And he went out about the third hour, and saw other standing idle in the market place,

⁴ And said unto them, Go ye also into my vineyard, and whatsoever is right, I will give you: and they went their way.

⁵ Again he went out about the sixth and ninth hour, and did likewise.

⁶ And he went about the ^(b) eleventh hour, and found other standing idle, and said unto them, Why stand ye here all the day idle?

(b) The last hour: for the day was twelve hours long, and the first hour began at the Sun rising.

⁷ They said unto him, Because no man hath hired us. He said to them, Go ye also into my vineyard, and whatsoever is right, that shall ye receive.

⁸ And when even was come, the master of the vineyard said unto his steward, Call the laborers, and give them their hire, beginning at the last, till thou come to the first.

⁹ And they which were hired about ye eleventh hour, came and received every man a penny.

¹⁰ Now when the first came, they supposed that they should receive more, but they likewise received every man a penny.

¹¹ And when they had received it, they murmured against the master of the house,

¹² Saying, These last have wrought but one hour, and thou hast made them equal unto us, which have born the burden and heat of the day.

¹³ **And he answered one of them, saying, Friend, I do thee no wrong: didst thou not agree with me for a penny?**

¹⁴ **Take that which is thine own, and go thy way: I will give unto this last, as much as to thee.**

¹⁵ **Is it not lawful for me to do as I will with mine own? Is thine eye ^(c) evil, because I am good?**

(c) Naught, that is to say, doest thou envy at my goodness towards them? for the Hebrews by an evil eye, mean envy, because such dispositions appear chiefly in the eyes, as above in Mat 6:23 . It is set to answer the word, single, and it is taken there for corrupt: for whereas he said there afore, verse 22, If thine eye be single, he addeth in verse 23, but if thine eye be wicked, or corrupt, the word being the same in that place, as it is here.

¹⁶ **So the last shall be first, and the first last: for many are called, but few chosen.**

¹⁷ ⁽²⁾ And Jesus went up to Jerusalem, and took the twelve disciples apart in the way, and said unto them,

(2) Christ goeth to the cross necessarily, but yet willingly.

¹⁸ ⁽³⁾ **Behold, we go up to Jerusalem, and the Son of man shall be delivered unto the chief priests, and unto the Scribes, and they shall condemn him to death,**

(3) They that least ought, are the greatest persecutors of Christ.

¹⁹ ⁽⁴⁾ **And shall deliver him to the Gentiles, to mock, and to scourge, and to crucify him, but the third day he shall rise again.**

(4) The ignominy of the cross, is the sure way to the glory of everlasting life.

²⁰ ⁽⁵⁾ Then came to him the mother of Zebedee children with her sons, worshipping him, and desiring a certain thing of him.

(5) The manner of the heavenly kingdom is quite contrary to the earthly kingdom.

²¹ And he said unto her, **What wouldest thou?** She said to him, Grant that these my two sons may sit, the one at thy right hand, and the other at thy left hand in thy kingdom.

²² And Jesus answered and said, **Ye know not what ye ask. Are ye able to drink of the cup that I shall ^(d) drink of, and to be baptized with the ^(e) baptism that I shall be baptized with?** They said to him, We are able.

(d) This is spoken by a figure, taking the cup, for that which is contained in the cup. And again the Hebrews understand by this word Cup, sometime the manner of punishment which is rendered to sin, as Psalm 11:6 , or the joy that is given to the faithful, as Psalm 23:5 , and sometime allot or condition,

as Psalm 16:5 .

(e) This is in applied to afflictions, as David commonly useth.

²³ And he said unto them, **Ye shall drink in deed of my cup, and shall be baptized with the baptism, that I am baptized with, but to sit at my right hand, and at my left hand, is (f) not mine to give: but it shall be given to them for whom it is prepared of my Father.**

(f) The almightiness of Christ's his divinity is not shut out by this, but it showeth the debasing of himself by taking man's nature upon him.

²⁴ And when the other ten heard this, they disdained at the two brethren.

²⁵ Therefore Jesus called them unto him, and said, **We know that the lords of the Gentiles have (g) domination over them, and they that are great, exercise authority over them.**

(g) Somewhat sharply and roughly.

²⁶ **But it shall not be so among you: but whosoever will be great among you, let him be your servant.**

²⁷ **And whosoever will be chief among you, let him be your servant.**

²⁸ **Even as the Son of man came not to be served, but to serve, and to give his life for the ransom of many.**

²⁹ (6) And as they departed from Jericho, a great multitude followed him.

(6) Christ by healing these blind men with an only touch, showeth that he is the only light of the world.

³⁰ And behold, two blind men, sitting by the way side, when they heard that Jesus passed by, cried, saying, O Lord, the Son of David, have mercy on us.

³¹ And the multitude rebuked them, because they should hold their peace: but they cried the more, saying, O Lord, the Son of David, have mercy on us.

³² Then Jesus stood still, and (h) called them, and said, **What will ye that I should do to you?**

(h) Himself, not by other men's means.

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

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

Matthew 21

¹ And ⁽¹⁾ when they drew near to Jerusalem, and were come to Bethphage, unto the mount of the Olives, then sent Jesus two disciples,

(1) Christ by his humility triumphing over the pride of this world, ascendeth to true glory by ignominy of the cross.

² Saying to them, **Go into the town that is over against you, and anon ye shall find an ass bound, and a colt with her: loose them, and bring them unto me.**

³ **And if any man say ought unto you, say ye, that the Lord hath need of them, and straightway ^(a) he will let them go.**

(a) He that shall say anything to you, shall let them go, to wit, the ass and the colt.

⁴ **All this was done that it might be fulfilled, which was spoken by the Prophet, saying,**

⁵ **Tell ye the ^(b) daughter of Sion, Behold, thy King cometh unto thee, meek and sitting upon an ass, and a colt, the foal of an ass used to the yoke.**

(b) The city of Sion. an Hebrew kind of speech, common in the Lamentations of Jeremiah.

⁶ So the disciples went, and did as Jesus had commanded them,

⁷ And brought the ass and the colt, and put on them their ^(c) clothes, and set him ^(d) thereon.

(c) Their uppermost garments.

(d) Upon their garments, not upon the ass and the colt.

⁸ And a great multitude spread their garments in the way: and other cut down branches from the trees, and strawed them in the way.

⁹ Moreover, the people that went before, and they also that followed, cried, saying, ^(e) Hosanna to the Son of David, ^(f) Blessed be he that cometh in the Name of the Lord, Hosanna thou which art in the highest heavens.

(e) This was an ancient kind of crying which they used in the feast of Tabernacles, when they carried boughs according as God command Levit 23:40 . And the word is corruptly made of two, for we should say, Hoshiang-na, which is as much to say, as Save I pray thee.

(f) Well be it to him that cometh in the name of the Lord, that is to say, whom the Lord hath given us for our King.

¹⁰ And when he was come into Jerusalem, ^(g) all the city was moved, saying, Who is this?

(g) That is, all the men of Jerusalem were moved.

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

¹² And Jesus went into the Temple of God, and cast out all them that sold and bought in the Temple, and overthrew the tables of the money changers, and the seats of them that sold doves,

¹³ And said to them, **it is written, My house shall be called the house of prayer: but ye have made it a den of thieves.**

¹⁴ Then the blind, and the halt came to him in the Temple, and he healed them.

¹⁵ *(2)* But when the chief priests and Scribes saw the marvels that he did, and the children crying in the Temple, and saying, Hosanna to the Son of David, they disdained,

(2) Such as should be masters of godliness, are they that do most envy the glory of Christ: but in vain.

¹⁶ And said unto him, Hearest thou what these say? And Jesus said unto them, **Yea: read ye never, By the mouth of babes and sucklings thou hast *(h)* made perfect the praise?**

(h) Thou hast made most perfect. We read in David, Thou hast established or grounded, and if the matter be considered well, it is all one that the Evangelist saith, for that is stable and sure, which is most perfect.

¹⁷ *(3)* So he left them, and went out of the city unto Bethany, and lodged there.

(3) Christ doeth so forsake the wicked, that yet he hath a consideration and regard of his Church.

¹⁸ *(4)* And in the morning, as he returned into the city, he was hungry,

(4) Hypocrites shall at length have their masks discovered, and their vizards plucked from their faces.

¹⁹ And seeing a fig tree in the way, he came to it, and found nothing thereon, but leaves only, and said to it, **Never fruit grow on thee hence forwards. And anon the fig tree withered.**

²⁰ And when his disciples saw it, they marveled, saying, How soon is the fig tree withered!

²¹ *(5)* And Jesus answered and said unto them, **Verily I say unto you, if ye have faith, and *(i)* doubt not, ye shall not only do that, which I have done to the fig tree, but also if ye say unto this mountain, Take thyself away, and cast thyself into the sea, it shall be done.**

(5) How great the force of faith is.

(i) The Greek word signifieth a sticking or wavering of mind, so that we cannot tell which way to take.

22 **And whatsoever ye shall ask in prayer, if ye believe, ye shall receive it.**

23 *(6)* And when he was come into the Temple, the chief Priests, and the Elders of the people came unto him, as he was teaching, and said, By what *(k)* authority doest thou these things? and who gave thee this authority?

