824 ST. LUKE. V.   
   
   
 great multitudes came together to hear, and to be healed   
 emate xiv.ss. by him] of their infirmities. 16> And he withdrew   
 himself into the wilderness, and prayed.   
 17 And it came to pass on a certain day, as he was   
 teaching, that there were Pharisees and doctors of the law   
 sitting by, which were come out of every town of Galilee,   
 and Judea, and Jerusalem: and the power of the Lord   
 was present ° to heal them. 18 And, behold, men brought   
 4in a bed a man which was taken with a palsy: and they   
 sought means to bring him in, and to lay him before him.   
 18 And when they could not find by what way they might   
 bring him in because of the multitude, they went upon the   
 housetop, and let him down through the tiling with his   
 couch into the midst before Jesus. 0 And when he saw   
 their faith, he said unto him, Man, thy sins are forgiven   
 thee. 2% And the scribes°and the Pharisees began to   
 reason, saying, Who is this which speaketh blasphemies?   
 Who can forgive sins, but God alone? % But when   
 Jesus perceived their ° ¢houghts, he answering said unto   
 them, What reason ye in your hearts? %f Whether is   
 easier, to say, Thy sins be forgiven thee; or to say, Rise   
 b Pa, 5. up and walk? % But that ye may know that the Son of   
 ea. xliil. :   
 » render, But he continued in retirement in the desert places, and   
 praying. at   
 © several ancient authorities for his healing, i.e. 20 that he exercised it   
   
   
   
   
   
   
 tn the direction healing. 4 pender, upon.   
 © literally, reasonings. It ie the noun formed from the verb rendered reason   
 in verses 21, 22. f i.e. which of the two.   
   
 45, to be the disobedience the leper to events in Matt. viii. be related out of   
 the Lord’s command. 16.] and pray- their order, 17.) out of every town:   
 ing is peculiar to Luke, as see ch. not to be pressed: as we say, from all   
 iii. vi. 12; ix. xi. 1. This parts. the power of the Lord] Does   
 verse breaks off the of the narra- this mean the power of God—or the power   
 tive. of the Lord, i.e. Jesus? Meyer remarks   
 17—96.] Heating oF A PARALYTIO. that St. Luke uses the Lord frequently   
 Matt. ix. 2—8. Mark ii. 1—12. This mi- Jesus, but always with the Greek definite   
 racle is by the indefinite article : in ch. vii.13; 1; xi.89; xii.   
 and it came to pass on a certain In 42, al. :—but the same word without the   
 Matt. viii. 6—ix. 1, a series incidents article, the Most High ; so here; and in   
 are int . Our Lord there appears ch. i. 38, 58, ii. iv. 19; whence   
 to have returned from the country of the we conclude that the meaning is, the   
 Gadarenes and the miracle on the d#mo- power of God (working in the Lord Jesus)   
 ninc there, to ‘His own city,’ e. Caper- was in the direction of His healing: i.e.   
 naum. The order in Mark is the same as wrought so that He exercised the powers   
 here, and his narrative contains the only of healing: and then a case   
 decisive note of sequence (ch. iv. 35), 18.] Borne of four, 19.) This   
 which determines his order and that the description is that an eye-witness.   
 text to have been the actual one, the 20.) On their faith sce on Matthew,