fact of *many demons* having entered into  
this wretched man, sets before us terribly  
the utter break up of his personal and  
rational being. The words will not bear  
any figurative rendering, but must be  
taken literally (see ver. 2 of this chap.,  
and ch. xi. 24 ff.) ; viz. that in the same  
sense in which other poor creatures were  
possessed by *one evil spirit* (see note on   
Matthew), this man, and Mary Magdalene, were possessed by *many*.

**31. the abyss]** This word is sometimes used for   
Hadés in general (Rom. x. 7), but more  
usually in Scripture for the abode of  
damned spirits: see reff. This last is certainly meant here—for the request is coordinate with the fear of torment expressed above (see note on ch. xvi. 23). But, as Dr. Wordsworth remarks, we must  
distinguish between the abyss, the inter-  
mediate place of torment, and the lake of  
fire, into which the devil will be cast by  
Christ at the end: see Rev. xx. 3, 10.

**35.] they went out**, viz. the people in the  
town and country ; “*the whole city*” Mat-  
thew ; here understood in ver. 34.  
**at the feet of Jesus]** This particularity  
denotes an eye-witness. The phrases common to Mark and Luke, e. g. clothed, and **in his right mind**, and **that they that saw it**,  
denote a common origin of the two narratives, which have however become considerably deflected, as comparison will  
shew.

**38, 39.]** See notes on Mark.

**40—56.]** RAISING OF JAIRUS’S DAUGHTER, AND THE HEALING OF A WOMAN