

purposes of good, so unbelief, as it were, ties up the hands of omnipotence.—*J. H. Potts, D.D.*

Not by any physical inability, for his control over all nature is absolute, depending upon no contingencies whatever. But his miracles were wrought for a moral end, and in order to that certain moral conditions are or seem imperative in those who are to receive the benefits. A mind open to conviction and ready to give place to evidence, a heart susceptible of the divine, and a soul longing for divine manifestations are conditions that must precede a fruitful expression of miraculous power. These, if not faith, quickly ripen into it. Any other state would be repellent of the divine, and render miracles unfruitful.—*A. Wheeler, D.D.*

By the general unbelief. The impossibility was not absolute. It was impossible for him to do what was unwise and inconsistent. His ultimate purpose in working miracles was the spiritual benefit of men. Hence, faith was the ordinary condition required. The inexorable unbelief in Nazareth made it inconsistent to work many miracles there.—*Prof. Charles F. Bradley.*

16. For what purpose were the twelve apostles chosen? 1. Better to prepare the way for our Lord's earthly ministry. He sent them out two by two before his face to make ready for his coming. 2. To receive his teachings and unfold them to the world, when his own presence should be withdrawn. It was necessary to bear the heavenly treasure in earthen vessels. 3. To do missionary work and inaugurate throughout the world the great mission which had brought Jesus to the earth. The disciples were the representatives of the Church in every age and country. What Jesus said to them he says practically to all who believe on him through their word.—*J. H. Potts, D.D.*

1. That they might be eye and ear witnesses of Christ from the beginning. John 15:27. Personal testimony of a definite nature would be essential in the founding of the Church. 2. That their authority in governing the churches might be unquestioned. 3. Miracle—must attend the founding and progress of the early Church. In the absence of Christ, who so fit to perform them as those chosen by him? 4. That they might preach the Gospel with all the authority that personal companionship with and selection by Christ would confer.—*Rev. A. Wheeler, D.D.*

Partly to aid him in his personal ministry, but mainly that they might be with him to be witnesses of his life, works, teachings, death, and resurrection, and then go forth as the trained and qualified heralds of the Gospel and organizers of his Church.—*Prof. Charles F. Bradley.*

Cambridge Notes.

(Mark 6, 1-13; vers. 1-6; Matt. 13, 54-58; 9:35; vers. 7-11; Matt. 10, 5-14; Luke 9, 1-5; vers. 12, 13—Luke 9, 6.)

The great weight of authority is against identifying this visit to Nazareth with the earlier one described in Luke 4, 14-30. In general the concurrence of Mark and Luke may be taken as indicating the true chronological order, and the proposed identity dislocates it too seriously. The similarity of the two events only means that the Nazarenes had not changed. Jesus mercifully returned to them, hoping that the fame of his works and words might have persuaded them. But they have only passed from hostility to indifference, and the old scene is re-enacted, with a sadder emphasis in our Lord's repetition of the proverbial truth which would

not let him bless. The mission of the twelve is very fully reported in Matthew's gospel of the kingdom where the ambassadors' instructions take a position only second to the king's inaugural proclamation on the mount. The unchronological arrangement of that gospel is well illustrated in the harmony here. Luke gives us a very similar discourse on the return of the seventy, whose wider mission especially suited his Gentile gospel. We are already familiar with our Lord's habit of repeating his words with new applications. VER. 1. *Thence* seems not to indicate any sequence of time. VER. 2. *The synagogue*. The only one in the little village. *The many* (margin, so read), that is, the common people. *Given*. Notice they admit his wisdom and his power, and even hint at his supernatural origin. *Hands*. A clear reference to his healing touch. It is very striking to note how contemporaries, whatever their feelings, were forced to allow the fact of Christ's miracles. Comp. Matt. 27:42, etc. VER. 3. To us this looks like that contemptible snobishness which sees no merit except in "birth and breeding," despising honest toil. But every Jew had to learn a trade, and the reference to the "carpenter" only means that they knew all about his previous life, his family, and occupation: how could one whose quiet and modest retirement they had watched for thirty years suddenly come forth with such claims? Their surprise alone is a clear proof that Jesus never wrought miracles before. VER. 3. *James*. Afterward "bishop" of Jerusalem, and perhaps the greatest master of literary style in the New Testament. *Judas* also leaves us an epistle, but no details of his life are preserved. *Simon* succeeded James as bishop, and was martyred by crucifixion. The brethren did not believe in Christ till after the resurrection. Comp. John 7:5; 1 Cor. 15:7. They seem to have been Joseph's sons by a former marriage. The unnamed sisters were possibly Mary's children; the prejudice against her having had other children besides our Lord is thoroughly irrational. Joseph is supposed to have died before the baptism. *Offended*. The metaphor is that of a stone upon which travelers are "made to stumble." VER. 4. In John 4:44 the saying is applied, but there "his own country" is Judea, to which he was sent. Here notice the sad climax. How strange that they should have disbelieved, privileged to watch that Life so near and so long! The proverb answers to the common saying, "Familiarity breeds contempt," or Seneca's, "*File habitor quod domi est.*" VER. 5. Omnipotence itself is chained by unfaith. It is a genuine "could not"; the unbelieving were simply incapable of being blessed. The sick whom he did heal were driven into faith by their need. The comparative insignificance of such cures suggests how vast the whole number of the Lord's miracles must have been. VER. 6. He "marveled" at faith once (Matt. 8:10; comp. 15:28), but then it was really at the contrast between the believing Gentile and the unbelieving Jews. The word hardly denotes surprise, but rather sorrow, at a phenomenon so strangely sad. VER. 7. *Two*. It is very noteworthy how consistently this was kept up through the apostolic history. When Paul and Barnabas separated each chose a new companion, nor was their work ever conspicuously successful when they were alone. In active work men need sympathy; comrades who will supply what they lack, helpers whose counsel will relieve responsibility and insure wise action. In their present crude condition the twelve could never have succeeded single—imagine Judas on such a mission! *Authority*. The apostles were endowed with the most extraordinary powers, but restricted to an exceedingly narrow

range of territory, only a cautious people could be trusted; one lesson learned, but not understood; things but not directions; care of the people, but not to be glorified in mission. *Stiff* were not to contradict; proof of the last case over the shew necessities on the record could always (literary, but designation) Mark's Roman regularly use of the costly. To have two only be correct correct read. VER. 10. The entertaining that town. tion, report was to be effort. *Draw* more to do *himself*. A John's character would be the use of an exact parallel case by the infidelity of ample by implied when

Draw a sketch of the location of the village which was to Nazareth people... showed... to the twelve (Christ: 1) to work; 4, saving souls... The speaking of the tongue. What are the disciples' ministry? how lowly condition. The dome of the from view to make it concentrate and work one purpose