his denial afterwards. It contains one of  
the most pointed and striking revelations  
which we have of *the nature and analogy  
of faith*; and a notable example of the  
power of the higher spiritual state of man  
over the inferior laws of matter, so often  
brought forward by oy Lord. See ch.  
xvii. 20; xxi. 21.

**32.**] John (vi. 21)  
adds “*and immediately the ship was at  
the land whither they went:*’—see note  
there.

**33.**] These persons were probably the crew of the ship, and distinct  
from the disciples. On **Son of God**, see  
ch. iv. 3. It is the first time that our  
Lord is called so by *men* in the three  
first Gospels. See ch. iii. 17; iv. 3; viii.  
29: John i. 34, 50. This feeling  
of amazement and reverence pervaded *the  
disciples also*: see the strong expressions  
of Mark vi. 52.

**34—36.**] Mark vi. 53–56. *Gennesar* or *Gennesaret*, a district from which the lake  
was also occasionally so called, extended  
along its western shore. Josephus gives a  
glowing description of the beauty and fertility of this plain, Jewish Wars, iii. 10. 7.  
At its northern end was Capernaum, near  
which our Lord landed, as would appear  
from John vi. 24, 25.

**36.**] On **hem**,  
see note on ch. ix. 20.

**CHAP. XV. 1—20.**] DISCOURSE  
CONCERNING EATING WITH UNWASHED  
HANDS. Mark vii. 1–23. From Mark  
it appears that these Scribes and Pharisees  
had come *expressly* from Jerusalem *to  
watch our Lord*: most probably after that  
Passover which was nigh at the time of  
feeding the five thousand, John vi. 4.

**2.**] The Jews attached more importance  
to the traditionary exposition than to the  
Scripture text itself. They compared the  
written word to water; the traditionary  
exposition to the wine which must be  
mingled with it.

The duty of washing  
before meat is not inculcated in the law,  
but only in the traditions of the Scribes.  
So rigidly did the Jews observe it, that  
Rabbi Akiba, being imprisoned, and having  
water scarcely sufficient to sustain lifo  
given him, preferred dying of thirst to  
eating without washing his hands.

The “*elders*” here, as in Heb. xi. 2, must  
be taken to mean **the ancients**. See ref.  
Heb.

**3. ye also**] The *also* implies  
that there was a transgression also on *their  
part*—acknowledging that on the part of  
the disciples.

**the commandment of  
God**] A remarkable testimony from our