permitting the demons to speak, see note  
above, ver. 25. I should be disposed to  
ascribe the account to Peter. Simon,  
Andrew, James, and John occur together  
again, ch. xiii.3.

**35—38.]** **JESUS, BEING SOUGHT OUT  
IN HIS RETIREMENT, PREACHES AND  
HEALS THROUGHOUT GALILEE.** Luke iv.  
42, 43, where see note. Our Lord’s pre-  
sent purpose was, not to remain in any  
one place, but to make the circuit of  
Galilee; not to work miracles, but to  
preach.

**35.]** **went out**, from the house of  
Peter and Andrew, ver. 29.

**36. they that were with him]** Andrew, John, and  
James, ver. 29.

**38.] came I forth** = “*was I sent,*” Luke:

not “*undertook this journey:*”

He had *not yet begun any journey*,

and it cannot apply to “*went out*”  
above, for that was not to any city, nor to  
preach. The word has its more solemn  
sense, as in John xvi.28, though of course  
not understood *then* by the hearers. To  
deny this is certainly not safe.

**39.]** See on Matt. iv. 23: also on Luke iv.  
44.

**40—45.]** CLEANSING OF A LEPER. Matt.  
viii.2—4, Luke v.12—14. The account  
here is the fullest, and evidently an original  
one, from an eye-witness. St. Luke

mentions (ver. 15) the spreading of the fame  
of Jesus, without assigning the cause as  
in our ver. 45. See note on Matthew.  
It is characteristic of St. Mark, to assign  
our Lord’s being moved with compassion  
as the reason of His stretching out his  
hand.

**44.] thyself**, in the original,  
has an emphasis: trouble not thyself  
with talking to others, but go complete  
*thine own case* by getting thyself formally  
declared pure.

**45. came]** literally,  
**were coming**, which tells us more. Our  
Lord did not wish to put a stop to the  
multitudes seeking Him, but only to avoid  
that kind of concourse which would have  
beset Him in the *towns*: the seeking to  
Him for teaching and healing still *went  
on*, and that from all parts.