is the right one, but I cannot suggest a  
better. When St. Mark, as here, relates an  
occurrence throughout, with such signs of  
an eye-witness as in ver. 4, it is *very  
difficult to suppose that he has transposed  
any thing*; whereas St. Matthew certainly  
does not speak here so exactly, having  
transposed the anointing in Bethany: see  
notes on Matt. xxvi. 2, 6.

**12–26.]** THE BARREN FIG-TREE. THE  
CLEANSING OP THE TEMPLE. Matt. xxi.  
12–22. Our account here bears strong  
marks of being that of a beholder and  
hearer: e.g. **when they had come forth  
from Bethany,—afar off,—having leaves,  
—and his disciples heard it**.   
  
The times and order of the events are here  
more exact than in St. Matthew, who  
seems to place the withering of ‘the tree  
*immediately after* the word spoken by our  
Lord.

**13. the time of figs was not yet]**  
The sentence, which in the original is  
elliptical (**for the season was not of figs**,  
or **for it was not a season of figs**), may be  
supplied,—**for the season was not (one) of  
figs**,—or, **for the season was not (that) of  
figs**, i.e. *not yet the season for figs*. The  
latter suits the context bost. The tree  
was *precocious*, in being clothed with  
leaves: and if it had bad on it *winter figs*,  
which remain on from the autumn, and  
ripen early the next season, they would  
have been *ripe at this time*. But there  
were none—it was a *barren tree*. On the  
*import* of this miracle, see notes on   
Matthew.

**15–19.]** Matt. xxi. 12, 13,  
where see notes: also Luke xix. 45–48,

**16.]** This was the *court of the   
Gentiles*, which was used as a thoroughfare;  
which desecration our Lord forbade.

**any vessel]**—e.g. a pail or basket,—used  
for common life.

**17.]** **for all the  
nations**, omitted in Matthew and Luke,  
but contained in the prophecy:—mentioned  
by St. Mark as writing for Gentile   
Christians: but this may be doubted.

**18. all the people was astonished at his doctrine...]**This remark, given by St. Mark  
and St. Luke, is omitted by St. Matthew:  
probably because he has given us so much  
of the *doctrine* itself.   
  
**19.]** See note on Matthew, ver. 17. On the Monday and  
Tuesday evenings, our Lord appears to  
have gone to *Bethany*.   
  
**20–26.]** The  
answers are very similar to those in   
Matthew, but with one important addition