Lord to the divine origin of the Mosaic  
law: not merely of the Decalogue, as such,  
for the second command quoted is not in  
the Decalogue, and it is to be observed  
that where the text has **God** *commanded*,  
Mark (vii. 10) has **Moses** *said*.

**5.**]  
Lightfoot on this verse shews that the expression cited by our Lord did not always  
bind the utterer to consecrate his property to religious uses, but was by its  
mere utterance sufficient to absolve him  
from the duty of caring for his parents:  
see further on the word Corban in Mark  
vii. 11. The construction of this and the  
following verse is: **But ye say, Whosoever  
shall say to his father or mother, That  
from which thou mightest have been  
benefited by me, is an offering** (consecrated to God; see above).... (understand, **is free**). **[And] such an one will  
certainly not honour his [father or his  
mother]**.

Of course the latter member  
of the sentence is *our Lord’s* saying, not  
that of the Pharisees.

**8.**] The portion of Isaiah from which this citation is  
made (ch, xxiv.—xxxv.) sets forth, in alternate threatenings and promises, the punishment of the mere nominal Israel, and the  
salvation of the true Israel of God. And,  
as so often in the prophetic word, its  
threats and promises are for all times of  
the Church;—the particular event then  
foretold being but one fulfilment of those  
deeper and more general declarations of  
God, which shall be ever having their successive illustrations in His dealings with men.

**10.**] “He leaves the Scribes  
and Pharisees, as incorrigible, and already  
silenced and put to shame, and turns His  
discourse to the multitude as more worthy  
of being addressed.” Euthymius.

**12.]** This took place after our Lord had  
entered the house and was apart from the  
multitude: see Mark ver. 17.

**this** (literally **the**) **saying**] the saying addressed  
to the multitude in ver. 11.

**13.**] The  
**plant** is the teaching of the Pharisees, altogether of human, and not of divine planting. That this is so, is clear by “*let them  
alone*” following, and by the analogy of  
our Lord’s parabolic symbolism, in which  
*seed, plant*, &c., are compared to *doctrine*,  
which however in its growth becomes identified with, and impersonated by, its