

The Holy Gospel Of Jesus Christ, According To Matthew

The Argument

In this History written by Matthew, Mark, Luke, and John, the Spirit of God so governed their hearts, that although they were four in number, yet in effect and purpose they so consent, as though the whole had been composed by any one of them. And albeit in style and manner of writing they be divers, and sometime one writeth more largely that which the other doth abridge; nevertheless in matter and argument, they all tend to one end; which is to publish to the world the favor of God toward mankind through Christ Jesus, whom the father hath given as a pledge of his mercy and love. And for this cause they entitle their story Gospel, which signifieth good tidings, for as such as God hath performed indeed that which the fathers hoped for. So that hereby we are admonished to forsake the world, and the vanities thereof, and with most affectioned hearts embrace this incomparable treasure freely offered unto us, for there is no joy nor consolation, no peace nor quietness, no felicity nor salvation, but in Jesus Christ, who is the very substance of this Gospel, and in whom all the promises are Yea, and Amen. And therefore under this word is contained the whole New Testament; but commonly we use this name for the history, which the four Evangelists write, containing Christ's coming in the flesh, his death, and resurrection, which is the perfect sum of our salvation. Matthew, Mark, and Luke are more copious in describing his life and death; but John more laboreth to set forth his doctrine, wherein both Christ's office, and also the virtue of his death and resurrection more fully appear; for without this, to know that Christ was born, dead, and risen again, should nothing profit us. The which thing notwithstanding that the three first touch partly, as he also sometime intermeddled the historical narration, yet John chiefly is occupied herein. And therefore as a most learned interpreter writeth, they describe as it were, the body, and John setteth before our eyes the soul. Wherefore the same aptly termeth the Gospel written by John, the key which openeth the door to the understanding of the others; for whosoever doth know the office, virtue and power of Christ, shall

read that which is written of the Son of God come to be the Redeemer of the world, with most profit. Now as concerning the writers of this history, it is evident that Matthew was a Publican, or custom gatherer, and was chosen of Christ to be an Apostle. Mark is thought to have been Peter's disciple, and to have planted the first Church at Alexandria, where he died the eighth year of the reign of Nero. Luke was a Physician of Antioch, and became Paul's disciple, and fellow in all his travels; he lived fourscore and four years, and was buried at Constantinople, John was the Apostle whom the Lord loved, the son of Zebedee, and brother of James; he died threescore years after Christ, and was buried near to the city of Ephesus.

<i>Matthew 1</i>	3
<i>Matthew 2</i>	6
<i>Matthew 3</i>	9
<i>Matthew 4</i>	12
<i>Matthew 5</i>	16
<i>Matthew 6</i>	23
<i>Matthew 7</i>	27
<i>Matthew 8</i>	31
<i>Matthew 9</i>	35
<i>Matthew 10</i>	39
<i>Matthew 11</i>	44
<i>Matthew 12</i>	48
<i>Matthew 13</i>	54
<i>Matthew 14</i>	61
<i>Matthew 15</i>	65
<i>Matthew 16</i>	69
<i>Matthew 17</i>	74
<i>Matthew 18</i>	78
<i>Matthew 19</i>	82
<i>Matthew 20</i>	86
<i>Matthew 21</i>	90
<i>Matthew 22</i>	96
<i>Matthew 23</i>	101
<i>Matthew 24</i>	107
<i>Matthew 25</i>	113
<i>Matthew 26</i>	117
<i>Matthew 27</i>	127
<i>Matthew 28</i>	135

Matthew 1

1 *The genealogies of Christ, that is, the Messiah promised to the fathers'. 18 Who was conceived by the holy Ghost, and born of the virgin Mary, when she was betrothed unto Joseph. 20 The Angel satisfieth Joseph's mind 21 Why he is called Jesus, and wherefore Emanuel.*

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

(*) Luke 3:23 .

(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 Genesis 5:1, The book of the generations.

(♣) This is the rehearsal of the progeny, whereof Jesus Christ is sprung according to the flesh.

(b) So called, for that he came of the stock of David.

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

(♣) These two are first rehearsed, because Christ was especially promised to come of them and their seed, and therefore Christ commonly was called the son of David, because the promise was more evidently confirmed unto him.

2 (*) Abraham begat Isaac; (♣) and Isaac begat Jacob; and (♣) Jacob begat Judas and his brethren.

(*) Genesis 21:2 .

(♣) Genesis 25:14 .

(♣) Genesis 29:35 .

3 (*) And Judas begat Phares; and Zara (♣) of Thamar; and Phares begat Esrom; And Esrom begat Aram.

(*) Genesis 38:27; 1 Chronicles 2:5; Ruth 4:18-19 .

(♣) By incestuous adultery, the which shame setteth forth his great humility, who made himself of no reputation, but became a servant for our sakes; yea, a worm and no man, the reproach of men, and contempt of the people, and at length suffered the accursed death of the cross.

4 And Aram begat Aminadab; and Aminadab begat Naasson; and Naasson begat Salmon.

5 And Salmon begat Boaz of (♣) Rachab; and (*) Boaz begat Obed of Ruth; and Obed begat Jesse.

(♣) Rachab and Ruth, being Gentiles, signifieth that Christ came not only of the Jews, and for them, but also of the Gentiles, and for their salvation.

(*) Ruth 4:17-18 .

6 And (*) Jesse begat David the King; and David the King Begat Solomon of her that was (♣) *the wife* of Urias.

(*) 1 Samuel 16:1; 1 Samuel 17:12 .

(♣) 2 Samuel 12:24 .

7 And (*) Solomon begat Roboam; and Roboam begat Abia; and Abia begat Asa.

(*) 1 Kings 11:43; 1 Chronicles 3:10-11 .

8 And Asa begat Josaphat; and Josaphat begat Joram; and Joram begat Ozias.

9 And Ozias begat (*) Joatham; and Joatham begat Achaz; and Achaz begat Ezekias.

(*) He hath omitted three Kings: Joash, Amaziah, Ahaziah; abridging the number to make the times fourteen generations.

10 And (*) Ezekias begat Manasses; and Manasses begat Amon; and Amon begat Josias.

(*) 2 Kings 20:21; 2 Kings 21:18; 1 Chronicles 3:13; 1 Chronicles 14:15 .

11 And (*) Josias begat Jakim; and Jakim (d) begat Jechonias and his brethren about the time they were carried away to Babylon.

(*) 2 Kings 23:34; 2 Kings 24:1-6; 2 Chronicles 36:4-9 .

(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.

(*) 1 Chronicles 3:16 .

(♣) After the captivity, the title royal was appointed unto him; so that notwithstanding that they were as slaves for the space of seventy years, yet by the providence of God the government remained in the family of David, where is continued in the coming of Christ.

(♣) 1 Chronicles 3:17 .

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.

(*) Albeit the Jews number their kindred by the male kind; yet this lineage of Mary is comprehended under the same, because she was married to a man of her own stock and tribe.

(♣) Who is the true King, Priest, and Prophet anointed of God to accomplish the office of the redeemer.

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, Saviour) is conceived in the virgin by the holy Ghost, as it was foretold by the Prophets.

(*) Luke 1:27 .

(♣) Before he took her home to him.

(♣) As the Angel afterward declared to Joseph.

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.

(♣) Upright and fearing God, and therefore suspecting that she had committed fornication, before she was betrothed, would neither retain her, which by the Law should be married to another neither by accusing her put her to shame for her fact.

(*) Deuteronomy 14:1 .

20 But whiles 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.

(*) This dream is witnessed by the holy Ghost, and is a kind of revelation, Numbers 12:6 .

(♣) This name putteth him in remembrance of God's promise to David.

(f) Receive her at her parents and kinsfolk's hands.

(g) Which was promised, and made sure to thee to be thy 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.

(*) Acts 4:12 .

(♣) That is, Saviour.

(i) Deliver, and this sheweth us the meaning of this name Jesus.

(♣) Luke 1:31 .

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.

(*) Isaiah 7:14

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

(♣) Or, thou.

(♣) God is joined with us by the means of Jesus Christ, who is both God and man.

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, (l) till she had brought forth her (*) firstborn son, and he called his name JESUS.

(l) 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, 2 Samuel 6:23 . And in the last chapter of this Evangelist; Behold, I am with you till the end of the world.

(*) Christ is here called the first born, because she had never none before, and not in respect of any she had after. Neither yet doeth this word (till) import always a time following; wherein the contrary may be affirmed, as our Saviour, saying, that he will be present with his disciples, till the end of the world, meaneth not, that after the world he will not be with them.

Matthew 2

1 The time and place of Christ's birth. 11 The Wisemen offer their presents. 14 Christ fleeth into Egypt. 16 The young children are slain. 23 Joseph turneth into Galilee.

1 When (*) (l) 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,

(*) Luke 2:6 .

(l) 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 Bethlehem in the tribe of Zebulun.

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

(♣) Wise men, or Magi, in the Persians and Chaldean's tongue signify Philosophers, Priests, or astronomers, and here the firstfruits of the Gentiles that came to worship Christ.

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

(*) An extraordinary sign to set forth that Kings honor, whom the word did not esteem.

(♣) Which was a declaration of that reverence, which the Gentiles should bear unto Christ.

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. 1 Chronicles 14:5 and 2 Chronicles 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,

(*) They could well tell of Christ in general; but when they should profess his name, and give him his due honor, they wax cold, and shrink back.

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

(*) Micah 5:2; John 7:42 .

(f) Though thou 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 fitly called feeders and shepherds of the people.

7 Then Herod (*) privily called the wise men, *and* diligently inquired of them the time of the star that appeared.

(*) An evil conscience is a burning fire.

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.

(*) The star vanished away before, to the intent they should tarry at Jerusalem, and there inquire of the thing, to the confusion of the Jews.

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.

(*) Or, saw.

(h) A kind of humble and lovely reverence.

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

(♣) The Persian's manner was not to salute Kings without a present, and therefore they brought of that which was most precious in their country, whereof every one of them offered.

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.

(*) Promises ought not to be kept, where God's honor and preaching of his truth is hindered; or else it ought not to be broken.

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, beginneth 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 it might be fulfilled, which is spoken of the Lord by the (*) Prophet, saying, Out of Egypt have I called my son.

(♣) That which was prefigured by the deliverance of the Israelites out of Egypt, which were Christ's Church and his body, is now verified, and accomplished in the head, Christ.

(*) Hosea 11:1 .

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.

(*) Within a certain time after.

17 Then was that fulfilled which is spoken (l) by the Prophet Jeremiah, 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.

(*) Jeremiah 32:25 .

(♣) Herod renewed the sorrow which the Benjamites had suffered long before; yet for all his cruelty, he could not bring to pass, that Christ should not reign.

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

(n) That is to say, All that 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.

(♣) That is, they were killed and dead.

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 babe's life.

(*) Thus the faithful may see how God hath infinite means to preserve them from the rage of tyrants.

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,

(*) Or, therefore.

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.

(*) Or, of Nazareth.

(♣) Which is holy and consecrated to God; alluding unto those that were Nazarites in the old Law, which were a figure of that holiness which should be manifested in Christ, as was Samson, Joseph, ect.

Matthew 3

1 The office, doctrine, and life of John. 4 His apparel and meat. 5 He baptizeth. 7 The Pharisees are reprov'd 8 The fruits of repentance. 10 The axe at the root of the trees. 12 The fan and the chaff. 13 Christ is baptized in Jordan. 17 And authorized by God his Father.

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

(*) Mark 1:4; Luke 3:3 .

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

(♣) In the first year of the reign of Tiberius, after Christ had a long time remained in Nazareth, and was now about 30 years old.

(1) John, who through his singular holiness and rare austereness of life caused all men to cast their eyes upon him, prepareth the way for Christ following fast on his heels, as the Prophet Isaiah foretold, and delivereth the sum of the Gospel, which in 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, 1 Kings 1:34 ; and besides these, Joshua maketh mention of six towns that were in the wilderness, Joshua 15:61 .

(♣) So called in respect of the plain country and fertile valleys; and not because it was not inhabited.

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.

(*) Or, be sorry for your past faults, and amend.

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

(♣) Which is, that God will reign over us, gather us unto him, pardon our sins, and adopt us by the preaching of the Gospel.

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

(*) Isaiah 40:3; Mark 1:3; Luke 3:4; John 1:23 .

(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.

(*) Woven with hair, as gross hair cloth.

(f) Locust were a kind of meat which certain of the East use, which were therefore called devourers of Locusts; Obadiah 1:9 .

(♣) Such meats as nature brought forth without man's labor or diligence; read Leviticus 11:22 .

(♣) Or, grasshoppers.

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

(*) Mark 1:5, Luke 1:7 .

(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.

(*) Acknowledging their faults; for there is no repentance without confession.

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

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

(*) Matthew 12:34 .

(♣) Or, broods.

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.

(*) He meaneth those venomous and malicious Pharisees with the judgment of God, except they shew before men such works as are agreeable to the profession of the godly, whom Isaiah calleth the trees of righteousness; Isaiah 61:3 .

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 the 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.

(*) John 8:39; Acts 13:26 .

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.

(♣) The judgment of God is at hand to destroy such as are not meant to be of his Church.

(*) Matthew 7:19 .

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.

(*) Mark 1:8; Luke 3:16; John 1:26; Acts 1:5; Acts 2:4; Acts 8:17; Acts 19:4 .

(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; whereby our old man dieth and the new man riseth up; Romans 6:4 .

(♣) When God baptizeth inwardly with the virtue of his Spirit, he burneth, and consumeth the vices and inflameth the hearts with love towards him.

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.

(*) Which is the preaching of the Gospel, whereby he gathereth the faithful as good corn, and scattereth the infidels as chaff.
(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.

(*) Mark 1:9; Luke 3:21 .
(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.

(*) We must render perfect obedience to God in all things, which he hath ordained.
(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.
(*) To shew the state of his kingdom, which is in all meekness and lowliness.

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 shewed by the Father's own voice, and a visible sign of the holy Ghost.
(*) Matthew 17:5; Colossians 1:13; 2 Peter 1:17 .
(♣) The favor of God resteth on Jesus Christ, that from him it might be poured on us, which deserve of ourselves his wrath, and indignation.
(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 Christ fasteth and is tempted. 4 He vanquisheth the devil with Scripture. 11 The Angels minister unto him. 12 He preacheth repentance, and that himself is come. 18 He calleth Peter, Andrew, James, and John, and healeth all the sick.

