act: the healing is performed without  
even a word of command. The stretching forth the hand was to prove its soundness, which the divine power wrought in  
the act of stretching it forth. Thus his  
enemies were disappointed, having no legal  
ground against Him.

**14.**] This is  
the first mention of counsel being taken  
by the Pharisees (*and Herodians*, Mark,  
as above) to put our Lord to death.

**15—21.**] *Peculiar in this form to Mat-  
thew*. See Mark iii. 7–12: Luke vi. 17–19.

**15.**] **them all:** see similar expressions, ch. xix. 2: Luke vi. 19;—i.e.  
‘*all who wanted healing,*’

**16. charged them**] see ch. viii. 4, and note.

**17.**]  
On **that it might be fulfilled**, see note on  
ch. i. 22. It must not be understood ‘*and  
thus was fulfilled:*’ it is used only of the  
*purpose*, not of the *result*, here or any  
where. It is strange that any should be  
found, at this period of the progress of  
exegesis, to go back to a view which is  
both superficial and ungrammatical. The  
prophecy is partly from the LXX, partly  
an original translation. The LXX have  
‘Jacob my servant...Israel my chosen  
...,’ but the Rabbis generally understood  
it of the Messiah.

**18.**] **he shall shew  
(announce) judgment to the Gentiles**, viz.  
in his office as Messiah and Judge. In  
these words the majesty of his future  
glory is contrasted with the meekness  
about to be spoken of: q.d. ‘And yet He  
shall not,’ &c.

**20.**] A proverbial expression for, ‘He will not crush the contrite heart, nor extinguish the slightest  
spark of repentant feeling in the sinner.’

Until He shall have brought out  
the conflict, the cause, the judgment, unto  
victory,—caused it, i.e. to *issue in victory*: i.e. such shall be his behaviour  
and such his gracious tenderness, during  
the day of grace: while the conflict is  
yet going on,—the judgment not yet decided.  
  
**22–45.**] ACCUSATION OF CASTING OUT  
DEVILS BY BEELZEBUB, AND OUR LORD’S DISCOURSE THEREON. DEMAND OF A  
SIGN FROM HIM: HIS FURTHER DISCOURSE. Mark iii. 20–30: Luke xi. 14–  
36, where also see notes. This account is  
given by Luke later in our Lord’s ministry, but without any fixed situation or time, and with less copiousness of detail.  
See also ch. ix. 32, and notes there. St.  
Mark (iii. 23–29) gives part of the dis-  
course which follows, but without any determinate sequence, and omitting the miracle which led to it.

**23. Is not this**]  
This, form of question is properly a doubtful denial, involving in fact a surmise in  
the affirmative. ‘Surely this is not…?’

**the son of David**] see ch. ix. 27,