**53—56.]** Matt. xiv. 34–36. The two  
accounts much alike, but Mark’s the richer  
in detail: e.g. **and drew to the shore**, ver.  
53, and the particulars given in ver. 56.

**55.]** **to carry about** implies that they  
occasionally had wrong information of His  
being in a place, and had to carry the sick  
about, following the rumour of his presence

**CHAP. VII. 1—23.]** DISCOURSE CONCERNING EATING WITH UNWASHED  
HANDS. Matt. xv.1–20. The two reports   
differ rather more than usual in their  
additions to what is common, and are not so  
frequently in verbal agreement, where the  
matter is the same.

**2.]** See ch. ii. 16.  
A mark of particularity. **that is to say,  
with unwashen** is supposed by some to bea  
gloss, explaining **defiled**: but the explanation  
seems necessary to what follows, especially  
for Gentile readers.

**3.]** The word **oft**  
thus rendered has perplexed all the   
Commentators. Of the various renderings which  
have been given of it, two only seem to be  
admissible: (1) that given in the text, **oft**;  
and (2) **diligently**, which is adopted by  
the ancient Syriac version, and seems  
agreeable to Hebrew usage. Between these two  
it is not easy to decide.

**4.]** **wash** (**baptise** in original) is variously   
understood,—of *themselves*, or the *meats bought*.  
It certainly refers to *themselves*; as it  
would not be any unusual practice to wash  
things bought in the market:—but   
probably not to washing their whole bodies:  
see below.

**brasen vessels]** earthen  
ones, when unclean, were to be *broken*,  
Lev. xv. 12. These **baptisms** (for such  
is the word in the original), as applied to  
**couches** (meaning probably here those *used*