dug, and deepened as he dug: was not  
content with one digging, but kept going deeper.

**CHAP. VII. 1–10.]** HEALING OF THE  
CENTURION’S SERVANT. Matt. viii. 5–13.  
In Matthew also placed after the Sermon  
on the Mount, but with the healing of the  
leper in our ch. 5. 12 ff. interposed. Our  
narrative is fuller than that in Matthew in  
the beginning of the miracle, not so full at  
the end. See notes on Matthew.

**3.]** Elders—not elders of the *synagogue*  
(who in Luke are *rulers of the synagogue*,  
“*archisynagogi*,” Acts xiii. 15), but of the  
*people*.  
  
**5.]** **himself,** i.e. **at his own expense.**

**7.]** **wherefore**, on account  
of his unworthiness; which unworthiness  
itself may be connected with the fact, that  
entering his house would entail ceremonial  
uncleanness till the evening. St. Matthew  
does not express this clause, having the  
narrative in a form which precludes it.  
See notes there.

The **neither** brings   
into emphasis, not *“myself*,” as   
distinguished from others, but the whole   
following clause; “neither did I adopt *that*course.”

**9.]** After this there is an  
important addition in Matthew on the  
adoption of the Gentiles, and rejection of  
Israel who shewed no such faith.