ver. 45, to be the disobedience of the leper to  
the Lord’s command.

**16.**] **and praying** is peculiar to Luke, as often: see ch.  
iii. 21; vi. 12; ix. 18; xi. 1.

This verse breaks off the sequence of the narrative.

**17—26.**] HEALING OF A PARALYTIC.  
Matt. ix. 2—8. Mark ii. 1—12. This miracle is introduced by the indefinite words, **and it came to pass on a certain day.** In  
Matt. viii. 5—ix. 1, a series of incidents  
are interposed. Our Lord there appears  
to have returned from the country of the  
Gadarenes and the miracle on the dæmoniac there, to *‘His own city,’* i. e. Capernaum. The order in **Mark** is the same as  
here, and his narrative contains the only  
decisive note of sequence (ch. iv. 35),  
which determines his order and that in the  
text to have been the actual one, and the  
events in Matt. viii. to be related out of  
their order.

**17.**] **out of every town:**  
not to be pressed: **as we say, from all  
parts.**

**the power of the Lord**] Does  
this mean *the power of God—or the power  
of the Lord,* i.e. Jesus? **Meyer remarks  
that St. Luke uses the Lord** frequently for  
Jesus, but **always** with the Greek definite  
article : so in ch. vii.13; x. 1; xi.39; xii.  
42, al. fr.:—but the same word without the  
article, for the *Most High;* so here; and in  
ch. i. 11, 38, 58, 66; ii.9; iv.19; whence  
we conclude that the meaning is, **the  
power of God** (working in the Lord Jesus)  
**was in the direction of His healing:** i.e.  
wrought so that He exercised the powers  
of healing: and then a case follows.

**18.**] Borne of *four,* Mark.

**19.**] This description is that of an eye-witness.

**20.**] On **their faith** see note on Matthew,