

for them. (Matt. 25 : 41.) I know thee—Heaven and hell recognized the Christ of God, but man refused to welcome him. Alford notices that the term "Jesus the Nazarene" often occurs in strong contrast to his majesty and glory, as here and in ch. 16 : 6 ; Acts 2 : 22-24 ; 22 : 8 ; also even John 19 : 19, **The holy one of God**—It is the characteristic credulity of scepticism to consider this explicit testimony as the empty ravings of a maniac. The demon spoke the truth, compelled thereto by the dread Presence in which he found himself. (Jas. 2 : 19). See Ps. 16 : 10 ; Acts 2 : 31. Compare Luke 4 : 34 ; Rev. 3 : 7. In a lower sense priests and prophets were "holy," but Jesus was "the holy One" (Luke 1 : 35) of whom they were types and heralds. The shuddering demon uses this designation, because it indicated that in Jesus which was most contrary to its own nature, and made its destruction a matter of hopeless certainty.

25. Hold thy peace—The Greek verb comes from the word for a muzzle, lit. "be muzzled." A stern command, degrading and contemptuous. It is a word for a beast, and would never be addressed to a man. It is true that Jesus did not accept the testimony of demons regarding himself, but this the voice of the victor, "Be silent and go." (Meyer.)

26. Tearing him—(R. V.) marg. "convulsing him." He threw him down in convulsions, but did not dare to injure him (Luke 4 : 35). **Crying with a loud voice** (R. V.)—a yell of mingled rebellion, rage, despair and fear. How it must have curdled the blood of those who heard it! See also ch. 9 : 20, 26 ; Luke 9 : 42. Satan will struggle hard before he lets a sinner go. We cannot expect a painless cure for sinful habits.

27. New doctrine—(R. V.) "a new teaching!" Such authority they had never heard of before, and the explanation of it must involve new truths. Had they been as wise as the demon they would not have been so much astonished. It was not wonderful that the Saviour of men should cast out "unclean," *i. e.* "unholy" spirits, but they were not willing to believe him to be the Messiah.

II. IN THE HOME. (Matt. 8 : 14, 15 ; Luke 4 : 37-39). **28. The region of Galilee round about** (R. V.)—His fame also spread to Syria (Matt. 4 : 23-25).

29. Simon and Andrew—They came from Bethsaida (John 1 : 44), but now resided at Capernaum.

30. Simon's wife's mother—It is inconsistent in the Pope of Rome to claim to be the successor of Peter, and at the same time enforce celibacy of the clergy. (1 Cor. 9 : 5.) **Sick of a fever**—Luke, who was a physician (Col. 4 : 14) calls it by a technical term, "a great fever," probably *typhus*, as distinguished from a low, intermittent fever. The low, marshy shore of the lake was very unhealthy.

Anon—(on, or in, *one* moment, Luke's favorite word ; translated also "forthwith," "straightway," "immediately," etc.) **They tell him**—Luke says "they besought him for her," "Wherever Jesus comes, He comes to do good, and will richly pay for his entertainment. (M. Henry.)

31. Took her by the hand—Luke says he "rebuked the fever." He spoke as a master to a servant. Compare Matt. 8 : 5-9. Note the loving, helping hand of Jesus. Sympathy, compassion and power were in its touch. She would feel encouraged to try and rise when his hand clasped hers. (Ps. 103 : 3.) **She ministered**—"She rises as if no disease had ever weakened her, with glad and grateful spirit to wait upon Jesus and the rest. And so within that hour kindly hands were provided, like those of Martha at Bethany, to minister to the Saviour's wants during the busiest, most toilsome period of his life ; when, in season and out of season, early in the morning and far on often in the night, he came and went ; living longer under that roof of Peter's house at Capernaum than under any other that sheltered him after his public ministry had begun." (Hanna.)

III. AMONG THE AFFLICTED. **32. When the sun did set**—The Sabbath was over at sunset. Besides, the cool of the day was the best time to bring out the weak and sick.

33. All the city—A general way of speaking. It means a great crowd composed of the friends of the sick and others who came out of curiosity.

34. He healed many—*i. e.* he healed all that came to him (Matt. 8 : 16). "He laid his hands on every one of them" (Luke 4 : 40). **Because they knew him**—Luke says that they "knew that he was the Christ" (Luke 4 : 41). The time for the full disclosure of that truth was not yet come, besides he did not wish testimony from such a quarter. "From such a source it was likely to injure the estimation of him in whose behalf it was borne ; for the truth itself might come into discredit when the 'Father of lies' bore witness to it." (Kitto.) "Hushing by his own voice the delirium of madness, and touching disease into health again by laying on each unhappy and tortured sufferer his pure and gentle hands, moved, in his love and tenderness, the young prophet of Nazareth, the Christ, the Saviour of the world." (Farrar.) "In all the afflictions that met his eye, he was afflicted. And when, from the day of his baptism to the night at Gethsemane, he was going from village to village thronged by moaning sufferers and by parents stricken through their children, he comprehended perfectly, as no man ever did, the suffering of each ; adopted and realized in his own self each quivering agony : took their infirmities, and bare their sicknesses." Even on the way to Calvary, and upon the cross, "bearing our griefs and carrying our sorrows" to the last." (Hopkins.)