addressing him. There may have been  
something in his state, which required the  
emphatic address.

**18—22.] THE CALLING OF LEVI. FEAST AT HIS HOUSE: QUESTION CONCERNING FASTING**

Matt.ix.9—17. Luke v.27—89. I have discussed the question  
of the identity of Matthew and Levi in the  
notes on Matthew. The three accounts  
are in matter nearly identical, and in diction

so minutely and unaccountably varied,  
as to declare here, as elsewhere, their

independence of one another, except in having  
had some common source from which they  
have more or less deflected. These re-  
marks do not apply to the diversity of the  
names Matthew and Levi, which must be  
accounted for on other grounds. See as  
throughout the passage, the notes on Mat-  
thew.

**13.] again**, see ch. i.16. On **the**  
**[son] of Alpheus** see notes, Matt. xiii.55;  
and x.1 ff.

**15.]** The entertainment  
was certainly in *Levi’s* house, not as  
  
some think, in *that of our Lord*, which  
last is a pure fiction, and is not any where  
designated in the Gospel accounts.

Certainly the call,ver. 17, gives no counte-  
nance to the view. Our Lord, and those  
following Him as disciples, were ordinarily  
entertained where He was invited, which  
will account for their *following* Him.  
**there were many, and they followed him**,  
is peculiar to Mark.

**16.]** The question  
was *after the feast*, at which, being in the  
house of a Publican, they *were not present*.

**18.]** St. Mark here gives a notice for  
the information of his readers, as in ch.vii.  
3, which places shew that his Gospel was  
not written for the use of Jews, It appears  
from this account, which is here the more  
circumstantial, that the Pharisees and

disciples of John asked the question in *the  
third person*, as o*f others*. In Matthew it is  
*the disciples of John*, and they join *we and  
the Pharisees*. In Luke, it is the *Pharisees*  
*and Scribes*, and they ask as here.