228 ST. MARK. III. 18—85.   
   
 named them Boanerges, which is, The sons of thunder :   
 18 and Andrew, and Philip, and Bartholomew, and   
 Matthew, and Thomas, and James [\* the son] of Alphzus,   
 and Thaddeus, and Simon the ! Canaanite, }9 and Judas   
 Iscariot, which also betrayed him.   
 And they went into an house. 20 And the multitude   
 cometh together again, \* so that they could not so much as   
 eat bread. 2% And when his friends heard of it, they went   
 X ch, out to lay hold on him: ! for they said, He is beside him-   
 lJohn self, 22 And the scribes which came down from Jerusalem   
 x. 90, said, ™ He hath Beelzebub, and by the prince of the devils   
 casteth he out devils. 3 And he called them unto him,   
 and said unto them in parables, How can Satan cast out   
 “ake ix. Satan? % And if a kingdom be divided against itself,   
 ohn a. that kingdom cannot stand. % And if a house be divided   
 rs vil. against itself, that house cannot stand. % And if Satan   
 Hh 48, ri rise up against himself, and be divided, he cannot stand,   
   
   
   
   
   
 X not expressed in the original. 1 -ead, Canansean : see note on Matt. x. 4.   
   
 given. This, at all does not look resumed by then in ver. 31: see   
 like the testimony Peter: but perha went out (perhaps from Nazareth,—or,   
 the words are not to be so accurately answering to John ii. 12, from Caper-   
 pressed. 17.] Boanerges,—perhaps on naum), set out: see ch. They heard   
 account of their and zealous dis- of his being #0 beset by crowds: see vv.   
 position, of which we see marks Luke ix. 7-11. ‘Onr version is in giving   
 64: Mark ix. 38 x. 87 : also 2 John the meaning He is mad: for the sense   
 bat this uncertain. requires it. They had doubtless heard of   
 20—85.) CHarces aaainst JEsus,— the accusation of his having a demon:   
 OF MADNESS BY HIS RELATIONS,— which we must suppose not to have first   
 OF DEMONIACAL POSSESSION BY THE begun after this, to have been going   
 Sonrpzs. His REPLIES. Matt. xii. on throughout this course of miracles.   
 87,46—60. Luke xi. 14—26 ; viii. 22.] the scribes came down   
 Our Lord had just cast out a deaf and from Jerusalem ... . peculiar Mark : see   
 dumb spirit (see on Matthew) in the note on Matt. ver. Here Matthew has   
 air (Matt., 23), and now they re- “ the Pharisees” “some of them,”   
 tire into the The omission of this, i.e. “the people.” ‘He hath Beelzebub]   
 wholly inexplicable St. Mark had had This addition is most important. If He   
 either Matthew or Luke before belongs pa peer by Beelzebub, the prince of   
 tothe fragmentary character of Gospel. mons, He would thus have autho-   
 The common accounts of the compilation over the inferior spirits.   
 of this Gospel most capricious ab- 28.) he called them unto him is not   
 surd. In one place, St. Mark a dis- inconsistent with His being in house—   
 course—‘because it was not his purpose He called them to they having been   
 to relate discourses in another he gives far off. We must remem! the large   
 a discourse, omitting the occasion courts in the oriental in para-   
 led to it, as here. The real fact being, bles, namely, a kingdom, &c., house &.,   
 that the sources of St. Gospel are the strong &. How oan Satan   
 generally of the highest and most cast out Satan?] The external unity of   
 direct, but the amount of things con- Satan and his kingdom is strikingly de-   
 tained very scanty and discontinuous. clared by this simple way of putting the   
 20. 1] resumed from ch. ii. question: see note on Matthew. The ex-   
 21.) Peculiar to Mark. his pression must not be as meaning, Can   
 friends] those from his house: his rela- one devil cast out ? The Satan   
 tions, beyond a doubt—for the sense is who casts and the Satan who is out