NOTES

ON THE

PARABLES OF OUR LORD

BY

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That a work has reached a third edition in England, although one evidence of its merit, may not always be a sole or satisfactory reason for its repetition in this country. But, in regard to the volume beneath sent forth, the novelty of which it treats is of such general interest, and the ability with which it has been prepared, is so marked, and has been so universally acknowledged, that the publishers cannot hesitate to believe, they are doing good service to the cause of sound theological learning in making it accessible to a large class of American readers, who in all probability would not otherwise be able to possess it.

The pencil, whilst it is amongst the earliest modes of conveying truth to the mind, is at the same time the most effectual. Never losing its vigor by age or repetition, it overcomes sooner than logical argument, and excites the imagination more readily than a living example. From the fact that the parables of our Lord form a very considerable portion of his recorded teaching, and that he was accustomed by them to enforce the highest moral precepts and illustrate important points of doctrine, and to give prophetical intimation of future events relating to himself and his mission, it is obvious that a comprehensive knowledge of this portion of the Gospels, whilst it is essential to the Christian teacher, is of the greatest value to every member of the Church. And surely will those sacred fables enjoy the most constant perusal. Attention is the highest degree, even to childhood, while we yet like Samuel the little bearer "doth not know the Lord, nor is the word of the Lord yet revealed to him" (1 Sam. iii. 7); they are the delight of older members, and never fail to afford the attentive reader, browsing as we will.

principles to render, and examples to alter. Thus do they illustrate the wiser and more lenient of the Heavens; Teach them *who speak as never man spoke,* and exhibit a skill in the statement of moral principles to which no merely human intellect was ever equal, and a power and beauty of illustration which no poet or orator ever approached.

In the present work the paradoxes of our Lord are collected together, compared, and explained; and, by a judicious use of learning, and a fertile and happy employment of illustrative comment, they are rendered admirably profitable *for doctrine, for reproof, for correction, and instruction in righteousness;* 11 *As a man delighteth to the understanding,* says Dr. Arscott, *I know none greater than this: bringing together the different and scattered jewels of God's word, and arranging them in one perfect group. For whatever is the pleasure of contemplating wisdom absolutely incomprehensible, employed on an abstract matter of science, but on our very own nature, opening the secrets of our hearts, and disclosing the whole plan of our course in life; of the highest wisdom clothed in a part of most surpassing beauty; such is the pleasure to the very understanding of searching into the words of Christ, and blending them into the images of his perfect will respecting us.* If the understanding can be thus delighted and improved, can it fail but that at the same time the heart will be made better? Mr. Trench, while illustrating the understanding, has never neglected the opportunity to enure the affection, to regulate them, and lead them to seek the blessed influences of that Holy Spirit which can alone purify them and fit them for the service of God. Those *scattered jewels of God's word,* of which Dr. Arscott speaks, he has brought together, and fixed them in a setting, not worthy indeed of their richness and beauty—alas, that they be all ever, or almost ever, of human workmanship, could possess such value; but the framework is yet skillfully constructed, and is wrought by a devout as well as a learned and earnest mind, and will hold its jewels of wisdom so that we may have the opportunity of gazing upon them in their concentrated form with delight and profit.

Under these conditions of the importance of the subject and the successful manner in which it has been treated by Mr. Trench, this volume is now committed to the notice of American readers by the Publishers.
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## PARABLES

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INTRODUCTORY REMARKS.

CHAPTER I.

ON THE DEFINITION OF THE PARABLE.

Some writers who have had occasion to define a parable* do not appear to have found it an easy task to give such a satisfying definition as should explain none of its distinguishing marks, and yet at the same time include nothing that was superfluous and merely accidental. Rather than attempt to add another to the many definitions already given, I will seek to state briefly what seems to me to differ from it from the fable, the allegory, and such other forms of composition as most closely border upon it. In the process of thus distinguishing it from these forms of composition, with which it is most nearly allied, and therefore most

* St. Ambrose, 'de epist. episcopo. prisc. et al. 3. 11, to put forth one thing before another symbolically; and it is asserted, when the word 'parable' is used for parable, though not necessarily included in the word, that the purpose for which they are not told by their is that they may be compared one with the other. That this is not necessarily included: it consists not only from the distinction, but from the fact that the word itself and the whole family of cognate words, as 'parable,' 'epitaph,' 'parable,' are used in altogether a different sense, yet one growing out of the same root, to which the notion of putting forth is retained, but it is no longer for the purpose of comparison, which is only the accident, not the essence of the word. Thus 'parable,' qui adjicit, or presentabiles vita personae, qui expressis