(6) Against them which over slipping the doctrine, blind the calling and vocation to an ordinary succession going about by that false pretext, to stop Christ's mouth.

(k) Or by what power.

24 Then Jesus answered and said unto them, **I also will ask of you *(l)* a certain thing, which if ye tell me, I likewise will tell you by what authority I do these things.**

(l) One word, that is to say, I will ask you in one word.

25 **The *(m)* baptism of John, whence was it? from *(n)* heaven, or of men?** Then they *(o)* reasoned among themselves, saying, If we shall say, From heaven, he will say unto us, Why did ye not then believe him?

(m) John his preaching is called by a figure, Baptisine, because he preached the baptism of repentance, etc.; Mar 1:4 Act 19:3 .

(n) From God, and so it is plainly seen how these are set one against another.

(o) Beat their heads about it, and mused, or laid their heads together.

26 And if we say, Of men, we fear the multitude, for all hold John as a Prophet.

27 Then they answered Jesus, and said, We can not tell. And he said unto them, **Neither tell I you by what authority I do these things.**

28 *(7)* **But what think ye? A certain man had two sons, and came to the elder, and said, Son, go and work today in my vineyard.**

(7) It is no new thing to see them to be the worth of all men, which ought to show the way of godliness to others.

29 **But he answered, and said, I will not: yet afterward he repented himself, and went.**

30 **Then came he to the second, and said likewise. And he answered, and said, I will, Sir: yet he went not.**

31 **Whether of them twain did the will of the father?** They said unto him, The first. Jesus said unto them, **Verily I say unto you, that the Publicans and the harlots *(p)* go before you into the kingdom of God.**

(p) They make haste to the kingdom of God, and you stack so that at least wise you should have followed their example. Mark then that this word (go before) is improperly taken in this place, whereas no man followeth.

32 For John came unto you in the *(q)* way of righteousness, and ye believed him not: but the Publicans, and the harlots believed him, and ye, though ye saw it, were not moved with repentance afterward, that ye might believe him.

(q) Living upright, being of good and honest conversation: For the Hebrews use this word, Way, for life and manners.

33 *(8)* Hear another parable, There was a certain householder, which planted a vineyard, and hedged it round about, and made a winepress therein, and *(r)* built a tower, and let it out to husbandmen, and went into a strange country.

*(8) Those men often times are the cruelest enemies of the Church, to whose fidelity it is committed: But the vocation of God is neither tied to time, place, nor person.
(r) Made the place strong: for a tower is the strongest place of a wall.*

34 And when the time of the fruit drew near, he sent his servants to the husbandmen to receive the fruits thereof.

35 And ye husbandmen took his servants and beat one, and killed another, and stoned another.

36 Again he sent other servants, more than the first: and they did the like unto them.

37 But last of all he sent unto them his own son, saying, They will reverence my son.

38 But when the husbandmen saw the son, they said among themselves, This is the heir: come, let us kill him, and let us *(s)* take his inheritance.

(s) Word for word, let us hold it fast.

39 So they took him, and cast him out of the vineyard, and slew him.

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

41 They said unto him, He will *(t)* cruelly destroy those wicked men, and will let out his vineyard unto other husbandmen, which shall deliver him the fruits in their seasons.

(t) A kind of proverb, showing what end the wicked are worthy of.

⁴² Jesus said unto them, **Read ye never in the Scriptures, The stone which the (u) builders refused, the same is (x) made the (y) head of the corner? (z) This was the Lords doing, and it is marvelous in our eyes.**

(u) Master builders, which are chief builders of the house, that is, of the Church.

(x) Began to be.

(y) The chiefest stone in the corner is called the head of the corner, which beareth up the couplings or joints of the whole building.

(z) That matter (in that the stone which was cast away, is made the head) is the Lord's doing which we behold and greatly marvel at.

⁴³ **Therefore say I unto you, The kingdom of God shall be taken from you, and shall be given to a nation, which shall bring forth the (a) fruits thereof.**

(a) They bring forth the fruits of the kingdom of God, which bring forth the fruits of the Spirit, and not of the flesh, Gal 5:16-26 .

⁴⁴ **And whosoever shall fall on this stone, he shall be broken: but on whomsoever it shall fall, it will (b) dash him a pieces.**

(b) As chaff useth to be scattered with the wind, for he useth a word which signifieth properly, to separate the chaff from the corn with winnowing, to scatter it abroad.

⁴⁵ And when the chief Priests and Pharisees had heard his parables, they perceived that he spake of them.

⁴⁶ (9) And they seeking to lay hands on him, feared the people, because they took him as a Prophet.

(9) The wicked can do nothing, but what God will.

Matthew 22

¹ Then ⁽¹⁾ Jesus answered, and spake unto them again in parables, saying,

(1) Not all of the whole company of them that are called by the voice of the Gospel are the true Church before God: for the most part of them had rather follow the commodities of this life: and some do most cruelly persecute those that call them: but they are the true Church, which obey when they are called, such as for the most part they are, whom the world despiseth.

² **The kingdom of heaven is like unto a certain King which married his son,**

³ **And sent forth his servants, to call them that were bidden to the wedding, but they would not come.**

⁴ **Again he sent forth other servants, saying. Tell them which are bidden, Behold, I have prepared my dinner: mine oxen and my fatlings are ^(a) killed, and all things are ready: come unto the marriage.**

(a) The word here used is commonly used in sacrifices, and is by translation used for other feasts also: for feasts and banquets were wont to begun with sacrifices.

⁵ **But they made light of it, and went their ways, one to his farm, and another about his merchandise.**

⁶ **And the remnant took his servants, and entreated them sharply, and slew them.**

⁷ **⁽²⁾ But when the King heard it, he was wroth, and sent forth his warriors, and destroyed those murderers, and burnt up their city.**

(2) A dreadful destruction of them that contemn Christ.

⁸ **Then said he to his servants, Truly the ^(b) wedding is prepared: but they which were bidden, were not worthy.**

(b) The marriage feast.

⁹ **⁽³⁾ Go ye therefore out into the highways, and as many as ye find, bid them to the marriage.**

(3) God doth first call us, when we think nothing of it.

¹⁰ **So those servants went out into the his ways, and gathered together all that ever they found, both good and ^(c) bad: so the wedding was furnished with guests.**

(c) The general calling offereth the gospel to all men: but their life is examined that enter in.

11 **(4) Then the King came in, to see the guests, and saw there a man which had not on a wedding garment.**

(4) In the small number which come at the calling, there are some castaways who do not confirm their faith with newness of life.

12 **And he said unto him, Friend, how camest thou in hither, and hast not on a wedding garment? And he was (d) speechless.**

(d) Word for word, haltered, that is to say, he held his peace, as though he had a bridle or a halter about his neck.

13 **Then said the King to the (e) servants, Bind him hand and foot: take him away, and cast him into utter darkness: there shall be weeping and gnashing of teeth.**

(e) To them that served the guests.

14 **For many are called, but few chosen.**

15 Then went the Pharisees and took counsel how they might (f) tangle him in talk.

(f) Snare him in his words or talk. The Greek word is derived from snares which hunters lay.

16 And they sent unto him their disciples with the (g) Herodians, saying, Master, we know that thou art true, and teachest the way of God (h) truly, neither carest for any man: for thou considerest not the (i) person of men.

(g) They which with Herod made a new religion patched together of the heathenish and of the Jewish religion.

(h) Truly and sincerely.

(i) Thou art not moved with any appearance and outward show.

17 **(5) Tell us therefore, how thinkest thou? Is it lawful to give (k) tribute unto Caesar, or not?**

(5) The Christians must obey their Magistrates, although they be wicked and extortioners, but so far as the authority that God hath over us may remain safe unto him, and his honor is not diminished.

(k) The word that is used here signifieth a valuing and rating of men's substance, according to the proportion whereof they paid tribute in those provinces which were subject to tribute, and it is here taken for the tribute itself.

18 But Jesus perceived their wickedness, and said, **Why tempt ye me, ye hypocrites?**

19 **Show me the tribute money.** And they brought him a (l) penny.

(l) Before Mat 17:24 there is mention made of a didrachma, and here, of a penny, whereas a didrachma is more by the seventh part than a penny: so that there seemeth to be a jar in these two places: but they may safely be recorded thus: The penny was paid to the Romans for tribute according to the proportion they were rated at, the drachma was paid of everyone to the Temple, which also the Romans took to themselves when they had subdued Judea.

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

²¹ They said unto him, Caesars. Then said he unto them, **Give therefore to Caesar, the things which are Caesars, and give unto God, those things which are Gods.**

²² And when they heard it, they marveled, and left him, and went their way.

²³ ⁽⁶⁾ The same day the Sadducees came to him (which say that there is no resurrection) and asked him,

(6) Christ voucheth the resurrection of the flesh against the Sadducees.

²⁴ Saying, Master, Moses said, If a man die, having no ^(m) children, his brother shall marry his wife by the right of alliance, and raise up seed unto his brother.

(m) Under which name are daughters also comprehended, but yet as touching the family and name of a man, because he that left daughters was in no better case, than if he had left no children at all, (for they were not reckoned in the family) by the name of children are Sons understood.

²⁵ Now there were with us seven brethren, and the first married a wife, and deceased: and having none issue, left his wife unto his brother.

