which it behoved the Son of Man  
to go throngh.

**21**.] In St. Luke we  
and, that our Lord *previously commanded*  
*him* to follow Him. Clement of Alexandria  
this as having been said *to Philip*.  
But if so, He had long ago ordered Philip  
to follow Him, taking St. Luke’s order of  
the occurrence. A tradition of this nature  
was hardly likely to be wrong; so that  
perhaps the words **Follow me** are to be  
taken (as in John xxi. 19, 22) as an admonition occasioned by some slackness or  
symptom of decadence on the part of the  
Apostle. The attempt to evade the strong  
words of our Lord’s command by supposing  
that to bury my father means, ‘ *to reside  
with my father is death*’ (Theophylact), is evidently futile, since “*first to go  
and bury*” is plainly said of an *act waiting  
to be done*; and the reason of our Lord’s  
rebuke was the peremptory and all-superseding nature of the command “ *Follow  
me*.”

**22. the dead**] *First* time, as  
Rev. iii. 1, *spiritually*,—second, *literally*  
dead. The two meanings are similarly used in one saying by our Lord in John xi.  
25, 26. See Heb. vi. 1; ix, 14: and the  
weighty addition in Luke, ver. 62.

**23**.] This journey across the lake, with ita  
incidents, is placed by St. Mark and St.  
Luke after the series of parables commencing with that of the sower, and re-  
corded in ch. xiii. By Mark with a precise  
Dote of sequence: “*the same day, when the  
even was come*, he saith unto them,” Mark  
iv. 35.

**24. being covered**] compare  
Mark iv.87: Luke viii. 28. By keeping to  
the strict imperfect sense, we obviate all  
necessity for qualifying these words: the  
ship was becoming covered, &c. All lakes  
bordered by mountains, and indeed all hilly  
coasts, are liable to these sudden gusts of  
wind.

**25**.] **Lord, save us: we perish =**  
*Master, carest thou not that we perish*, Mark iv. 38 = *Master, Master, we perish*,  
Luke viii. 24. On these and such like  
variations, notice the following excellent and  
important remarks of Augustine: “The  
sense of the disciples waking the Lord and  
seeking to be saved, is one and the same:  
nor is it worth while to enquire which of  
these three was really said to Christ. For  
whether they said any one of these three,  
or other words which no one of the Evangelists has mentioned, but of similar import  
as to the truth of the sense, what matters  
it?” We may wish that he had alway  
spoken thus. Mach useless labour might  
have been and men’s minds led to  
the diligent enquiry into the real difficulties  
of the Gospels, instead of so many spending  
time in knitting cobwebs. But Augustine  
himself in the very next sentence descends  
to the unsatisfactory ground of the Harmonists, *when he adds. “ Though it may be  
also, that when many were calling upon  
Him, all these may have been said, one by  
one, another by another*.” His mind however was not one to rest contented with  
such sophisms; and all his deeper und more  
earnest sayings are in the truer and freer  
spirit of the above extract. The above  
remarks are more than ever important, now  
that a reaction towards the low literal harmonistic view has set in, and the inspiration  
of the mere letter is set up against those  
who seek for life in searching the real  
spirit of the Scriptures.

**28**.] The time of this rebuke in the text  
precedes, but in Mark and Luke follows,  
the stilling of the storm. See the last  
note. ey were of *little* faith, in that  
they were afraid of perishing while they  
had on board the slumbering Saviour:  
they were not *faithless*, for they had recourse to that Saviour to help them. Therefore He acknowledges the faith which  
they had; answers the prayer of faith, by