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

(*) Mark 1:13; Luke 4:1 .

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

(♣) By the holy Ghost.

(♣) To the end that he overcoming these temptations might get the victory for us.

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.

(*) Satan would have Christ to distrust God, and his word and follow other strange and unlawful means.

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.**

(*) Deuteronomy 8:3 .

(♣) He meaneth the order that God hath ordained to maintain his creatures by.

5 Then the devil took him up into the (*) holy city, and set him on a (b) (♣) pinnacle of the Temple,

(*) To wit, Jerusalem.

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

(♣) Or, vane which shewed where the wind stood.

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.

(*) Psalm 92:11 .

(♣) He allegeth but half the sentence to deceive thereby the rather, and cloak his crafty purpose.

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

(*) Deuteronomy 6:16 .

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

(♣) We must not leave such lawful means as God hath appointed, to seek others after our own fantasy.

8 Again the devil took him up into an exceeding high mountain, and (*) shewed him all the kingdoms of the world, and the glory of them;

(*) In a vision.

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.**

(*) Deuteronomy 6:13; Deuteronomy 10:20 .

11 (*) Then the devil (♣) left him; and behold, the Angels (♠) came, and ministered unto him.

(*) Mark 1:13; Luke 4:13 .

(♣) The word of God is the sword of the spirit, wherewith Satan is overcome.

(♠) To comfort him.

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

(*) Mark 1:14; Luke 4:14; John 4:43 .

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

(♣) And cast in prison by Herod.

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.

(*) For so they called the lake of Gennesaret.

14 That it might be fulfilled which was spoken by Isaiah 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;

(*) Isaiah 9:1 .

(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; 1 Kings 9:11 .

(♣) Christ had now preached almost a year in Judea, and Samaria, and after went to preach in the uppermost Galilee, which was out of the borders of Palestina.

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.

(*) Which was without comfort, hath received consolation.

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

(*) Mark 1:15 .
(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 him disciples after a heavenly sort, men indeed poor and utterly unlearned, and therefore such as might be least suspected witnesses of the truth of those things which they heard and saw.

(*) Mark 1:16 .

(♣) God hath chosen the weak things of the world to confound the mighty, 1 Corinthians 1:27 .

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

(*) To draw them out of the sea of this world, wherein they are drowned.

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.

(*) We ought to be most ready to follow Christ, when he calleth, leaving all worldly respects apart.

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.

(*) That is, the blessed tidings of forgiveness of sins and reconciliation with God.

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

(m) The word signifieth properly, 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 divers 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 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.

(*) So that by healing incurable diseases Christ's divinity appeared.

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

(♣) They that were mad or sick at a certain time of the moon.

(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.

(*) It was a country wherein was ten cities, as the word signifieth.

Matthew 5

3 Christ teacheth who are blessed. 13 The salt of the earth and light of the world. 14 The city set on the hill. 15 The candle. 16 Good works. 17 Christ came to fulfill the Law. 19 The fulfilling of Christ's commandments. 21 What is meant by killing. 23 Reconciliation. 27 Adultery. 29 Offences. 30 Cutting off the hand. 31 Divorcement. 33 Not to swear. 39 To suffer wrong. 43 To love our enemies. 48 Perfectness.

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 be 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.**

(*) Luke 6:20 .

(a) Under the name of poverty are all such miseries meant, that are joined with poverty.

(♣) That feel themselves void of all righteousness that they may only seek it in Christ.

(b) Whose minds and spirits are brought under, and tamed, and obey God.

4 (*) **Blessed are they that (♣) mourn, for they shall be comforted.**

(*) Isaiah 61:2-3; Luke 6:21 .
(♣) Which feel their own misery, and seek their comfort in God.

5 (*) **Blessed are the (♣) meek, for they shall inherit the earth.**

(*) Psalm 37:18 .
(♣) Who rather would suffer all injuries, than they would revenge themselves.

6 (*) **Blessed are they which (♣) hunger and thirst for righteousness, for they shall be filled.**

(*) Isaiah 65:13 .
(♣) Being in necessity, desire nothing but that which is upright and godly.

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

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

(*) Psalm 24:4 .
(c) Fitly 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 peacemakers, for they shall be called the (*) children of God.**

(*) For he is called the God of peace, 1 Corinthians 14:33 .

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

(*) 1 Peter 3:14 .

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

(*) Acts 5:41; 1 Peter 4:14 .

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.**

(*) Mark 9:50; Luke 14:34 .
(2) The ministers of the word especially (unless they will be the most caitiffes of all) must needs lead others both by word and deed to this greatest joy and felicity.
(♣) Your office is to season men with salt of the heavenly doctrine.
(d) Your doctrine must be very sound and good, for if it be not so, it shall be nought 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 (f) light of the world. A city that is set on a hill, cannot be hid.

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

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

(*) Mark 4:12; Luke 8:16; Luke 11:33 .

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

(*) 1 Peter 2:12 .

(♣) Because you are seen far of, give good example of life.

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.

(*) The Gospel is the stablishing, and accomplishing of the Law.

(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.

(*) Luke 16:17 .

(♣) The doctrine of the Law containeth nothing unprofitable or superfluous.

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.

(*) James 2:10 .

(4) He beginneth with the true expounding of the Law, and setteth it against the old (but yet false) glozes of the Scribes; So far is he from abolishing the least commandment of his Father.

(♣) Whosoever shall transgress the least of the ten commandments in word and example, he shall be cast out of the kingdom of God, except it be pardoned him in Christ.

(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.

(*) Luke 11:39 .

(♣) Which neither expound the Law truly, nor observe it well.

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.

(♣) He sheweth how these worthy doctors have falsely glozed this commandment.

(*) Exodus 20:13; Deuteronomy 1:17 .

(♣) Or, Subject to punishment.

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.

(*) Or, without cause.

(♣) For God knowing his secret malice will punish him.

(i) He speaketh of the judgment of God, and of the difference of signs, 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.

(♣) Which signifieth in the Syrian's tongue an idle brain, and is spoken in contempt.

(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 weightiest affairs, as the matter of a whole tribe or of a high Priest's, or of a false prophet.

(♠) Like judgment almost the Romans observed, for Triumviri had the examination of small matters, the counsel of 23 of greater causes and finally great matters of importance were decided by the senate of 71 judges which here is compared to judgment of God, or to be punished with hell fire.

(m) Whereas we read here, Hell, it is in the text itself, Gehenna, which is a 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 Jeremiah 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 sheweth that some sins are worse than other sins, 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 thy offering before the altar, and go thy way; first be (*) reconciled to thy brother, and then come and offer thy gift.

(*) For that thou hast offended him, or he hath offended thee; for God preserveth brotherly reconciliation to sacrifice.

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

(*) Luke 12:58 .
(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, whatsoever 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.
(*) Exodus 20:14; Romans 13:9 .

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.

(*) Chastity is required both in body and mind.

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, (♣) than that thy whole body should be cast into hell.

(*) Matthew 18:8-9; Mark 9:47 .
(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.
(♣) Nothing is so precious which ought not to be rejected in respect of the glory of God.
(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.
(♣) Or, and not that.

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, than 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 testimonial of divorcement.

(*) Matthew 19:7; Deuteronomy 24:1; Mark 10:4; Luke 16:13; 1 Corinthians 7:12 .

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, committeth adultery.

(*) In that he giveth her leave to marry another by that testimonial.

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.

(*) Exodus 20:7; Leviticus 19:12; Deuteronomy 5:11 .

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

(*) All superfluous oaths are utterly debarred, whether the Name of God be mentioned, or otherwise.

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 thy 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.

(*) James 5:12 .

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

(♣) Let simplicity and truth be in your words, and then ye shall not be so light, and ready to swear.

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

(♣) When a man speaketh otherwise than he thinketh in heart, it cometh of an evil conscience, and of 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 sheweth 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.

(*) Exodus 21:24; Leviticus 24:20; Deuteronomy 19:21 .

(♣) Albeit this was spoken for the judges, yet every man applied it to revenge his private quarrel.

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

(*) Luke 6:29; Romans 12:17; 1 Corinthians 6:7 .

(♣) Or, injury.
(♣) Rather receive double wrong, than revenge thine own griefs.

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.

(*) Deuteronomy 15:8 .

43 Ye have heard that it hath been said, (*) Thou shalt love thy neighbor, and (♣) hate thine enemy.

(*) Leviticus 19:18 .
(♣) This was added by the false expositors the Pharisees.

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,

(*) Luke 6:27 .
(♣) Luke 23:34; Acts 7:60; 1 Corinthians 4:13 .
(♣) Or, rush in upon 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.
(*) Luke 6:35 .

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

(*) These did take to farm the taxes, tolls, and other payments, and therefore were greatly in disdain with all men.

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

(*) Or, embrace.
(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.

(*) We must labor to attain unto the perfection of God, who of his free liberality, doeth good to them that are unworthy.

Matthew 6

1 Of alms. 5 Prayer. 14 Forgiving one another. 16 Fasting. 19 He forbiddeth the careful seeking of worldly things, and willeth men to put their whole trust in him. 20 We must succor the poor. 24 God and riches. 25 Careful seeking for meat and drink, and apparel, forbidden. 33 The kingdom of God and his righteousness.

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.

(*) Romans 2:8 .
(b) Counterfeits, for Hypocrites were players that played a part in a play.
(♣) Whose works proceed not of a right faith, but are done for vain glory.
(♣) In that they are praised and commended of men.

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

(*) It is sufficient that God approve our works.

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

(*) In that day when all things shall be revealed.

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.

(*) Withdraw thyself rather apart.

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

(*) Or, babble not much.

(♣) He commandeth us to beware of much babbling and superfluous repeats.

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

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

(*) Who is not persuaded by eloquent speech, and long talk, as men are.

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.

(♣) Christ bindeth them not to the words, but to the sense and form of prayer.

(*) Luke 11:2 .

(♣) We must seek God's glory first, and above all things.

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

(*) Reign thou over all, and let us render unto thee perfect obedience, as thine Angels do.

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

(d) 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 forever. Amen.

(♣) To be overcome thereby.

(*) Matthew 13:19 .

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

(♣) This conclusion excludeth man's merits, and teacheth us to ground our prayers only on God.

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

(*) Mark 11:25 .

(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.

(*) Make their faces to seem of another sort than they were wont to do.

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

(*) Whereby is commanded to avoid all vain ostentation.

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 labors are shewed 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.

(*) Luke 12:33; 1 Timothy 6:19 .

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.

(*) Luke 11:34 .

(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.

(♣) If thine eye be disposed to liberality, Proverbs 21:9 .

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?

(*) If thine affection be corrupt and given to covetousness, Deuteronomy 15:9 .

(♣) If the concupiscence, and wicked affections overcome reason, we must not marvel though men be blinded, and be like unto beasts.

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.

(*) Luke 16:13 .

(8) God will be worshipped of the whole man.

(h) Which be 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?

(*) Luke 12:22; Philippians 4:6; 1 Timothy 6:8; 1 Peter 5:7; Psalm 55:23 .

(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.

(♣) Man's travel nothing availeth where God giveth not increase.

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;

(*) The goodness of God even towards the herbs of the field, far passeth all things that man can compass by his power and labor.

(m) By labor.

(♣) The word signifieth, they weary not themselves.

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 wherewith 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.

(*) With care and distrust.

33 But seek ye first the kingdom of God, and his (*) righteousness, and all these things shall be ministered unto you.

(*) That is, to be regenerated, and amend your lives.

34 Care not then for the morrow, for the morrow shall care for (*) (♣) itself. The day hath enough with his own grief.

(*) Or, his own things.

(♣) God will provide for every day that which shall be necessary, though we do not increase the present grief by the carefulness how to live in time to come.

Matthew 7

1 Christ forbiddeth rash judgment. 6 Not to cast holy things unto dogs. 7 To ask, seek, or knock. 12 The scope of the Scripture. 13 The strait and wide gate. 15 False Prophets. 16 The good tree and evil. 22 False miracles. 24 The house on the rock or upon the sand.

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

(*) He commandeth, not to be curious or malicious to try out, and condemn our neighbor's faults; for hypocrites hide their own faults, and seek not to amend them, but are curious to reprove other men's faults.

(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.

(*) Luke 6:37-38; Romans 2:1; 1 Corinthians 4:3 .

(♣) Mark 4:24; Luke 6:38 .

3 And why seest thou the mote, that is in thy brother's 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?

(*) Luke 6:41 .

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 brother's 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.

(*) Declare not the Gospel to the wicked contemners of God whom thou seest left to themselves and forsaken.

(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.

(*) Matthew 21:22; Mark 11:24; Luke 11:9; John 14:13; John 16:23; James 1:5 .

(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 (b) (♣) Law and the Prophets.

(*) Luke 6:31 .

(4) A rehearsal of the meaning of the second table.

(b) That is to say, the doctrine of the Law and Prophets.

(♣) The whole Law and the Scriptures set forth unto us, and commend charity.

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

(*) Luke 13:14 .

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

(♣) We must overcome and mortify our affections, if we will be true disciples of Christ.

(♠) For the most part of men seek their own liberty, and run headlong to evil.

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

(c) The way is strait 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?

(*) Luke 6:43 .

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

(*) Or, rotten.

18 A good tree cannot 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.

(*) Luke 6:44; Matthew 3:10 .

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 Father's will which is in heaven.

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

(♣) He meaneth hirelings and hypocrites, who rather serve God with their lips than with their heart.

(*) Romans 2:13 .

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?

(*) James 1:22 .
(♣) By the virtue, authority and power.
(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.
(♣) Or, miracles.

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

(♣) I never accepted you to be my true ministers and disciples.
(*) Luke 13:27 .
(f) That is not of ignorance, but because he will cast them away.
(♣) Psalm 6:8 .
(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 built his house on a rock;

(8) True godliness resteth only upon Christ, and therefore always remaineth invincible.
(*) Luke 6:47-48 .

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 built 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.

(*) Mark 4:12; Luke 4:32 .

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

(*) The mighty power of God's Spirit appeared in him, whereby he declared himself to be God and caused others to believe in him.

