words are given only here. On the   
variations in the accounts, see on Matthew, ver.  
25.

**41.]** The **then** expresses the inference  
from the event which they had witnessed:  
**Who then is this**, seeing He doeth such  
things?

**CHAP. V. 1–20.]** HEALING OF A DEMONIAC AT GERGESA.  
Matt. viii. 28–34, Luke viii. 26–39. The accounts of St.  
Mark and St. Luke are strictly cognate, and  
bear traces of having been originally given  
by two eye-witnesses, or perhaps even by one  
and the same, and having passed through  
others who had learnt one or two minute  
additional particulars. St. Matthew's   
account is evidently not from an eye-witness.  
Some of the most striking circumstances are  
there omitted. See throughout notes on  
Matthew, *wherever the narrative is in  
common.*

**4.]** The **because** gives the  
reason, not why *he could not* be bound, but  
why *the conclusion was come to* that he  
could not. The **fetters** are shackles for the  
**feet**, the **chains** for **general use**, without  
specifying for what of the body.

**6.]** **afar off** and **ran** are peculiar to Mark.

**7.] I adjure thee by God;** “*I beseech thee*”  
Luke.

**8.]** St. Mark generally uses the  
direct address in the second person: see  
ver.12.

**For He said]** literally, **For He  
was saying to him**, &c.

**9.] for we are  
many** has perhaps given rise to the report  
of *two* demoniacs in Matthew. I cannot  
see in the above supposition any thing  
which should invalidate the testimony of the  
Evangelists. Rather are all such tracings  
of discrepancies to their source, most interesting  
and valuable. Nor can I   
consent for a moment to accept here the very  
lame solution which supposes; *one of the  
demoniacs not to be mentioned* by St. Mark  
and St. Luke: in other words, that the *least  
circumstantial* account is in possession of an  
additional particular which gives a new  
aspect to the *whole*: for the *plural*, used  
here and in Luke of the *many demons in  
one man*, is there used of the *two men*, and  
their separate demons. On **legion** see