360 ST. LUKE. x   
 shalt love the Lord thy God with all thy heart, and with   
 all thy soul, and with all thy strength, and with all thy   
 slev.xiz.18 mind; and thy “neighbour as thyself. % And he said   
 b Yee. unto him, Thou hast answered right: this do, and > thou   
 Euk.xz-11 shalt live. 29 But he, willing to ' justify himeelf, said unto   
 tat... Jesus, And who is my neighbour? 50 And Jesus answer-   
   
   
 ing said, A certain man went down from Jerusalem to   
 Jericho, and fell among thieves, which stripped him of his   
 raiment, and wounded him, and departed, leaving him   
   
 half dead. 81 And by chance there came down a certain   
 Paxil, priest that way: and when he saw him, \* he passed by on   
   
 the other side. 82 And likewise a Levite, when he was at   
 the place, came and looked on him, and passed by on the   
 other side. 58 But a certain '|Samaritan, as he journeyed,   
 1 John 9. came where he was: and when he saw him, he had   
   
   
 Deut. xi. ff., Jews had written on from Jerusalem to Jericho, about 150   
 their phylacteries, recited night and stadia (i.e. 18 miles 6 furlongs)   
 morning: but not the second; so that tant. The road through a wilder-   
 the idea that Jesus pointed to the phy- ness (Josh. xvi. which was notorious for   
 lactery the lawyer, will hold. the robberies committed there. “Arabs,   
 Meyer thinks the man answered thus, . +. Which race, to habits plunder,   
 because he had before heard Lord cite to this day infests borders of Palestine,   
 these in connexion, and with an especial and lies in for travellers Jera-   
 view to asking the qnestion “who ts my salem to Jericho, as our Lord relates in   
 neighbour?” It may have been s0;— the Gospel.” Jerome, Commentary on Jer.   
 but I should rather believe same spirit 2. ‘The same Father, who lived for   
 with which he in, have carried him many years the neighbourhood, men-   
 on to this second question. The words tions that a part of the road was 80 in-   
 willing to justify Himself seem to imply famous for murders, as to be called the   
 this ; see below. 29.) Meyer ex- red or bloody way, and that in his time   
 Jains this: The questioner, having there was a fort there garrisoned by Ro-   
 yy our Lord’s enquiry, “how readest man soldiers, protect travellers.   
 thow?” himself thrown into the positiou fell among: i.e. they surrounded him.   
 of the answerer, yet, “willing to stripped him, not merely of his   
 himself,” wishing to out the purpose clothing, but of all he had;—« iled   
 with which he asked at first, to cover him,” as the Vulgate renders it.   
 what otherwise would be his shame at $1.) Many priests journeyed this for   
 being answered by so simple a reply, Jericho was a priestly city; man is   
 that his own,—aske, “who is my neigh- haps represented as having been up to   
 bour?”—I may observe that we need not erusalem in the order of his course,   
 take the whole of this explanation, but returning. The Law and Prophets   
 may well suppose that “to justify him- enjoined the act which this priest   
 self” may mean, ‘to get himself out of ref 3 see Exod. xxiii. Deut. xxii.   
 the difficulty viz. throwing on Jesus 1—4: Isa. lviii. not, is true,   
 the definition one’s which was —and therefore he neglected it. He did   
 very narrowly and technically interpreted not even go to him to examine him,   
 among the Jews, excluding Samaritans passed ty on the opposite of the road.   
 and Gentiles: 30.] answering, lite- 32.] The Levite, the minis-   
 rally, taking him up,—implies that the ter of the law, did even worse; when he   
 question was made an occasion of saying was at the place, he came saw him ;—   
 more than the mere answer. went came near, and then passed, the other.   
 down, both because Jerusalem was higher, 38—85.] The Samaritans were en-   
 and because ‘to go up’ is the phrase tirely, not Gentiles. Why our   
 for journeying a metropolis. mentions the name here, see below.