working a perfect calm: but rebukes them  
for not having the stronger, firmer faith,  
to trust Him even when He seemed insensible  
to their danger.

The symbolic  
application of this occurrence is too striking  
to have escaped general notice. The Saviour  
with the company of His disciples in the  
ship tossed on the waves, seemed a typical  
reproduction of the Ark bearing mankind  
on the flood, and a foreshadowing of the  
Church tossed by the tempests of this  
world, but having Him with her always.  
And the personal application is one of  
comfort, and strengthening of faith, in  
danger and doubt.

**27. the men]**  
The men who were in the ship, besides  
our Lord and His disciples.

**28.]**  
Among the difficulties attendant on this  
narrative, the situation and name of the  
place where the event happened are not  
the least. Origen discusses the three, *Gerasa*,   
which he found in the text in his  
time, but pronounces to be a city of Arabia,  
having no sea or lake near it,—*Gadara*,  
which he found in a few MSS., but disapproves,   
as a city of Judæa, not near any lake  
or sea with cliffs;—and *Gergesa*, which he  
says is a city on the lake of Tiberias, with  
a cliff hanging over the lake, where the  
spot of the miracle was shewn. Notwithstanding  
this, it appears very doubtful  
whether there ever was a town named  
Gergesha (or -sa) near the lake. There were  
the Gergashites (Joseph. i. 6. 2) in former  
days, but their towns had been destroyed  
by the Israelites at their first irruption,  
and never, that we hear of, afterwards  
rebuilt (see Deut. vii. 1: Josh. xxiv. 11).  
Gerasa (now Dscherasch) lies much too far  
to the East. The town of Gadara, alluded  
to in the text, was a strong chief city in  
Peræa, opposite Scythopolis and Tiberias to  
the East, in the mountain, at whose foot were  
the well-known warm baths. It was on  
the river Hieromax, and sixty stadia from  
Tiberias, a Greek city (see raff. to Josephus  
and Eusebius in my Gr. Test.). It  
was destroyed in the civil wars of the  
Jews, and rebuilt by Pompeius, presented  
by Augustus to King Herod, and after  
his death united to the province of  
Syria. It was one of the ten cities of Decapolis.   
Burckhardt and others believe  
that they have found its ruins at Omkeis,  
near the ridge of the chain which divides  
the valley of Jordan from that of the sea of  
Tiberias. The territory of this city might  
well extend to the shore of the lake. It  
may be observed, that there is nothing in  
any of the three accounts to imply that  
the city was close to the scene of the  
miracle, or the scene of the miracle close  
to the herd of swine, or the herd of swine,  
at the time of their possession, close to the  
lake. Indeed the expression “*a good way  
off from them,*” ver. 30, implies the contrary  
with regard to the swine. It appears,  
from Burckhardt, that there are  
many tombs in the neighbourhood of the  
ruins of Gadara to this day, hewn in the  
rock, and thus capable of affording shelter.  
It may be well in fairness to observe, that  
“*Gergesenes*” can hardly have arisen, as  
sometimes represented, entirely from Origen’s  
conjecture, as it pervades so many  
MSS. and ancient (it is true, not the *most*  
ancient) versions. We cannot say that a  
part of the territory of Gadara may not  
have been known to those who, like Matthew,  
were locally intimate with the shores  
of the lake, by this ancient and generally  
disused name. Still however, we are, I  
conceive, bound in a matter of this kind to  
follow the most ancient extant testimony.  
See further on the parallel places in  
Mark and Luke.

**two possessed  
with devils]** In Mark v. 2, and Luke  
viii. 27, but *one* is mentioned. All three  
Evangelists have some particulars peculiar  
to themselves; but Mark the most,  
and the most striking, as having evidently  
proceeded from an eye-witness. The “*we  
are many*” of Mark is worth noticing, in  
reference to the discrepancy of number in  
the two accounts, as perhaps connected  
with the mention of more than one by our  
Evangelist, who omits the circumstance  
connected with that speech.

**exceeding fierce]** See the terribly graphic account  
of St. Mark (v. 3–6). The dæmoniac  
was without clothes, which though related  
only by St. Luke (viii. 27), yet, with  
remarkable consistency, appears from St.  
Mark’s narrative, where he is described as