

to." (Farrar). In this synagogue the discourse in John 6 was probably given.

6. Then Jesus went with them—Not because he had built the synagogue but because he had shewn the heroic courage of faith. (Van Oosterzee). And when he was now not far from the house, the centurion sent friends to him—This is in accordance with Oriental politeness. The centurion will not leave the bedside of his dying servant and therefore sends personal friends to go and meet Jesus for him. **Saying unto him, Lord, trouble not thyself**—The title "Lord" was a common one of respect, like our "sir," (John 4: 19; 12: 21; Acts 16: 30), but the words of Jesus shew that he accepted it in a much higher sense. The word for "trouble not thyself" is slang in classical Greek and might be translated "don't bother yourself," were it not that this would be to our ears undignified, exaggerated language. **For I am not worthy that thou shouldst enter under my roof**—By saying that he was unworthy, he shewed himself worthy of Christ's entering, not within his walls but within his heart. (Augustine). The word for "worthy" is not the same as in verses 4 and 7. It implies "unfitness" rather than lack of moral worth, and refers to the centurion's standing as a laymen and a gentile (Prov. 29: 23).

7. Wherefore neither thought I myself worthy to come unto thee—There was also a deep sense of the moral distance between himself and the holy Jesus. He uses a different word for "worthy;" he now speaks of his feelings, in the last verse of his state. (Bible Com.) This feeling led him to depute the elders to carry his request. **But say in a word**—R. V. "say the word," and my servant, "my boy," shall be healed—He had risen above the need of an outward sign, such as a touch or even the sound of a living voice. He needed no contact with the fringe of the Master's garment, asked for no handkerchief or apron that had touched his person (Acts 19: 12). The words the Master would speak would be enough; the result he willed would assuredly follow. He had a just notion of Christ's power, and our Lord greatly commended him, whereas Martha who said "I know whatsoever thou shalt ask of God he will give it thee" (John 11: 22) was reproved as having spoken amiss; and Christ thus teaches that he is the Source of blessings, which he could not be unless he were God." (Spence).

8. For I also am a man set under authority, having under me soldiers, and I say unto one, Go, and he goeth; and to another, Come, and he cometh; and to my servant (my slave) Do this, and he doeth it—This assigns the reason why he made the request. He was but a subordinate himself, "under authority" of his chiliarch and other officers, and yet he had soldiers under him as well as a servant, who at a word executed his orders. He inferred that Jesus, who had the power of healing at a distance, had at his command thousands of the "Heav-

enly Army" (2: 13; Matt. 26: 53) who would

"At his bidding speed,
And post o'er land and ocean without rest."

(Farrar). His view of Christ's relation to the spiritual kingdom is as original as it is grand; and it is so truly that of a Roman officer; the Lord appears to him as the true *Imperator*, the highest over the hierarchy, not of earth, but of heaven. (Trench).

9. When Jesus heard these things, he marvelled at him—The only other place where Jesus is said to have been astonished is Mark 6: 6. Then want of faith was the cause. In marveling at it he intimates what we ought to admire. He admired for our good, that we may imitate the centurion's faith; such movements in Christ are not signs of perturbation of mind, but are exemplary and hortatory to us. (Augustine). **And turned him about and said unto the people that followed him, I say unto you, I have not found so great faith, no, not in Israel**—"He had found in the oleaster what he had not found in the olive." (Augustine). The warning words found in Matthew's narrative are given by Luke in another connection (13: 28). Note the following characteristics of the centurion's faith: (1) It overcame great difficulties, early training and associates, military life, &c.; (2) It was manifest in his life—he built a synagogue; (3) It shewed itself in love to God's people; (4) Made him more happier; (5) Marked by humility; (6) Trusted Jesus wholly.

10. And they that were sent, returning to the house, found the servant (slave) whole that had been sick—R. V. omits "that had been sick." "Whole" is rather, "convalescent," it is a medical term found also in ch. 15: 27, and in a metaphorical sense in Tit. 1: 13; 1 Tim. 1: 10; 6: 3; 2 Tim. 1: 13 4: 3. (Farrar).

11. And it came to pass the day after—R. V. "soon afterwards." Luke alone narrates this miracle. **That he went into a city called Nain**—(Lovely). It was in the tribe of Issachar, and lay on the northwest slope of Little Hermon, not far from Endor, and full in view of Tabor and the hills of Zebulun. It is 25 miles from Capernaum, and our Lord, starting in the cool of the very early morning, as Orientals always do, would reach it before noon. It is now a squalid and wretched village still bearing the old name. (Farrar). And many of his disciples went with him, and much people—More literally "There were accompanying him his disciples, in considerable numbers, and a large multitude." In this first year of his ministry, before the deadly opposition to him had gathered head, while as yet the pharisees and leaders had not come to an open rupture with him, and he had not sifted his followers by "hard sayings," our Lord was usually accompanied by adoring crowds. (Farrar).

12. Now when he came nigh to the gate of the city—Nain is approached by a