58 ‘ ST. MATTHEW. VIII. 34.   
   
 was befallen to the possessed of the devils. %4 And, be-   
 hold, the whole city came out to meet Jesus: and when   
   
 hsee Dent. they saw him, they " besought him that he would depart   
 1 Kh out of their coasts. IX. 1 And he entered into a ship, and   
 xvit, passed over, and came into his own city.   
 Luke v.8.   
 Acts xvi. 2 And, behold, they brought to him a man sick of the   
 palsy, lying on a bed: and Jesus seeing their faith said   
 unto the sick of the palsy; Son, be of good cheer; thy   
 sins be forgiven [® thee].   
   
 83 And, behold, certain of the scribes said within them-   
 ic.zil%. selves, This man blasphemeth. 4 And Jesus ‘knowing -   
 Luke vi. their thoughts said, Wherefore think ye evil in your   
 see Ps. hearts? 5 For whether is easier, to say, Thy sins be for-   
 oxxxix.   
 © omit.   
 We may thus conceive that the same man, who was at least a consenting   
 animal and sensual soul in the may to the bold step which they took. These   
 be receptive of similar demoniacal influ- words are common to the three Evan-   
 ence. But with this weighty difference geliste, as also “thy sine be forgiven.”   
 that whereas in there is individual, Neander has some excellent re-   
 immortal spirit, which alone belo his marks on this man’s disease. Either it   
 personality and deliberative rea- was the natural consequence of in-   
 son, and there was ever in him, as we dulgence, or by its means the feeling of   
 have seen, a and a protest sit and guilt was more strongly   
 ay ti t power; oppressed soul, aroused in him, and he recognized the   
 calling against the usurper— misery of his disease as the   
 in we not be thee case the brute, of his sins. At all events spiritual   
 in whom this personality and reflective bodily pain seem to have been connected   
 consciousness is And the result and interchanged within him, and the   
 in the text our view; for as soon former to have received accession of   
 as the demons enter into the swine, strength from the presence of the latter.   
 ferocity, no self-conserving Schleiermacher supposes the of these   
 as in the case man, impels them head- bearers to have in the prospect   
 long to their destruction. 84.) of our Lord’s speedy departure thence ;   
 This request, is related by all but, as Neander observes, do not know   
 Evangelists, was probably not from hu- enough of the paralytic’s state to be   
 mility, but for the miraculous powers able to say whether there may not have   
 of our Lord should work them more been some cause for it in the man him-   
 worldly loss. the additional self. 4. knowing] lit.,   
 of this miracle, Mark v. 16, —20: by the spiritual indwelling in Him:   
 Luke v 5, and notes. IX. 1] Cer- See Jobn ii. 24, 25. No other inter-   
 tainly this verse be the sequel of pretation of such passages is admissible.   
 the history the last chapter. It is Mark’s expression, “ in his   
 connected with the miracle following ;— spirit,” is more precise and conclusive.   
 which is placed by St. at a different From wherefore to thine is common   
 time, but with the indefinite (nearly verbatim) the three Evangelists.   
 of “it came to pass om a certain day.” 5.] “In our Lord’s it must   
 his own city] Capernaum, where be carefully noted, He does not ask,   
 our Lord now dwelt: cf. ch. 18. which is easiest, forgive sins, to raise   
 2—8.] HBaLInG OF A PARALYTIO aT @ sick man—for it could not be affirmed   
 CareRNauM. Mark ii. 1—12: Luke v. 17 that that of forgiving easier than this -   
 —26, in both of which the account is of healing—but, which is easiest, claim   
 more particular. 2. their faith] this power or that, to say, Thy sins be   
 Namely, in letting him down through the forgiven thee, to say, Arise and walk ?   
 roof, because the whole house and space That (i.e. former) is and I will   
 round the door was full, ii. 4 now prove my right to say it, by saying   
 their must be supposed to include sick with effect and with an outward conse-