²⁶ Likewise also the second, and the third, unto the seventh.

²⁷ And last of all the woman died also.

²⁸ Therefore in the resurrection, whose wife shall she be of the seven? for all had her.

²⁹ Then Jesus answered, and said unto them, **Ye are deceived, not knowing the Scriptures, nor the power of God.**

³⁰ **For in the resurrection they neither marry wives, nor wives are bestowed in marriage, but are as the ⁽ⁿ⁾ Angels of God in heaven.**

(n) He saith not that they shall be without bodies, for then they should not be men anymore, but they shall be as Angels, for they shall neither marry nor be married

³¹ **And concerning the resurrection of the dead, have ye not read what is spoken unto you of God, saying,**

³² **I am the God of Abraham, and the God of Isaac, and the God of Jacob? God is not the God of the dead, but of the living.**

³³ And when the multitude heard it, they were astonished at his doctrine.

³⁴ *(7)* But when the Pharisees had heard, that he had put the Sadducees to silence, they assembled together.

(7) The Gospel doeth not abolish the precepts of the Law, but doeth rather confirm them.

³⁵ And *(o)* one of them, which was an expounder of the Law, asked him a question, tempting him, and saying,

(o) A scribe, so saith in Mark 12:28 . now what a scribe is, look at Mat 2:4.

³⁶ Master, which is ye great commandment in the Law?

³⁷ **Jesus said to him, Thou shalt love the Lord thy God with all thine heart, with all thy *(p)* soul, and with all thy mind.**

(p) The Hebrew text readeth, Deut 6:5 with thine heart, soul, and strength: and in Mar 12:30 and Luke 10:27 we read with soul, heart, strength and thought.

³⁸ **This is the first and the great commandment.**

³⁹ **And the second is like unto this, Thou shalt love thy *(q)* neighbor as thyself.**

(q) Another man.

⁴⁰ **On these two commandments hangeth the whole Law, and the Prophets.**

⁴¹ *(8)* While the Pharisees were gathered together, Jesus asked them,

(8) Christ proveth manifestly that he is David's son according to the flesh, but otherwise, David's Lord, and very God.

⁴² Saying, **What think ye of Christ? *(r)* whose son is he?** They said unto him, David's.

(r) Or whose stock or family: for the Hebrews call a man's posterity, sons.

⁴³ He said unto them, **How then doeth David in spirit call him Lord, saying,**

⁴⁴ **The Lord said to my Lord, Sit at my right hand, till I make thine enemies thy footstool?**

⁴⁵ **If then David call him Lord, how is he his son?**

⁴⁶ And none could answer him a word, neither durst any from that day forth ask him any more questions.

Matthew 23

¹ Then spake Jesus to the multitude, and to his disciples,

² **(1) Saying, The Scribes and the Pharisees (a) sit in Moses seat.**

(1) We ought to hear whatsoever any wicked teachers teach us purely out of the word of God, yet so that we eschew their evil manners.

(a) Because God appointeth the order, therefore the Lord would have his word to be heard even from the mouth of hypocrites and hirelings.

³ **(b) All therefore whatsoever they bid you observe, that observe and do: but after their works do not: for they say, and do not.**

(b) Provided always, that they deliver Moses his doctrine which they profess, which thing the metaphor of the seat showeth, which they occupied as teachers of Moses his learning.

⁴ **(2) For they bind heavy burdens, and grievous to be born, and lay them on men's shoulders, but they themselves will not move them with one of their fingers.**

(2) Hypocrites for the most parts are most severe exacters of those things which they themselves chiefly neglect.

⁵ **(3) All their works they do for to be seen of men: for they make their (c) phylacteries broad, and make long the (d) fringes of their garments,**

(3) Hypocrites are ambitious.

(c) It was a thread, or ribbon of blue silk in the fringe of a corner, the beholding whereof made them to remember the laws and ordinances of God: and therefore was it called a phylactery, as ye would say, a keeper. Numb 15:38 Deut 6:8, which order the Jews afterward abused, as they do now a days, which hang Saint Johns Gospel about their necks: a thing condemned many years ago in the Council of Antioch.

(d) Word for word, Twisted tassels of thread which hanged at the nethermost hems of their garments.

⁶ **And love the chief place at feasts, and to have the chief seats in the (e) assemblies,**

(e) When assemblies and councils are gathered together.

⁷ **And greetings in the markets, and to be called of men, Rabbi, (f) Rabbi.**

(f) This word Rabbi, signifieth one that is above his fellows, and is as good as a number of them: and we may see by the repeating of it, how proud a rule it was. Now they were called Rabbi, which by laying on of hands were uttered and declared to the world to be wise men.

⁸ **(4) But be not ye (g) called, Rabbi: for (h) one is your doctor, to wit, Christ, and all ye are brethren.**

(4) Modesty is a singular ornament of God's ministers.

(g) Seek not ambitiously after it: for our Lord doth not forbid us to give the Magistrate and our Masters

*the honor that is due to them. Augustine in a sermon on the words of God from Mt 11:1-30 .
(h) He seemeth to allude to a place of Isa 54:13 and Jer 31:34 .*

9 And call no man your (i) father upon the earth: for there is but one, your father which is in heaven.

(i) He shooteth at a fashion which the Jews used, for they called the rabbins, our fathers.

10 Be not called (k) doctors: for one is your doctor, even Christ.

(k) It seemeth that the Scribes did very greedily hunt after such titles, whom verse to be calleth blind guides.

11 But he that is greatest among you, let him be your servant.

12 For whosoever (l) will exalt himself, shall be brought low: and whosoever will humble himself, shall be exalted.

(l) He seemeth to allude to the name of the Rabbins, for Rab signifieth one that is aloft.

13 (5) Woe therefore be unto you, Scribes and Pharisees, (m) hypocrites, because ye shut up the kingdom of heaven before men: for ye yourselves go not in, neither suffer ye them that would (n) enter, to come in.

*(5) Hypocrites can abide none to be better than themselves.
(m) Christ, when he reproveth any man sharply, useth this word, to give us to understand that there is nothing more detestable than hypocrisy and falsehood in religion.
(n) Which are even at the door.*

14 (6) Woe be unto you, Scribes and Pharisees, hypocrites: for ye devourer widows houses, even (o) under a color of long prayers: wherefore ye shall receive the greater damnation.

*(6) It is a common thing among hypocrites, to abuse the pretence of zeal to covetousness and extortion.
(o) Word for word, under a color of long praying. And this word, Even, noteth a double naughtiness in them: the one, that they devoured widows goods: the other, that they did it under a color of godliness.*

15 Woe be unto you, Scribes and Pharisees, hypocrites: for ye compass sea and (p) land to make one of your profession: and when he is made, ye make him two fold more the child of hell, than you yourselves.

(p) The dry part: now that part of that earth is called dry, which the Lord hath given us to dwell upon.

16 Woe be unto you blind guides, which say, Whosoever sweareth by the Temple, it is nothing: but whosoever sweareth by the gold of the Temple, he (q) offendeth.

(q) Is a debtor. Sins are called in the Syrian tongue, sins are called Debts, and it is certain that Christ spake in the Syrian tongue.

17 Ye fools and blind, whether is greater, the gold, or the Temple that ^(r) sanctifieth the gold?

(r) Causeth the gold to be counted holy, which is dedicate to an holy use.

18 And whosoever sweareth by the altar, it is nothing: but whosoever sweareth by the offering that is upon it, offendeth.

19 Ye fools and blind, whether is greater, the offering, or the altar which sanctifieth the offering?

20 Whosoever therefore sweareth by the altar, sweareth by it, and by all things thereon.

21 And whosoever sweareth by the Temple, sweareth by it, and by him that dwelleth therein.

22 And he that sweareth by heaven, sweareth by the ^(s) throne of God, and by him that setteth thereon.

(s) If heaven be God's throne, then is he no doubt above all this world.

23 ⁽⁷⁾ Woe be to you, Scribes and Pharisees, hypocrites: for ye tithe mint, and anise, and cumin, and leave the weightier matters of the law, as judgment, and mercy and ^(t) fidelity. These ought ye to have done, and not to have left the other.

*(7) Hypocrites are careful take special care in trifles, and neglect the greatest things of purpose.
(t) Faithfulness in the keeping of promises.*

24 Ye blind guides, which strain out a gnat, and swallow a camel.

25 ⁽⁸⁾ Woe be to you, Scribes and Pharisees, hypocrites: for ye make clean the utter side of the cup, and of the platter: but within they are full of bribery and excess.

(8) Hypocrites are too much careful of outward things, and the inward they utterly contemn.

26 Thou blind Pharisee, cleanse first the inside of the cup and platter, that the outside of them may be clean also.

27 Woe be to you, Scribes and Pharisees, hypocrites: for ye are like unto whited tombs, which appear beautiful outward, but are within full of dead men's bones, and all filthiness.

28 So are ye also: for outward ye appear righteous unto men, but within ye are full of hypocrisy and iniquity.

29 **(9) Woe be unto you, Scribes and Pharisees, hypocrites: for ye build the tombs of the Prophets, and garnish the sepulchers of the righteous,**

(9) Hypocrites when they go most about to cover their wickedness, then do they by the just judgment of God, shame themselves.

