5—9. ST. MATTHEW. 51   
 shew thyself to the priest, and ‘offer the gift that Moses \*tayr.xv.3,   
   
   
 commanded, for a testimony unto them.   
 5 And when Jesus was entered into Capernaum, there   
 came unto him a centurion, beseeching him, 6 and saying,   
 Lord, my servant lieth at home sick of the palsy, grievously   
   
 tormented. 7 And Jesus saith unto him, I will come and   
 heal him. 8 The centurion answered and said, Lord, I am   
 not worthy that thou shouldest come under my roof: but   
 speak the word only, and my servant shall be healed.   
 ® For I am a man under authority, having soldiers under   
   
   
 to make his healing a matter of boast 5—18.] Heatia oF THE CENTUBION’S   
 hereafter ; (2) they were a cautionary SERVANT. Luke vii. 1—10, where we have   
 admonition, only binding till he should a more detailed of the former part   
 have shewn himself to the priest, order of this On the chronological ar-   
 to avoid delay in this duty, or rangement, see Introduction. The cen-   
 any hindrance which might, if the matter tarion did not himself come to our Lord,   
 should first be blazed abroad, to his but sent elders of the to Him, who   
 being pronounced clean, through the ma- recommended him to His notice as loving   
 lice of the priests; (3), I believe their nation, and having built them a   
 to be the true view, Lord almost uni- synagogue. Such variations, concise   
 formly repressed the of His miracles, account making a man do by himself what   
 for the reason given in ch. xii. 15—21, the fuller relates he did by another,   
 that, in accordance with prophetic are common in all and oral narra-   
 He might be known as the Apostles by tions. In such cases the account is,   
 refer primarily power, but by the great of course, the stricter Augustine,   
 result of His ly, if 22—24; the wonders answering Faustas the Manichean, who   
 Thee ter were tokens of common wished, on account of the words of our   
 to our Lord ang his followers; but in Lord in ver. 11, to set aside the whole,   
 great conflict, in His ‘vietory, He and used this variation for »   
 trod the pei aos shew thy- makes the remark, e0 important in these   
 self to the J Read Levit, xiv. days, “Does not our human custom fur-   
 of the theory has been used by support nish abundance of such instances? Shall   
 confession and penance. But even then we read, and forget how we speak? Could   
 (Trench on the Miracles, p. 221, where we that Scripture speak with   
 nee instances the advocates of are us otherwise than in our own manner?”   
 constrained to acknowledge that Christ On the non-identity of this with   
 alone is cleanser. It is satisfactory that in John iv. 46 ff, see note there.   
 observe this drawing of parallels 6. centurion] he was a Gentile,   
 “the Levitical and (popularly oe) ver. 10, one who was iy attached   
 Christian priesthood, completely shew- to the Jews and their religions   
 ing the fallacy untenableness of the though this is uncertain, of   
 whole system ; those being t; the gate he such term as “devout,”   
 not of future human priests, of Him, “fearing God,” is used of him, as com-   
 who abideth a Priest for ever in an un- monly of these proeel; Acts, x. al.).   
 changeable pri and in Whom not 6.] From Luke we learn that   
 a class of Christians, ali Christians, it was “a slave, who was precious to   
 are in the true sense priests unto God. him.” The centurion, perhaps, had but   
 atestimony unto them] A testi- one slave, see ver. 9. The cen-   
 mony both ¢o, and against em. The E2 turion heard that the Lord was coming,   
 man disobeyed the injunction, that our Luke vii. 6, sent friends to Him with   
 Lord could no more enter the city + this second and still humbler message.   
 see Mark i. 45. He knew and felt himself, a heathen,   
 to be ont of the fold of God, a stranger   
 to the commonwealth of Israel; there-   
 fore unworthy to receive under his roof   
 the Redeemer of Israel. 9] The   
 meaning is, ‘I know how to obey, being