heal thyself:’ but their miraculous powers  
exerted on those who were strangers to  
God’s inheritance.

**three years and six months**] So also in James v. 17 ;—but  
in 1 Kings xviii. 1 we find that it was is  
*in the third year* that the Lord commanded  
Elijah to shew himself to Ahab, for He  
would send rain on the earth. But it does  
not appear from what time this third year  
is reckoned,—or at what time of the year,  
with reference to the usual former and  
latter rains, the drought caused by Elijah’s  
prayer began [it apparently had begun  
some time before the prophet was sent to  
be miraculously sustained, as this very fact  
implies failure of the ordinary means of  
sustenance]; and thus, without forming  
any further hypothesis, we have latitude  
enough given for the three and a half  
years, which seems to have been the exact  
time. This period is one often recurring  
in Jewish record and in prophecy: see  
Daniel vii. 25; xii. 7: Rev. xi. 2,3; xii. 6,  
14; xiii. 5. Lightfoot produces more instances from the Rabbinical writers. “The period of *three years and a half,* = 42  
months or 1260 days, had an ominous  
sound in the ears of an Israelite, being the  
time of this famine, and of the duration of  
the desolation of the temple under Antiochus.” Wordsw.

**26.**] Sarepta, now  
Sǔrafend,—a large village, inland, halfway  
between Tyre and Sidon:—the ancient  
city seems to have been on the coast.  
**27.**] Stier remarks, that these two examples  
have a close parallelism with those of the  
Syro-Phœnician woman (Mark vii. 26) and the ruler’s son at Capernaum (John iv. 46).

**28—30.**] {29} The same sort of rage  
possessed the Jews, Acts xxii. 22, on a  
similar truth being announced to them.  
This whole occurrence, whenever it happened in our Lord’s ministry, was but a foreshadowing of His treatment afterwards  
from the nation of the Jews—a foretaste  
of *“He came unto his own, and his own  
received him snot”* (John i. 11). {29} The  
modern Nazareth is at a distance of about  
two English miles from what is called the  
Mount of Precipitation; nor is it built  
literally on the *brow* of that mount or  
hill. But (1) neither does the narrative  
preclude a considerable distance having  
been traversed, during which they had our  
Lord in their custody, and were hurrying  
with him to the edge of the ravine; nor  
(2) is it at all necessary to suppose the city  
built on the *brow,* but only on the mountain, or range of hills, of which the *brow* forms a part—which it is.

{30} Our Lord’s passing through the midst of them is  
*evidently miraculous:* the circumstances  
were different from those in John viii. 60,  
where the expression is *“He hid himself  
and went out of the temple:”* see note  
there. Here, the Nazarenes had Him actually *in their custody.*

**31 f.**] **Mark**  
i. 21, 22. The view maintained with regard to the foregoing occurrence in the preceding notes, of course precludes the  
notion that it **was** the *reason of our Lord’s  
change of habitation to Capernaum.* In  
fact that change, as remarked on ver. 14,  
had been made *some time before:* and it is  
hardly possibly that such an expression as  
*“He came to Nazareth, where he had been  
brought up,”* should be used, if He still  
resided there. The words **a city of Galilee**  
come in unnaturally after the mention of  
Capernaum in ver. 23, and evidently shew