subjects, and **believeth** must on that account  
stand first. On **he that believeth...shall be   
saved**, compare Acts xvi. 31.  
This is a solemn declaration of the   
doctrine of ‘salvation by faith,’ from the  
Lord Himself; but such a faith as is  
expanded, Matt. xxviii. 20, into teaching  
them to observe all that I have commanded   
you; which is its *proper fruits*.

**shall be damned**, i.e. in the most  
solemn sense: for the *sin of unbelief:*—for  
those are now spoken of who *hear* the  
Gospel preached, and *reject* it.

**17.]**  
This promise is *generally* made, without  
limitation to the first ages of the Church.  
*Should occasion arise for its fulfilment*,  
there can be no doubt that it will be  
made good in our own or any other time.  
But we must remember that **signs** are  
not needed where Christianity is *professed:*   
nor by missionaries who are backed  
by the influence of powerful Christian   
nations. There are credible testimonies  
of miraculous powers having been   
exercised in the Church considerably after the  
Apostles’ time

**shall cast out devils]**  
The Lord Himself has declared how weighty  
a sign this was, Matt. xii. 28. For   
fulfilments of the promise, see Acts v. 16;  
viii. 7; xvi. 18.   
  
**shall speak with new  
tongues]** See 1 Cor. xiv. 22: Acts ii. 4 al.  
On the gift of tongues, see notes at those  
places.

**18.] shall take up serpents**—  
see Acts xxviii. 3–5.   
  
**if they drink &c]**   
We have no instance of this given  
in the Acts: but later, there are several  
stories which, if to be relied on, farnish  
examples of its fulfilment. Eusebius says  
that “a wonderful thing was related of  
Justus, who was surnamed Barsabas,—that  
he drank deadly poison and felt no evil,  
through the grace of the Lord.”

**on the sick]** “*to lay hands on*” is in *Mark’s  
manner;* see ch. viii. 25; x. 16. There is  
no mention of the anointing with oil here,  
asin James v.14.

**19.]** The connecting  
particle, rendered **so then**,—**the Lord,**—  
and t**he Lord Jesus**, which some MSS. read  
here, are alike *foreign to the diction of  
Mark*, speaking of the Lord: we have  
*the Lord* in the message (common to all  
three Gospels) ch. xi. 3—but that   
manifestly is no example.

**after the Lord had  
spoken** can only in fairness mean,  
‘*when He had spoken these words.*’ All  
endeavours of the Harmonists to include  
in them “*not only these words, but all  
that He spake*” (Euthymius) will have no  
weight with an honest reader, who looks  
to the *evident sense of his author alone*,  
and disregards other considerations. That  
other words were spoken, we know; but  
that *this author intended us to infer that*,  
surely is not deducible from the text, and  
is too often allowed in such cases to creep  
fallaciously in as an inference. We never  
shall read or comment on Scripture with  
full profit, till all such subterfuges are  
abandoned, and the Gospel evidence treated  
in the clear light of intelligent and honest  
faith. We have an example of this last in  
Theophylact’s exposition, “*when He had  
thus spoken.*”

**was received up]** I  
should hardly say that the author of this  
fragment necessarily implies an ascension’  
*from the place* where they were then  
assembled. The whole of these two verses  
is of a compendious character, and **as sat  
on the right hand of God** must be   
understood as setting forth a fact not   
comprehended in the cycle of the writer’s   
observation, but certain in the belief of all  
Christians, so this may very well speak of  
the *fact* as happening, not necessarily then  
and there, but (see remarks above) *after  
these words were spoken;* provided always  
that these words are recognized as *the last*  
in the view and information of our   
Evangelist. I say this not with any harmonistic  
view, but because the words themselves  
seem to require it. (See on the Ascension,  
notes on Luke xxiv. 51 ff)

**20.] went forth**—not, from the chamber where they  
were assembled —which would not answer  
to **preached every where**, but would   
require some immediate action of that very  
to correspond to it (see Matt. xii. 14);  
—but used in the more solemn sense of  
Rom. x. 18 (cited from Ps. xviii.4 LXX).  
“*their sound is gone forth into all lands:*”