† Many from the Greek Fathers are to be found in St. Jerome's 'De vir. s. v. 'nuncius.' Jerome on Mark 4, defines it thus: 'Parabolae significant sub ratione figurarum expressionem, et in reverso, conditionem similitudinis aliquo adominantur, et locutio est in his quae (Al. Alon.) quasi rerum perica verbaetim. Among the moderns, Ewing (Dr. Perd. J. Soc. Netw. p. 91): 'Parabola est collecta par narrationibus similitudinum, et simili omnibus, quia verba per narrationem dictas et voces simul, et notitias ad vitas convenientes pertinuit.'

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likely to be confounded, and justifying the distinction; its essential properties will come before us much more clearly than I could hope to bring them in any other way.

1. There are none who have confused the parable with the fable; for the parable only affords a slight and hardly perceptible line of distinction between them, as for instance Liddon and Story, who affirm that the fable relates an event as having actually taken place at a certain time, while the parable only assumes it as possible. But not to say that examples altogether fail to bear them out in this assertion, the difference is much more real, and far more deeply rooted than this. The parable is connected to set forth a truth spiritual and heavenly; this the fable, with all its rules, is not; it is essentially of the earth, and never lifts itself above the earth. It never has a higher aim than to inculcate maxims of practical morality, industry, caution, foresight; and these it will sometimes recommend even at the expense of the higher self-forgetting virtues. The fable just teaches that pith of morality which the world will understand and approve. But it has no place in the Scripture, and in the nature of things could have none, for the purpose of Scripture excludes it; that purpose being the enkindling of men to a consciousness of a divine original, the education of the reason, and of all which is spiritual in man, and not, except incidentally, the sharpening of the understanding. For the purposes of the fable, which saw the recommendation and enforcement of the prudential virtues, the reformation of that in men which is instinct in hearts, its itself a laudable discipline, but by itself having but one a smaller heart of the field,—for those purposes, examples and illustrations taken from the world beneath him are admirably suited! That world is therefore the haunt and the main region, though by no means the exclusive one, of the fable: even when used are introduced, it is in the side by which they are recommended.

* The two fables that are found in the Old Testament, that of the trees which would choose a king (Zech. xii. 8-10), and the hail of the thistle and cedar (2 Kings iv. 13-17) were to impress the universality of this rule, but not so in fact. For in neither case is it God that is speaking, nor yet messengers of his, bearing his counsel; but men, and from an earthly standpoint, not a divine. Joshua seeks only to teach the men of the Jews the folly, not their sin, in making Abibiah king over them: the fable never lifting itself to the height of the, as it is to: this is beyond its region: but only to furnish an example. And Zechariah, in the same way, would make Asshur see his presumption and pride, in challenging him to the conflict, but not by teaching him any moral lesson, but only giving evidence in the fable which, he attend, that his own pride was affected by the challenge of the Jewish king.

* The genuine of all fables, a scientific mystery. Illustration of all this: it is throughout a glorifying of coming as the guide of life and the deliverer from all evil.
OF THE PARABLE.

with that lower world; while on the other hand, in the parable, the world of animals, though not wholly excluded, finds only admission in so far as it is related to man. The relation of being to another not being spiritual, can supply no analogue, can be in no wise helpful for declaring the truths of the kingdom of God. But all man's relations to man are spiritual, many of his relations to the world beneath him are so also. His lordship over the animals, for instance, rests on his higher spiritual nature, is a domain given to him from above; therefore, so in the instance of the shepherd and sheep (John x.) and elsewhere, it will serve to image forth deeper truths of the relation of God to man.

It belongs to this, the lower standing point of the parable, that it should be deeply earnest, allowing itself therefore to be feeling nor ral-
ley at the weaknesses, the follies, or the crimes of men. Severe and
insignificant it may be, but it never justs at the charities of man, however
well deserved, and its indignation is that of holy horror: while in this ral-
ley, and in these bitter mockings, the falsity not infrequently in-
dulges — he who kicks mil into the wounds of man's soul—It may be,
perhaps & generally is, with a desire to heal these hurts, yet still in a
very different spirit from that in which the affectionate Saviour of men
poured oil and wine into the bleeding wounds of humanity.

* Philem. definition of the time squares with that here given:

Diplex Invell—det at versus novem.
Di quid operandi vitam cumme non est.

