up the wheat also. Notwithstanding this  
(3) the little seed waxed onward—the  
kingdoms of the earth came gradually in  
—(4) the leaven was secretly penetrating  
and assimilating. Then is it, (5) during  
the period of dissensions, and sects, and  
denominations, that here and there by  
this man and that man the treasure shall  
be found: then is it, (6) during the increase of secular knowledge and cultivation of the powers of the intellect, that  
merchantmen shall seek goodly pearls up  
and down the world, and many shall find,  
each for himself, the Pearl of Price. And  
thus we are carried on (7) through all the  
ages during which the great net has been  
gathering of every kind, to the solemn day  
of inspection and separation, which will  
conclude the present state.

**53—58.**] TEACHING, AND REJECTION,  
AT NAZARETH. Mark vi. 1–6. See Luke  
iv. 16–29 and notes.

**53, 54.**] {54} **his own country**, viz. Nazareth. Perhaps the  
proceedings of ch. viii 18–ix. 34 are to  
be inserted between those two verses. In  
Mark iv. 35, the stilling of the storm and  
voyage to the Gadarenes are bound to the  
above parables by what appears a distinct  
note of sequence: ‘*the same day, when the  
even was come.*’ The teaching was on the  
Sabbath (Mark).

**55. his brethren**]  
It is an enquiry of much interest and some  
difficulty, who these were. After long  
examination of the evidence on the subjects I believe that the truth will best  
be attained by disencumbering the mind  
in the first place of all *à priori considerations*, and *traditions* (which last are very  
inconsistent and uncertain), and fixing  
the attention on the *simple testimony of  
Scripture itself*. I will trace “*His brethren,*” or “*the brethren of the Lord,*”  
through the various mentions of them in  
the N.T., and then state the result; placing  
at the end of the note the principal traditions on the subject, and the difficulties  
attending them. (I) The expression “*His  
brethren,*” occurs *nine times* in the Gospels,  
and *once* in the Acts. Of these the *three  
first* are in the narratives of the coming of  
His mother and brethren to speak with  
Him, Matt. xii. 46: Mark iii, 31: Luke  
viii. 19: the *two next* are the present passage and its || in Mark vi. 3, where they are mentioned in connexion with His  
mother and sisters; the *four others* are in  
John ii. 12; vii. 3, 5, 10; in the *first*  
of which He and his mother and brethren  
and disciples are related to have gone down  
to Capernaum: and in the *three last* His  
brethren are introduced as urging Him to  
shew Himself to the world, and it is stated  
that they did not believe on Him. The  
*last* is in Acts i. 14, where we read that  
the Apostles ‘continued in prayer and supplication with the women, and with Mary the mother of Jesus, *and with his brethren,*” In another place, 1 Cor. ix. 5, Paul mentions “*the other Apostles, and  
the brethren of the Lord, and Cephas.*”  
Such are all the places where the meaning  
is *undoubted*, that persons called, and being  
in some usual sense, *brethren of the Lord*,  
are mentioned. (Besides these the Lord,  
Himself uses the words “*my brethren,*”  
Matt. xxviii. 10; John xx. 17, but apparently with a wider meaning, including at least the eleven Apostles in the term, as He  
does in Matt. xii. 49, and parallels.) Now I  
would observe (*a*) that in all the mentions  
of them in the Gospels, except those in John  
vii., they are *in connexion with His mother*: the same being the case in Acts i. 14.  
(*b*) That it is nowhere asserted or implied that any of them were *of the number of the Twelve*; but from John vii. 5,  
following upon vi. 70 (by “*after these  
things,*” vii. 1), they are *excluded from  
that number*. St. John would certainly not  
have used the words “*for neither did his  
brethren believe on him,*” had *any of them*  
believed on Him at that time (see this  
substantiated in note there):—and again  
in Acts i. 14, by being mentioned after  
the Apostles have been enumerated by  
name, and after the mother of Jesus,  
they are indicated at that time also to  
have been *separate from the twelve*,  
although, *then* certainly believing on  
Him. (*c*) Their *names*, as stated here  
and in Mark vi. 3, were JACOB (JAMES),  
JOSEPH, (or JOSES), SIMON, and JUDAS,  
all of them among the commonest of Jewish names. Of JOSEPH (or JOSES;—