*Scripture*, and to the exhortation with which  
this verse ends: ‘Have this of God—  
this spirit of adoption—this pledge of  
the covenant, in yourselves;—and,’ with  
reference to the strife out of which the  
discourse sprung,—‘have peace with one  
another.’  
  
**CHAP. X. 1–12.]** REPLY TO THE PHARISEES’  
QUESTION CONCERNING DIVORCE.  
Matt. xix.1–12. See Luke xvii. 11.

**1, and the farther side]** Our Lord retired,  
after His discourses to the Jews in John x.  
and before the raising of Lazarus, to  
Bethany (John i. 28; x. 40) beyond Jordan,  
and thence made his last journey to   
Jerusalem; so that in the strictest sense of the  
words He did come **into the borders of  
Judea and beyond Jordan**. St. Matthew  
has “*beyond Jordan*” without the copula.  
Here a large portion of the sayings and  
doings of Jesus is omitted: compare Matt.  
xviit. 10; xix. 3: Luke ix. 51–xviii. 15:  
John vii. 1 ff.

**2–9.]** See notes on Matthew, with whose account ours is nearly  
identical. Compare however our vv. 3,  
4, 5 with Matthew vv. 7, 8, 9, and we have  
testimony a the *independence* of the two  
reports—for such an arbitrary alteration  
of arrangement is inconceivable.   
  
**4.] suffered** is emphatic. Moses gave an express  
injunction.

**7.]** Our  
makes Adam's saying His own: in  
Matthew it is attributed to “*him that made*  
(them) *from the beginning*.” The parallel  
is most instructive.

**10—12.]** In Matthew this saying forms part of the   
discourse with the Jews. Here again Mark  
furnishes us with the *exact circumstantial*  
account of the matter. On the addition,  
Matthew vv. 10–12, see notes there.

We may notice, that St. Mark omits St.  
Matthew’s “*for every cause*” in ver. 2,—and  
his “*except for fornication*” in ver. 11; as  
also does St. Luke (xvi. 18). The one  
omission seems to involve the other. The  
report here gives the enquiry without this  
particular exception. As a general rule, St.  
Mark, so accurate in circumstantial details,  
is less exact than St. Matthew in preserving  
the order and connexion of the discourses.

**12.]** This verse corresponds to  
“*whoso marrieth her that is put away   
committeth adultery*” in Matthew, ver 9—  
but it is *expressed* as if the *woman* were