† As finds place, for instance, in La Fontaine's celebrated fable.—La Cigale espire contre le soleil, in which the sun, in reply to the petition of the grasshopper, which is starving in the winter, remonstrant it how it is off the summer, and bids it to dance now. That this refers, meaning is that foresight and prudence; prepa-
ration against a day of need, might be compared for purposes of contrast to save
more than one possible sparing the same, as Matt. xxi. 1; Luke xiv. 1; but with this
mighty difference, that the selfishness has only worldly needs his lips, it is only against
the Lord, the men who would have us to lay up for eternal life, for the world when not
the bodies, but the souls that are nothing to store, will be naked and hungry, and
nakedness—so prepare to emerge a mansion into everlasting habitations. The
image which the French falsity was no very well capable of such higher appli-
cation, had it been considered of any men's minds (see Prov. x, 8), and on that term,
La Fontaine's fable of the tithe, The ass and the Nightingale from whence La Foun-
tain's is undoubtedly borrowed, such application is distinctly followed. Van
Hammar has in this view an interesting comparison between the French and the
Persian fable (Georg. e. 10, Midd. Pers. p. 207).—The fable with which Here-
cler (2. 141) relates Cyrus to have answered the Persian ambassadors, when they
offered him a late submission, in another specimen of the bitter metaphor, of which this
class of composition is often the vehicle.
ON THE DEFINITION

And yet again, there is another point of difference between the parable and the fable. While it can never be said that the fableist is regardless of truth, since it is neither his intention to deceive, when he narrates language and discourse of reason to trees, and birds, and beasts; nor in any one discerned by him; yet he never so reveres for truth, which is habitual to the higher moral teachers, will not allow him to indulge even in this sport with the truth, this temporary suspension of its laws, though upon agreement, or, at least, with truth understanding. In his mind, the creation of God, as it came from the Creator's hands, is too perfect, has too much of reverence owing to it, to be represented otherwise than as it really is. The great Teacher by parables, therefore, allowed himself in no transgression of the established laws of nature—in nothing marvelous or anomalous; he presents us no speaking trees or reasoning beasts;* and we should be at once conscious of an unanswerable in his so doing.

2. The parable is different from the mythos, inasmuch as in the mythos, the truth and that which is only the vehicle of the truth are wholly blended together; and the consciousness that there is any distinction between them, that it is possible to separate the one from the other, belongs only to a later and more reflective age than that in which the mythos itself had birth, or those in which it was heartily believed. The mythic narrative presents itself not merely as the vehicle of the truth, but as itself being the truth; while in the parable, there is a perfect consciousness in all minds, of the distinction between form and essence, shell and kernel, the precious vessel and yet more precious wine which it contains. There is also the mythos of another class, the artificial product of a later self-conscious age, of which many invaluable specimens are to be found in Plato, devised with distinct intention of embodying some important spiritual truth, of giving an outward subsistence to an idea. But these, while they have many points of resemblance with the parable, yet claim an existence for themselves either as actual or possible (in this differing from the parable), but only for the

* Klaudianus (De Abst. Hist. et Leg.) p. 2). Paschas disposed of the common error, per exemplum plerique contra versus notam fuisse: paralia etiam seminum socii naturea (ad res divites pertinentium) simpliciter quibus sed praecepit et se omnes illustrans pro exemplum hauserat sar eum rerum uterque maxime connotat a similitudine. And Cleres (De Comm. 1. 15): Fabula est in quod nee nee veritatis nee contrariatis. But of the parable Gregorius says, "Et qua manet, aliud quod idem in fabula est, aliud in fabula, sed aliud in fabula, remanente in psichy. Tuto est hinc remmoti res in quibus Cicero diceat con东西 with Gregorius, though he is only too ready to find Smith, for commonly using the terms fabula and fabula in speaking of our Lord's parables, terms which certainly have no equivalent sound in the se.
truth which they embody and declare. The same is the case when upon
some old legend or myth that has long been current, there is thrust some
spiritual significance, clearly by an afterthought; in which case it per-
lates in the letter that it may live in the spirit; all outward subsistence
is denied to it, for the sake of asserting the idea which it is made to con-
tain. To such a prover, as is well known, the latter Platonists submit-
ted the old mythology of Greece. For instance, Socrates falling in love
with his own image in the water-bowl, and plucking it, was the sym-
bol of man casting himself forth into the world of shreds and appearances,
and expecting to find the good that would answer to his nature there,
but indeed finding only disappointment and death. It was their mean-
ing hereby to vindicate that mythology from charges of absurdity or
immorality—to put a moral life into it, whereby it should maintain its
ground against the new life of Christianity, though indeed they were
only thus hastening the destruction of whatever lingering faith in it
there yet survived in the minds of men.

