*earth to give.* The demons *knew Him*,  
but *were silenced*. (See Matt. viii.29;  
ch. v.7.) It is of course utterly impossible  
to understand such a testimony as that of  
the *sick person*, still less of the *fever* or  
*disease*.

**of Nasareth]** We may ob-  
serve that this epithet often occurs under  
strong contrast to His Majesty and glory;  
as here, and ch. xvi.6, and Acts ii,22—24;  
xxii.8; and, we may add, John xix.19.

**us**, generic: the demons having a  
common cause. Bengel.

**torn him]** perhaps more properly, convulsed him.  
Fake adds, that he did not *injure* him at  
all.

**28.]** This miracle, which St. Mark

and St. Luke relate first of all, is  
not stated by them to have *been the first.*  
Compare John ii, 11.

**28—34.]** HEALING OF SIMON’S MOTHER-IN-LAW.

Matt. viii,14-17. Luke iv.38—41.

The three accounts, perhaps from  
a common source (but see notes on Luke),  
are all identical in substance, but very  
diverse in detail and words.

**31) left her**, of the *fever*, is common to all, and -  
**ministered unto them** (or **him**), but *no more*.  
The same may be said of vv. 32—34: — the  
words of ver. 33 are added in our text,  
shewing the accurate detail of an

eyewitness, as also does the minute specification  
of the house, and of the two

accompanying our Lord, in ver. 29. Observe the dis-  
tinction between the *sick* and the *demoniacs*:

compare ch. iii.15. Observe also  
**many** in both cases, in connection with the  
statement that the sun had set. There  
was not time for *all*. Meyer, who notices  
this, says also that in some the conditions  
of healing may have been wanting. But  
we do not find this obstacle existing on  
other occasions: compare Matt. iv.24;  
xii,15; xiv.14: Acts v.16. On the not