Matthew 8

3 Christ healeth the leper. 5 The Centurion's faith. 11 The vocation of the Gentiles. 14 Peter's mother in law healed. 19 The Scribe would follow Christ. 21 Christ's poverty 23 The tempest on the sea. 24 He stilleth the sea and the wind. 28 And driveth the devils out of the possessed, into the swine.

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.

(*) Mark 1:40; Luke 5:12 .

(1) Christ in healing the leprous with the touching of his hand, sheweth 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.

(*) It was not like that leprosy that is now, but was a kind thereof, which was incurable.

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

(♣) He would not yet be thoroughly known, but had his time and hour appointed.

(♣) Our Saviour would not contemn that which was ordained by the Law, seeing as yet the ceremonies thereof were not abolished.

(*) Leviticus 14:3-4 .

(♠) To condemn them of ingratitude, when they shall see thee whole.

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

(*) Luke 7:8 .

(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.

(♣) Or, a captain over a hundred.

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

(*) Or, son.

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 shouldst 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.**

(*) Which are strange people and the Gentiles, to whom the covenant of God did not properly appertain.

(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.

(♣) For there is nothing but mere darkness out of the kingdom of heaven.

(*) Matthew 22:13 .

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 Peter's house, he saw his wife's mother laid down, and sick of a fever.

(*) Mark 1:29; Luke 4:38 .

(3) Christ, in healing divers diseases, sheweth 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 evening 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,

(*) Mark 1:32; Luke 4:40 .

(c) Of all sorts.

17 That it might be fulfilled, which was spoken by (*) Isaiah the Prophet, saying,
(♣) He took our infirmities, and bare *our* sicknesses.

(*) Isaiah 53:4; 1 Peter 2:24 .

(♣) The Prophet speaketh chiefly of the feebleness and disease of our souls, which Jesus Christ hath borne; therefore he setteth his great mercy and power before our eyes by healing the body.

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

(*) Luke 9:57-58 .

(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.

(*) He thought by this means to curry favor with the world; but Jesus sheweth him that he is far wide from that he looketh for, for instead of worldly wealth, there is but poverty in Christ.

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.

(*) Luke maketh mention of three, which were hindered by worldly respects from coming to Christ.

(♣) To succor and help him in his old age till he die, and then I will follow thee wholly.

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

(*) No duty or love is to be preferred to God's calling; therefore Jesus calleth them dead, which are hindered by any worldly thing to follow Christ.

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

(*) Mark 4:37; Luke 8:23 .

(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 the 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 the 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 miserable thralldom of Satan; but the world would had rather lack Christ, then the vilest and least of their commodities.

(*) Mark 5:5; Luke 8:26 .

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 the time?

(*) The wicked would ever defer their punishment, thinking all correction to come to some.

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

(f) On a hill, as Mark and Luke witness; Now Gederah, as Josephus recordeth, 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 herd of swine.

(*) The devil desireth ever to do harm, but can do no more, than God doeth appoint.

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 was carried with violence from a steep down place into the (*) sea, and died in the water.

(*) Meaning the lake of Gennesaret.

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.

(*) These Gergesenes esteemed more their hogs than Jesus Christ.

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

Matthew 9

2 He healeth the palsy. 5 And forgiveth sins. 9 He calleth and visiteth Matthew. 10 Sinners. 13 Mercy. 15 He answereth the Pharisees and John's disciples. 16 Of the raw cloth and new wine. 18 The ruler's daughter raised. 22 He healeth the woman of the bloody issue. 23 Two blind men by faith receive sight. 25 He raiseth Jairus' daughter. 29 Giveth two blind men their sight. 33 Maketh a dumb man to speak. 35 Preacheth and healeth in diverse places. 37 The harvest and workmen. 38 And exhorteth to prayers for the advancement of the Gospel.

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 lying 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.**

(*) Mark 2:3; Luke 5:28 .

(b) Knowing by a manifest sign.

(♣) And also his faith that had the palsy; for except we have faith, our sins cannot be forgiven.

(♣) Jesus toucheth the principal cause of all miseries, which is sin.

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?**

(*) Because they did maliciously refuse Christ, who offered himself unto them.

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

(*) Christ speaketh according to their captivity, for they more esteemed outward miracles, than the virtue and power of Jesus Christ, whereby their sins might be forgiven.

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 thy 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) receipt of custom, named Matthew, and said to him, **Follow me.** And he arose, and followed him.

(*) Mark 2:14; Luke 5:27 .

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

(d) At the customer's 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.**

(*) He reproveth the vain persuasion of them, which thought themselves whole, and contemned the poor sick sinners, which sought Jesus Christ to be their physician.

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.**

(♣) Which are puffed up with vain confidence of your own righteousness.

(*) Hosea 6:6; Matthew 12:7 .

(♠) God requireth not ceremonies, but brotherly love of one towards another.

(♣) 1 Timothy 1:15 .

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

(*) Mark 2:18; Luke 5:33 .

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

(*) Christ would spare his disciples a while, not burdening them to much, lest he should discourage them.

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

(*) Christ compareth his disciples for their infirmity, to old garments, and vessels, which are not able as yet to bear the perfection of his doctrine, which he meaneth by new cloth and new wine.
(g) Raw, which was never put to the fuller.
(♣) Or, raw and undressed.

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 would perish; but they put new wine into new vessels, and so are both preserved.

(*) The mind which is infected with the dregs or superstitious ceremonies, is not meet to receive the pleasant wine of the Gospel.
(♣) Bottles or bags of leather or skins, wherein wine was carried on asses or camels.

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 thy hand on her, and she shall live.

(*) Mark 5:22; Luke 8:41 .
(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 Ruler's 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.
(*) Players upon flutes or pipes or other instruments, which in those days they used at burials.

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.

(♥) To report, to noise abroad.

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 sheweth 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.

(*) He would prove whether they bare him that reverence which was due to Messiah.

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.

(*) Luke 11:14 .

(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.

(*) Matthew 11:18; Mark 3:22; Luke 11:15 .

(♣) This blasphemy proceedeth of extreme impiety, seeing all the people confessed the contrary.

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.

(*) Mark 6:6; Luke 13:22 .

(♣) Whereby God gathereth his people together, that he may reign over them.

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.

(*) Mark 6:34 .

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

(*) Luke 10:2; John 4:35-36 .

(♣) He meaneth the people are ripe, and ready to receive the Gospel, comparing the elect to a plentiful harvest.

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.

(*) Or, thrust forth.

Matthew 10

1 The gift of healing given to the Apostles. 5 Christ sendeth out his Apostles to preach in Judea. 7 He giveth them charge, teaching them, and comforteth them against persecution 13 Peace. 14 Shaking off the dust. 18 Affliction. 20 The holy Ghost speaketh by his ministers. 22 Continuance unto the end. 23 Fleeing from persecution. 26 Whom we ought to fear. 28 Fear. 29 Two sparrows. 30 Our hairs are counted. 32 The confess Christ. 34 Peace and the sword. 35 Variance. 37 Not to love our parents more than Christ. 38 To take up our cross. 39 To save or lose the life. 40 To receive the Preachers.

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.

(*) Mark 3:13-15; Luke 9:1-2 .

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 the Publican; James *the son of Alphaeus*, and Lebbaeus whose surname was Thaddaeus;

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

(*) Or, the zealous.

(b) A man of Kerieth. Now Kerieth was in the tribe of Judah; Joshua 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.**

(*) Acts 13:46 .

(♣) For the kingdom of God must first be preached unto them, because Christ was especially promised unto them.

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

(*) Luke 10:9-11 .

(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.

(*) He commandeth them to offer themselves freely to the Lord's work, without respect of gain or lucre.

9 (*) (4) (♣) **Possess (c) not (♠) gold, nor silver, nor money in your (♦) girdles.**

(*) Mark 6:8-9; Luke 9:3; Luke 22:35 .

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

(♣) Or, provide not for.

(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, Luke 22:35 .

(♠) Because he sendeth them not for a long time, but only for one journey, he defendeth the things that might let them; neither is this a perpetual commandment.

(♦) Or, purses.

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

(*) 1 Timothy 5:15 .

(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.
(*) Luke 10:8 .

12 And when ye come into a 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 a 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.

(*) Mark 6:11; Luke 9:5 .

(♣) Acts 13:51; Acts 18:6 .

(♣) To signify that their land is polluted, and that you consent not to their wickedness.

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.

(*) Who were not so lively taught, and advertised.

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

(*) Luke 10:3 .

(6) Christ sheweth 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 beasts' natures together, he will not have our wisdom to be malicious, nor our simplicity mad, but a certain form of good nature as exquisitely framed of both them, as may be.

(♣) Or, simple.

(♣) Not revenging wrong, much less doing wrong.

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.

(*) To take from them all pretence of ignorance, and to make them inexcusable.

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.

(*) Mark 13:11; Luke 12:11 .

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.

(*) Luke 21:16 .

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

(*) Mark 13:13 .

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

(*) To profit and do good, and not be idle.

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

(♣) And will comfort you and give manifest evidence of his presence; and he speaketh not of their first sending, but of the whole time of their Apostleship.

24 (*) The disciple is not above his master, nor the servant above his lord.

(*) Luke 6:40; John 13:16; John 15:20 .

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?

(*) Matthew 12:24 .

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

(♣) It was the name of an idol which signified the god of flies, and in despite thereof was attributed to the devil; read 2 Kings 1:2, and the wicked called Christ by this name.

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.

(*) Mark 4:22; Luke 8:17; Luke 12:2 .

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 .

(*) Which in those countries are so made that men may walk upon them.

28 And (n) fear ye not them which kill the body, but are not 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.

(*) 1 Samuel 14:45; 2 Samuel 14:11; Acts 27:34 .

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.

(*) Mark 8:38; Luke 9:26; Luke 12:8; 2 Timothy 2:12 .

(♣) And acknowledge me his only Saviour.

33 But whosoever shall deny me before men, 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.

(*) Luke 12:51 .

(8) Civil dissensions follow the preaching of the Gospel.

(♣) He giveth us inward peace in our consciences, but outwardly we must have war with wicked worldlings.

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.

(*) Which thing cometh not of the property of Christ, but proceedeth of the malice of men, which love not the light, but darkness, and are offended with the word of salvation.

36 (*) And a man's enemies *shall be* they of his own household.

(*) Micah 7:6 .

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.

(*) Luke 14:26 .

(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.**

(*) Matthew 16:24; Mark 8:34; Luke 9:23; Luke 14:27 .

(♣) Also they that invent any other way to honor God, than that he hath prescribed by his word, follow not Christ, but go before him.

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

(*) John 14:25 .

(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.

(♣) He that doth prefer his life before my glory.

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 Prophet's reward; and he that receiveth a righteous man, in the name of a righteous man, shall receive the reward of a righteous man.**

(*) Luke 10:16; John 13:20 .

(11) We shall lose nothing that we bestow upon Christ.

(♣) We must reverence Christ in his servants, and receive them, and honor them for their office sake.

(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.**

(*) Mark 9:41 .

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

Matthew 11

1 Christ preacheth. 2 John Baptist sendeth his disciples unto Christ. 7 Christ's testimony concerning John. 13 The Law and the Prophets. 15 Christ and John. 18 The opinion of the people concerning Christ and John. 21 Chorazin, Bethsaida. 25 The Gospel is revealed to the simple. 28 They that labor and are laden. 29 Christ's yoke.

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 sheweth 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,

(*) Luke 7:18 .

(♣) Not because John was ignorant of Christ; but that he might teach his disciples that his office was to lead them to Christ.

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

4 And Jesus answering, said unto them, **Go, and shew John, what things ye have heard and seen.**

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.**

(*) Isaiah 61:1; Luke 4:18 .

(♣) Or, the Gospel is preached to the poor.

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

(*) That take no occasion by Christ to be hindered from the Gospel.

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 between the ministry of the Prophets, the preaching of John, and the full light of the Gospel, which Christ hath brought.

(*) A man inconstant.

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

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

(*) For the Prophets declared Christ long before he came, but John as it were pointed him with his finger.

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.**

(*) Malachi 3:1; Luke 7:28 .

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.

(*) Which were begotten and born by the means of man, and after the common course of nature; for Christ was conceived by the holy Ghost.

(♣) The least of them that shall preach the Gospel in the new estate of Christ's Church, shall have more clear knowledge than John, and their message shall be more excellent.

(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 John's.

12 And from (*) the time of John Baptist hitherto, the kingdom of heaven (♣) suffereth violence, and the violent take it by force.

(*) Luke 16:16 .

(♣) Men's' zeal are inflamed with desire to receive God's mercies offered, and are most ready to hear the word.

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.

(*) They prophesied things to come, which now we see present and more clear.

14 And if ye will receive (♣) it, this is (*) Elijah, which was to come.

(♣) Meaning his testimony concerning John.

(*) Malachi 4:5 .

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,

(*) Luke 7:31 .

(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.

(*) Or, sung mourningly.

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.

(*) They that are wise indeed, acknowledge the wisdom of God in him whom the Pharisees contemn, read Luke 7:29 .

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.

(*) Luke 10:13 .

21 Woe *be* to thee Chorazin! Woe *be* to thee Bethsaida! For if the great works which were done in you, had been done in (*) Tyre and Sidon, they had repented long ago in sackcloth and ashes.

(*) Cities of great merchandise full of dissolution and wantonness.

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

(*) Or, therefore.

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, than 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.

(*) Luke 10:21 .

(g) Through the ministry of Christ, who only sheweth 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 sheweth, that he contenteth himself in his Father's council.

(i) God's will is the only rule of righteousness.

(*) Faith cometh not of man's will or power, but by the secret illumination of God, which is the declaration of his eternal counsel.

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

(*) John 3:35 .

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

(♣) John 6:46 .

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

(*) Which felt the weight and grief of your sins and miseries.

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.

(♣) To be governed by my Spirit, and to mortify your affections.

(*) Jeremiah 6:16 .

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

(*) 1 John 5:3 .

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

Matthew 12

1 The disciples pluck the ears of corn. 3 Christ excuseth his disciples which pluck the ears of corn. 6 Mercy, sacrifice. 10 He healeth the dried hand. 11 We must do good on the Sabbath. 22 Helpeth the possessed that was blind and dumb. 25 A kingdom divided. 31 Sin, blasphemy. 33 The good or evil tree. 34 The generation of vipers. 35 Of good words. 36 Of idle words. 38 He rebuketh the unfaithful that would need to have tokens. 42 The Queen of Sheba. 43 The true mother and brethren of Christ. 49 And sheweth who is his brother, sister and mother.