3. The parable is also clearly distinguishable from the proverb,*
though it is true that in a certain degree, the words are used inter-
changeably in the New Testament, and as equivalent to one to the other.
Thus "Physician heal thyself!" (Luke x. 23), is termed a parable, being
more strictly a proverb; as again, when the Lord had used that proverb,
"Blind lead the blind, both shall fall into the ditch," Peter said, "Decline unto us this parable"
(Matt. xv. 14, 15); and again, Luke v. 36 is a proverb or proverbial
expression, rather than a parable, which name it bears. So, upon the
other hand, those are called parables in St. John, which, if not strictly
parables, yet claim much closer affinity to the parable than to the pro-
verb, being in fact allegories: thus Christ's setting forth of his relations
to his people under those of a shepherd to his sheep, is termed a "pro-
verb," though our translators, holding fast to the sense rather than to the
letter, have rendered it a "parable." (John iv. 9, compare xvi. 25,
27, 29.) It is not difficult to explain how this interchange of the two words
should have come to pass. Partly from the fact which has been noted by
many, of there being but one word in the Hebrew to signify both par-
able and proverb; which circumstance must have had considerable in-
fluence upon writers accustomed to think in that language, and insid

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* Exward, that is, exp. also, εκβολή, expulor: angle, καθά. But see above in note 1, * Exward*. For * Exward*. In exward to, as in exward to, of exward.

† For * Exward*. In exward to, as in exward to, of exward to. Also, see * Exward* in * Exward* in the three first Evangelists.
arose from the parable and proverb being alike enigmatical and somewhat obscure forms of speech. "Dark sayings," speaking a part of their meaning and leaving the rest to be inferred. This is evidently true of the parable, and in fact no less so than the proverb. For though such proverbs as have become the heritage of an entire people, and have obtained universal currency, may be, or rather may become, plain enough, yet in the mass the proverbs are most often enigmatical, claiming a quickness in detecting latent affinities, and oftentimes a knowledge which shall enable to catch more or less remote allusions, for their right comprehension. And yet further to explain how the terms should be often indifferently used,—the proverb, though not necessarily, is yet very commonly paraphrased; that is, it rests upon some compendium either expressed or implied, as for example, 2 Pet. ii. 22. Or again, the prover is often a concentrated parable, for instance that one above quoted, "If the blind lead the blind, both shall fall into the ditch," might evidently be extended with ease into a parable, and in like manner not merely many proverbs might thus be beautified into fables, but they are not infrequently allusions to or summings up in a single phrase of some well-known fable.

4. It only remains to consider wherein the parable differs from the allegory, which it does in form rather than in essence: there being in the allegory, an interpretation of the thing signifying and the thing signified, the qualities and properties of the first being attributed to the last, and the two thus blended together, instead of being kept quite distinct and placed side by side, as is the case in the parable. Thus, John

* See 1 Cor. i. 25, with the speaking plainly, unpolluted (παντελῶς), every word.

† For instance, to take two common Greek proverbs: Καλά χρήσις would render well. /νηστύνεις, ἑπεκτάσεις, ἑνδοσύνεις, ἐκτελείς, ἔργανα, ἐπιμέλητες,συνειδήσεις, ἐφημερίδες, θεολόγοι. The obscurity that is in proverbs is sufficiently shown by the fact that such books as the Apologia of Eusebius, in which he brings all his learning to bear on their elucidation, and yet leaves many of them without any satisfactory explanation. See also the Proemioiologos Livri (Sept. 1596), p. 224.

‡ It is not necessarily, as some have affirmed, a later degeneration, for Biblical examples show how often and illuminatingly often are expressed without figures; but very many are also paralleled, and generally the best, and those which have become most truly popular.


† Thus Lives (21 Sac. Pcs. Ed.) , Pol. 30. His designs sufficiently set qualia question poiales, minima ut per osa et oculi corrupt, nunc arcadiae propria adiectum habens. In que quidem divers differentia aliqua aliter specie, quia simile metaphor etiam his praebet, aut ascendit nostris quod non inquitur.
OF THE PARABLE.

