Lord at once repels him openly; not that  
He did not *know him before*, —but because  
he had *thus openly* tempted Him; but not  
even this of His own power or will; He  
adds, *for* it is written,—again, as Man,  
appealing to the word of God.—From this  
time, our Lord is *known* by the devils, and  
casts them out by a word. Mark i. 24, 34;  
iii. 11; v. 7.

**11. leaveth him**] but  
*only for a season*, see || Luke. The conflict, however often renewed in secret (of  
which we cannot speak), was certainly  
*again waged in Gethsemane*: see Luke  
xxii. 53, compare John xiv. 30. The expression in Luke x. 18, must be otherwise  
understood : see note there.

**ministered**] viz. *with food*, as in the case of  
Elias, 1 Kings xix. 6, 7.

**12—22.**] JESUS BEGINS HIS MINISTRY.  
CALLING OF PETER, ANDREW, JAMES,  
AND JOHN. Mark i. 14—20. Luke iv.  
14, 15. Between the last verse and this is  
a considerable interval of time. After returning from the Temptation (see note on  
John i. 28, end) our Lord was pointed out  
by John the Baptist, (ib. vv. 29—34,)  
and again on the morrow to two of his  
disciples, Andrew and (probably) John,  
who followed Him, and were (on the next  
day? see note, John i. 44) joined by Simon  
Peter (35—43): then on the morrow Philip  
and Nathanael we recalled (44—52); three days after was marriage in Cana (ii.  
1- 11); then our Lord went down to  
Capernaum and remained not many days  
(12); then followed the Passover; the  
cleansing of the temple (13—22); the belief of many on Jesus (23—25); the discourse with Nicodemus (iii. 1—21); the  
baptizing by Jesus (i.e. his disciples)  
(22—24); the question about purifying,  
and testimony of the Baptist (25—36);  
the journey through Samaria into Galilee,  
and discourse with the woman of Samaria  
(iv. 1—42); the return to Cana, and healing of the ruler’s son in Capernaum  
(43—54); and the journey to Jerusalem  
related in John v. 1. After that chapter  
St. John breaks off the first part his  
narrative; and between his v. 47 and vi. 1,  
comes in the synoptic narrative, Matt.  
iv. 12—xiv. 15: Mark i.14—vi. 30: Luke  
iv. 14—ix. 10. This omission is in remarkable consistency with St. Matthew's  
account of his own calling in ch. ix. 9.  
Being employed in his business in the  
neighbourhood of Capernaum, he now first  
becomes personally acquainted with the  
words and actions of our Lord. From  
what circumstance the former miracle in  
Capernaum had not attracted his attention, we cannot, of course, definitely say;  
we can, however, easily conceive. Our  
Lord was not then *in* Capernaum; for the  
ruler sent to Him, and the cure was  
wrought by word at a distance. If Matthew’s attention had not been called to  
Jesus before, he might naturally omit  
such a narrative, which John gives probably from personal knowledge. The *synoptic narrative generally* omits this whole  
section of our Lord’s travels and ministry.  
Its sources of information, until the last  
visit to Jerusalem, seem to have been  
*exclusively Galilean*, and *derived from  
persons who became attached to Him at  
a later period than any of the events recorded in that first portion of John’s Gospel*. The objections to this view are,  
the narrative, in the three Gospels, of the  
baptism and temptation: but the former  
of these would be abundantly testified by  
John’s disciples, many of whom became  
disciples of Jesus; and the latter could  
only have been derived from the mouth  
of our Lord Himself.

**12. delivered up**] This seems to have been the usual  
and well-known term for the imprisonment of John. The same word in the  
original is also the usual one for  
the betrayal and apprehension of our  
Lord Himself.

**departed**] **re-  
tired, withdrew**; see ch. ii. 22, and note.  
No notice is given *whence* this withdrawal  
took place. The narrative is evidently  
taken up after an interval, and without  
any intention that it should follow closely  
on ver. 11. Wieseler sees in this a proof  
that St. Matthew recognized a ministry in  
Judæa during the interval. I cannot quite  
think this, but certainly he does not  
*exclude* it.

**13. leaving Nazareth**]  
Not on account of the behaviour of the  
Nazarenes to Him after the preaching in