as above, to bear a more general and sublime sense than the masculine; see ver. 41, &c.

**7.**] The law of this new Temple-service is the law of charity and love:  
—mercy and not sacrifice, see ch. ix. 13;—  
all for man’s sake and man’s good;—and  
if their hearts had been ready to receive  
our Lord, and to take on them this service, they would not have condemned the  
guiltless.

**8.**] On the important verse  
preceding this in Mark ii. 27, see note  
there. The sense of it must here be supplied to complete the inference. Since the  
Sabbath was an ordinance instituted for  
the use and benefit of man,—the Son of  
Man, who has taken upon Him full and  
complete Manhood, the great representative and Head of humanity, has this institution under his own power. See this  
teaching of the Lord illustrated and expanded  
in apostolic practice and injunctions, Rom. xiv. 4, 5, 17: Col. ii. 16, 17.

**9–14.**] HEALING OF THE WITHERED  
HAND. Mark iii. 1–6: Luke vi. 6–11.

**9. when he was departed thence**]  
This change of place is believed by Greswell to have been a journey back to Galilee after the Passover. (Diss. viii. vol. ii.) It  
is true that no such change is implied in  
Mark and Luke; but the words here point to a journey undertaken, as in ch.  
xi. 1; xv. 29, the only other places in this  
Gospel where the expression occurs. In  
John vii. 3, the cognate expression, “*Depart hence,*” is used of a journey from Galilee to Judæa. So that certainly it is  
not implied here (as Meyer, al., suppose)  
that the incident took placo on the *same  
day* as the previous one. We know from  
Luke vi. that it was on another (the  
next?) sabbath.

**their**] not, of the  
Pharisees; but of the Jews generally, of  
the people of the place.

**10.**] This  
narrative is found in Mark and Luke with  
considerable variation in details from our  
text, those two Evangelists agreeing however with one another. In both these accounts, they (*the Scribes and Pharisees*,  
Luke) were watching our Lord to see  
whether He would heal on the Sabbath:—  
and He (*knowing their thoughts*, Luke)  
ordered the man to stand forth in the  
midst, and asked *them* the question here  
given. The question about the animal  
does not occur in either of them, but in  
Luke xiv. 5, on a similar occasion. The  
additional particulars given are very interesting. By Luke,—it was the *right* hand;  
by Mark,—*our Lord looked round on them  
with anger, being grieved for the hardness  
of their hearts*:—And the *Herodians were  
joined with the Pharisees* in their counsel  
against Him. See notes on Luke.

**dry**] “*withered,*” literally “*dried up,*”  
as in Mark: of which the use had been  
lost and the-vital powers withered. The  
construction of this verse is involved:  
there is a double question, as in ch. vii. 9.

Our Lord evidently asks this as  
being a thing allowed and done at the  
time when He spoke: but subsequently  
(perhaps, suggests Stier, on account of  
these words of Christ), it was forbidden in  
the Talmud; and it was only permitted  
to *lay planks for the beast to come out*.

**13.**] Our Lord does no outward