XX. 1-9. "I am the true vine, &c." is throughout an allegory, as there are two allegories severally kept apart from one another, John x. 1-16, the first, in which the Lord sets himself forth as the Door of the sheep, the second, as the great Shepherd. So, "Behold the Lamb of God," is an allegorical. "He is brought as a lamb to the slaughter," a parabolical expression. The allegory needs not, as the parable, an interpretation to be brought to it from without, since it contains its interpretation within itself, and, as the allegory proceeds, the interpretation proceeds hand in hand with it, or at least never falls far behind it; and thus the allegory stands to the metaphor, as the more elaborate and long drawn out comparison of the same kind, in the same relation that the parable does to the simplest comparison or simile. And as many parables are, as we have seen, contain parables, in like manner many also are brief allegories. For instance the following, which is an Eastern proverb,—

"This world is a narrative, and they who gather round it are dogs,"—this in fact interprets itself as it goes along, and needs not therefore that an interpretation be brought to it from without; while it is otherwise with the proverb spoken by our Lord, "Wherever the narrative is there will the eagles be gathered together!"—this gives no help to its own interpretation from within, and is a saying, of which the darkness and difficulty have been abundantly witnessed by the many interpretations of it which have been proposed.

To sum up all this, the parable differs from the fable, inasmuch as it does not in a spiritual world, and never transgress the actual order of things natural,—from the说明, there being in the latter an uncon-
On the definition of the parable.

A close blending of the deeper meaning with the outward symbol, the two remaining separate and separable in the parable—from the proberb, inasmuch as it is longer carried out, and not merely metaphorically and occasionally, but necessarily figurative—from the allegory, comparing as it does one thing with another, at the same time preserving them apart as an inner and an outer, not transferring, as does the allegory, the properties and qualities and relations of one to the other.
CHAPTER II.

ON TEACHING BY PARABLES.

However our Lord may on one or more occasions have made use of this manner of teaching by parables, with the intention of withdrawing from certain of his hearers the knowledge of truths which they were unworthy or unfit to receive; yet we may assume as certain that his

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* Illustrations (Hom. dipl. 1, 1. 52): The Lord's parables are not meant to convey secret, mysterious or spiritual truths. They are intended to be easily understood and applied to everyday life. The parables are meant to be clear and plain, even to the point of being simple and unadorned. The purpose of the parables is to make the truth clear and understandable, even to those who are unlearned.

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ON TEACHING BY PARABLES.

general aim was not different from that of others who have used this method of teaching, and who have desired thereby to make clearer, either to illustrate or to prove, the truths which they had in hand. — I say any other to illustrate or to prove; for the parables, or other analogies to spiritual truths appropriated from the world of nature or man, is not merely illustration, but also in some sort proof. It is not merely that these analogies assist to make the truth intelligible, or, if intelligible to others, present it more vividly to the mind, which is all that some will allow them. Their power lies deeper than this, in the harmony unconsciously felt by all men, and by deeper minds continually recognized

and so also with this latter generation; even as that how is declared in the other half of Rom. 1, to have taken his course with the Gentile world; in Augustine's words much, Deus visus magnus, tuo labe greges passiones concinnae super illius explicationem, who says also in another place, Quaeque passiones propter transmutandam fuisse, passim et aliena praecipuam. The fearful cases of sin is that it ever has the tendency to repulse itself, that he who soars in his range in spiritual darkness, which delivers him even again to worse sin, all which is wonderfully expressed by Eckbavus; —

* Bacon has noted this double purpose of parable (De sep. Vet.; De Temp. harwey reports et aliae incertam partikleram esse, et quod magis natura est, ad conciliae subsidere. Facultatis sunt personae ad invocaciones et res, faciunt eam ad humana et illustrationes. See also De Aug. libri, 1, ch. 10; and the remarkable passage from Hobbes, on the teaching of Pythagoras, quoted in Pufte's ed.; of Gnomon Alexandrinus, p. 12; and

† This has been acknowledged on all sides, equally by profane and sacred writers, thus Quæstiones (c. vii. 3. 20); Phocian was ad illum et rem duos habere magnum regnum et immortalitatem. And hence style them, admirable envoûtissements. Again, they have been called, Medie AEthiopicae: later et præconium. The author of the treatise on Hermeticis: Sententiae simulati et oriundi non esse, non appellationem, non autem despectis, non est ad modum poeniun. (De Temp. Ch, c. 35), expressly denies of parables, that they define the light of the Gospel (diamenios Euthymii hermias). See also the quotation from Clesius from Sim- minius: Thren. 2. 1. in, in Deae, which expresses it, non quisque pro auxiliam auxent, with that mysterious degree of amendment which shall produce, not such as shall repel or disappointing, because the Lord, uter Christos (Rom. vii. 35 in March.), stypho in parolet, quod idce ad, because, or as he expresses it elsewhere (De Pro. 20. 20. 2), that we might live down into the deep sea of spiritual knowledge, from which almost up tents and precious stones.

