to make his healing a matter of boast  
hereafter ; or (2) they were a cautionary  
admonition, only binding till he should  
have shewn himself to the priest, in order  
to avoid delay in this duty, or  
any hindrance which might, if the matter  
should first be blazed abroad, arise to his  
being pronounced clean, through the malice of the priests; or (3), which I believe  
to be the true view, our Lord almost uniformly repressed the fame of His miracles,  
for the reason given in ch. xii. 15—21,  
that, in accordance with prophetic truth,  
He might be known as the Messiah not by  
“wonder-working power, but by the great  
result of His work upon earth: see ‘ch.  
xii. 16—19. Thus Apostles always  
refer primarily to the Resurrection, and  
only incidentally, if at all, to the wonders and signs. ‘Acts ii, 22—24; iii. 18—16.)  
These latter were tokens of power common  
to our Lord and his followers; but in His  
great conflict, ending in in His victory, He trod the winepress alone

**shew thyself to the priest**] Read Levit, xiv. 182.  
This command has been used in support of the theory of satisfaction by priestly  
confession and penance. But even then  
(Trench on the Miracles, p. 221, where  
see instances cited) the advocates of it are  
constrained to acknowledge that Christ  
alone is the cleanser. It is satisfactory to  
observe this drawing of parallels between  
“the Levitical and (popularly so called)  
Christian priesthood, thus completely shewing the fallacy and untenableness of the  
whole system ; all those priests being types,  
not of future human priests, but of Him,  
who abideth a Priest for ever in an unchangeable priesthood and in Whom not  
a class of Christians, but *all* Christians,  
are in the true sense priests unto God.

**a testimony unto them**] **A testimony** both *to*, and *against* **them**. The  
man disobeyed the injunction, so that our  
Lord could no more enter the city openly +  
see Mark i. 45.

**5—13**.] HEALING OF THE CENTURION’S  
SERVANT. Luke vii. 1—10, where we have  
a more detailed account of the former part  
of this miracle. On the chronological ar-  
rangement, see Introduction. The centurion did not himself *come* to our Lord,  
but sent elders of the Jews to Him, who  
recommended him to His notice as loving  
their nation, and having built them a  
synagogue. Such variations, the concise  
account making a man do *by himself* what  
the fuller one relates that he *did by another*,  
are common in all written and oral narrations. In such cases the fuller account is,  
of course, the stricter one. Augustine,  
answering Faustas the Manichean, who  
wished, on account of the words of our  
Lord in ver. 11, to set aside the whole,  
and used this variation for that  
makes the remark, so important in these  
days, “Does not our human custom fur-  
nish abundance of such instances? Shall  
we read, and forget how we speak? Could  
we that Scripture would speak with  
us otherwise than in our own manner?”  
On the non-identity of this miracle with  
that in John iv. 46 ff, see note there.

**5. centurion**] he was a *Gentile*, see  
ver. 10, but one who was deeply attached  
to the Jews and their religions possibly,  
though this is uncertain, a of  
the gate he such term as “*devout*,”  
“*fearing God*,” is used of him, as commonly of these proselytes; Acts, x. 2 al.).

**6**.] From Luke we learn that  
it was “a slave, who was precious to  
him.” The centurion, perhaps, had *but  
one* slave, see ver. 9.

**8.**] The centurion heard that the Lord was coming,  
Luke vii. 6, and sent friends to Him with  
this second and still humbler message.  
He knew and felt himself, as a heathen,  
to be ont of the fold of God, a stranger  
to the commonwealth of Israel; and there-  
fore unworthy to receive under his roof  
the Redeemer of Israel.

**9**.] The  
meaning is, ‘I know how to obey, being