

itude; so that he might be able to keep at a convenient distance from them. It is not said whether or not the boat was used. *Throng him*; crowd too closely about him. *He had healed many*; not by word only, but also by touch, hence the eagerness of the crowd to come close to him. *Pressed upon him*; knocked against him, a vivid picture of the crowd's eagerness and excitement. *Plagues*; literally, "scourges," hence diseases viewed as providential scourges.

Vs. 11, 12. *Unclean spirits*; demons who had taken complete possession of men and women, whose will was completely mastered by that of the demon. *When they saw him*; whenever, as often as, they beheld him. *Fell down . . . and cried*; would keep falling down and crying. *The Son of God*; that is, the Messiah. The lowest acknowledge Jesus as the highest. *Straitly charged them*; commanded them with great emphasis. *Should not make him known*. Jesus would not have the help of such agents to advance his cause.

III. Ordaining on the Mountain, 13-19a.

V. 13. *He goeth*. This verse marks a turning point in the gospel history. The fame of Jesus had spread in every direction throughout the whole land, and his favor with the people was constantly growing. He had, however, excited the enmity of the ruling classes in Judea and Galilee. Meanwhile he himself had seemed to stand alone. He had, it is true, gathered a few disciples, but these had not yet been organized or received a definite commission to spread his teaching. A little group of disciples was now to be organized and receive such a commission. *Into a mountain*; Rev. Ver., "the mountain," a well known hill near the Lake of Galilee to which Jesus was in the habit of retiring. (See Time and Place.) *Callevh . . . whom he would*; from amongst the disciples who followed him.

Vs. 14, 15. *Ordained*; set apart, as in the case of a king or priest. *Twelve*; selected from the larger company called apart from the multitude. *Might be with him* (Revised Version); the first purpose in the appointment of the Twelve: they were to be constantly with Jesus for companionship and instruction. They were still to be disciples or learners. *Might send them forth*; the

second purpose: the Twelve were to be men "sent forth"—apostles—to carry on the work of Jesus after his time on earth was fulfilled. *To preach*. Their first work was to preach the gospel. *Heal . . . cast out devils*. They were to have power over disease, both of body and soul. The growing work of Jesus made helpers necessary. The work for and amongst the people was too much for Jesus alone. The apostles were to help him in his work and continue it after he was gone.

Vs. 16-19a. The list of apostles may be arranged in groups of four, the first beginning with Simon, the second with Philip and the third with James, "the son of Alphaeus." The list, with some variations in each case, is given also in Matt. 10:2-4; Luke 6:14-16; Acts 1:13. *Simon . . . Peter*. In every list of the disciples this name is first. The name "Peter," which means "Stone," was given at Simon's first meeting with Jesus (see John 1:42, Rev. Ver.). *Boanerges*. The name was probably given because of their ardent temper, Mark 9:38; Luke 9:54. *Bartholomew*; taken to be Nathanael, John 1:45. *Matthew*; a publican, called from the receipt of custom. Levi was his other name, Mark 2:14. *James . . . son of Alphaeus*; to distinguish him from James, son of Zebedee. *Thaddæus*; called Lebbaeus in Matt. 10:3, and Judas or Jude, Acts 1:13. *Simon the Canaanite*; no reference to the town of Cana or to the people called the Canaanites. The word means "zealot." He was possibly one of the Zealots, a sect founded A.D. 6 or 7, who "bitterly resented the domination of Rome and would fain have hastened by the sword the fulfilment of the Messianic hope." *Iscaiot*; "the man of Kerieth," a village of Judah. Judas' name always stands last in the lists of the apostles. *Which also betrayed him*. This dreadful descriptive phrase is rarely omitted when Judas is spoken of.

Light from the East

DEMONS AND DISEASE—In the religion of the prophets there was no room for demons. For them their God filled the whole field of vision. But the people retained a superstitious regard for demons and good spirits. People dreaded malignant spirits and sought to placate them by gifts, Lev. 17:7; Deut.