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

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

(*) Mark 2:23; Luke 6:1 .

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.

(*) Deuteronomy 23:25 .

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

(*) 1 Samuel 21:6 .

(♣) Necessity maketh that lawful, which is prohibited for a certain respect, in things appertaining to ceremonies.

4 How he entered into the house of God, and did eat the (a) shewbread, 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; Leviticus 24:6 .

(*) Exodus 29:33; Leviticus 8:31; Leviticus 24:9 .

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?

(*) Numbers 18:9 .

(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.

(♣) Not that the Priests brake the Sabbath in doing that, which was commanded by the Law, but he speaketh thus to confuse the error of the people, who thought the Sabbath broken, if any necessary work was done that day.

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.

(*) Hosea 6:7; Matthew 9:13 .

8 For the Son of man is (*) Lord, *even* of the Sabbath.

(*) Christ hath power exempt his from keeping of the Sabbath, seeing the service required in the Temple, was able to excuse them that labored in the same.

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

(*) Mark 3:1; Luke 6:6 .

(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 shall have a sheep, and if it fall on a Sabbath day into a pit, will 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 thy 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 that they should not make him known,

17 That it might be fulfilled which was spoken by Isaiah 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 shew (c) (♣) judgment to the Gentiles.

(*) Isaiah 42:1 .

(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.

(♣) The right trade of government, not only to the Jews, but also to strange nations.

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

(*) He shall not make great noise, nor seek outward pomp and glory.

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

(*) He will bear with him them that be infirm and weak.

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

(♣) Christ shall overcome all lets, which hinder the course of the Gospel, and then shall give sentence as a conqueror against 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.

(*) Luke 11:14 .

(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.

(*) Mat. 9:34; Mark 3:22; Luke 11:15 .

25 (5) But Jesus knew their thoughts, and said to them, Every kingdom divided against itself, shall be (*) 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.

(*) Or, desolate.

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.

(*) Which conjured devils by the virtue of God's name, albeit it was expressly against the Law of God.

28 But if I cast out devils by the 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.

(*) He declareth to the Pharisees. That they were in two sorts his enemies, not only because they did forsake him, but also make open war against him.

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.

(*) Mark 3:28-29; Luke 12:10 .

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.

(*) That is, he that striveth against the truth which he knoweth, and against his conscience, cannot return to repentance, for he sinneth 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.

(*) Or, corrupt.

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.

(♣) Or, broods.

(*) Luke 6:45 .

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.

(*) Much more they shall give account of their blasphemies.

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

(*) Their wicked words shall be a sufficient proof to condemn the ungodly, if there were no other thing.

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

(8) Against froward desires of miracles.

(*) Matthew 16:1; Luke 11:29; 1 Corinthians 1:22 .

(♣) This was to find some new or pretext to resist his doctrine.

39 But he answered and said unto 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.

(*) They were become bastards and degenerate from their holy ancestors.

40 (*) For as Jonah was three days and three nights in the whale's belly; so shall the Son of man be three (♣) days and three nights in the heart of the earth.

(*) Jonah 1:17 .

(♣) He taketh part of the day for the whole day.

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.

(*) Jonah 3:5 .

(♣) Who was a poor stranger, and yet these know not the Messiah which was promised to be their King.

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*.

(*) 1 Kings 10:1; 2 Chronicles 9:1 .

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

(♣) It is meant as touching her face in coming to see Solomon, and not her person; for she was not instructed in the Law of God.

(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.

(*) Luke 11:24 .

(♣) Or, wilderness.

44 Then he saith, I will return into my 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.

(♣) Meaning an infinite number.

(♣) If Satan be cast out, we must watch still, that he enter not again; for since he was once man's old guest, he knoweth every hole and corner of our house.

(*) Hebrews 6:4-8; Hebrews 10:26; 2 Peter 2:20 .

46 ¶ (10) (*) While he yet spake to the 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.

(*) Mark 3:31; Luke 8:20 .

(♣) This word in the Scriptures signifieth oft times every kinsman.

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.

(*) Christ preferreth the spiritual kindred to the carnal.

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

Matthew 13

3 The state of the kingdom of God set forth by the parable of the seed. 14 Why Jesus spake in parables. 18 The exposition of the parable. 24 The parable of the tares. 31 Of the mustard seed. 33 Of the leaven. 44 Of the treasure hid in the field. 45 Of the pearls. 47 Of the draw net cast into the sea. 57 Christ is not received of his countrymen the Nazarites.

1 The (*) same day went Jesus out of the house, and sat by the seaside.

(*) Mark 4:1; Luke 8:4-5 .

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 sheweth 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 is, for that men for the most part either do not receive it, or suffer it not to ripen.

(*) All desired to hear his doctrine, but there was not like affection in all.

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 wayside, 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 And some again fell in good ground, and brought forth fruit, one *corn* a hundredfold, some sixtyfold, and another thirtyfold.

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

(*) He sheweth that all men cannot understand these mysteries, and also maketh his disciples more attentive.

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.

(*) The Gospel is hid to them that perish.

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.

(*) Matthew 25:19 .

(♣) Christ increaseth in his children, his graces.

(♣) Even that which he seemeth to have.

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 Isaiah, which *prophecy* saith, (*) By hearing ye shall hear, and shall not understand, and seeing ye shall see, and shall not perceive.

(*) Isaiah 6:9; Mark 4:12; Luke 8:10; John 11:40; Acts 28:26; Rom. 11:8 .

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.

(*) That which the Prophet referreth to the secret counsel of God, is here attributed to the hard stubbornness of the people, for the one cannot be separated from the other.

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.

(*) To wit, the glory of the Son of God, to acknowledge him their Saviour.

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*.

(*) Luke 10:24 .

18 ¶ (*) Hear ye therefore the parable of the sower.

(*) Mark 4:15; Luke 8:11 .

19 Whensoever any man heareth the word of the kingdom, and understandeth it not, the 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 wayside.

(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.

(*) Or, was sown.

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

(*) Immediately; at once; forthwith.

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 a hundredfold, some sixtyfold, and some thirtyfold.

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 sheweth in another parable of the evil seed mixed with the 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.

(*) He teacheth that the good and the bad shall be mixed together in the Church to the end that the faithful may arm themselves with patience and constancy.

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, sowedst not thou good seed in thy field? From whence then hath it tares?

28 And he said unto 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.

(*) Christ meaneth only that the Church shall never be without some wicked men; although they be never so sharply punished by such means as he hath left to purge his Church.

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;

(*) Mark 4:30; Luke 13:19 .

(5) God beginneth 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.

(*) This teacheth us not to be astonished at the small beginnings of the Gospel.

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.

(*) Luke 13:21 .

(♣) By this he admonisheth them to wait till the fruit of the Gospel appear.

34 ¶ (*) All these things spake Jesus unto the multitude in parables, and without parables spake he not unto them,

(*) Mark 4:33-34 .

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.

(*) Psalm 78:2 .

(♣) This word signifieth grave and sententious proverbs, to the end that the doctrine might have the more majesty, and the wicked might thereby be confounded.

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 the 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.

(*) Joel 3:13; Revelation 14:15 .

40 As then the tares are gathered and burned in the 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,

(*) The wicked which hurt others by their evil example.

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 the sun in the kingdom of their Father. He that hath ears to hear, let him hear.

(*) Daniel 12:3 .

44 ¶ (7) Again, the kingdom of heaven is like unto a treasure hid in the 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.

(*) It is a kind of net that gathereth in all things that come in the way.

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

(*) The Greek word signifieth rotten things.

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 a householder, which bringeth forth out of his (♣) treasure things both new and old.**

(*) Because the Scribes' office was to expound the Scriptures, he meaneth him that doeth interpret them aright, and according to the Spirit.

(♣) The preachers of God's word must have store of sundry and ample instructions.

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?

(*) Mark 6:1; Luke 4:6 .

(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 carpenter's son? Is not his mother called Mary, (*) and his (♣) brethren James and Joses, and Simon, and Judas?

(*) John 6:42 .

(♣) Or, Cousins.

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.**

(*) Mark 6:4; Luke 4:24; John 4:44 .

(♣) Men commonly neglect them whom they have known of children; also they do envy them of the same country, and such is their ingratitude that they take light occasion to contemn the graces of God in others.

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

Matthew 14

1 Herod's opinion concerning Christ. 3 Wherefore John was bound. 10 John is beheaded. 13 Jesus despaireth. 19 Christ feedeth five thousand men with five loaves and two fishes. 23 Christ prayeth. 24 The Apostles tossed with the waves. 25 He appeareth by night unto his disciples upon the sea. 27 Faith. 30 Peter in jeopardy. 31 And saveth Peter. 33 They confess him to be the son of God. 36 He healeth all that touched the hem of his garment.

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

(*) Mark 6:14; Luke 9:7 .

(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 inservable slavery, which have once given themselves over to pleasures; in Herodias and her daughter, an example of whorelike wantonness, and womanlike cruelty.

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

(*) He spake after the common error, for they thought that the souls of them that were departed, entered into another body.

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

(♣) To approve his resurrection, and to get him greater authority.

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

(*) Mark 6:17; Luke 3:19 .

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

(*) Leviticus 18:16; Leviticus 20:21 .

(♣) As well because nature abhorreth such horrible incest, as also that he had taken her by force from his brother.

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

(*) Matthew 21:26 .

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.

(*) The promise was wicked; but yet it was more vile to be obstinate in the same, that he might seem constant.

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.

(*) Or, carcass.

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.

(*) Mark 6:32; Luke 9:10 .

(♣) To the intent that his disciples now after their ambassage might somewhat rest them, or else that he might instruct them to greater enterprises.

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, shewing 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 (♣) vitailles.

(*) Mark 6:35; Luke 9:12; John 6:5 .

(♣) Or, Food; victuals.

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

(*) Christ leaveth them not destitute of bodily nourishment, which seek the food of the soul.

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.

(*) Or, prayed and gave thanks to God.

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.

(*) The disciples were loathe to depart from Christ; but yet they shewed their obedience.

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.

(*) Mark 6:45-47; John 6:16-18 .

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.

(*) The night was divided into four watches, whereof every one contained three hours.

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 straightway Jesus spake unto them, saying, (*) **Be of good comfort, It is I; be not afraid.**

(*) The presence of Christ maketh his bold.

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.

(*) His zeal was great, but he had not sufficiently considered the measure of his faith.

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.

(*) His enterprise was too great, and therefore he must needs fall in danger, when his faith failed.

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

(*) Christ correcteth his fault, and also giveth remedy both at once.

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) Gennesaret.

(*) Mark 6:53 .

(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 which Christ healeth the sick, we are given to understand that we must seek remedy for spiritual diseases at his hands; and that we are bound not only to run ourselves, 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.

(*) It seemeth they were led with a certain superstition, notwithstanding our Saviour would not quench the smoking flax, and therefore did bear with these small beginnings.

Matthew 15

1 The commandments and traditions of men. 3 Christ excuseth his disciples, and rebuketh the Scribes and Pharisees, for transgressing God's commandment by their own traditions. 12 Offences. 13 The plant that shall be rooted out. 14 Blind leading the blind. 18 What things defile a man. 22 He delivereth the woman of Canaan's daughter. 26 The bread of the children. 28 Faith. 30 He healeth the sick. 36 And feedeth four thousand men, beside women and children, thanksgiving

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

(1) None commonly are more bold condemners of God, than 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.

(*) Mark 7:8 .

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

(♣) Men are more rigorous to observe their own traditions than God's commandment.

(♣) Or, meat.

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.**

(*) Exodus 20:12; Deuteronomy 5:16; Ephesians 6:2 .

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

(♣) Exodus 21:17; Leviticus 20:9; Proverbs 20:20 .

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 this 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.

(*) The Scribes dispensed with them that did not their duties to their own parents, so that they would recompense the same to their profit by their offerings.

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, Isaiah 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.

(*) Isaiah 29:13 .

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

(*) God will not be honored according to man's fantasy, but detesteth all good intentions, which are not grounded on his word.

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.

(*) Mark 7:18 .

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 my heavenly Father hath not planted, shall be rooted up.

(*) John 15:2 .

(♣) All they which are not grafted in Jesus Christ by free adoption, and every doctrine, that is not established by God's word.

14 ♣ Let them alone, they be the (*) blind leaders of the blind. And if the blind lead the blind, both shall fall into the ditch.

(♣) They are not worthy to be cared for.

(*) Luke 6:39 .

15 ¶ (*) Then answered Peter, and said to him, Declare unto us this parable.

(*) Mark 7:17 .

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.

(*) Genesis 6:5; Genesis 8:21; Mark 7:21 .

(♣) All vices proceed of the corrupt affection of the heart.

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

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

(*) Mark 7:24 .

(e) Coasts which were near to Tyre and Sidon, that is, in that quarter where Palestina 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 Phenicia.

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 which Christ doth sometimes as it were stop his ears against the prayers of his Saints, he doeth it for his glory and our profit.

(*) The disciples were offended at her importunity.

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

(*) Matthew 20:6 .

(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.**

(*) Christ calleth the dogs, or whelps which are strangers from the house of God.

27 But she said, Truth, Lord; yet indeed the whelps eat of the crumbs, which fall from their master's 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.

(*) Christ granted her petition, for her faith's sake, and not at the request of his disciples.

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.

(*) Mark 7:31 .

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

(*) Isaiah 35:5 .

(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.**

(*) Mark 8:1 .

(7) By doing again this miracle, Christ sheweth that he will never be wanting to them that follow him, no nor in the wilderness.

(*) Christ cannot forget those that follow him.

(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 (k) to 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 The Pharisees require a token. 6 Jesus warneth his disciples of the Pharisees' doctrine. 13 The people's opinion of Christ. 16 The confession of Peter. 17 Faith cometh of God. 18 The rock. 19 The keys of the kingdom. 21 Christ fore-sheweth his death. 24 The faithful must bear the cross. 25 To win or lose the life. 27 Christ's coming.

1 Then (1) (*) came the (♣) Pharisees and Sadducees, and did (a) (♣) tempt *him*, desiring him to shew 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.

(*) Matthew 12:38; Mark 8:11 .

(♣) Although they did not agree in doctrine, yet they joined together to fight against the truth.

(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.

