We may thus conceive that the same  
animal and sensual soul in the brute may  
be receptive of similar dæmoniacal influence. But with this weighty difference :  
that whereas in man there is an individual,  
immortal spirit, to which alone belongs his  
personality and deliberative will and reason, and there was ever in him, as we  
have seen, a struggle and a protest against  
this tyrant power; the oppressed soul, the  
real ‘I,’ calling out against the usurper—  
this would not be the case with the brute,  
in whom this personality and reflective  
consciousness is wanting. And the result  
in the text confirms our view; for as soon  
as the demons enter into the swine, their  
ferocity, having no self-conserving balance  
as in the case of man, impels them headlong to their own destruction.

**34.**]  
This request, which is related by all three  
Evangelists, was probably not from humility, but for fear the miraculous powers  
of our Lord should work them still more  
worldly loss. For the additional particulars  
of this miracle, see Mark v. 15, 16, 18–20:  
Luke vii. 35, and notes.

**IX. 1.**] Certainly this verse should be the sequel of  
the history in the last chapter. It is not  
connected with the miracle following;—  
which is placed by St. Luke at a different  
time, but with the indefinite introduction  
of “*it came to pass on a certain day.*”

**his own city**] Capernaum, where  
our Lord now dwelt: cf. ch. iv. 13.

**2—8.**] HEALING OF A PARALYTIC AT CAPERNAUM. Mark ii. 1–12: Luke v. 17  
–26, in both of which the account is  
more particular.

**2. their faith**]  
Namely, in letting him down through the  
roof, because the whole house and space  
round the door was full, Mark ii. 4  
their must be supposed to include the sick  
man, who was at least a consenting party  
to the bold step which they took. These  
words are common to the three Evangelists, as also “*thy sins be forgiven.*”

Neander has some excellent remarks on this man’s disease. Either it  
was the natural consequence of sinful indulgence, or by its means the feeling of  
sinfulness and guilt was more strongly  
aroused in him, and he recognized the  
misery of his disease as the punishment  
of his sins. At all events spiritual and  
bodily pain seem to have been connected  
and interchanged within him, and the  
former to have received accession of  
strength from the presence of the latter.  
Schleiermacher supposes the haste of these  
bearers to have originated in the prospect  
of our Lord’s speedy departure thence;  
but, as Neander observes, we do not know  
enough of the paralytic’s own state to be  
able to say whether there may not have  
been some cause for it in the man him-  
self.

**4. knowing**] lit., **seeing**: viz.  
by the spiritual power indwelling in Him:  
See John ii. 24, 25. No other interpretation of such passages is admissible.  
St. Mark’s expression, “*perceived in his  
spirit,*” is more precise and conclusive.  
From **wherefore** to **thine house** is common  
(nearly verbatim) to the three Evangelists.

**5.**] “In our Lord’s argument it must  
be carefully noted, that He does not ask,  
*which is easiest*, to *forgive sins*, or to *raise  
a sick man*—for it could not be affirmed  
that that of forgiving was easier than this  
of healing—but, which is easiest, to *claim  
this power* or *that, to say*, Thy sins be  
forgiven thee, or *to say*, Arise and walk?  
That (i.e. the former) is easiest, and I will  
now prove my right to say it, by saying  
with effect and with an outward consequence