30 **And say, If we had been in the days of our fathers, we would not have been partners with them in the blood of the Prophets.**

31 **So then ye be witnesses unto yourselves, that ye are the children of them that murdered the Prophets.**

32 **(u) Fulfill ye also ye measure of your fathers.**

(u) A proverb used of the Jews, which hath this meaning, Go ye on also and follow your ancestors, that at length your wickedness may come to the full.

33 **O serpents, the generation of vipers, how should ye escape the damnation of hell!**

34 **(10) Wherefore behold, I send unto you Prophets, and wise men, and Scribes, and of them ye shall kill and crucify: and of them shall ye scourge in your Synagogues, and persecute from city to city,**

(10) Hypocrites be cruel.

35 **(11) That upon you may come all the righteous blood that was shed upon the earth, from the blood of Abel the righteous, unto the blood of Zacharias the son of (y) Barachias, whom ye slew between the Temple and the altar.**

*(11) The end of them which persecute the Gospel, under the pretence of zeal.
(y) Of Joiada, who was also called Barach-jah, that is, blessed of the Lord.*

36 **Verily I say unto you, all these things shall come upon this generation.**

37 **(12) Jerusalem, Jerusalem, which killest the Prophets, and stonest them which are sent to thee, how often would I have gathered thy children together, as the hen (z) gathereth her chickens under her wings, and ye would not!**

*(12) Where the mercy of God was greatest, there was greatest wickedness and rebellion, and at length of the most sharp judgments of God.
(z) He speaketh of the outward ministry, and as he was promised for the saving of this people, so was he also careful for it, even from the time that the promise was made to Abraham.*

38 **Behold, your habitation shall be left unto you desolate,**

39 **For I say unto you, ye shall not see me henceforth till that ye say, Blessed is he that cometh in the Name of the Lord.**

Matthew 24

¹ And Jesus went out, and departed from the Temple, and his disciples came to him, to show him the building of the Temple.

² ⁽¹⁾ And Jesus said unto them, **See ye not all these things? Verily I say unto you, there shall not be here left a stone upon a stone, that shall not be cast down.**

(1) The destruction of the city, and especially of the Temple is foretold.

³ And as he sat upon the mount of Olives, his disciples came unto him apart, saying, Tell us when these things shall be, and what sign shall be of thy coming, and of the end of the world.

⁴ ⁽²⁾ And Jesus answered, and said unto them, Take **heed that no man deceive you.**

(2) The Church shall have a continual conflict with infinite miseries and offences, and that more is, with false prophets, until the day of victory and triumph cometh.

⁵ **For many shall come in my name, saying, I am Christ, and shall deceive many.**

⁶ **And ye shall hear of wars, and rumors of wars: see that ye be not troubled: for all these things must come to pass, but the ^(a) end is not yet.**

(a) That is, when those things are fulfilled, yet the end shall not come.

⁷ **For nation shall rise against nation, and realm against realm, and there shall be famine, and pestilence, and earthquakes in ^(b) diverse places.**

(b) Everywhere.

⁸ **All these are but ye beginning of ^(c) sorrows.**

(c) Word for word, of great torments, like unto women in travail.

⁹ **Then shall they deliver you up to be afflicted, and shall kill you, and ye shall be hated of all nations for my Names sake.**

¹⁰ **And then shall many be offended, and shall betray one another, and shall hate one another.**

¹¹ **And many false prophets shall arise, and shall deceive many.**

¹² **And because iniquity shall be increased, the love of many shall be cold.**

13 **(3) But he that endureth to the end, he shall be saved.**

(3) The Gospel shall be spread abroad, rage the devil never so much: and they which do constantly believe, shall be saved.

14 **(d) And this Gospel of the kingdom shall be preached through the whole world for a witness unto all nations, and then shall the end come.**

*(d) Joyful tidings of the kingdom of heaven.
(e) Through all that part that is dwelt in.*

15 **(4) When ye therefore shall see the (f) abomination of desolation spoken of by Daniel the Prophet, set in the holy place (let him that readeth consider it.)**

*(4) The kingdom of Christ shall not be abolished when the city of Jerusalem is utterly destroyed, but shall be stretched out even to the end of the world.
(f) The abomination of desolation, that is to say, which all men detest and cannot abide, by reason of the foul and shameful filthiness of it: and he speaketh of the idols that were set up in the Temple, or as others think, he meant the morning of the doctrine in the Church.*

16 **Then let them which be in Judea, flee into the mountains.**

17 **Let him which is on the house top, not come down to fetch any thing out of his house.**

18 **And he that is in the field, let not him return back to fetch his (g) clothes.**

(g) This betokeneth the great fear that shall be.

19 **And woe shall be to them that are with child, and to them that give suck in those days.**

20 **But pray that your flight be not in the winter, neither on the (h) Sabbath day.**

(h) It was not lawful to take a journey on the Sabbath day; Josephus, book 13.

21 **For then shall be great tribulation, such as was not from the beginning of the world to this time, nor shall be.**

22 **And except (i) those days should be shortened, there should no (k) flesh be saved: but for the elects sake those days shall be shortened.**

*(i) Those things which befell the people of the Jews, in the thirty-four years, when as the whole land was wasted, and at length the city of Jerusalem taken, and both it and their Temple destroyed, are mixed with those which shall come to pass before the last coming of our Lord.
(k) The whole nation should utterly be destroyed: and this word Flesh is by a figure taken for man, as the Hebrews used to speak.*

23 **Then if any shall say unto you, Lo, here is Christ, or there, believe it not.**

24 For there shall arise false Christs, and false prophets, and (l) shall show great signs and wonders, so that if it were possible, they should deceive the very elect.

(l) Shall openly lay forth great signs for men to behold.

25 Behold, I have told you before.

26 Wherefore if they shall say unto you, Behold, he is in the desert, go not forth: Behold, he is in the secret places, believe it not.

27 For as the lightning cometh out of the East, and is seen into the West, so shall also the coming of the Son of man be.

28 (5) For wheresoever a dead (m) carcass is, thither will the Eagles be gathered together.

*(5) The only remedy against the furious rage of the world, is to be gathered and joined to Christ.
(m) Christ, who will come with speed and his presence will be with a majesty to whom all will flock even as Eagles.*

29 (6) And immediately after ye tribulations of those days, shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and ye powers of heaven shall be shake.

(6) Everlasting damnation shall be the end of the security of the wicked, and everlasting bliss, for the miseries of the godly.

30 And then shall appear the (n) sign of the Son of man in heaven: and then shall all the (o) kindred's of the earth (p) mourn, and they shall see the Son of man (q) come in the clouds of heaven with power and great glory.

*(n) The exceeding glory and majesty, which shall bear witness, that Christ the Lord of heaven and earth draweth near to judge the world.
(o) All nations: and he alludeth to the dispersion which we read of, Gen 10-11 , or to the dividing of the people of Israel.
(p) They shall be in such sorrow that they shall strike themselves: and it is transferred to the mourning.
(q) Sitting upon the clouds, as he was taken up into heaven.*

31 And he shall send his Angels with a great sound of a trumpet, and they shall gather together his elect, from the (r) four winds, and from the one end of the heavens unto the other.

(r) From the four corners of the world.

32 (7) Now learn the parable of the fig tree: when her bough is yet (s) tender, and it putteth forth leaves, ye know that summer is near.

(7) If God hath prescribed a certain order to nature, much more hath he done so to his eternal judgments, but the wicked understand it not, or rather make a mock at it: but the godly do mark it, and

wait for it.

(s) When his tenderness showeth that the sap which is the life of the tree, is come from the root into the bark.

33 So likewise ye, when ye see all these things, know that the kingdom of God is near, even at ye doors.

34 Verily I say unto you, this (t) generation shall not pass, till all these things be done.

(t) This age: this word generation or Age, being used for the men of this age.

35 (8) Heaven and earth shall pass away: but my words shall not pass away.

(8) The Lord doeth now begin the judgment, which he will make an end of in the latter day.

36 (9) But of that day and hour knoweth no man, no not the Angels of heaven, but my father only.

(9) It is sufficient for us to know that God hath appointed a latter day for the restoring of all things, but when it shall be, it is hidden from us all, for our profit that we may be so much the more watchful, that we be not taken as they were in old time in the flood.

37 But as the days of Noah were, so likewise shall the coming of the Son of man be.

38 For as in the days before the flood, they did (u) eat and drink, marry, and give in marriage, unto the day that Noah entered into the Ark,

(u) The word which the Evangelist useth, expresseth the matter more fully than ours doth: for it is a word which is proper to brute beasts: and his meaning is, that in those days men shall be given to their bellies like unto brute beast: for otherwise it is no fault to eat and drink.

39 And knew nothing, till the flood came, and took them all away, so shall also the coming of the Son of man be.

40 (10) Then two shall be in the fields, the one shall be received, and the other shall be refused.

(10) Against them that persuade themselves that God will be merciful to all men, and do by that means give over themselves to sin, that they may in the meanwhile live in pleasure void of all care.

41 (x) Two women shall be grinding at ye mill: the one shall be received, and the other shall be refused.

(x) The Greek women and the Barbarians did grind and bake.