(♣) Men tempt God either by their incredulity, or curiosity.

2 But he answered, and said unto them, **When it is evening, ye say, Fair weather, for the 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?**

(*) Luke 12:54 .

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

(♣) Which appertain to the heavenly and spiritual life.

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

(*) Matthew 12:39 .

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

(♣) Christ shall be to them as a Jonah raised from death.

(♣) Jonah 1:17 .

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.

(*) Mark 8:14; Luke 12:1 .

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

7 And they (*) thought in themselves, saying, *It is because we have brought no bread.*

(*) Or, reasoned with themselves.

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

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

(*) A token of Christ's divinity, to know men's thoughts.

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?

(*) Matthew 14:17; John 6:9 .

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

(*) Matthew 15:34 .

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.

(*) We may boldly by Christ's admonition reject and contemn all erroneous doctrine and man's inventions, and ought only to cleave to the word of God.

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?**

(*) Mark 8:27; Luke 9:18 .

(3) There are divers 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 library 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 library 15.

14 And they said, Some *say*, (i) John Baptist; and some, Elijah; and others, Jeremiah, 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 the Christ, the Son of the living God.

(*) John 6:69 .

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 thee by any understanding of man, but God shewed it thee from heaven.

(*) He meaneth anything that is in man.

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

(5) That is true faith, which confesseth Christ, the virtue whereof is invincible.

(*) John 1:42 .

(l) Christ spake in the Syrian tongue, and therefore used not this descanting 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 divers 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 thou hast made, shall be the foundation of the believers.

(♣) Upon that faith whereby thou hast confessed and acknowledged me; for it is grounded upon an infallible truth.

(m) The enemies of the Church are compared to a strong kingdom, and therefore by Gates, are meant cities which are made strong with counsel and fortresses, and this is the meaning; whatsoever Satan can do by counsel or strength. So doeth Paul; 2 Corinthians 10:4 call them strongholds.

(♠) The power of Satan which standeth in craft and violence.

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.

(♣) The preachers of the Gospel open the gates of heaven with the word of God, which is the right key; so that where this word is not purely taught, there is neither key, nor authority.

(*) John 20:21 .

(n) A metaphor taken of stewards which carry the keys; and here is set forth the power of the ministers of the word, as Isaiah 22:12 . and that power is common to all ministers, as Matthew 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.

(♠) Condemn by God's word.

(♠) Or, absolve.

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

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

(*) Because he would yet instruct them, and not prevent his time.

21 ¶ (*) (8) From that time forth Jesus began to shew 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.

(*) He would pluck out of their hearts that false opinion, which they had of his temporal kingdom.

(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 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.

(*) Which word signifieth an adversary, who resisteth the will of God, either of malice as did Judas, or of rashness and arrogance, as Peter did.

(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.

(*) Matthew 10:38; Mark 8:34; Luke 9:23; Luke 14:27.

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

(*) Matthew 10:39; Mark 8:35; Luke 9:21-26; Luke 17:33.

(♣) That is, whosoever thinketh to save himself by forsaking Jesus Christ.

(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?**

(*) John 12:25.

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 Matthew 6:29 .
(*) Psalm 62:12; Romans 2:6 .

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.

(*) Mark 9:1; Luke 9:27 .
(♣) This was fulfilled in his resurrection which was as an entry into his kingdom, and was also confirmed by sending the holy Ghost, whereby he wrought so great and sundry miracles.
(x) By his kingdom is understood the glory of his ascension, and what followeth thereof, Ephesians 4:10. or the preaching of the Gospel, Mark 9:1 .

Matthew 17

2 The transfiguration of Christ upon the mountain of Thabor. 5 Christ ought to be heard. 11 Elijah. 13 John Baptist. 15 He healeth the lunatic. 17 The unbelief of the Apostles. 20 The power of faith. 21 Prayer and fasting. 22 Christ foretelleth them before his passion. 24 He payeth tribute.

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

(*) Mark 9:2; Luke 9:28 .
(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.
(♣) Or, the sixth day after.

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.
(*) Christ shewed them his glory, that they might not think that he suffered through infirmity, but that he offered up himself willingly to die.

3 And behold, there appeared (*) unto them Moses, and Elijah, talking with him.

(*) By these two witnesses are represented the Law and the Prophets, which lead us to Christ.

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 Elijah.

(*) After Moses' and Elijah's departure Peter fearing he should lose that joyful sight, speaketh as a man distracted and would have lodged them in earthly houses, which were received in glory.

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) my beloved Son, (♣) in whom I am well pleased; (♣) hear him.

(*) Matthew 3:17; 2 Peter 1:17 .

(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.

(♣) We are reconciled to God by Christ only.

(♣) Christ is our chief and only schoolmaster.

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 Matthew 2:11 .

(*) And so worshipped Christ.

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, **Shew 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.

(*) For men would not have believed them, before that Christ had made his glory more manifest by his resurrection.

10 (*) And his disciples asked him, saying, Why then say the Scribes that (♣) Elijah must first come?

(*) Mark 9:11-12 .

(♣) Malachi 4:5; Matthew 11:14 .

11 And Jesus answered, and said unto them, **Certainly Elijah must first come, and restore all things.**

12 **But I say unto you, that Elijah 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) kneeled down to him,

(*) Mark 9:14; Luke 9:38 .

(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.**

(*) He speaketh chiefly to the Scribes, who began to brag, as if they had now gotten the victory over Christ because his disciples were not able to do this miracle.

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.**

(*) Luke 17:6 .

(♣) By this manner of speech is signified, that they should do things by their faith that should seem impossible.

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.

(*) The best remedy to strengthen the weak faith is prayer, which hath fasting added to it, as a help to the same.

22 ¶ (5) And as (♣) they (*) abode 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.

(♣) Or, were conversant, or returned into Galilee.

(*) Matthew 20:17; Mark 9:31; Luke 9:44; Luke 24:7 .

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) tribute?

(6) In that which Christ doeth willingly obey Caesar's edicts, he sheweth that civil policy is not taken away by the Gospel.

(*) The Greek word is (didrachma) which was of value about 10 pence of old sterling money, and the Israelites paid it once by the Law, Exodus 30:13, and at this time they paid it to the Romans.

(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, Exodus 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 a hook, 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.

(*) Or give occasion to forsake the truth.

(n) The word here used, is stater, which is in value four didrachmas; every drachma is about five pence.

(♣) The word is (Statera) which containeth two didrachmas, and is valued about 5 groats of old sterling.

Matthew 18

1 The greatest in the kingdom of God. 3 He teacheth his disciples to be humble and harmless. 5 To receive a little child. 6 To avoid occasion of evil. 7 Offences. 9 The pulling out of the eye. 10 Not to condemn the little ones. 11 Why Christ came. 15 Of brotherly correction. 17 The authority of the Church. 19 The commendation of prayer and godly assemblies. 21 Of brotherly forgiveness. 23 The parable of the king that taketh an account of his servants.

1 The (*) same time the disciples came unto Jesus, saying, (♣) Who is the greatest in the kingdom of heaven?

(*) Mark 9:34; Luke 9:46 .

(♣) They strive for the reward before they have taken any pain; and whereas they should have holpen and revered one another, they were ambitious and despisers of their brethren.

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.**

(*) Matthew 19:14; 1 Corinthians 14:20 .

(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.**

(*) He calleth them little children now, which humble themselves with all humility and subjection.

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.**

(*) Mark 9:42; Luke 17:2 .

(2) We ought to have great respect for our brethren be they never so base; and he that doeth otherwise, shall be sharply punished.

(♣) The word signifieth a great millstone which an ass tourneth, and it is spoken in respect of that which is tourned with man's hand, which is less.

7 (3) (*) **Woe be unto the world because of offences, for it must needs be that (c) offences shall come, but woe be to that man by whom the offence cometh.**

(3) A good man cannot but go through the midst of offences, yet he must cut off all occasion of offences.

(*) Christ warneth his to take heed that they shrink not back from him for any evil example or offence that man can give.

(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.

(*) Matthew 5:29-30; Mark 9:45 .

(d) Look afore Matthew 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.

(♣) Christ toucheth the cause of this offence, which is pride and disdain of our inferiors.

(*) Psalm 34:8 .

(♣) Seeing God hath commanded his Angels to take the charge of his children, the wicked may be assured that if they despise them, God will revenge their cause.

11 For (*) the Son of man is come to (♣) save that which was lost.

(*) Luke 19:10 .

(♣) We may not lose by our offence that which God hath so dearly bought.

12 How think ye? (*) If a man have a hundred sheep, and one of them is gone astray, doeth he not leave ninety and nine, and go into the mountains, and seek that which is gone astray?

(*) Luke 15:4 .

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 the 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.

(*) Leviticus 19:7; Luke 17:3; James 5:19 .

- (5) We must labor for concord, not to revenge injuries.
- (e) If his offence be such, that thou only knoweth thy brother's offence.
- (♣) Wherewith thou mayest be offended; he speaketh of secret or particular sins, and not of open or known to others.
- (♣) Or, reprove him.

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.

- (*) Deuteronomy 19:17; John 8:17; 2 Corinthians 13:1; Hebrews 10:28 .
- (f) That is, by the word and witness the mouth is sometime taken for the word of speech, Numbers 23:16; and also for a still witness, to wit, when the matter speaketh of itself, as beneath in Matthew 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 a (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; John 12:42; and John 16:2; and used casting out of the Synagogue for a punishment, as we do now excommunication.
- (*) He meaneth according to the order that was amongst the Jews, who had their council of ancient and expert men to reform manners, and execute discipline. This assembly represented the Church, which had appointed them to this charge.
- (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.

- (*) 1 Corinthians 5:4; 2 Thessalonians 3:14 .
- (♣) In Matthew 16:19, he meaneth this of doctrine, and here of ecclesiastical discipline, which dependeth of the doctrine.
- (♣) John 20:24 .

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.
- (*) Or, done so.

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.
(*) Luke 17:4 .

22 Jesus said unto him, I say not to thee, Unto seven times, but, Unto (*) seventy times seven.

(*) We must be continually ready to forgive and be forgiven.

23 Therefore is the kingdom of heaven likened unto a certain King, which would take 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.
(*) A commune talent was valued at threescore pounds; some also were greater and some less.

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 servant's 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 a hundred (*) pence, and he laid hands on him, and took him by the throat, saying, Pay me that thou owest.

(*) Which amounteth of our money to the sum of 25 shillings, or very near, and was nothing in respect of the former which his master forgave.

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.

(*) Or, Jailers.

35 So likewise shall my heavenly Father do unto you, except ye forgive (*) from your hearts, each one to his brother their trespasses.

(*) God esteemeth only the heart and affection.

Matthew 19

2 The sick are healed. 3 Christ sheweth for what cause a woman may be divorced. 11 Countenance is a gift of God. 12 Eunuchs. 13 Children brought to Christ. 16 To obtain life everlasting. 17 God only good; the Commandments must be kept. 21 A perfect man. 23 A rich man. 24 That rich men can scarcely be saved. 26 Salvation cometh of God. 28 He promiseth them which have left all to follow him, life everlasting.

1 And (*) it came to pass, that when Jesus had finished these sayings, he (a) departed from Galilee, and came into the coasts of Judea beyond Jordan.

(*) Mark 10:1 .

(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 (*) fault?

(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 Matthew 1:19 .

(*) Or, cause.

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,*

(*) Genesis 1:27 .

5 And said, (*) For this cause, shall a man leave father and mother, and (c) cleave unto his wife, and they (d) (♣) twain, shall be one (♣) flesh.

(*) Genesis 2:24; 1 Corinthians 6:16; Ephesians 5:31 .

(c) The Greek word imported to be glued unto, whereby is signified that streit knot, which is between man and wife, as though they were glued 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.

(♣) They that afore were as two, shall be now as one person.

(♣) Or, person.

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 yoke fellows, as the marriage itself is by a borrowed kind of speech 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.

(*) Deuteronomy 24:1 .

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.

(*) It was to avoid the cruelty, that men would have used towards their wives, if they had been forced to retain them in their displeasure, fury and malice.

(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.

(♣) That is, at the beginning, and by God's ordinance.

9 I say therefore unto you, (*) that whosoever shall put away his wife, except *it be* (h) for whoredom, and marry another, (♣) committeth adultery; and whosoever marrieth her which is divorced, doeth commit adultery.

(*) Matthew 5:32; Mark 10:11; Luke 16:18; 1 Corinthians 7:11 .

(h) Therefore in these days the Laws that were made against adulterers were not regarded; for they should have needed no divorcement, if marriage had been cut asunder with punishment by death.

(♣) For this band cannot be broken at man's pleasure.

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* mother's 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.

(*) Some by nature are unable to marry, and some by art.

(l) The word Eunuch is a general word, and hath divers kinds under it, as gelded men and bursten men.

(♣) The word signifieth (gelded) and they were so made because they should keep the chambers of noble woman; for they were judged chaste.

(♣) Which have the gift of continence, and use it to serve God with more free liberty.

(m) Which abstain from marriage, and live continently through the gift of God.

(♣) This gift is not commune for all men, but is very rare, and given to few; therefore men may not rashly abstain from marriage.

13 ¶ (4) (*) Then were brought unto 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.

(*) Mark 10:13; Luke 18:15; Matthew 18:2 .

14 But Jesus said, **Suffer 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.

(*) Mark 10:27; Luke 18:18 .

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 the Commandments.**

(*) Because this young man knew nothing in Jesus Christ but his manhood, he leadeth him to higher things, to the intent, that his doctrine might better take place.

(♣) He spake this that he might learn to know himself.

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;**

(*) Exodus 20:13; Deuteronomy 5:16; Romans 13:9 .

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?

(*) He boasted much because as yet he knew not himself.

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 shew the disease that lay lurking in his mind.

(*) Christ hereby discovered his hypocrisy, and caused him to feel his own weakness, not generally commanding all to do the like.

22 And when the young man heard that saying, he went away sorrowful; for he had great (*) possessions.

(*) What hindrance men have by riches.

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 the 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 Talmud, that it is a proverb, and the word Camel, signifieth the beast itself.

(*) Or, cable rope.

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.

(*) Who can frame men's hearts, so that they shall not set their minds on their riches.

27 ¶ (*) Then answered Peter, and said to him, Behold, we have forsaken all, and followed thee; what therefore shall we have?

