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 country. 18! And they went and told it unto the residue:   
 elgkexxiv. neither believed they them. 14° Afterward he appeared   
 a1 °F3" unto & the eleven as they sat at meat, and upbraided [88 them   
 with] their unbelief and hardness of heart, because they   
 fJchuxy.1@ believed not them which had seen him after he was risen.   
 tee 15 € And he said unto them, Go ye into all the world, & and   
 Hons preach the gospel to 2 every creature. 16» He that believeth   
 tins, and is baptized shall be saved; ‘but he that believeth not   
   
   
   
 t render, they also. & render, the eleven themselves.   
 SE omit: not in the original.   
 h render, to the whole creation. The expression the same as Rom. viii.   
   
 accord with St. Luke’s narrative, is xxvi. 18. the whole creation] Not   
 accurate in detail. It was not as they to men only, although men only can hear   
 walked, but as they sat at meat that the preaching of the Gospel; all   
 he was manifested to them. in an- is redeemed by Christ—see Col. i. 23;   
 other form—a slight difference Luke Rom. viii. “Men, primarily,   
 xxiv. 15, 16, relates the reason 16: the rest of the creatures   
 they did not know Him to be, that their As wide as the curse extends, reaches   
 eyes were holden, his being is his usual blessing. The creation by the Son, is   
 JSorm being declared Jesus himself: but foundation of and of the king-   
 see notes there. 18.] they also—as dom.” Bengel. This word cres-   
 Mary Magdalene had done before. tion, or creature, appears never in the   
 the residne—supply, of those had been N. T. to be used mankind alone. Ben-   
 with Him. neither belisved they gel’s “the rest of the creatures in the   
 them—not consistent with Luke xxiv. second place”? may be illustrated in the   
 84. Here again the Harmonists have used blessings Christianity confers the   
 every kind of distortion of the plain inferior and the face of earth   
 meaning of words to reconcile the two by bringing civilization its   
 accounts; assuming that some believed By these words the missionary office is   
 and some doubted, that they first bound upon the Church through all ages,   
 and then believed; or, to Ben- till every part of the earth shall have   
 gel, first and then doubted. been evangelized. 16.] These past   
 14.] The following narrative, évidently participles be noticed, as carryin;   
 intended by its author to represent what on the thought to a beyond the wor!   
 took place at one the same time, joins of the when saved and damned   
 together in one at least four shall take place; reserving the division   
 of the Lord: (1) that related this verse of ‘mankind into two classes, that   
 and Luke xxiv. 36—49; (2) that on the day. On baptized, see on Matt.   
 mountain in Galilee (Matt. 16—20), xxviii. There is no “and is not   
 when the words in ver. 15 were spoken ; baptized” in the second here. Un-   
 (3) some unrecorded appearance when the belief—by which is meant the rejection   
 rest of these words (vv. 16—18) were the Gospel in heart life, weakness   
 spoken,—unless we consider the whole to or doubt as in ver. 14—shall condemn a   
 have been said on the mountain in Gali- man, whether baptized or unbaptized.   
 lee; and (4) the appearance which ter- And, conversely, follows that our Lord   
 minated with the Ascension. The does not set forth here the absolute,   
 latter part of this ver. appears to be but only the general necessity Baptism   
 an epitome of what our Lord said to to salvation; as the Church of England   
 on several occasions—see Luke xxiv. 25, also teaches. But that general necessity   
 38; John xx. 27; Matt. xxviii. extends to all whom Baptism is acces-   
 16. all the world] “all the nations,” sible; and it well said “not the pri-   
 Matt. xxviii. see note there. vation, but contempt of Baptism, con-   
 preach the Gospel, without the addition demns.” These words cannot be   
 of “of the kingdom” (Matthew) or “of taken, as those in Matt. xxviii, 19, 20,   
 God” (Mark i. 14 only, is in S#. as setting forth order in which faith   
 Mark’s manner (sce ch xiii, xiv. 9). and baptism must always come; belief   
 It only once occurs in Matthew, viz. disbelief are this verse great leading