sitting, *clothed*, and in his right mind, at  
Jesus's feet, after his cure.

**so that no man**] Peculiar to this Gospel.

**29.**] **before the time**, is peculiar to this Gospel: **Son of God**, common to all.

**30. a good way off**] The Vulgate rendering,  
“*not far off,*” does not seem accordant with  
the other accounts, both of which imply  
distance: Mark v. 11: Luke viii. 32. These,  
especially the first, would seem to imply that  
the swine were on the hills, and the scene  
of the miracle at some little distance, on  
the plain.

**31.**] St. Mark and St. Luke  
give, as the ground of this request, that  
they might not be *sent out of the land* =  
*into the abyss*, i.e. out of their permitted  
residence on earth to torment before the  
time in the abyss. See note on Luke.

**32.**] This remarkable narrative  
brings before us the whole question of  
DÆMONIACAL POSSESSIONS in the Gospels, which I shall treat here once for all,  
and refer to this note hereafter.

I would then remark in general, (I. 1) that  
the Gospel narratives are *distinctly pledged  
to the historic truth of these occurrences*.  
Either they are true, or the Gospels are false.  
For they do not stand in the same, or a  
similar position, with the discrepancies in  
detail, so frequent between the Evangelists:  
but they form part of that general groundwork in which all agree. (2) Nor can it be said that they represent the *opinion of  
the time*, and use words in accordance with  
it. This might have been difficult to answer,  
but that they not only give such expressions  
as *possessed with devils, demonized* (Mark  
v. 16: Luke viii. 36), and other like ones,  
but relate to us words *spoken by the Lord  
Jesus*, in which *the personality and presence of the demons is distinctly implied*.  
See especially Luke xi. 17–26. Now either  
our Lord spoke these words, or He did not.  
If He did not, then we must at once set aside  
the concurrent testimony of the Evangelists  
to a plain matter of fact ; in other words  
establish a principle which will overthrow  
equally every fact related in the Gospels.  
If He did, it is wholly at variance with  
any Christian idea of the perfection of  
truthfulness in Him who was Truth itself,  
to suppose Him to have used such plain  
and solemn words repeatedly, before His  
disciples and the Jews, in encouragement  
of, and connivance at, a lying supersti-  
tion. (8) After these remarks, it will be  
unnecessary to refute that view of dæmoniacal possession which makes it *identical with mere bodily disease*,—as it is  
included above; but we may observe, that  
it is every where in the Is distinguished from disease, and in such a way  
as to shew that, at all events, the two  
were not in that day confounded. (See  
ch, ix. 32, 33, and compare Mark vii. 32.)  
(4) The question then arises, *Granted the  
plain historical truth of demoniacal pos-  
session*, WHAT WAS IT? This question,  
in the suspension, or withdrawal, of the  
gift of ‘discerning of spirits’ in the modern Church, is not easy to answer. But  
we may gather from the Gospel narratives  
some important ingredients for our description. The dæmoniac was one whose  
being was strangely interpenetrated (‘*possessed*’ is the most exact word that could  
be found) by one or more of those fallen  
spirits, who are constantly asserted in  
Scripture (under the name of *dæmons,  
evil spirits, unclean spirits*, their chief  
being *the devil* or *Satan*) to be the enemies  
and tempters of the souls of men. (See  
Acts v. 3: John xiii. 2, and passim.) He  
stood in a totally different position from  
the abandoned wicked man, who morally is  
given over to the devil. This latter would  
be a subject for punishment; but the  
dæmoniac for deepest compassion. There  
appears to have been in him a *double will*and *double consciousness*—sometimes the  
cruel spirit thinking and speaking in him,  
sometimes his poor crushed self crying out  
to the Saviour of men for mercy: a terrible advantage taken, and a personal  
realization, by the malignant powers of  
evil, of the struggle between sense  
and conscience in the man of morally  
divided life. Hence it has been not