(*) Mark 10:28; Luke 18:28 .

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.

(♣) In this work whereby the world is changed, renewed and regenerate; or to join this word with the sentence following and so take regeneration for the day of judgment, when the elect shall in soul and body enjoy their inheritance, to the end that they might know that it is not sufficient to have begun once.

(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.

(*) Luke 22:29 .

29 And whosoever shall forsake houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my Name's sake, he shall receive a (*) hundredfold more, and shall inherit everlasting life.

(*) The joy of conscience which God's children feel even in their afflictions is a thousandfold more worth than all worldly treasures.

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 16:16; Mark 10:31; Luke 23:30 .

Matthew 20

1 Christ teacheth by a similitude, that God is debtor unto no man, and how he alway calleth men to his labor. 15 The evil eye. 17 He admonisheth them of his passion. 20 Zebedees' sons. 21 The cup. 23 Christ is our minister. 28 Christ payeth our ransom. 30 He giveth two blind men their sight.

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 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.

(*) Which was called denarius, and was of value about four pence half penny of old money, and was commonly a workman's hire.

3 And he went out about the (*) third hour, and saw others standing idle in the marketplace,

(*) They divided the day into twelve hours, so that the third was the fourth part of the day, six of the clock was one, nine was three of the clock after dinner, and the eleventh hour was an hour before the sun set.

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 others 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 evening 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 the 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 borne 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?

(*) Or, fellow.

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) Nought, 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 Matthew 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.

(*) Or envious because of my liberality, Deuteronomy 15:19 .

16 (*) So (♣) the last shall be first, and the first last; for many are called, but few chosen.

(*) Matthew 19:30; Matthew 22:14; Mark 10:31; Luke 13:30 .

(♣) Therefore every man in his vocation, as he is called first, ought to go forward, and encourage others, seeing the hire is indifferent for all.

17 (*) (2) And Jesus went up to Jerusalem, and took the twelve disciples apart in the way, and said unto them,

(*) Mark 10:32; Luke 18:31 .

(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.

(*) John 18:31 .

20 (*) (5) Then came to him the mother of Zebedee's children with her sons, worshipping *him*, and desiring a certain thing of him.

(*) Mark 10:35 .

(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 (d) drink of the (*) cup that I shall drink of, and to be baptized with the (e) baptism that I shall be baptized with?** They said to him, **We are able.**

(*) He setteth the cross before their eyes to draw them from ambition, calling it a cup to signify the measure of the afflictions, which God hath ordained for every man; the which thing also he calleth baptisms.

(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 a lot 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 indeed 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 his divinity is not shut out by this, but it sheweth the debasing of himself by taking man's nature upon him.

(*) God my Father hath not given me charge to bestow offices of honor here; but to be an example of humility unto all.

24 (*) And when the *other* ten heard this, they disdained at the two brethren.

(*) Mark 10:41; Luke 22:25 .

25 Therefore Jesus called them unto him, and said, **Ye 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.**

(*) Philippians 2:7 .

29 ¶ (6) (*) **And as they departed from Jericho, a great multitude followed him.**

(6) Christ by healing these blind men with an only touch, sheweth that he is the only light of the world.

(*) Mark 10:46; Luke 18:35 .

30 And behold, two blind men, sitting by the wayside, 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 Christ rideth into Jerusalem on an ass. 12 The buyers and sellers are chased out of the Temple. 13 The house of prayer. 15 The children wish prosperity unto Christ. 19 The fig tree withereth. 22 Faith requisite in prayer. 25 John's baptism. 28 Who do the will of God. 30 Publicans, Harlots. 33 The parable of the husbandmen. 38 The Son killed of the husbandmen. 42 The cornerstone rejected. 43 The Jews rejected and the Gentiles received.

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,

(*) Mark 11:1; Luke 19:29 .

(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.**

(*) By this entry Christ would shew the state and condition of his kingdom, which is far contrary to the pomp and glory of the world.

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.

(*) Isaiah 62:11; Zechariah 9:9; John 12:15 .

(b) The city of Sion. A Hebrew kind of speech, common in the Lamentations of Jeremiah.

(♣) Or, Jerusalem.

(♣) It is a manner of speech called synecdoche, whereby two are taken for one.

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.

(*) He ride on the foal and dame went by.

(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 others 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 Leviticus 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.

(*) Which is to say, Save I pray thee, desiring God to prosper and send good success to the Messiah.

(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.

(♣) For God which is in heaven, must only save.

10 (*) And when he was come into Jerusalem, (g) all the city was moved, saying, Who is this?

(*) Mark 11:11; Luke 19:45; John 2:13 .

(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,

(*) Deuteronomy 14:25 .
(♣) In the porch or entry into the Temple.

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.**

(*) Isaiah 56:6 .
(♣) Under the pretence of the religion hypocrites seek their own gain, and spoil God of his true worship.
(♣) Jeremiah 7:11; Mark 11:17; Luke 19:46 .

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, Hearst 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?**

(*) Psalm 8:2 .
(♣) If God reveal his glory and might by babes, that cannot as yet speak, is it marvel, if they that can speak, do set forth, and magnify the same.
(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.
(♣) In Hebrew it is, hast ordained or grounded the strength; which is all to one purpose, because God is then most praised when his strength is best known.

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.
(*) Mark 11:13 .

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 henceforward. 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.

(*) Matthew 17:20 .

(i) The Greek word signifieth a sticking or wavering of mind, so that we cannot tell which way to take.

(♣) Which thing seemeth to be impossible.

22 (*) And whatsoever ye shall ask in prayer, if ye believe, ye shall receive it.

(*) Matthew 7:7; John 15:7; 1 John 5:14 .

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?

(*) Mark 11:27-28; Luke 20:1-2 .

(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.; Mark 1:4 Acts 19:3 .

(*) Or, of God.

(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.

(♣) The hypocrites fear man more than God, and malice never justifieth the truth.

(♣) A great number of persons collected or gathered together.

(*) Matthew 14:5; Mark 6:20 .

27 Then they answered Jesus, and said, We cannot 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 worst of all men, which ought to shew 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.

(*) So far it is impossible for them to repent and be saved, that stand in their own conceit, that the greatest sinners that are, shall more soon come to repentance.

(p) They make haste to the kingdom of God, and you slack 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 a good and honest conversation; For the Hebrews use this word, Way, for life and manners.

(*) God taught by John the way of righteousness, whose life was upright and perfect.

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.

(*) Isaiah 5:1; Jeremiah 2:21; Mark 12:12; Luke 20:9 .

(♣) The vineyard is the people, whom he had elected.

(♣) Used all means to preserve it, and to make it fruitful.

(♣) Or, dug.

(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.

(*) Which were the Priests and rulers.

35 And the husbandmen took his (*) servants and beat one, and killed another, and stoned another.

(*) The Prophets.

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.

(*) Jesus Christ.

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.

(*) Matthew 16:3-4; Matthew 27:1; John 11:53 .
(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, shewing 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 Lord's doing, and it is marvelous in our eyes.

(*) Psalm 118:22; Acts 4:11; Romans 9:33; 1 Peter 2:7 .
(u) Master builders, which are chief builders of the house, that is, of the Church.
(♣) As not meet or fit for their building.
(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.
(♣) To fasten and join the building together, and to uphold the whole.
(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 I say 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, Galatians 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 in powder.**

(*) Isaiah 8:14 .

(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

2 The parable of the marriage. 9 The calling of the Gentiles. 12 The wedding garments, faith. 16 Of Caesar's tribute. 23 They question with Christ touching the resurrection. 32 God is of the living. 36 The greatest commandment. 37 To love God. 39 To love our neighbor. 42 Jesus Reasoneth with the Pharisees touching the Messiah. 44 Christ's divinity.

1 Then (*) (1) Jesus answered, and spake unto them again in parables, saying,

(*) Luke 14:16; Revelation 19:9 .

(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.**

(*) Christ reproacheth the Jews of their ingratitude and obstinate malice, in that they rejected the grace of God, which was so plentifully offered unto them.

4 **Again he sent forth other servants, saying, Tell them which are bidden, Behold, I have prepared my dinner; my 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 be 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 burned up their city.

(2) A dreadful destruction of them that contemn Christ.
(*) God punisheth extremely such ingratitude.

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 highways, and gathered together all that ever they found, both (♣) good and (c) bad; so the wedding was furnished with guests.

(*) The ingratitude of them which are bid, cannot cause God's liberality and his holy meats to perish, which he hath prepared for his.
(♣) In the Church the hypocrites are mixed with the godly.
(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 which do not confirm their faith with newness of life.
(*) He had not a pure affection and upright conscience, which proceeded of faith.

12 And he said unto him, Friend, how (*) camest thou in hither, and hast not on a wedding garment? And he was (d) speechless.

(*) Though God suffer for a time hypocrites in the Church, yet he knoweth how to try them, and fan them out.
(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.
(*) Matthew 8:12; Matthew 13:42; Matthew 25:30 .

14 (*) For many are (♣) called, but few chosen.

(*) Matthew 20:16 .
(♣) By the outward and general calling.

15 ¶ (*) Then went the Pharisees and took counsel how they might (f) tangle him in talk.

(*) Mark 12:13; Luke 20:20 .
(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.
(*) These were certain flatterers of the court, which ever maintained that religion, which King Herod best approved; and though they were enemies to the Pharisees; yet in this thing they consented, thinking to entangle Christ, and so either to accuse him of treason, or to bring him into the hatred of all his people.
(h) Truly and sincerely.
(i) Thou art not moved with any appearance and outward shew.
(♣) As touching the outward quality, as whether a man be rich or poor.

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 **Shew me the (*) tribute money.** And they brought him a (l) (♣) penny.

(*) Or, the coin of tribute.
(l) Before Matthew 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.

(♣) Which was of value about four pence half penny.

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

21 They said unto him, Caesar's. Then said he unto them, **(*) Give therefore to Caesar, the things which are Caesar's, and give unto God, those things which are God's.**

(*) Mark 12:17; Luke 20:25; Romans 13:7 .

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.

(*) Mark 12:18; Luke 20:27; Acts 23:8 .

24 Saying, Master, (*) Moses said, If a man die, having no (m) (♣) children, let his brother (♣) marry his wife, and raise up seed unto his brother.

(*) Deuteronomy 25:5 .

(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.

(♣) Or, sons.

(♣) By the title of alliance; and hereby brother be meaneth the next kinsman, that lawfully might marry her.

25 Now there were with us seven brethren, and the first married a wife, and deceased, and having no 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.**

(*) Where God's word is not preached and understood, there must needs reign blindness and errors.

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.
(* For as much as they shall be exempted from the infirmities of this present life.

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.**

(*) Exodus 3:6; Mark 12:27 .

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.

(*) Mark 12:28 .

(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 Matthew 2:4 .

36 Master, which is the great commandment in the Law?

37 Jesus said to him, (*) **Thou shalt love the Lord thy God with all thy heart, with all thy (p) soul, and with all thy mind.**

(*) Deuteronomy 6:5 .

(p) The Hebrew text readeth, Deuteronomy 6:5 with thine heart, soul, and strength; and in Mark 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.**

(*) Leviticus 19:18; Mark 12:31; Romans 13:9; Galatians 5:14; James 2:8 .

(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.

(*) Mark 12:35; Luke 20:41 .

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.
(*) Of what stock or family.

43 He said unto them, **How then doeth David in (*) spirit, call him Lord, saying,**

(*) By the spirit of prophecy speaking of the kingdom of Christ.

44 (*) **The Lord said to my Lord, Sit at my (♣) right hand, (♣) till I make thine enemies thy footstool?**

(*) Psalm 110:1 .
(♣) By the right hand is signified the authority and power, which God giveth his Son Christ in making him lieutenant and governor over his Church.
(♣) Not that his kingdom shall then end; but the office of his humanity shall cease, and he with the Father and holy Ghost shall reign forever as one God all in all.

45 **If then David call him (*) Lord, how is he his son?**

(*) Christ is David's son touching his manhood, and his Lord, concerning his Godhead.

46 And none could answer him a word, neither durst any from that day forth ask him any more questions.

Matthew 23

2 How the Scribes' teaching the people the Law of Moses, behave themselves. 3 Christ condemneth the ambition of the Scribes and Pharisees. 5 Their Phylacteries, and Fringes. 7 Greetings. 8 We are Brethren. 9 The Father. 10 The servant. 13 To shut the kingdom of heaven. 14 To devour the widow's houses. 15 A Proselyte. 16 To swear by the Temple. 23 To tithe mint. 25 To cleanse the outside of the cup. 27 Painted sepulcher. 31 Their persecutions against the servants of God. 33 Serpents, vipers. 37 He prophesieth the destruction of Jerusalem.

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.

(*) Nehemiah 8:4 .

(a) Because God appointeth the order, therefore the Lord would have his word to be heard even from the mouth of hypocrites and hirelings.

(♣) And teach that which Moses saith.

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 sheweth, which they occupied as teachers of Moses his learning.

(*) According to Moses whom they read, but not that which they teach of themselves.

4 (*) (2) For they bind heavy burdens, and grievous to be borne, and lay them on men's shoulders, but they themselves will not move them with *one* of their fingers.

(*) Luke 11:46; Acts 15:10 .

(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 (d) the (*) 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. Numbers 15:38; Deuteronomy 6:8; which order the Jews afterward abused, as they do now a days, which hang Saint John's Gospel about their necks; a thing condemned many years ago in the Council of Antioch.

(♣) They were scrolls of parchment wherein the commandments were written; and to this day the Jews use the same and close them in a piece of leather, and so bind them to their brow and left arm, to the intent they might have continual remembrance of the Law.

(d) Word for word, Twisted tassels of thread which hanged at the nethermost hems of their garments.

(*) Numbers 15:38; Deuteronomy 22:12; Mark 12:38 .

6 (*) And love the chief place at feasts, and to have the chief seats in the (e) assemblies,

(*) Luke 11:43; Luke 20:46 .

(e) When assemblies and Councils are gathered together.

7 And greetings in the markets, and to be called of men, (*) Rabbi, (f) Rabbi.

(*) Or, master.

(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.

(*) James 3:1 .
(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 Matthew 11:1-30 .
(♣) Christ forbiddeth not to give just honor to Magistrates and Masters, but condemneth ambition and superiority over our brother's faith, which office appertaineth to Christ alone.
(h) He seemeth to allude to a place of Isaiah 54:13 and Jeremiah 31:34 .
(♣) Or, teacher.

