**from thence** must mean from *that city*, i.e.  
Capernaum. This against those who try on  
this misinterpretation to ground a difference  
between St. Matthew and St. Mark.

**3. the carpenter]** This expression does not,  
seem to be used at random,—but to signify  
that the Lord had *actually worked* at the  
trade of his reputed father. Justin Martyr  
says, “*For He wrought, while among men,  
the ordinary works of a carpenter, to wit,  
ploughs and yokes.*” But on the other  
hand, Origen (carelessly?) asserts that   
nowhere in the Gospels received in the  
churches is Jesus Himself called a   
carpenter.

**6.]** **he could there do no...**  
the want of *ability* spoken of is not   
*absolute*, but *relative*: “not because He was  
powerless, but because they were faithless.”  
Theophylact. The same voice, which could  
still the tempests, could any where and  
under any circumstances have commanded  
diseases to obey; but in most cases of  
human infirmity, it was our Lord’s practice  
to require *faith* in the recipient of aid:  
and that being wanting, the help *could not*  
be given. However, from what follows, we  
find that *in a few instances it did* exist,  
and the help was given accordingly.

**6.] marvelled**—this need not surprise us,  
nor be construed otherwise than as a literal  
description of the Lord’s mind: in the  
mystery of his humanity, as He was   
compassed by human infirmity,—grew in   
wisdom,—learned obedience,—knew not the  
day nor the hour (ch. xiii. 32),—so He  
might *wonder* at the unbelief of His   
countrymen.

**And he went round...** see Matt. ix. 35.

**7—13.]** THE SENDING FORTH OF THE  
TWELVE. Matt.x.1–15. Luke ix.1–5:  
see also Matt. ix.36—38, as the introduction  
to this mission. The variations in the three  
accounts are trifling, as we might   
expect in so solemn a discourse delivered to  
all the twelve. See the notes to Matthew;  
—and respecting the subsequent difference  
between Matthew (ver. 16 ff.) and Luke—  
those on Luke x.

**7. by two and two]**  
These *couples* are pointed out in Matthew's  
list of the Apostles—*not however in Mark's*,  
which again shews the total absence of   
*connecting design* in this Gospel, such as is often  
assumed.

**8.]** Striking instances occur  
in these verses, of the independence of the  
three reports in their present form.  
**save a staff only** Mark**,** *nor yet a staff*