Iv. 1. ST. MARK. 229   
 but hath an end.   
 87"No man can enter into a strong = Js xx.%.   
 man’s house, and spoil his goods, except he will first bind   
 the strong man; and then he will spoil his house.   
 28 © Verily I say unto you, All ™ size shall be forgiven unto o1Jobnv.16.   
 the sons of men, and ™ dlasphemies wherewith soever they   
   
 shall blaspheme : 29 but he that shall blaspheme against   
 the Holy Ghost hath never forgiveness, but is °in danger   
 of eternal damnation: °° because they said, He hath an   
   
 unclean spirit.   
 81 There came then his brethren and his mother, and,   
 standing without, sent unto him, calling him. 32 And the   
 multitude sat about him, and they said unto him, Behold,   
 thy mother and thy brethren Pwithout seek for thee.   
 388 And he answered them, saying, Who is my mother, or   
 my brethren? %\* And he looked round about on them   
 which sat about him, and said, Behold my mother and my   
   
   
 brethren ! 35 For whosoever shall do the will of God, the   
 same is my brother, and my sister, and mother.   
 IV. 1 And he began again to teach by the sea side: and   
 there was gathered unto him a great multitude, so that he   
 entered into >a ship, and sat in the sea; and the whole   
   
 ™ render, their sins. 2 render, the blasphemies.   
   
 ° read, guilty of eternal sin.   
 P after brethren some ancient MSS. insert, and thy sisters.   
 D render, the.   
 “He stretched forth his hand upon his   
 sre the same person: compare ver. 26, disciples.” . . . Both accounts were   
 26.] but hath an end, peculiar to eye-witnesses, the one noticing the out-   
 28. guilty of eternal sin] Beza stretched hand; the other, the look cast   
 explains eternal ‘ never be wiped out, round. Deeply» interesting such par-   
 It is to the critical treatment of the ticulars, more so, as shewing the way   
 sacred text that we owe the restoration in which the records arose, and their   
 of such important and deep-reaching ex- united » derived from their inde-   
 pressions as It finds its el in pendence ane variety.   
 ye shall in your sins, viii. Cuap. IV. 194 PaBaBLE OF THE   
 ‘Kuinoel’s idea, quoted and adopted by sowgR. No fixed mark of date. Matt.   
 Wordsw., that sin means the punishment xiii. Luke viii. There is the   
 of sin, seems to be entirely unfounded. same intermixture of verbal iden-   
 And as to its being “a Novatian error to tity and considerable divergence, we   
 assert that sin eternal” (Wordew.), it have 90 often noticed: which is wholly   
 at all events a legitimate from nee licable on the ordinary suppositions.   
 “hath never forgiveness” (literally, ‘is the vehicles the parable in   
 sion). If asin remains for ever, Matthew and Mark (see Matthew, vv. ;   
 what is it eternal ? 80. ] Mark, vv. 1, 2) a strong, verbal,   
 the ground and meaning of this awful resemblance. Such a parable would be   
 denunciation of the Lord. carefully treasured all the Churches as   
 standing without, sent unto him, subject of catechetical instraction:   
 him is one of Mark’s precise in general, in proportion the popular   
 32.] And the multitude sat about him is nature of the discourse, the ce   
 another such. 84.] Matthew here has stronger in the of it. 1. again]   
 some remarkable and graphic details :