42 (11) Watch therefore: for ye know not what hour your master will come.

(11) An example of the horrible carelessness of men in those things whereof they ought to be most careful.

43 Of this be sure, that if the good man of the house knew at what watch the thief would come, he would surely watch, and not suffer his house to be digged through.

44 Therefore be ye also ready: for in the hour that ye think not, will the Son of man come.

45 Who then is a faithful servant and wise, whom his master hath made ruler over his household, to give them meat in season?

46 Blessed is that servant, whom his master when he cometh, shall find so doing.

47 Verily I say unto you, he shall make him ruler over all his goods.

48 But if that evil servant shall say in his heart, My master doth defer his coming,

49 And begin to smite his fellows, and to eat, and to drink with the drunken,

50 That servants master will come in a day, when he looketh not for him, and in an hour that he is not aware of,

51 And will (y) cut him off, and give him his portion with hypocrites: there shall be weeping, and gnashing of teeth.

(y) To wit, from the rest, or will cut him into two parts, which was a most cruel kind of punishment, wherewith as Justin Martyr witnesseth, Isaiah the Prophet was executed by the Jews: the like kind of punishment we read of in 1Sam 15:33 and Dan 3:29 .

Matthew 25

1 Then ⁽¹⁾ the kingdom of heaven shall be likened unto ten virgins, which took their lamps, and ^(a) went forth to meet the bridegroom.

(1) We must desire strength at God's hand, which may serve us as a torch while we walk through this darkness, to bring us to our desired end: otherwise if we become slothful and negligent as weary of our pains and travel, we shall be shut out of the doors.

(a) The pomp of bride-ales was wont for the most part to be kept in the night season and that by damsels.

2 And five of them were wise, and five foolish.

3 The foolish took their lamps, but took none oil with them.

4 But the wise took oil in their vessels with their lamps.

5 Now while the bridegroom tarried long, all ^(b) slumbered and slept.

(b) Their eyes being heavy with sleep.

6 And at midnight there was a cry made, Behold, the bridegroom cometh: go out to meet him.

7 Then all those virgins arose, and trimmed their lamps.

8 And the foolish said to the wise, Give us of your oil, for our lamps are out.

9 But the wise answered, saying, Not so, lest there will not be enough for us and you: but go ye rather to them that sell, and buy for yourselves

10 And while they went to buy, the bridegroom came: and they that were ready, went in with him to the wedding, and the gate was shut.

11 Afterwards came also the other virgins, saying, Lord, Lord, open to us.

12 But he answered, and said, Verily I say unto you, I know you not.

13 Watch therefore: for ye know neither the day, nor the hour, when the son of man will come.

14 ⁽²⁾ For the kingdom of heaven is as a man that going into a strange country, called his servants, and delivered to them his goods.

(2) Christ witnesseth that there shall be a long time between his departure to his father, and his coming again to us, but yet notwithstanding that, he will at that day take an account not only of the rebellious and obstinate, how they have bestowed that which they received of him, but also of his

household servants, which have not through slothfulness employed those gifts which he bestowed upon them.

15 And unto one he gave five talents, and to an other two, and to another one, to every man after his own (c) ability, and straightway went from home.

(c) According to the wisdom and skill in dealing, which was given them.

16 Then he that had received the five talents, went and occupied with them, and gained other five talents.

17 Likewise also, he that received two, he also gained other two.

18 But he that received that one, went and digged it in the earth, and hid his masters money.

19 But after a long season, the master of those servants came, and reckoned with them.

20 Then came he that had received five talents, and brought other five talents, saying, Master, thou deliveredst unto me five talents: behold, I have gained with them other five talents.

21 Then his master said unto him, It is well done good servant and faithful, Thou hast been faithful in little, I will make thee ruler over much: (d) enter into thy masters joy.

(d) Come, and receive the fruit of goodness, now the Lord's joy is doubled, see Joh 15:11 : that my joy may remain in you, and your joy be fulfilled.

22 Also he that had received two talents, came, and said, Master, thou deliveredst unto me two talents: behold, I have gained two other talents more.

23 His master said unto him, It is well done good servant, and faithful, Thou hast been faithful in little, I will make thee ruler over much: enter into thy masters joy.

24 Then he which had received the one talent, came, and said, Master, I knew that thou wast an hard man, which reapest where thou sowedst not, and gatherest where thou strawedst not:

25 I was therefore afraid, and went, and hid thy talent in the earth: behold, thou hast thine own.

26 And his master answered, and said unto him, Thou evil servant, and slothful, thou knewest that I reap where I sowed not, and gather where I strawed not.

27 Thou oughtest therefore to have put my money to ye ^(e) exchangers, and then at my coming should I have received mine own with vantage.

(e) Table mates which have their shop bulks or tables set abroad, where they let out money so usury.

28 Take therefore the talent from him, and give it unto him which hath ten talents.

29 For unto every man that hath, it shall be given, and he shall have abundance, and from him that hath not, even that he hath, shall be taken away.

30 Cast therefore that unprofitable servant into utter darkness: there shall be weeping and gnashing of teeth.

31 ⁽³⁾ And when the Son of man cometh in his glory, and all the holy Angels with him, then shall he sit upon the throne of his glory,

(3) A lively setting forth of the everlasting judgment which is to come.

32 And before him shall be gathered all nations, and he shall separate them one from another, as a shepherd separateth the sheep from ye goats.

33 And he shall set the sheep on his right hand, and the goats on the left.

34 Then shall ye king say to them on his right hand, Come ye ^(f) blessed of my father: take the inheritance of the kingdom prepared for you from the foundation of the world.

(f) Blessed and happy, upon whom my Father hath most abundantly bestowed his benefits.

35 For I was an hungered, and ye gave me meat: I thirsted, and ye gave me drink: I was a stranger, and ye took me in unto you.

36 I was naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me.

37 Then shall the righteous answer him, saying, Lord, when saw we thee an hungered, and fed thee? or a thirst, and gave thee drink?

38 And when saw we thee a stranger, and took thee in unto us? or naked, and clothed thee?

39 Or when saw we thee sick, or in prison, and came unto thee?

40 And the King shall answer, and say unto them, Verily I say unto you, in as much as ye have done it unto one of the least of these my brethren, ye have done it to me.

41 Then shall he say unto them on ye left hand, Depart from me ye cursed, into everlasting fire, which is prepared for the devil and his angels.

42 For I was an hungered, and ye gave me no meat: I thirsted, and ye gave me no drink:

43 I was a stranger, and ye took me not in unto you: I was naked, and ye clothed me not: sick, and in prison, and ye visited me not.

44 Then shall they also answer him, saying, Lord, when saw we thee an hungered, or a thirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee?

45 Then shall he answer them, and say, Verily I say unto you, in as much as ye did it not to one of the least of these, ye did it not to me.

46 And these shall go into everlasting pain, and the righteous into life eternal.

Matthew 26

¹ And ⁽¹⁾ it came to pass, when Jesus had finished all these sayings, he said unto his disciples,

(1) Christ witnesseth by voluntarily going to death, that he will make full satisfaction for the sin of Adam, by his obedience.

² **⁽²⁾ Ye know that after two days is ye Passover, and the Son of man shall be delivered to be crucified.**

(2) God himself and not men, appointed the time that Christ should be crucified in.

³ Then assembled together the chief Priests, and the Scribes, and the Elders of ye people into the hall of the high Priest called Caiaphas:

⁴ And consulted together that they might take Jesus by subtlety, and kill him.

⁵ But they said, Not on the ^(a) feast day, lest any uproar be among the people.

(a) By the word Feast, is meant the whole feast of unleavened bread: the first and eight day of whereof were so holy, that they might do no manner of work therein, though the whole company of the Sanhedrin determined otherwise: And yet it came to pass through God's providence, that Christ suffered at that time, to the end that all the people of Israel might be witnesses of his everlasting sacrifice.

⁶ ⁽³⁾ And when Jesus was in Bethany, in the house of Simon the leper,

(3) By this sudden work of a sinful woman, Christ giveth the guests to understand of his death, and burial which was nigh: the favor whereof shall will bring life to all sinners which flee unto him. But Judas taketh an occasion hereby to accomplish his wicked purpose and counsel.

⁷ ^(b) There came unto him a woman, which had a ^(c) box of very costly ointment, and poured it on his head, as he sat at the table.

(b) For these things were done before Christ came to Jerusalem: and yet some think that the Evangelists recite two histories.

(c) These boxes were of alabaster, which in old time men made hollow to put in ointments: for some write, that alabaster keepeth ointment without corruption, Pliny, book 13, chap. 1.

⁸ And when his ^(d) disciples saw it, they had indignation, saying, What needed this waste?

(d) This is a figure of speech called Synecdoche: for it is said but of Judas that he was moved thereat, John 12:4.

(e) Unprofitable spending.

⁹ For this ointment might have been sold for much, and been given to the poor.

¹⁰ ⁽⁴⁾ And Jesus knowing it, said unto them, **Why trouble ye the woman? for she hath wrought a good work upon me.**

(4) We ought not rashly to condemn that which is not orderly done.

¹¹ **(5) For ye have the poor always with you, but me shall ye not have always.**

(5) Christ, who was once anointed in his own person, must always be anointed in the poor.

