*rejoinder*, with **answered**.

**36.]** Observe **in the Holy Ghost**, “*in the Spirit,*”  
Matthew,—“*in the book of Psalms,*”  
Luke: a coincidence not to be passed over.

**37.] whence**, i.e. *from whence shall  
we seek an explanation for what follows?*

**And the common people** (literally  
the great multitude) **heard him gladly** is  
peculiar to Mark.

**38–40.]** DENUNCIATION OF THE  
SCRIBES. Luke xx. 45–47. These verses,  
nearly verbatim the same in the two  
Evangelists, and derived from a common  
report, are an abridgment of the   
discourse which occupies the greater part of  
Matt. xxiii.—with the additions of **love  
to go in long clothing**, and ver. 40,  
see on Matthew, where these words are   
spurious. The words **in his doctrine** seem  
to imply that St. Mark *understood it as  
a compendium*.

They *devoured  
widows’ houses*, by attaching them to  
themselves, and so persuading them to  
minister to them of their substance. A  
trace of this practice (but there out of  
gratitude and love) on the part of the  
Jewish women, is found in Luke viii. 2,3.  
What words can better describe the   
corrupt practices of the so-called priesthood  
of Rome, than these of our Lord? The  
**pretense was**, to make their sanctity   
appear to these women, and so win their  
favour.

**40.] greater**— because they  
have joined thieving with hypocrisy.

**41–44.]** THE WIDOW’S MITES. Luke  
xxi. 1–4: probably from a common   
origin.

**41. the treasury]** This is  
usually understood of *thirteen chests*,  
which stood in the court of the women,  
into which were thrown contributions for  
the temple, or the tribute (of Matt. xvii.  
24). But it is hardly likely that *they* would  
be called *the treasury*, and we hear of a  
*building* by this name in Josephus. Lucke  
believes *some part the court of the  
women* to be intended, perhaps a chamber  
in connexion with these chests.

Our Lord had at this time *taken his leave of  
the temple*, and was going out of   
it—between Matt. xxiii. end and xxiv.

**42.) mites**, the smallest Jewish coin: St.  
Mark adds *which make a farthing*, for  
his Roman readers :—the *mite* = 1 of an  
as = 1/40, —or, after the weight of the as  
was diminished, 1/2; of a *denarius*. *Two*,  
Bengel remarks, are noticed: she might