*given*. This, at all events, does not look  
like the *testimony of Peter*: but perhaps  
the words are not to be so accurately  
pressed.

**17.]** **Boanerges**,—perhaps on  
account of their *vehement and zealous   
disposition*, of which we see marks Luke ix.  
54: Mark ix. 38; x. 37 : see also 2 John 10;  
but this is uncertain.

**20—35.] CHARGES AGAINST JESUS,—  
OF MADNESS BY HIS RELATIONS,—  
OF DEMONIACAL POSSESSION BY THE  
SCRIBES. HIS REPLIES**. Matt. xii.   
22–37, 46–60. Luke xi. 14–26 ; viii. 19–21.  
Our Lord *had just cast out a deaf and  
dumb spirit* (see notes on Matthew) in the  
open air (Matt., ver. 23), and now they   
retire into the house. The omission of this,  
wholly inexplicable if St. Mark had had  
either Matthew or Luke before him, belongs  
to the fragmentary character of his Gospel.  
The common accounts of the compilation  
of this Gospel are most capricious and   
absurd. In one place, St. Mark omits a   
discourse—‘*because it was not his purpose  
to relate discourses;*’ in another he gives  
a discourse, omitting the occasion which  
led to it, as here. The *real fact being*,  
that the sources of St. Mark’s Gospel are  
generally of the *highest order*, and *most  
direct*, but the *amount of things   
contained* very scanty and discontinuous.

**20. again]** resumed from ch. ii. 2.

**21.]** Peculiar to Mark.

**his friends]** *those from his house:* **his   
relations**, beyond a doubt—for the sense is  
resumed by then in ver. 31: see reff.  
**went out** (perhaps from *Nazareth*,—or,  
answering to John ii. 12, *from   
Capernaum*), **set out:** see ch. v.14. They heard  
of his being so beset by crowds: see vv.  
7–11.   
  
Our version is right in giving  
the meaning **He is mad:** for the sense  
requires it. They had doubtless heard of  
the accusation of his *having a demon:*  
which we must suppose not to have first  
begun after this, but to have been going  
on throughout this course of miracles.

**22.]** **the scribes which came down  
from Jerusalem...** peculiar to Mark: see  
note on Matt. ver. 24. Here Matthew has  
“*the Pharisees*” —Luke “*some of them*,”  
i.e. “*the people*.”

**He hath Beelzebub]**This addition is most important. If He  
was *possessed* by Beelzebub, the *prince of  
mons*, He would thus have authority  
over the inferior evil spirits.

**23.]** **he called them unto him** is not  
inconsistent with His *being in an house*—  
He *called them to Him*, they having been  
far off. We must remember the *large  
courts* in the oriental houses.   
**in parables**, namely, *a kingdom, &c., a house, &c,  
the strong man, &c.*

**How can Satan cast out Satan?]** The *external unity* of  
Satan and his kingdom is strikingly declared by this simple way of putting the question: see note on Matthew. The   
expression must not be taken as meaning, Can  
one devil cast out another? The Satan  
who casts out and the Satan who is cast out