malicious than the first, hardly needs  
explanation. The desperate infatuation of  
the Jews after our Lord’s ascension, their  
bitter hostility to His Church, their miserable end as a people, are known to all.  
Chrysostom, who gives in the main this  
interpretation, notices their continued infatuation in his own day: and instances  
their joining in the impieties of Julian.  
(2) Strikingly parallel with this runs the  
history of the Christian Church. Not  
long after the apostolic times, the golden  
calves of idolatry were set up by the  
Church of Rome. What the effect of the  
captivity was to the Jews, that of the  
Reformation has been to Christendom.  
The first evil spirit has been cast out.  
But by the growth of hypocrisy, secularity, and rationalism, the house has become empty, swept, and garnished: swept  
and garnished by the decencies of civilization and discoveries of secular knowledge,  
but empty of living and earnest faith.  
And he must read prophecy but ill, who  
does not see under all these seeming  
improvements the preparation for the  
final development of the man of sin, the  
great re-possession, when idolatry and the  
seven *worse spirits* shall bring the outward frame of so-called Christendom to a  
fearful end. (3) Another important fulfilment of the prophetic parable may be  
found in the histories of individuals, By  
religious education or impressions, the  
devil has been cast out of a man ; but how  
often do the religious lives of men spend  
themselves in the sweeping and garnishing  
(see Luke xi. 39, 40), in formality and  
hypocrisy, till utter emptiness of real  
faith and spirituality has prepared them  
for that second fearful invasion of the  
Evil One, which is indeed worse than the  
first! (See Heb. i. 4, 6: 2 Pet. ii. 20–22.)

**46—50.**] HIS MOTHER AND BRETHREN SEEK TO SPEAK WITH HIM. Mark iii.  
31–35. Luke viii. 19–21. In Mark the  
incident is placed as here: in Luke, after  
the parable of the sower.

**46.**] In  
Mark iii. 21 we are told that his relations  
*went out to lay hold on Him, for they said,  
He is beside Himself*: and that the reason  
of this was his continuous labour in teaching, which *had not left time so much as to  
eat*. There is nothing in this care for his  
bodily health (from whatever source the  
act may have arisen on the part of his  
*brethren*, see John vii. 5) inconsistent with  
the known state of his *mother's* mind (see  
Luke ii. 19, 51).

They stood, i.e.  
outside the throng of hearers around our  
Lord; or, perhaps, outside the house. He  
meets their message with a reproof, which  
at the same time conveys assurance to His  
humble hearers. He came for *all men*:  
and though He was born of a woman, He  
who is the second Adam, taking our entire  
humanity on Him, is not on that account  
more nearly united to her, than to all  
those who are united to Him by the  
Spirit; nor bound to regard the call of