9 And (*) call no man your (i) father upon the earth; for there is but one, your Father which is in heaven.

(*) Malachi 1:6 .
(i) He shooteth at a fashion which the Jews used, for they called the Rabbi's, 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 ten he calleth blind guides.
(*) The Pharisees were called Masters or Fathers, and the Scribes Doctors.

11 But he that is (*) greatest among you, let him be your servant.

(*) The highest dignity in the Church is not lordship, or dominion, but ministry and service.

12 (*) For whosoever (l) will exalt himself, shall be brought low; and whosoever will humble himself, shall be exalted.

(*) Luke 14:11; Luke 18:14 .
(l) He seemeth to allude to the name of the Rabbi's, for Rabbi 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.
(*) Ye kept back the pure religion and knowledge of God when men are ready to embrace it.
(♣) Which have now their foot within the doors.
(n) Which are even at the door.

14 (*) (6) Woe *be* unto you, Scribes and Pharisees, hypocrites! For ye devour widows' houses, even (o) under a color of long prayers; wherefore ye shall receive the greater damnation.

(*) Mark 12:40; Luke 20:47 .
(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 twofold more the child of hell, than you yourselves.

(*) They sought all means, that they could invent, to make of a Gentile a Jew.

(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, Debts, and it is certain that Christ spake in the Syrian tongue.

(*) Or, is a debtor.

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 dedicated to a holy use.

(*) And maketh it to be taken as a holy thing, because of the use; and hereby Christ sheweth that man's doctrine doeth not only obscure the word of God, but is contrary to it.

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.

(*) 1 Kings 8:13; 2 Chronicles 6:1 .

22 (*) And he that sweareth by heaven, sweareth by the (s) throne of God, and by him that sitteth thereon.

(*) Matthew 5:34 .

(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 in trifles, and neglect the greatest things of purpose.
(*) Luke 11:42 .
(t) Faithfulness in the keeping of promises.

24 **Ye blind guides, which (*) strain out a gnat, and swallow a camel.**

(*) Ye stay at that which is nothing, and let pass that which is of greater importance.

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.
(*) Luke 12:39 .
(♣) Ye seek how to get estimation with men and pass not whether ye have a good conscience or no.
(♣) Or, intemperancy.

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.**

(*) Or, painted.

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.
(*) For a remembrance of them and in the mean season they passed not for their doctrine.

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.**

(*) It is not now only that your nation hath begun to be cruel against the servants of God, and therefore it is no marvel though the children of such murderers handle roughly the Prophets.

32 (u) **Fulfill ye also the 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?

(*) Matthew 5:22 .

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.

(*) To convince you of greater ingratitude.

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.

(♣) Christ meaneth that all their race shall be punished, so that the iniquity of the fathers shall be poured into the bosom of the children, which resemble their fathers.

(*) Genesis 4:8; Hebrews 11:4 .

(♠) Read 2 Chronicles 24:22 .

(y) Of Joiada, who was also called Barachiah, 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 (z) gathered thy children together, as the hen gathered 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.

(*) Luke 13:34 .

(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.

(*) He will return no more to them, as a teacher, but as a judge, when as they shall be compelled to confess (although to late) that he is the very Son of God.

Matthew 24

2 Christ sheweth the destruction of the Temple. 4 The signs of Christ's coming. 5 The false Christ's. 12 Iniquity. 13 To persevere. 14 The preaching of the Gospel. 23 False Christ's. 29 The signs of the end of the world. 31 The Angels. 32 The fig tree. 37 The days of Noah. 42 He warneth them to wake. 44 The sudden coming of Christ. 45 The servant.

1 And (*) Jesus went out, and departed from the Temple, and his disciples came to him, to shew him the (♣) building of the Temple.

(*) Mark 13:1; Luke 21:5-6 .

(♣) Whose excellency appeareth in that Herod for the space of eight years kept ten thousand men in work, the stones were fifteen cubits long, in height twelve, in breadth eight, as Josephus writeth.

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.

(*) Luke 19:44 .

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.

(*) They thought the world should be at an end, when Jerusalem were destroyed.

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.

(*) Ephesians 5:6 .

(♣) He answereth them not according to their minds, but admonisheth them of that which is necessary for them to know.

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.

(*) Colossians 2:18 .

(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) divers places.

(b) Everywhere.

8 All these are but the (*) beginning of (c) sorrows.

(*) Great and cruel wars have ensued since amongst the heathen for the contempt of the Gospel and increase more and more.
(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 Name's sake.

(*) Matthew 10:17; Luke 21:12; John 15:20; John 16:2 .
(♣) As if you were the cause of these troubles.

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.

(*) Many will keep back their charity, because they are unthankful and evil, upon whom they should bestow it.

13 (*) (3) But he that endureth to the end, he shall be saved.

(*) 1 Thessalonians 3:13; 2 Timothy 2:5 .
(3) The Gospel shall be spread abroad, rage the devil never so much; and they which do constantly believe, shall be saved.

14 And this (d) Gospel of the kingdom shall be preached through the whole (e) 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, standing 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.
(♣) When the Temple shall be polluted, it shall be a sign of extreme desolation; the sacrifices shall end and never be restored.
(*) Mark 13:14; Luke 21:20 .
(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.
(♣) The horrible destruction of the Temple and the corruption of God's pure religion.
(♣) Daniel 9:27 .

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 anything 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*.

(*) Acts 1:12 .

(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 (♣) elect's 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.

(*) Or, man.

(♣) God provideth for his children in the midst of troubles.

23 (*) Then if any man shall say unto you, Lo, here is Christ, or there, believe it not.

(*) Mark 13:21; Luke 17:23 .

24 For there shall arise false Christs, and false prophets, and (l) shall shew 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.

(*) Whither the false Christ's, and deceivers lead the people, hiding themselves in holes as if they were ashamed of their profession.

(♣) Or, closets.

27 For as the lightning cometh out of the East, and shineth 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.

(*) Luke 17:37 .

(m) Christ, who will come with speed and his presence will be with a majesty to whom all shall flock even as Eagles.

(♣) In despite of Satan the faithful shall be gathered and joined with Christ, as the eagles assemble to a dead carcass.

29 (*) (6) And immediately after the (♣) 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 the powers of heaven shall be shaken.

(*) Mark 13:24; Luke 21:25; Isaiah 13:10; Ezekiel 32:7; Joel 2:31; Joel 3:15 .

(6) Everlasting damnation shall be the end of the security of the wicked, and everlasting bliss, for the miseries of the godly.

(♣) When God hath made an end of the troubles of his Church.

(♣) He meaneth a horrible trembling of the world, and as it were, an alteration of the order of nature.

30 And then shall appear the (n) sign of the Son of man in heaven; and then shall all the (o) kindreds 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, Genesis 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.

(*) Revelation 1:7; Daniel 7:13 .

(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 heaven unto the other.

(*) 1 Corinthians 15:52; 1 Thessalonians 4:16; Revelation 1:7 .

(r) From the four quarters 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 sheweth 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 the 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.

(*) For within fifty years after, Jerusalem was destroyed; the godly were persecuted, false teachers seduced the people, religion was polluted, so that the world seemed to be at an end.

35 (*) (8) Heaven and earth shall pass away, but my words shall not pass away.

(*) Mark 13:31 .

(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,

(*) Luke 17:28; Genesis 7:5; 1 Peter 3:20 .

(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.

(*) Because of their incredulity.

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.

(*) Luke 17:36; 1 Thessalonians 4:17 .

(♣) This teacheth every man to walk warily not respecting his companion although he be never so dear unto him.

41 (x) Two women shall be grinding at the 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.

(*) Mark 13:35 .

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 dug through.

(*) Luke 12:39; 1 Thessalonians 5:2; Revelation 16:15 .

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?

(*) Luke 12:42 .

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 servant's master will come in a day, when he looketh not for him, and in an hour that he is not ware 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 1 Samuel 15:33 and Daniel 3:29 .

(♣) Or, separate.

(*) Matthew 13:42; Matthew 25:30 .

Matthew 25

1 *By the similitude of the virgins Jesus teacheth every man to watch.* 2 *The virgins looking for the bridegroom.* 13 *We must watch.* 14 *And by the talents to be diligent.* 24 *The evil servants.* 30 *After what sort the last judgment shall be.* 32 *The sheep and the goats.* 35 *The works of the faithful.* 41 *The cursed.*

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.

(*) This similitude teacheth us, that it is not sufficient to have once given ourselves to follow Christ, but that we must continue.

(a) The pomp of bride-ales was wont for the most part to be kept in the night season and that by damsels.

(♣) To do him honor, as the manner was.

2 And five of them were wise, and five foolish.

3 The foolish took their lamps, but took no 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.

(*) Many seek that which they have contemned, but it is to late.

(♣) Or, quenched.

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.

(*) This was spoken in reproach, because they made not provision in time.

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.

(*) I will not open to you because you have failed in the middle way.

13 (*) Watch therefore, for ye know neither the day, nor the hour, when the Son of man will come.

(*) Matthew 24:42; Mark 13:35 .

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.

(*) Luke 19:12-13 .

(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.

(♣) This similitude teacheth how we ought to continue in the knowledge of God, and do good with those graces that God hath given us.

15 And unto one he gave five (*) talents, and to another two, and to another one, to every man after his own (c) ability, and straightway went from home.

(*) Every talent communally made threescore pounds, read Matthew 18:24 .

(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.

(*) Or, made.

17 Likewise also he that *received* two, he also (*) gained other two.

(*) Or, made.

18 But he that received that one, went and dug in the earth, and hid his master's 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 master's joy.

(d) Come, and receive the fruit of goodness, now the Lord's joy is doubled, see John 15:11; that my joy may remain in you, and your joy be fulfilled.

(*) The master receiveth him into his house to give him part of his goods and commodities.

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 master's joy.

24 Then he which had received the one talent, came, and said, Master, I knew that thou wast a 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.

(*) Or, lingerer.

27 Thou oughtest therefore to have put my money to the (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.

(*) Matthew 13:12; Mark 4:25; Luke 8:18; Luke 19:26 .

(♣) The graces of God shall be taken away from him that doeth not bestow them to God's glory and his neighbors profit.

30 Cast therefore that unprofitable servant into utter (*) darkness; there shall be weeping and gnashing of teeth.

(*) Matthew 8:12; Matthew 22:13 .

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 the goats.

33 And he shall set the sheep on his right hand, and the goats on the left.

34 Then shall the King say to them on his right hand, Come ye (f) (*) blessed of my Father, inherit ye 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.

(*) For our salvation cometh of the blessing and favor of God.

(♣) Hereby God declareth the certainty of our predestination, whereby we are saved because we were chosen in Christ before the foundations of the world, knowing that we would accept Jesus as our Lord and Saviour beforehand, Ephesians 1:4 .

35 (*) For (♣) I was ahungred, and ye gave me meat; I thirsted, and ye gave me drink; I was a stranger, and ye took me in unto you;

(*) Isaiah 58:7; Ezekiel 18:7 .

(♣) Christ meaneth not that our salvation dependeth on our works or merits, but teacheth what it is to live justly according to godliness, and charity, and that God recompenseth his of his free mercy, likewise as he doeth elect them.

36 *I was naked, and ye clothed me; I was (*) sick, and ye visited me; I was in prison, and ye came unto me.*

(*) Or, infirm.

37 Then shall the righteous answer him, saying, Lord, when saw we thee ahungred, and fed thee? Or athirst, 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 the left hand, (*) Depart from me ye cursed, into everlasting fire, which is prepared for the devil and his angels.

(*) Psalm 6:8; Matthew 7:23; Luke 13:27 .

42 For I was ahungred, 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 ahungred, or athirst, 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.

(*) Daniel 12:2; John 5:29 .

(♣) We must therefore only do that, which God requireth of us, and not follow men's foolish fantasies.

Matthew 26

3 Conspiracy of the Priests against Christ. 6 His feet are anointed. 10 He excuseth Magdalene. 15 Judas selleth him. 26 The institution of the Lord's Supper. 31 The disciples weakness. 34 Peter's denial. 36 Christ is heavy. 47 He is betrayed with a kiss. 48 The treason of Judas. 57 He is led to Caiaphas. 62 The sword. 64 Because Christ calleth himself the Son of God, he is judged worthy to die. 67 They spit at him. 69 Peter denieth, and repenteth.

1 And (*) (1) it came to pass, when Jesus had finished all these sayings, he said unto his disciples,

(*) Mark 14:8; Luke 22:1 .

(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 the 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 the people into the hall of the high Priest called Caiaphas;

(*) John 11:47 .

4 And consulted how they might take Jesus by subtilty, 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 eighth 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,

(*) Mark 14:3; John 11:2 .

(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, chapter 1.

(*) He sheweth what occasion Judas took to commit his treason.

8 And when his (d) disciples saw it, they had (*) indignation, saying, What needed this (e) waste?

(d) This is a figure called Synecdoche; for it is said but of Judas that he was moved thereat, John 12:4 .

(*) This was through Judas' motion to whom they gave credit.

(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.

(*) Deuteronomy 15:11 .

(5) Christ, who was once anointed in his own person, must always be anointed in the poor.

(♣) This fact was extraordinary, neither was it left as an example to be followed; also Christ is not present with us bodily or to be honored with any outward pomp.

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.

(*) To honor any burial withal.

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,

(*) Mark 14:10 .

15 And said, What will ye give me, and I will deliver him unto you, and they appointed unto him thirty (*) pieces of silver.

(*) Every one in value was about four pence half penny of old sterling.

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?

(*) Mark 14:12; Luke 22:7 .

(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 sheweth 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 thy house with my disciples.

(*) He maketh haste to a more worthy sacrifice, to wit, to that which the Passover signified.

19 And the disciples did as Jesus had given them charge, and made ready the Passover.

20 (*) So when the evening was come, he (h) sat down with the twelve.

(*) Luke 22:14 .

(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 that 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.**

(*) Mark 14:18; John 13:21 .

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 (i) (♣) dippeth his hand with me in the dish, he shall betray me.**

(*) Psalm 41:9 .

(i) That is to say, whom I vouchsafed 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.

(♣) He that is accustomed to eat with me daily at the table, Psalm 41:9 .