¹² **For (f) in that she poured this ointment on my body, she did it to bury me.**

(f) In that she poured this ointment upon my body, she did it to bury me.

¹³ **Verily I say unto you, wheresoever this Gospel shall be preached throughout all the world, there shall also this that she hath done, be spoken of for a memorial of her.**

¹⁴ Then one of the twelve, called Judas Iscariot, went unto the chief Priests,

¹⁵ And said, What will ye give me, and I will deliver him unto you? and they appointed unto him thirty pieces of silver.

¹⁶ And from that time, he sought opportunity to betray him.

¹⁷ **(6) Now (g) on the first day of the feast of unleavened bread the disciples came to Jesus, saying unto him, Where wilt thou that we prepare for thee to eat the Passover?**

(6) Christ verily purposing to bring us into our country out of hand, and so to abrogate the figure of the Law, fulfilleth the Law, neglecting the contrary tradition and custom of the Jews: and there withal showeth that all things shall so come to pass by the ministry of men, that secret counsel of God shall govern them.

(g) This was the fourteenth day of the first month: and the first day of unleavened bread should have been the fifteenth, but because this days evening (which after the manner of the Romans was referred to the day before) did belong by the Jews' manner to the day following, therefore it is called the first day of unleavened bread.

¹⁸ And he said, **Go ye into the city to such a man, and say to him, The master saith, My time is at hand: I will keep the Passover at thine house with my disciples.**

¹⁹ And the disciples did as Jesus had given them charge, and made ready the Passover.

²⁰ So when the Even was come, he **(h)** sat down with the twelve.

(h) Because the Law appointed them to be shod, and have their staves in their hands, as though they were in haste, thereby it is to be gathered that they sat not down when they eat the Passover, but stood, for otherwise when they went to meat, they put off their shoes: therefore he speaketh here in this place, not of the Passover, but of the supper, which was celebrated after the Passover was solemnly done.

²¹ And as they did eat, he said, **Verily I say unto you, that one of you shall betray me.**

²² And they were exceeding sorrowful, and began every one of them to say unto him, Is it I, Master?

²³ And he answered and said, **He that ^(j) dippeth his hand with me in the dish, he shall betray me.**

(j) That is to say, whom I vouchethed to come to my table, alluding to the place. Psalm 41:10, which is not so to be understood, as though at the self same instant that the Lord spake these words, Judas had his hand in the dish (for that had been an undoubted token) but it meant of his tabling and eating with them.

²⁴ **Surely the Son of man goeth his way, as it is written of him: but woe be to that man, by whom the Son of man is betrayed: it had been good for that man, if he had never been born.**

²⁵ Then Judas ^(k) which betrayed him, answered and said, Is it I, Master? He said unto him, Thou hast said it.

(k) Whose head was about nothing then but to betray him.

²⁶ ⁽⁷⁾ And as they did eat, Jesus took the bread, and when he had ^(l) blessed, he brake it, and gave it to the disciples, and said, **Take, eat: ^(m) this is my body.**

*(7) Christ minded forthwith to fulfill the promises of the old covenant, instituteth a new covenant with new signs.
(l) Mark saith, Had given thanks: and therefore blessing is not a consecrating, with a conjuring kind of murmuring and force of words: and yet the bread and the wine are changed, not in nature, but in quality, for they become undoubted tokens of the body and blood of Christ, not of their own nature or force of words, but by Christ his institution, which must be recited and laid forth, that faith may find what to lay hold on, both in the word and in the elements.
(m) This figurative of speech, which is called metonymy: that is to say, the putting of one name for another: so calling the bread his body, which is the sign and sacrament of his body: and yet notwithstanding, it is so a figurative and changed kind of speech, that the faithful do receive Christ indeed with all his gifts (though by a spiritual mean) and become one with him.*

²⁷ Also he took the cup, and when he had given thanks, he gave it them, saying, **Drink ye ⁽ⁿ⁾ all of it.**

(n) Therefore they which took away the cup from the people, did against Christ his institution.

²⁸ ^(o) **For this is my blood of the ^(p) New Testament, that is shed for many, for the remission of sins.**

*(o) To wit, this cup or wine, is my blood Sacramentally, as in Luke 22:20.
(p) Or, covenant, that is to say, where the new league and covenant is made, for in making of leagues, they used the pouring of wine, and shedding of blood.*

²⁹ **I say unto you, that I will not drink henceforth of this fruit of the vine until that day, when I shall drink it new with you in my Fathers kingdom.**

³⁰ And when they had sung *(q)* a Psalm, they went out into the mount of Olives.

(q) When they had made an end of their solemn singing, which some think was six Psalms, Ps 112:1 - 117:2.

³¹ *(8)* Then said Jesus unto them, **All ye shall be offended by me this night: for it is written, I will smite the shepherd, and the sheep of the flock shall be scattered.**

(8) Christ being more careful of his disciples, than of himself, forewarneth them of their falling away, and putteth them in better comfort.

³² **But after I am risen again, I will go before you into Galilee.**

³³ But Peter answered, and said unto him, Though that all men should be offended by thee, yet will I never be offended.

³⁴ Jesus said unto him, **Verily I say unto thee, that this night, before the cock crow, thou shalt deny me thrice.**

³⁵ Peter said unto him, Though I should die with thee, I will in no case deny thee. Likewise also said all the disciples.

³⁶ *(9)* Then went Jesus with them into a place which is called Gethsemane, and said unto his disciples, **Sit ye here, while I go, and pray yonder.**

(9) Christ having regard to the weakness of his disciples, leaving all the rest in safety, and taketh with him but three to be witnesses of his anguish, and goeth of purpose into the place appointed to betray him in.

³⁷ And he took unto him Peter, and the two sons of Zebedee, and began to wax sorrowful, and *(r)* grievously troubled.

(r) The word which he useth, signifieth great sorrow, and miraculous and deadly grief: which thing, as it betokeneth truth of mans nature, which shuneth death as a thing that enter in against nature, so it showeth that though Christ were void of sin, yet he sustained this horrible punishment, because he revenged and punished in his person.

³⁸ *(10)* Then said Jesus unto them, **My soul is very heavy, even unto the death: tarry ye here, and watch with me.**

(10) Christ a true man, going about to suffer the punishment which was due unto us, for forsaking God, is forsaken of his own: he hath a terrible conflict with the horror and fear of the curse of God: out of which he escaping as conqueror, causeth us not to be afraid any more of death.

³⁹ So he went a little further, and fell on his face, and prayed, saying, **O my Father, if it be possible, *(s)* let this *(t)* cup pass from me: nevertheless, not as I will, but as thou wilt.**

(s) Let it pass me, and not touch me.

(t) That is, which is at hand, and is offered and prepared for me: a kind of speech which the Hebrews use, for the wrath of God, and the punishment he sendeth. See Mat 20:22.

⁴⁰ *(11)* After, he came unto the disciples, and found them asleep, and said to Peter, **What? could ye not watch with me one hour?**

(11) An example of the carelessness of man.

⁴¹ **Watch, and pray, that ye enter not into temptation: the spirit indeed is ready, but the flesh is weak.**

⁴² Again he went away the second time, and prayed, saying, **O my Father, if this cup can not pass away from me, but that I must drink it, thy will be done.**

⁴³ And he came, and found them asleep again, for their eyes were heavy.

⁴⁴ So he left them and went away again, and prayed the third time, saying the same words.

⁴⁵ Then came he to his disciples, and said unto them, **Sleep henceforth, and take your rest: behold, the hour is at hand, and the Son of man is given into the hands of sinners.**

⁴⁶ *(12)* **Rise, let us go: behold, he is at hand that betrayeth me.**

(12) Christ offereth himself willingly to be taken, that in so obeying willingly, he might make satisfaction for the willful fall of man.

⁴⁷ And while he yet spake, lo Judas, one of the twelve, came, and with him a great multitude with swords and staves, *(u)* from the high Priests and Elders of the people.

(u) Sent from the high Priests.

⁴⁸ Now he that betrayed him, had given them a token, saying, Whomsoever I shall kiss, that is he, laid hold on him.

⁴⁹ And forthwith he came to Jesus, and said, God save thee, Master, and kissed him.

⁵⁰ *(13)* Then Jesus said unto him, *(x)* **Friend, wherefore art thou come?** Then came they, and laid hands on Jesus, and took him.

(13) Christ is taken that we might be delivered.

(x) Christ reprehendeth Judas tauntingly, and rebuketh him sharply, for he knew well enough for what became.

⁵¹ And behold, one of them which were with Jesus, stretched out his hand, and drew his sword, and struck a servant of the high Priest, and smote off his ear.

52 ⁽¹⁴⁾ Then said Jesus unto him, **Put up thy sword into his place: for all that ^(y) take the sword, shall perish with the sword.**

(14) Our vocation must be the rule of our zeal.

(y) They take the sword to whom the Lord hath not given it, that is to say, they which use the sword, and are not called to it.

53 ⁽¹⁵⁾ **Either thinkest thou, that I can not now pray to my Father, and he will give me more than twelve legions of Angels?**

(15) Christ was taken, because he was willing to be taken.

