of Matthew (v. 15; x. 26; xiii. 12), but  
in other connexions. Euthym. remarks  
well, “It is likely that Christ spoke such  
sayings as these at different times.” On  
the meaning of the separate sayings,   
see notes on the passages in Matthew.   
{18} Observe that ver. 18, **how ye hear** is *“what  
ye hear”* in Mark, and **seemeth to have**  
is “*hath*” in Mark.

**19—21.]** {19} THE MOTHER AND BRETHREN  
OF JESUS SEEK TO SEE HIM. Matt. xii,  
46—50. Mark iii. 31—35. The incident is  
introduced here without any precise note   
of sequence; not so in St. Matthew, who  
says, after the discourse in ch. xii., “*while  
he was yet speaking to the multitudes*”  
…and St. Mark *“There came then”  
…*having before stated, ver. 21, that  
His relations went out to lay hold of Him,  
—for they said, “He is beside Himself.”  
We must conclude therefore that *they* have  
it *in the exact place*, and that St. Luke  
only inserts it among the events of this  
series of discourses, as indeed it was, but   
*without fixing its place.* His account is  
abridged, and without marks of an eyewitness,   
which the others have.

**23—25.]** JESUS, CROSSING THE LAKE,  
STILLS THE STORM. Matt. viii. 18, 23—  
27. Mark iv. 35—41. The chronology of  
this occurrence would be wholly uncertain,  
were it not for the precision of St. Mark,  
who has introduced it by *“the same day,  
when the even was come,”* i.e. *on the same  
day in which the preceding parables were   
delivered.* How it has come to be misplacedin Matthew, must ever be matter  
of obscurity. The fact *that it is so*, is no  
less unquestionable, than the proof that it  
furnishes of the independence of the two  
other Evangelists.

**22. on one of the days]**   
This serves to shew that St. Luke  
had no data by which he could fix the  
following events. If he had seen the  
Gospel of St. Mark, could this have been so?

**23.] came down**—from the sky,—or perhaps  
from the the mountain valleys around:  
see Matt. vii. 27, and note on Acts xxvii.