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.**

(*) To the intent his disciples might know that all this was appointed by the providence of God.

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 minding forthwith to fulfill the promises of the old covenant, instituteth a new covenant with new signs.

(*) 1 Corinthians 11:24 .

(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 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.

(♣) That is, a true sign and testimony that my body is made yours, and by me your souls are nourished.

27 Also he took the cup, and when he had given thanks, he gave it to 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 .

(*) The wine signifieth that our souls are refreshed and satisfied with the blood of Christ, spiritually received so that without him we have no nourishment.

(p) Or, covenant, that is to say, whereby 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 Father's kingdom.**

(*) You shall no more enjoy my body presence till we meet together in heaven.

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, beginning at Psalm 112 to Psalm 117 .

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 flight, and putteth them in better comfort.

(*) Mark 14:27; John 16:32; John 18:8 .

(♣) Shall turn back and be discouraged.

(♣) Zechariah 13:7 .

32 **But (*) after I am risen again, I will go before you into Galilee.**

(*) Mark 14:28; Mark 16:7 .

33 But Peter answered, and said unto him, (*) Though that all men should be offended by thee, yet will I never be offended.

(*) This declareth what danger it is to trust too much to our strength.

34 (*) Jesus said unto him, **Verily I say unto thee, that this night, before the cock crow, thou shalt deny me thrice.**

(*) John 13:38; Mark 14:30 .

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.**

(*) Luke 22:39 .

(9) Christ having regard to the weakness of his disciples, leaving all the rest in safety, 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 marvelous and deadly grief; which thing, as it betokeneth truth of man's nature, which shuneth death as a thing that entered in against nature, so it sheweth that though Christ were void of sin, yet he sustained this horrible punishment, because he felt the wrath of God kindled against us for sins, which he revenged and punished in his person.

(*) He feared not death of itself, but trembled for fear of God's anger towards sin, the burden whereof he bare our sakes.

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 escapeth as conqueror, causeth us not to be afraid any more of death.

(*) For he saw God's anger kindled towards us.

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.

(*) That is, the anger of God for man's sins.

(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; Matthew 20:22.

(♣) He knew what his Father had determined, and therefore was ready to obey but he prayeth as the faithful do in their troubles without respect of the eternal counsel of God.

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.**

(*) And therefore we must continually fight against the flesh.

42 Again he went away the second time, and prayed, saying, **O my Father, if this cup cannot 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.**

(*) He speaketh this in a contrary sense, meaning they should anon be well wakened.

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.

(*) Christ died willingly, and therefore presented himself to his enemies.

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.

(*) Mark 14:43; Luke 22:47; John 18:3 .

(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, lay hold on him.

49 And forthwith he came to Jesus, and said, (*) God save thee, Master, and kissed him.

(*) Or, Hail, rabbi.

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 cause he came.

(*) He rebuketh his unkindness under the cloak of pretended friendship.

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.

(♣) Or, sheath.

(*) Genesis 9:6; Revelation 13:10 .

(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.

(♣) The exercising of the sword is forbidden to private persons, also he would have hindered by his indiscreet zeal the work of God.

53 (15) **Either thinkest thou, that I cannot 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.

(*) Every legion contained communally 6000 footmen, and 732 horsemen, whereby here he meaneth an infinite number.

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.

(*) Isaiah 35:10 .

55 The same hour said Jesus to the multitude, **Ye are 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.

(*) Lamentations 4:20; Matthew 26:31 .

57 ¶ (*) (16) And they took Jesus, and led him to (a) Caiaphas the high Priest, where the Scribes and the Elders were assembled.

(*) Mark 14:53; Luke 22:54; John 18:14 .

(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 afar off unto the high Priest's (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 a 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.

(*) Mark 14:55 .

(♣) He declareth how Jesus was wrongfully accused, to the end that we may know his innocency, and not that he suffered for him self, but for us.

60 But they found none, and though many false witnesses came, yet found they (*) none; but at the last came two false witnesses,

(*) Which could justly witness against him.

61 And said, This man said, (*) I can destroy the Temple of God, and build it in three days.

(*) John 2:19 .

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 by the living God, that thou tell us, if thou be that Christ the Son of God.

(*) Christ did neglect their false reports and moreover he was not there to defend his cause, but to suffer condemnation.

(♣) Or, adjure thee by thine allegiance towards God.

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.**

(*) Matthew 16:27; Romans 14:20; 1 Thessalonians 4:14 .

(♣) Christ confesseth that he is the Son of God.

(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 which is mighty and of great power.

(f) Clouds of heaven, look afore in Matthew 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 a 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.

(*) This was one of their own traditions, if they had heard any Israelite blaspheme.

(♣) The enemies of God call a true confession blasphemy.

66 What think ye? They answered, and said, He is worthy to die.

67 (*) Then spat they in his face, and buffeted him, and (♣) others smote him with rods,

(*) Isaiah 50:6 .

(♣) The officers smite Christ with their rods or little staves.

68 Saying, (*) Prophecy to us, O Christ, Who is he that smote thee?

(*) They mocked him after this sort that he might not seem to be a Prophet, and so would turn the people's minds from him.

69 ¶ (*) (17) Peter (h) sat without in the hall, and a maid came to him, saying, Thou also wast with Jesus of Galilee.

(*) Mark 14:66; Luke 22:55; John 18:25 .

(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 an oath, saying, I know not the man.

(*) An example of our infirmity that we may learn to depend upon God and not put our trust in ourselves.

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.

(*) He was lively touched with repentance by the motion of God's Spirit, who never suffereth his to perish utterly, though for a time they fall, to the intent they may feel their own weakness and acknowledge his great mercy.

Matthew 27

3 Conspiracy of the Priests against Christ. 6 His feet are anointed. 10 He excuseth Magdalene. 15 Judas selleth him. 26 The institution of the Lord's Supper. 31 The disciples weakness. 34 Peter's denial. 36 Christ is heavy. 47 He is betrayed with a kiss. 48 The treason of Judas. 57 He is led to Caiaphas. 62 The sword. 64 Because Christ calleth himself the Son of God, he is judged worthy to die. 67 They spit at him. 69 Peter denieth, and repenteth.

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;

(*) Mark 15:1; Luke 22:66; John 18:28 .

2 And led him away bound, and (*) delivered him unto Pontius Pilate the governor.

(*) For they had no authority to condemn him or to put any to death.

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.

(*) Over late repentance bringeth desperation.

4 Saying, I have (*) sinned, betraying the innocent blood. But they said, What is that to us? (♣) See thou to it.

(*) Although he abhor his sins, yet is he not displeased therewith, but despaireth in God's mercies, and seeketh his own destruction.

(♣) These hypocrites lay the whole fault upon Judas.

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.
(*) Acts 1:18 .

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.

(*) The hypocrites are full of conscience in a matter of nothing, but to shed innocent blood they make nothing at it.
(b) The treasure of the Temple.
(♣) Or, corbana.
(c) Of life and death.

7 And they took counsel, and bought with them a potter's 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.
(*) For the Jews thought it a great offence to be buried in the same place that the strangers were.

8 Wherefore that field is called, (*) The field of blood, until this day.

(*) Acts 1:19 .

9 (Then was fulfilled that which was spoken by (e) Jeremiah the Prophet, saying, (*) (f) And they took thirty silver *pieces*, the price of him that was valued, whom *they* of the children of Israel valued.

(e) Seeing this prophecy is read in Zechariah 11:12; it cannot be denied, but Jeremiah's name crept into the text, either through the Printer's 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 not much unlike; but in the Syrian text the Prophet's name is not set down at all.
(*) Zechariah 11:12 .
(f) The Evangelist doth not follow the Prophet's words, but his meaning, which he sheweth to be fulfilled.

10 And they gave them for the potter's field, as the Lord appointed me.)

11 ¶ (2) (*) And Jesus stood before the governor, and the governor asked him, saying, Art thou the 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.
(*) Mark 15:2; Luke 23:3; John 18:33 .

12 And when he was accused of the chief Priests, and Elders, he answered nothing.

13 Then said Pilate unto him, Hearst 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.

(*) Or, quit.

(♣) It was a tradition of the Jews to deliver a prisoner at Passover.

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.)

(*) This was to the greater condemnation of Pilate, whom neither his own knowledge could teach nor counsel of others, to defend Christ's innocency.

20 (*) But the chief Priests and the Elders had persuaded the people that they should ask Barabbas, and should destroy Jesus.

(*) Mark 15:11; Luke 23:18; John 18:40; Acts 3:14 .

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.

(*) The multitude prefer the wicked to the righteous.

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; a Hebrew kind of speech.

(*) Pilate beareth witness that he is innocent, before he condemn him.

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.

(*) If his death be not lawful, let the punishment fall on our heads and our children's; and as they wished, so this curse taketh place to this day.

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.

(*) Mark 15:16; John 19:2 .

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.

(*) To deride him, because he called himself a 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 spitted 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 Cyrene, named Simon; him they (m) compelled to bear his cross.

(*) Mark 15:21; Luke 23:26 .

(m) They compelled Simon to bear his burdensome cross, whereby it appeareth that Jesus was so sore handled before, that he fainted by the way, and was not able to bear his cross through; 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 mens'* skulls.)

(*) Mark 15:22; John 19:17 .

(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.

(*) It was a kind of drink to open the veins, and so hasten his death, which was given him upon the cross.

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.

(*) Psalm 22:18; Mark 15:24 .

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 of them of who he is rejected.

(*) The manner then was to set up a writing to signify wherefore a man was executed; but here God governed Pilate's hand to write otherwise than he thought.

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 the Temple, and buildest it in three days, save thyself. If thou be the Son of God, come down from the cross.

(*) John 2:19 .

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 the King of Israel, let him now come down from the 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.

(*) Psalm 22:9 .

(♣) This was a great tentation, to go about to take from him his trust in God, and so to bring him to despair.

44 The selfsame thing also the (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.

(*) Meaning by this Synecdoche the one of the thieves.

45 (12) Now from the (*) 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.

(*) That was from noon till three of the clock.

(♣) Of Jewry and their country there about.

46 And about the 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?

(*) Psalm 22:1 .

(♣) Notwithstanding that he feeleth himself as it were wounded with God's wrath and forsaken for our sins, yet he ceaseth not to put his confidence in God and call upon him; which is written to teach us in all afflictions to trust still in God, be the assaults never so grievous to the flesh.

(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) (*) Elijah.

(p) They allude to Elijah's name, not for want of understanding the tongue, but of a profane impudency and sauciness, and he repeated these words, to the end that this better harping upon the name might be understood.

(*) They mocked at Christ's prayer, as if it had been in vain.

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.

(*) Psalm 69:21 .

(♣) Or, hyssop stalk.

49 Others said, Let be, let us see if Elijah 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.
(*) Voluntarily after he had obeyed his Father in all things.

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 (♣) cloven.

(14) Christ, when he is dead, sheweth himself to be God almighty, and even his enemies confessing the same.
(*) 2 Chronicles 3:13 .
(q) Which divided the holiest of all.
(♣) Which signified an end of all the ceremonies of the Law.
(♣) Or, split in two as a cloven foot of an animal.

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 shew 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.

53 And came out of the graves after his resurrection, and went into the (*) holy city, and appeared unto many.

(*) Or, Jerusalem.

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.

(*) This judgment of a heathen man was sufficient to condemn the gross malice of the Jews.

55 ¶ And many women were there, beholding him afar 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's sons.

57 ¶ (15) (*) And when the evening 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.
(*) Mark 15:43; Luke 23:50; John 19:38 .
(♣) Who was so much the more in danger by declaring himself to be Jesus' disciple.

58 He went to Pilate, and asked the body of Jesus. Then Pilate commanded the 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.

(*) Christ's burying doeth so much more verify his death and resurrection.

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, that there might be no doubt of his resurrection.

(*) Which was the day before the Sabbath. (Meaning that Jesus was crucified on a Wednesday, not a Friday.)

63 And said, Sir, we remember what 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.

(*) More will follow his doctrine than did afore he was put to death.

65 Then Pilate said unto them, Ye have (*) a (s) watch; go, and make it sure as ye know.

(*) That is, men appointed for the keeping of the Temple.

(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.

(*) The more that men go about to subdue Christ's power the more shew they their own malice, and procure to themselves the greater condemnation, for as much as God's glory the more appeareth thereby.

Matthew 28

1 The woman go to the sepulcher. 2 The Angel. 6 The resurrection of Christ. 9 The woman see Christ. 12 The high Priests bribe the soldiers. 17 Christ appeareth to his disciples, and sendeth them forth to preach, and to baptize. 20 Promising to them continual assistance..

1 Now (*) in (1) the (a) (♣) end of the (♣) Sabbath, when the first *day* of the week (b) began to dawn, Mary Magdalene, and the other Mary, came to see the sepulcher,

(*) Mark 16:5; John 20:11 .

(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 day break after the Roman account, 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.

(♣) Or, evening.

(♣) Here the Evangelist reckoneth the natural day from the sun rising to his rising again, and not as the Jews did, which began to count at the first hour after the sunset

(b) When the morning after the first day of the Sabbath began to dawn; and that 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.

(*) There were two; but it is a manner of speech to use the singular number for the plural, and contrary.

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 the dead; and behold, he goeth before you into Galilee, there ye shall see him; (*) lo, I have told you.

(*) He assureth them that it is so.

8 So they departed quickly from the sepulcher, with fear and great (*) joy, and did run to bring his disciples word.

(*) Their joy was mixed with fear, both because of the Angel's presence and also for that they were not assured.

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, sheweth 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 shewed unto the high Priests all the 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 the governor (e) hear of this, we will persuade him, and save you harmless.

(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.

(*) An extreme vengeance of God, whereby the Jews were the more hardened, so that they cannot feel the profit of his death and resurrection.

16 ¶ (4) Then the eleven disciples went 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.**

(*) Matthew 11:27; John 17:2; Hebrews 1:2 .

19 (*) (5) Go therefore, and teach all nations, baptizing them (f) in the Name of the Father, and the Son, and the holy Ghost,

(*) Mark 16:15 .

(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) alway, until the (♣) end of the world, Amen.

(♣) Men may not teach their own doctrine, but whatsoever Christ hath taught them: for he reserveth this authority to himself, to be the only teacher and author of the doctrine.

(*) John 14:16 .

(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.

(♣) By power, grace and virtue of the holy Ghost.