14.

24.] See notes on Matthew.

**25.]** In Matthew this reproof comes *before* the stilling of the storm. But our account, and that in Mark, are here evidently exact.

**26-39.]** HEALING OF A DEMONIAC IN THE LAND OF THE GERASENES. Matt v111. 28–34. Mark v.1–20, in both which places see notes.

**26.]** **over against Galilee**, a more precise description than “*the other side,”* Matthew, or “*the other side of the sea,”* Mark.

**27.] out of the city** belongs not to **met him** as in A.V., but to **a certain man—a certain man of the city.** The man did not *come* from the city, but from the tombs.

I put to any reader the question, whether it were possible for either St. Mark or St. Luke to have drawn up their account from Matthew, or with Matthew before them, seeing that he mentions *two possessed* throughout? Would no notice be taken of this? then indeed would the Evangelists be but poor witnesses to the truth, if they could consciously allow such a discrepancy to go forth. Of the discrepancy itself, no solution has been proposed which can satisfy any really critical mind. That *one* should have been prominent, and the spokesman, is of course *possible,* but such a hypothesis does not help us one whit. Where *two* healings take place, narrators do not commonly, being fully aware of this, relate in the singular: and this is the phenomenon to be accounted for. It is at least reasonable to assign occurrence in such a case to the more detailed and chronologically inserted accounts of St. Mark and St. Luke.

**ware no clothes** is to be taken literally. The propensity to go entirely naked is a well-known symptom in certain kinds of raving madness: see Trench, Miracles, p.167, not.

**29.]** **he was commanding,** imperfect tense: in the midst of this ordering, and as a consequence of it, the possessed man cried out, as in the last verse.

**brake the bands]** The unnatural increase of muscular strength is also observed in cases of raving madness (as indeed also in those of any strong concentration of the will); see Trench as above.

**30.]** Lightfoot (on Mark v. 9) quotes instances of the use of **legion** (made into a Hebrew word) for a great number, in the Rabbinical writings. The