one.

**16.] fear,** the natural result of  
witnessing a direct exhibition of divine  
power: compare ch. v. 8.

**a great prophet]** For they had only been the  
*greatest of prophets* who had before raised  
the dead,—Elijah and Elisha; and *the*Prophet who was to come was doubtless  
in their minds.

**18—35.]** MESSAGE OF ENQUIRY FROM  
THE BAPTIST: OUR LORD’S ANSWER,  
AND DISCOURSE TO THE MULTITUDES  
THEREON. Matt. xi. 2–19. The incident  
there holds a different place, coming after  
the sending out of the Twelve in ch. x.;—  
but neither there nor here is it marked by  
any definite note of time.

**18.] all these things** here may extend very wide:   
so may “*the works of Christ*” in Matthew. On  
the common parts, see notes on Matthew,  
where I have discussed at length the probable  
reason of the enquiry.

**21.]** This fact follows by inference from Matthew,  
ver. 4: for they could not tell John “*what  
they saw*,” unless our Lord were employed  
in works of healing at the time. Observe  
that St. Luke, himself a physician,   
distinguishes between the *diseased* and the *possessed.*

**22 f.]** Nearly verbatim as Mat-  
thew. The expression **the dead are raised**does not necessarily imply that more than  
one such miracle had taken place: the  
plural is generic, signifying that some of  
the class fell under that which is predicated of them.

**24—28.]** See Matthew.