*exactor* (see Matt. xiii. 41), *and the exactor   
cast thee into prison’* (ditto, ver.  
42).   
  
**59.**] See on Matt. v. 25, and, on  
the word **mite**, Mark xii. 42.  
  
  
**CHAP. XIII. 1—9.**] ANSWER TO INTELLIGENCE   
OF THE MURDERED GALILÆANS,  
AND PARABLE THEREUPON. Peculiar to  
Luke.   
  
**1.**] The words **at that season**  
may mean **at that very time**—viz. as He  
finished the foregoing discourse: but it  
is not *necessary* to interpret thus ;—for,  
Matt. xii. 1; xiv. 1, the similar expression  
is certainly *indefinite*.   
  
The opening  
words do not mean, as A. V., that these  
persons *were in the crowd, and remarked  
to the Lord concerning these Galilæans*,  
in consequence of what He had said ch. xii.  
57:—such a finding of connexion is too  
fine-drawn. It is obvious that no connexion   
is intended between this incident  
and the foregoing discourse.   
  
**the  
Galilæans**] The historical fact is otherwise unknown.   
The way of speaking here  
shews that it was well known to the writer.  
It must have occurred at some feast in  
Jerusalem, on which occasions riots often  
took place, and in the outer court of the  
temple. Such slaughters were frequent,  
and would not be particularly recorded by  
the historians. This mingling of their blood  
with their sacrifices seems to have been  
thought by the narrators evidence that  
they were very depraved sinners: for this  
was their argument, and is unconsciously  
that of many at this day,—‘the worse  
the affliction, the more deserved :’ see  
Gen. xlii. 21: Acts xxviii. 4.   
  
**2.**] Our  
Lord perceives this to be their reasoning  
—they did not *express* it, as is plain by  
the **suppose ye** .... He does not deny  
that all the Galilæans were sinners, and deserved   
God’s judgments, but *that these were  
pre-eminently so*.   
  
**3. in like manner**]  
The force of this is lost in the A. V., *‘likewise.*’   
It is strictly **in like manner**, as indeed the Jewish people did perish by  
the sword of the Romans.   
  
**4, 5.**] {4} Our  
Lord introduces this incident as shewing  
that whether the hand of man or (so-called)  
accidents, lead to inflictions of this kind, it  
is in fact but one Hand which doeth it all—  
Amos iii. 6. There is also a transference  
from the Galilæans—a despised people—to  
the *inhabitants of Jerusalem*, on whom the  
fulness of God’s wrath was to be poured out  
in case of impenitence. Of the incident itself,   
or of the *tower in Siloam* (the word here  
meaning probably the *district* in which the  
fountain, John ix. 7, was situated,—though  
on the whole matter, and the situation of  
the fountain itself, there is considerable  
uncertainty), we know nothing. See also  
Neh. iii. 15.   
  
**debtors**, i.e. *sinners*,—  
see Matt. vi. 12;— perhaps the same thought  
may be traced as pervading the saying, as  
in vv. 58, 59, of the last chapter. No such  
idea as that the tower was a *prison for  
debtors* is for a moment to be thought of.  
  
  
{5} See on **in like manner** above;—here,  
the similarity will be—in the ruin of your  
whole city: This does not render it   
necessary that these words should have been  
spoken to actual dwellers in Jerusalem:  
for nearly the whole nation was assembled  
there at the time of the siege.  
  
**6—9.**] This Parable has perhaps been interpreted