are the same person: compare ver. 26,

**26.] but hath an end**, peculiar to Mark.

**29. guilty of eternal sin]** Beza  
explains *eternal* by ‘*never to be wiped out*.’  
It is to the critical treatment of the  
sacred text that we owe the restoration  
of such important and deep-reaching   
expressions as this. It finds its parallel in  
*ye shall die* **in your sins**, John viii. 24.  
Kuinoel’s idea, quoted and adopted by  
Wordsw., that **sin** means *the punishment  
of sin*, seems to be entirely unfounded.  
And as to its being “a Novatian error to  
assert that sin is eternal” (Wordsw.), it is  
at all events a legitimate inference from  
“*hath never forgiveness*” (literally,   
*remission*). If a sin remains unremitted for ever,  
what is it but eternal?

**30.]** explains the ground and meaning of this awful  
denunciation of the Lord.

**31.] standing without, sent unto him, calling  
him is one of Mark’s precise details.**

**32.] And the multitude sat about him** is  
another such.

**34.]** Matthew here has  
some remarkable and graphic details also:  
***“He stretched forth his hand upon his  
disciples.”***... Both accounts were from  
eye-witnesses, *the one* noticing the   
outstretched hand; *the other*, the look cast  
round. Deeply interesting are such   
particulars, the more so, as shewing the way  
in which the records arose, and their  
united strength derived from their   
independence and variety.

**CHAP. IV. 1–9] PARABLE OF THE SOWER**.  
No fixed mark of date. Matt.  
xiii. 1–9. Luke viii. 4–8. There is the  
same intermixture of absolute verbal   
identity and considerable divergence, as we  
have so often noticed: which is wholly  
nee licable on the ordinary suppositions.  
In this case the vehicles of the parable in  
Matthew and Mark (see Matthew, vv. 1–3 ;  
Mark, vv. 1, 2) bear a strong, almost verbal,  
resemblance. *Such a parable* would be  
carefully treasured in all the Churches as a  
subject of catechetical instruction: and,  
in general, in proportion to the the popular  
nature of the discourse, is the resemblance  
stronger in the reports of it.

**1. again]**