*myself* under authority : and in turn know  
how others obey, having soldiers under  
me:’ inferring, ‘if then **I**, in my subordinate station of command, am obeyed,  
how much more Thou, who art over all,  
and whom diseases serve as their Master !”  
That this is the right interpretation, is  
shewn by our Lord’s special commendation  
of his faith, ver. 10.

**10. marvelled**]  
to be accepted simply as a fact, as when  
Jesus rejoiced, wept, was sorrowful ; not,  
as some have foolishly done, to be rationalized away into a mere lesson to *teach  
us what to admire*. The mysteries of our  
Lord’s humanity are too thus to  
be sacrificed to the timidity of theol

**12. the sons**] the natural heirs  
but disinherited by rebellion.

**outer darkness**] **the darkness outside**, i.e. outside the lighted chamber of the feast, see  
ch, xxii. 18, and Eph. v. 7, 8. These verses  
are wanting in St. Luke, and occur when  
our Lord repeated them on a wholly different occasion, ch. xiii. 28, 29. Compare  
a remarkable contrast in the Rabbinical  
books illustrating Jewish pride: “God said  
to the Israelites, In the world to come  
I will spread for you avast table, which  
the Gentiles shall see and be confounded.”

**13. was healed**] Of what precise  
disease does not appear. In Luke he was  
“*ready to die*”—here he is “*sick of the  
palsy, grievously tormented*.” But though  
these descriptions do not agree with ‘the  
  
character of palsy among us, we read of a  
similar case in 1 Macc. ix. 55, 56: “At  
that time was Alcimus plagued and his  
enterprises hindered: for his mouth was  
stopped, and he was taken with a palsy, so  
that he could no more speak any thing,  
nor order any thing concerning his house.  
So Alcimus died at that time with great  
torment.” The disease in the text may  
have been an attack of tetanus, which  
the ancient physicians included under  
lysis, and which is more common in  
jot countries than with us. It could  
hardly have been apoplexy, which usually  
bereaves of sensation.

**14—17.**] HEALING OF PETER’S WIFE’S  
MOTHER, AND MANY OTHERS. Mark i.  
29—34. Luke iv. 38—41. From the other  
Evangelists it appears, that our Lord had  
just healed a demoniac in the synagogue  
at Capernaum : for they both state, ‘when  
they were come out of the synagogue, they  
entered into the house of Simon and Andrew,’ &c. Both Mark and Luke are fuller  
in their accounts than the text. The expression (of the fever) it **left her**, is common to the three, as is also the circum-  
stance of her ministering *immediately*  
after: shewing that the fever left her, not,  
as it would have done if natural means  
had been used, weak and exhausted, but  
completely restored.

**16**.] *at sunset*,  
Mark ver. 82: Luke ver. 40. From St.  
Mark we learn that *the whole city was*