**14, 15]** See notes on Matt. iv. 12.  
{14} **delivered up]** This seems to have been the  
usual and well-known term for the imprisonment of John.

**{15} The time is fulfilled]** See Gal. iv.4. “The end of the  
old covenant is at hand; .... the Son is  
born, grown up, anointed (in his baptism),  
tempted, gone forth, the testimony of his  
witness is given, and now He witnesses  
Himself; now begins that last speaking of  
God, *by His Son*, (Heb. i.1), which henceforth shall be proclaimed in all the world till the end comes.” Stier.

**and believe the gospel]** These words are in Mark  
only. They furnish us an interesting  
characteristic of the difference between the  
preaching *of John*, which was that of  
repentance — and *of our Lord*, which was  
repentance *and faith*. It is not *in Himself  
as the Saviour* that this faith is *yet*  
preached: this He did not proclaim till  
much later in his ministry: but in *the  
fulfilment of the time and approach of the  
kingdom of God.*

**16—20.]** CALLING OF PETER, ANDREW,  
JAMES, AND JOHN. Matt. iv. 18—22.

Almost verbatim as Matthew. The variations  
are curious: after Simon, Mark omits *which  
was called Peter*:— although the name  
was prophetically given by our Lord before  
this, in John 1.48, it perhaps was not  
*actually* given, till the twelve became a  
distinct body, see ch. iii.16.

The *“walked by”* and the *“casting a net into  
the sea”* are noticed by Meyer as belonging to the graphic delineation which this  
Evangelist loves.

**19.]** who also, as well as the former pair of brothers.

It belongs only to *“in the ship,”* not to the following  
clause.

**20.] with the hired servants**  
is inserted for particularity, and perhaps  
*to soften* the leaving their father alone.  
It gives us a view of the station of life of  
Zebedee and his sons; they were not *poor*  
fishermen, but had *hired servants*. May  
we not venture to say that both these  
accounts came *from Peter* originally? St.  
Matthew’s an earlier one, taught (or given  
in writing perhaps) without any definite  
idea of making it part of a larger work;  
but this carefully corrected and rendered  
accurate, even to the omitting the name  
*Peter*, which, though generally known,  
and therefore mentioned in the *oral* ac-  
count, was perhaps not yet formally given,  
and must be omitted in the *historical.*

**21—28.]** HEALING OF A DEMONIAC IN THE SYNAGOGUE AT CAPERNAUM.

Luke iv. 31—37.

**21.]** Not *immediately* after the preceding. *The calling of the  
Apostles, the Sermon on the Mount, the  
healing of the leper, and of the centurion’s  
servant*, precede the following miracle.

**23.]** A formula occurring entire at  
the end of the Sermon on the Mount, Matt.  
vii. 28, and the first clause of it, — and, in  
substance, the second also, — in the

corresponding place to this in Luke iv.32.

**23—28.]** This account occurs in Luke iv.  
33-37, nearly verbatim: for the

variations, see there. It is very important for  
our Lord’s official life, as shewing that He  
rejected and forbade all testimony to his  
Person, *except that which He came on*