54 ^(z) **How then should the Scriptures be fulfilled, which say, that it must be so?**

(z) By this questioning, he answereth a sly objection, for they might have asked him why he did not in this his great extremity of danger, call to his Father for aid: but to this he answereth by a question.

55 The same hour said Jesus to the multitude, **Ye be come out as it were against a thief, with swords and staves to take me: I sat daily teaching in the Temple among you, and ye took me not.**

56 But all this was done, that the Scriptures of the Prophets might be fulfilled. Then all the disciples forsook him, and fled.

57 ⁽¹⁶⁾ And they took Jesus, and led him to ^(a) Caiaphas the high Priest, where the Scribes and the Elders were assembled.

(16) Christ being innocent is condemned of the high Priest for that wickedness whereof we are guilty.

(a) From Annas to Caiaphas, before whom the multitude was assembled; John 18:13 .

58 And Peter followed him a far off unto the high Priests ^(b) hall, and went in, and sat with the servants to see the end.

(b) The word here used signifieth properly an open large room before an house, as we see in Kings palaces and noble men's houses: we call it a court, for it is open to the air, and by a figure Synecdoche is taken for the house itself.

59 Now the chief Priests and the Elders, and all the whole council sought false witness against Jesus, to put him to death.

60 But they found none, and though many false witnesses came, yet found they none: but at the last came two false witnesses,

61 And said, This man said, I can destroy the Temple of God, and build it in three days.

62 Then the chief Priest arose, and said to him, Answerest thou nothing? ^(c) What is the matter that these men witness against thee?

(c) How cometh it to pass that these men witness against thee?

⁶³ But Jesus held his peace. Then the chief Priest answered, and said to him, I charge thee swear unto us by the living God, to tell us, If thou be that Christ the Son of God, or no.

⁶⁴ Jesus said to him, **Thou hast said it: nevertheless I say unto you, *(d)* hereafter shall ye see the Son of man, sitting *(e)* at the right hand of the power of God, and come in the *(f)* clouds of the heaven.**

(d) This word distinguisheth his first coming from the latter.

(e) Sitting with God in like and equal honor at the right hand of his power, that is, in greatest power: for the right hand signifieth among the Hebrews, that, that is mighty and of great power.

(f) Clouds of heaven, look afore in Mat 24:30 .

⁶⁵ Then the high Priest *(g)* rent his clothes, saying, He hath blasphemed, what have we any more need of witnesses? behold: now ye have heard his blasphemy.

(g) This was an usual matter among the Jews: for so were they bound to do, when they heard any Israelite to blaspheme God, and it was a tradition of their Talmud in the book of the Magistrates, in the title, of the four kinds of death.

⁶⁶ What think ye? They answered, and said, He is guilty of death.

⁶⁷ Then spit they in his face, and buffeted him, and other smote him with rods,

⁶⁸ Saying, Prophecy to us, O Christ, Who is he that smote thee?

⁶⁹ *(17)* Peter *(h)* sat without in the hall, and a maid came to him, saying, Thou also wast with Jesus of Galilee:

(17) Peter by the wonderful providence of God appointed to be a witness of all these things, is prepared to the example of singular constancy, by the experience of his own incredulity.

(h) That is, without the place where the bishop sat, but not without the house, for afterward he went from thence into the porch.

⁷⁰ But he denied before them all, saying, I know not what thou sayest.

⁷¹ And when he went out into the porch, another maid saw him, and said unto them that were there, This man was also with Jesus of Nazareth.

⁷² And again he denied with another, saying, I know not the man.

⁷³ So after a while, came unto him they that stood by, and said unto Peter, Surely thou art also one of them: for even thy speech bewrayeth thee.

⁷⁴ Then began he to *(i)* curse himself, and to swear, saying, I know not the man. And immediately the cock crew.

(i) He swore and cursed himself.

⁷⁵ Then Peter remembered the words of Jesus, which had said unto him, Before the cock crow thou shalt deny me thrice. So he went out, and wept bitterly.

Matthew 27

¹ When the morning was come, all the chief Priests, and the elders of the people took counsel against Jesus, to put him to death,

² And led him away bound, and delivered him unto Pontius Pilate the governor.

³ ⁽¹⁾ Then when Judas which betrayed him, saw that he was condemned, he repented himself, and brought again the thirty pieces of silver to the chief Priests, and Elders,

(1) An example of the horrible judgment of God, as well against them which sell Christ, as against them which buy Christ.

⁴ Saying, I have sinned, betraying the innocent blood. But they said, What is that to us? see thou to it.

⁵ And when he had cast down the silver pieces in the Temple, he ^(a) departed, and went, and hanged himself.

(a) Out of men's sights.

⁶ And the chief Priests took the silver pieces, and said, It is not lawful for us to put them into the ^(b) treasure, because it is the price ^(c) of blood.

*(b) The treasure of the Temple.
(c) Of life and death.*

⁷ And they took counsel, and bought with them a potters field, for the burial of ^(d) strangers.

(d) Strangers and guests, whom the Jews could not abide to be joined unto, no not after they were dead.

⁸ Wherefore that field is called, The field of blood, until this day.

⁹ (Then was fulfilled that which was spoken by ^(e) Jeremiah the Prophet, saying, ^(f) And they took thirty silver pieces, ye price of him that was valued, whom they of ye children of Israel valued.

*(e) Seeing this prophecy is read in Zach 11:12 it cannot be denied, but Jeremiah's name crept into the text, either through the Printers fault, or some other ignorance: it may be also that it came out of the margin, by reason of the abbreviation on of the letters, the one being iou, and the other being zou, which are noy much unlike: but in the Syrian text the Prophet's name is not set down at all.
(f) The Evangelist doth not follow the Prophet's words, but his meaning, which he showeth to be fulfilled.*

¹⁰ And they gave them for the potters field, as the Lord appointed me.)

¹¹ (2) And Jesus stood before ye governor, and the governor asked him, saying, Art thou that King of the Jews? Jesus said unto him, **Thou sayest it.**

(2) Christ holdeth his peace when he is accused, that we may not be accused: acknowledging our guiltiness, and therewithal his own innocency.

¹² And when he was accused of the chief Priests, and Elders, he answered nothing.

¹³ Then said Pilate unto him, Hearest thou not how many things they lay against thee?

¹⁴ But he answered him not to one word, in so much that the governor marveled greatly.

¹⁵ (3) Now at the feast, the governor was wont to deliver unto the people a prisoner whom they would.

(3) Christ is first acquitted of the same Judge, before he be condemned, that we might see how the just dies for the unjust.

¹⁶ And they had then a notable prisoner, called Barabbas.

¹⁷ When they were then gathered together, Pilate said unto them, Whether will ye that I let loose unto you Barabbas, or Jesus which is called Christ?

¹⁸ (For he knew well, that for envy they had delivered him).

¹⁹ Also when he was set down upon the judgment seat, his wife sent to him, saying, Have thou nothing to do with that just man: for I have suffered many things this day in a dream by reason of him.)

²⁰ But the chief Priests and the Elders had persuaded the people that they should ask Barabbas, and should destroy Jesus.

²¹ Then the governor answered, and said unto them, Whether of the twain will ye that I let loose unto you? And they said, Barabbas.

²² Pilate said unto them, What shall I do then with Jesus, which is called Christ? They all said to him, Let him be crucified.

²³ Then said the governor, But what evil hath he done? Then they cried the more, saying, Let him be crucified.

²⁴ (4) When Pilate saw that he availed nothing, but that more tumult was made, he took water and (g) washed his hands before the multitude, saying, I am innocent of the (h) blood of this just man: look you to it.

(4) Christ being quit by the testimony of the Judge himself, is not withstanding condemned by the same to quit us before God.

(g) It was a manner in old time, when any man was murdered, and in other slaughters, to wash their hands in water, to declare themselves guiltless.

(h) Of the murder; an Hebrew idiom.

²⁵ Then answered all the people, and said, *(i)* His blood be on us, and on our children.

(i) If there be any offence committed in slaying him, let us and our posterity smart for it.

²⁶ Thus let he Barabbas loose unto them, and scourged Jesus, and delivered him to be crucified.

²⁷ Then the soldiers of the governor took Jesus into the common hall, and gathered about him the whole band,

²⁸ *(5)* And they stripped him, and *(k)* put about him a *(l)* scarlet robe,

(5) Christ suffereth that reproach which was due to our sins, notwithstanding in the mean time by the secret providence of God, he is entitled King by them which did him that reproach.

(k) They cast a cloak about him, and wrapped it around him, for it lacked sleeves.

(l) John and Mark make mention of a purple robe, which is also a very pleasant red. But these profane and male part fancy soldiers clad Jesus in this array, to mock him withal, who was indeed a true King.

²⁹ And platted a crown of thorns, and put it upon his head, and a reed in his right hand, and bowed their knees before him, and mocked him, saying, God save thee King of the Jews,

³⁰ And spat upon him, and took a reed, and smote him on the head.

³¹ Thus when they had mocked him, they took the robe from him, and put his own raiment on him, and led him away to crucify him.

³² And as they came out, they found a man of Cymene, named Simon: him they *(m)* compelled to bear his cross.

(m) They compelled Simon to bear his burdensome cross, whereby that Jesus was so sore handled before, that he fainted by the way, and was not able to bear his cross thorough: for John writeth that he did bear the cross, to wit, at the beginning.

