X. 1—12. . ST. MARK. 257   
   
 X. 1 And \*he arose from thence, and cometh into the \*Johax.«:   
 x coasts of Judea \*\* by the farther side of Jordan: and Y the   
 people resort unto him again; and, as he was wont, he   
 taught them again. \* And the Pharisees came to him,   
 and asked him, Is it lawful for a man to put away his   
 wife? tempting him. % And he answered and said unto   
 them, What did Moses command you? \* And they said,   
 > Moses suffered to write a bill of divorcement, and to put kmcvin.”   
 her away. 5 And Jesus [YY answered and] said unto them,   
 For the hardness of your heart he wrote you this precept.   
 6 But from the beginning of the creation \*°God made ° 2-17:   
 ‘them male and female. 7\*For this cause shall a man 4. ae   
 leave his father and mother, and cleave to his wife; Sand \* a   
 they twain shall be one flesh: so then they are no more   
 twain, but one flesh. ® What therefore God hath joined   
 together, let not man put asunder. 10 And in the house   
 his disciples asked him again of the same matter. 11 And   
   
   
   
   
   
 he saith unto them, \* Whosoever shall put away his wife, «st. v.#.   
 and marry another, committeth adultery against her. i:\*™   
 12 And if \*a woman shall put away her husband, and be.   
 married to another, she committeth adultery.   
   
 X render, borders. 22 read, and. Y render, multitudes.   
 YY omit. 5 some ancient authorities he made them.   
 ® several ancient authorities she.   
 reporte—for such an arbitrary alteration   
 ture, and to the exhortation with which of arrangement is 4.)   
 this verse ends: ‘Have this of God suffered is Moses gave an ex-   
 —this spirit of adoption—this pledge of [perfec injunction. 7.) Our   
 the covenant, in yourselves with makes “Adam's saying His own: in   
 reference to the strife out of which the Matthew it is to “ Aim that   
 discourse sprung,—‘have peace with one (them) from the beginning.” The parallel   
 Cuapr. X.1—12.] Repiy To THz PHa- is most instructive. 10—12.] In Mat-   
 BISEES’ QUESTION CONCERNING DIVORCE. thew this saying forms part the dis-   
 Matt. xix.1—12. Sce Luke xvii. 11. course with the Jews. Here again Mark   
 1, and the farther side] Lord retired, fornishes us the exact cirtumstantial   
 after His discourses the Jews in John x. account of the matter. On the addition,   
 and before the raising of Lazarus, to Matthew ‘vv. 10—12, see notes   
 Bethany (Johni. 28; x. beyond Jordan, ‘We may notice, that St. omits St.   
 and thence made his last j to Jeru- Matthew’s “for every cause”   
 salem ; so that the strictest of the his “except for in ver.11; as   
 words He did come into the borders of also does St. Luke (xvi. 18). The one   
 Judea and beyondJordan. St. Matthew omission seems to involve other. The   
 has “ beyond Jordan” without the copula. report here gives enquiry without this   
 Hae a large portion of the sayings and irs exception. As a general rule,   
 doings of Jesus is compare Matt. lark, accurate in circumstantial   
 xviit. 10; xix. Luke ix. 51—xviii. 15: is less than St. Matthew in preserving   
 John vii. ff. 2—9.] See notes on Mat- the order and connexion of the discourses.   
 thew, with whose account ours is nearly 12.) This verse corresponds to   
 identical. Compare however our vv. 8, “ whoso marrieth her that put away com-   
 4, 5 with vv. 7, 8,9, we have mitteth adultery” in Matthew, ver 9—   
 testimony a the independence of the two but EI ea IC were   
 on. I.