Vill.   
 248 ST. MARK.   
 because we have no bread.   
 och. vi. 16 And they reasoned among themselves, ‘saying, It is   
 doh. 4. 17 And when Jesus knew it,   
 ever. he saith unto them, Why reason ye, because ye have no   
 And they perceive ye not yet, neither understand? have ye   
 feck” your heart do not understand ? 18 Having eyes, see ye not?   
 ech. vile. and having ears, hear ye not? and do ye not remember,   
 19 4 when I brake the five loaves among five thousand, how   
 many baskets full of fragments 4 took ye up? They say   
 unto him, Twelve. 2 And \*when the seven among four   
 thousand, how many baskets full of fragments } éook ye up?   
 21 And he said unto them, ! How is   
   
   
   
   
 2 And © he cometh to Bethsaida ; and they bring a blind   
 man unto him, and besought him to touch him. \*% And   
 he took the blind man by the hand, and led him out of the   
 town; and when he had spit on his eyes, and put his   
 hands upon him, he asked him if he saw ought. ™ And   
 he looked up, and said, I see men ! as trees, walking.   
   
 £ some ancient authorities because they had no bread.   
 b render, ye took.   
 & omit.   
 \ the reading probably is, Do ye not yet understand ?   
 X read, they come. © l yead, for I see them walking as trees.   
 un : see next verse. The leaven reason, that the use of spittle on both   
 of here seems to answer to the occasions occasioned same privacy   
 leaven of the in Matthew. But and in ch. vii. Or we may perhaps   
 we must not infer from this that Herod find the reason in our Lord’s (ver.   
 was a Sadducee. He certainly was a bad and say, that did not wish multitudes   
 and irreligious which would be quite to gather about and follow Him.   
 enough ground for such a caution. We when he had spit on his and put his   
 have a epecimen of morals of his court hands upon him. . . see on ch. 93.   
 in the of John the Baptist’s We cannot say what may hare   
 dom. In the last yet, ver. Meyer induced our Lord to form this   
 sees a new climax, refers the sot yet at twice—certainly not the assigned   
 to the moment even after reminiscence by Dr. Burton, “that a blind oe   
 of vv. 18—20. It doubtless be se, not, on suddenly recovering sight, know   
 and the idea would well accord with the one object from another, “because had   
 graphic precision St. Mark. never seen them before,” and 0 would   
 2 .) H&ALING OF A BLIND MAN require a double miracle ;—a second to   
 at Berusatpa. Peculiar to Mark. This open the eyes of Ais also, to compte:   
 appears to have been Bethsaida Julias, hend what he saw. This assumes the   
 the N.x. side of the lake. Compare ver. to have been bors blind, he was   
 18. See however against the that from ver. 24; for how should he know   
 there were two Bethsaidas, “The Land how trees appeared? and besides, case   
 and the Book,”’ pp. f. 23.) The of the man born blind in ix.   
 leading of thie man out of the town no such double healing. These things   
 appears as if had been from some local were in the Lord’s power, He   
 reason. In ver. 26 we find forbidden them as He pl from present circara-   
 expressly to enter into or tell is the stances, for our instruction. mn.   
 town, and with a repetition town, which I see mon, for I see them walking «5   
 looks as if the place had been somehow trees; i. not distinct individeal   
 unworthy of such a work being done liarity, as trees the hedge-row Sit   
 (This is a objection against