³³ *(6)* And when they came unto the place called Golgotha, (that is to say, the place of dead men's skulls)

(6) He is led out of the city, that we may be brought into the heavenly kingdom.

³⁴ *(7)* They gave him vinegar to drink, mingled with gall: and when he had tasted thereof, he would not drink.

(7) Christ found no comfort anywhere, that in him we might be filled with all comfort.

³⁵ (8) And when they had crucified him, they parted his garments, and did cast lots, that it might be fulfilled, which was spoken by the Prophet, They divided my garments among them, and upon my vesture did cast lots.

(8) He is made a curse, that in him we may be blessed: he is spoiled of his garments, that we might be enriched by his nakedness.

³⁶ And they sat, and watched him there.

³⁷ (9) They set up also over his head his cause written, **THIS IS JESUS THE KING OF THE JEWS.**

(9) He is pronounced the true Messiah, even by them of who he is rejected.

³⁸ (10) And there were two thieves crucified with him, one on the right hand, and another on the left.

(10) Christ began then to judge the world, when after his judgment he hung between two thieves.

³⁹ (11) And they that passed by, reviled him, wagging their heads,

(11) To make full satisfaction for us, Christ suffereth and overcometh, not only the torments of the body, but also the most horrible torments of the mind.

⁴⁰ And saying, Thou that destroyest ye Temple, and buildest it in three days, save thyself: if thou be ye Son of God, come down from ye cross.

⁴¹ Likewise also the high Priests mocking him, with the Scribes, and Elders, and Pharisees, said,

⁴² He saved others, but he cannot save himself: if he be ye King of Israel, let him now come down from ye cross, and we will believe in him.

⁴³ He trusted in God, let him deliver him now, if he will have him: for he said, I am the Son of God.

⁴⁴ The self same thing also ye (n) thieves which were crucified with him, cast in his teeth.

(n) This is spoken by the figure of synecdoche, for there was but one of them that did revile him.

⁴⁵ (12) Now from ye sixth hour was there darkness over all the land, unto the ninth hour.

(12) Heaven itself is darkened for very horror, and Jesus crieth out from the depth of hell, and in the mean while he is mocked.

⁴⁶ And about ye ninth hour Jesus cried with a loud voice, saying, **Eli, Eli, lama sabachthani?** that is, My God, my God, why hast thou (o) forsaken me?

(o) To wit, in this misery: And this crying out is proper to his humanity, which notwithstanding was void of sin, but yet felt the wrath of God which is due to our sins.

⁴⁷ And some of them that stood there, when they heard it, said, This man calleth
(p) Elias.

(p) They allude to Elias' name, not for want of understanding the tongue, but of a profane impudency and sauciness, and he repeated these words, so to the end that this better harping upon the name might be understood.

⁴⁸ And straightway one of them ran, and took a sponge, and filled it with vinegar, and put it on a reed, and gave him to drink.

⁴⁹ Other said, Let be: let us see, if Elias will come and save him.

⁵⁰ (13) Then Jesus cried again with a loud voice, and yielded up the ghost.

(13) Christ after he had overcome other enemies, at length provoketh and setteth upon death itself.

⁵¹ (14) And behold, the (q) veil of the Temple was rent in twain, from the top to the bottom, and the earth did quake, and the stones were clove.

*(14) Christ, when he is dead, showeth himself to be God almighty, and even his enemies confessing the same.
(q) Which divided the holiest of all.*

⁵² And the (r) graves did open themselves, and many bodies of the Saints, which slept, arose,

(r) That is to say, the stones clave in sunder, and the graves did open themselves, to show by this token, that death was overcome: and the resurrection of the dead followed the resurrection of Christ, as appeareth by the next verse following Mat 27:53 .

⁵³ And came out of the graves after his resurrection, and went into the holy city, and appeared unto many.

⁵⁴ When the Centurion, and they that were with him watching Jesus, saw the earthquake, and the things that were done, they feared greatly, saying, Truly this was the Son of God.

⁵⁵ And many women were there, beholding him a far off, which had followed Jesus from Galilee, ministering unto him.

⁵⁶ Among whom was Mary Magdalene, and Mary the mother of James, and Joses, and the mother of Zebedee sons.

⁵⁷ (15) And when the even was come, there came a rich man of Arimathea, named Joseph, who had also himself been Jesus disciple.

(15) Christ is buried, not privily or by stealth, but with the governor's consent by a famous man, in a place not far distant, in a new sepulcher, so that it cannot be doubted of his death.

⁵⁸ He went to Pilate, and asked ye body of Jesus. Then Pilate commanded ye body to be delivered.

⁵⁹ So Joseph took the body, and wrapped it in a clean linen cloth,

⁶⁰ And put it in his new tomb, which he had hewn out in a rock, and rolled a great stone to the door of the sepulcher, and departed.

⁶¹ And there was Mary Magdalene, and the other Mary sitting over against the sepulcher.

⁶² *(16)* Now the next day that followed the Preparation of the Sabbath, the high Priests and Pharisees assembled to Pilate,

(16) The keeping of the sepulcher is committed to Christ's own murderers, so that there might be no doubt of his resurrection.

⁶³ And said, Sir, we remember that that deceiver said, while he was yet alive, Within three days I will rise.

⁶⁴ Command therefore, that the sepulcher be made sure until the third day, lest his disciples come by night, and steal him away, and say unto the people, He is risen from the dead: so shall the last error be worse than the first.

⁶⁵ Then Pilate said unto them, Ye have a *(s)* watch: go, and make it sure as ye know.

(s) The soldiers of the garrison, which were appointed to keep the Temple.

⁶⁶ And they went, and made the sepulcher sure with the watch, and sealed the stone.

Matthew 28

¹ Now in *(1)* the *(a)* end of the Sabbath, when the first day of ye week *(b)* began to dawn, Mary Magdalene, and the other Mary came to see the sepulcher,

(1) Christ having put death to flight in the sepulcher, riseth by his own power, as straightway the Angel witnesseth.

(a) At the going out of the Sabbath, that is, about daybreak after the Roman manner, which reckon the natural day, from the sun rising to the next sun rising: and not as the Hebrews, which count from evening to evening.

(b) When the morning after the first day of the Sabbath began to dawn: and the first day is the same, which we now call Sunday, or the Lord's day.

² And behold, there was a great earthquake: for the Angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it.

³ And his *(c)* countenance was like lightning, and his raiment white as snow.

(c) The beams of his eyes, and by the figure of synecdoche, for the countenance.

⁴ And for fear of him, the keepers were astonished, and became as dead men.

⁵ But the Angel answered, and said to the women, Fear *(d)* ye not: for I know that ye seek Jesus which was crucified:

(d) The word (ye) is spoken with force to confirm the women, now that the soldiers were afraid.

⁶ He is not here, for he is risen; as he said: come, see the place where the Lord was laid,

⁷ And go quickly, and tell his disciples that he is risen from ye dead: and behold, he goeth before you into Galilee: there ye shall see him: lo, I have told you.

⁸ So they departed quickly from the sepulcher, with fear and great joy, and did run to bring his disciples word.

⁹ *(2)* And as they went to tell his disciples, behold, Jesus also met them, saying, **God save you.** And they came, and took him by the feet, and worshipped him.

(2) Christ appeareth himself after his resurrection, and sending the women to his disciples, showeth that he hath not forgotten them.

¹⁰ Then said Jesus unto them, **Be not afraid. Go, and tell my brethren, that they go into Galilee, and there shall they see me.**

¹¹ *(3)* Now when they were gone, behold, some of the watch came into the city, and showed unto the high Priests all ye things that were done.

(3) The more the sun shineth, the more are the wicked blinded.

¹² And they gathered them together with the Elders, and took counsel, and gave large money unto the soldiers,

¹³ Saying, Say, His disciples came by night, and stole him away while we slept.

¹⁴ And if this matter ^(e) come before the governor to be heard, we will persuade him, and so use the matter that you shall not need to care.

(e) For it was to be feared, that it would be brought to the governor's ears.

¹⁵ So they took the money, and did as they were taught: and this saying is noised among the Jews unto this day.

¹⁶ ⁽⁴⁾ Then ye eleven disciples wet into Galilee, into a mountain, where Jesus had appointed them.

(4) Christ appeareth also to his Disciples, whom he maketh Apostles.

¹⁷ And when they saw him, they worshipped him: but some doubted.

¹⁸ And Jesus came, and spake unto them, saying, **All power is given unto me, in heaven, and in earth.**

¹⁹ **⁽⁵⁾ Go therefore, and teach all nations, baptizing them ^(f) in the Name of the Father, and the Son, and the holy Ghost,**

(5) The sum of the Apostleship is, the publishing of the doctrine received from Christ throughout all the world, and the ministering of the Sacraments: the efficacy of which things hangeth not of the ministers, but of the Lord.

(f) Calling upon the Name of the Father, the Son, and the holy Ghost.

²⁰ Teaching them to observe all things, whatsoever I have commanded you: and lo, I am with you ^(g) always, until the end of the world, Amen.

(g) Forever: and this place is meant of the manner of the presence of his Spirit, by means of whereof he maketh us partakers both of himself and of all his benefits, but is absent from us in body.