V.1. ST. LUKE. 821   
   
 every one of them, and healed them. 41 y And devils also »   
   
 came out of many, crying out, and saying, Thou art   
 [® Christ] the Son of God. And \*he rebuking them «ver ss   
 suffered them not to speak: for they knew that he was   
 Christ. # And when it was day, he departed and went   
 into a desert place: and the people sought him, and   
 came unto him, and stayed him, that he should ‘not depart   
 from them. 4% And he said unto them, I must preach the   
   
 kingdom of God to other cities also: for therefore P am   
 4+ And he preached in the synagogues of   
 I sent.   
 ¥ Galilee.   
 V. 1 And it came to pass, that, as the people pressed   
 upon him § fo hear the word of God, he stood by the lake   
   
 D omit. © render, multitudes.   
 P read, Was. 4 render, continued preaching.   
 ¥ most of the ancient authorities Judea.   
 5 many ancient authorities and heard.   
   
 4244.) JEsvs, BEING SOUGHT OT IN with the critic. It is province simply   
 HIS RETIREMENT, PREACHES THROUGH- to track out what és the sacred text,   
 out Jupza. Mark i, 85—89. The dis- what, in his own feeble and partial   
 similitude in of these two accounts ment, it ought have been.   
 is one of the most striking instances in Cuap. V. 1—11.] Tae migacuLous   
 the Gospels, of variety in the same DRAUGHT oF wisHEs. CALL op PETER   
 narration. While the matter related (with AND THE SONS OF ZEBEDER. The ques-   
 one remarkable exception, see below) is tion at once meets us, whether this ac-   
 nearly identical, only words common count, in its here peculiar to Luke,   
 to the two are into a desert (or solitary, is identical in its subject-matter with   
 the word is the same) place. 42.) Matt. iv. 18—22, and Mark i. 16—20.   
 the multitudes are “ Simon and they that With regard to this, we may notice the   
 were with him” in Mark. The great following particulars. (1) Some suppose   
 namber of sick which were brought to the this to be the first of our Lord   
 Lord on the evening before, and this with Simon Peter’ But it must be, I   
 morning, is accounted for by some from think, the inference most readers,   
 His departure having been fixed and a previous and close had subsisted   
 known beforehand ; but it perhaps more between them before. Peter calls Him   
 simple to view it us the natural of Master and Lord: evident! (ver. 5,   
 the effect of the healing the demoniac expects a miracle ; and Him,   
 in the synagogue, on the popular mind. his partners, any present express   
 44.) See Matt. iv. and notes. command so to do. Still all this   
 ‘is is a formal close this might be, and yet the account might be   
 section of the narrative, and chronologi- identical with de others, For our Lord   
 cally separates from what follows. had known Peter before this, John i.   
 The reading Judma wust, on any intelli- ff., in all probability, one of His   
 gible critical principles, adopted. So disciples. And although there is bere no   
 far, however, being 1 confess that express command to follow, the words   
 attempts to explain the fact seem to me in ver. 10 may be, and are probably in-   
 fatile. The three Evangelists relate no tended to be, equivalent one. (2) That   
 ministry in Judwa, with this excep- the Evangelist evidently intends this as   
 tion. And dur narrative is thus ht the first calling of and bis   
 into the most startling discrepancy with companions. The expressions in ver. 11   
 that of St. Mark, in unquestionably could not otherwise have been used. (8)   
 the same portion of the sacred history That there is yet the supposition, that   
 related. Still, theee are considerations the acconnts in Matthew and Mark may   
 ee must not weigh in the least degree be a shorter way of this by per'-   
 ‘ou. I, Y