see notes. It was *the next day*: see Luke ix. 87, and note on our ver. 1. Our Lord found the Scribes and the disciples disputing (Mark).

15.] He was an *only* son, Luke ix. 88. The demon had deprived him of speech, Mark ix. 17.

17.] Bengel remarks, that in our Lord’s severe reproof, the disciples are numbered with the multitude.

19.] It was in the house, Mark ix. 28.

22, 23.] OUR LORD’S SECOND ANNOUNCEMENT OF His DEATH AND RESURRECTION. Mark ix. 30**—**32. Luke ix. 43**—**45. {22} This followed immediately after the miracle (Mark ix. 30). Our Lord went privately through Galilee; For *he taught his disciples, &c.*:**—{23}** the imparting of this knowledge more accurately to His disciples, which he had begun to do in the last chapter, was the reason for his privacy. For more particulars, see Luke ver. 45 Mark ver. 32.

24—27.] DEMAND OF THE SACRED TRIBUTE, AND OUR LORD’s REPLY. Peculiar to Matthew. The narrative connects well with the whole chapter, the aim of the events narrated in which is, to set forth Jesus as the undoubted Son of God.

24. **the two drachmas**] This was a sum paid annually by the Jews of twenty years old and upwards, *towards the temple* in Jerusalem. Exod. xxx. 18: 2 Kings xii. 4: 2 Chron. xxiv. 6, 9. Josephus says of Vespasian, “He levied a tribute on the Jews all over the world, compelling each man to pay two drachmas yearly into the Capitol, as they formerly used to do to the temple at Jerusalem.” It does not quite appear whether this payment was *compulsory* or not; the question here asked would look as if it were *voluntary*, and therefore *by some declined.*

Many Commentators both ancient  
and modern, and among them no less names