‡ So Stulba: In saepe decepta sermo, et non improspetum viri, non aequaliter unum etiamque unum, sed quibus unius perspicua vitam, et quae numine aliquot commandatione, en stabi- lorum sunt ad dominam mannere, acque veterum nil consequuntur.
and plainly perceived, between the natural and spiritual worlds, so as to
analogies from the first are felt to be something more than illustrations.

happily but yet sufficiently chosen. They are arguments, and may be
alleged as witnesses; the world of nature being throughout a witness
for the world of spirit, proceeding from the same hand, growing out of
the same root, and being constituted for that very end. All lovers of
truth really acknowledge these mysterious harmonies, and the force of
arguments derived from them. To them the things on earth are copies
of the things in heaven. They know that the sanctity of tobemule is
made after the pattern of things seen in the moment (Exod. xxv. 40;
1 Chron. xxvii. 11, 12);* and the question suggested by the Angel in
Milton is often pressed upon their meditations:

"What is earth.

Do not the shadow of heavens and things therein
Each in other like, more than on earth is thought?"**

For it is a great misunderstanding of the matter to think of these as
happily, but yet arbitrarily, chosen illustrations, taken with a skillful
selection from the great stock and storehouse of unappreciated images;
Born where it would have been possible that the same skill might have
selected others as good or nearly as good. Rather they belong to one
another, the type and the thing typified, by an inward necessity; they
were linked together long before by the law of a secret affinity. It
is not a happy accident which has yielded so woodlessly an analogy as
that of husband and wife, to set forth the mystery of Christ's relation to

* See Justinus, C. I. 4, c. 14, § 3.
† May see the saying of a wise kind among the Jewish Cohanim. Thus in the book Skel. Qedermagen is not set out, used itself to caste out, cf. thal. n. 1
explan-ration is not to scientific, give new all still, given in order out, correlative; in
Grasias's Commentary, p. 2, p. 28-30, and Isaac's Speech, e. Misc. Cal., c. 1, p. 288,
many like passages are quoted. No one was father of this than Tertullian, see his
marshalled words in the construction (De Riti. Cens., c. 11). All things here, he
sas, are visible of a recreation, all things in nature are prophetic outlines of
divine operations, God not merely speaking parables, but doing them, (cita disti-
ctor, Clement's Homiletic, one minus possibly operate non quia lecto. And
again, de anima, c. 48, the activity of the soul is sleep is for him at once as sepul-
chre and an illustration, which God has provided us, of its not being tied to the
world and an illustration which God has provided us of its not being tied to the
body to perish with it: "And, . . . . , seeing portentous tily, lifting onport it
knights of pardon, since necessity, and of return.

1 Out of the seed of this has grown our one of the words, "Likely. There is a
certain expectation in the tables of men of the reappearance in higher spheres,
of the same loves and relations which they have experienced in lower; and that
which is like is also likely or probable. Butler's analogy is just the weddling, as
he himself declares at the beginning, in one particular line of this thought, that the
like is also the likely.
his elect Church. There is far more in it than this: the earthly relation is indeed but a lower form of the heavenly, on which it rests, and of which it is the utterance. When Christ spoke to Nicodemus of a new birth, it was not merely because birth into this natural world was the most suitable figure that could be found for the expression of that spiritual not which, without any power of our own, is accomplished upon us when we are brought into God's kingdom; but all the circumstances of this natural birth had been pre-ordained to bear the burden of so great a mystery. The Lord is king, not borrowing this title from the kings of the earth, but having lent his own title to them—and not the name only, but so ordering, that all true rule and government upon earth, with its righteous laws, its stable ordinances, its punishment and its grace, its majesty and its terror, should fall of His and of his kingdom which ruleth over all—so that "kingdom of God" is not in fact a figurative expression, but most literal: it is rather the earthly kingdom and the earthly kings that are figure and shadow of the true. And as in the world of men and human relations, so also is it in the world of nature. The unruled soil which yields thorns and briars is its natural harvest is a permanent type and enduring parable of man's heart, which has been submitted to the same curse, and without a watchful spiritual husbandry will as surely put forth its briers and its thorns. The words that well mingle during the time of growth with the corn, and yet are separated from it at the last, kill over one and the same tale of the present admixture, and future rendering of the righteousness and the wicked. The despising of the insignificant unprofitably sown in the earth, and the rising up out of that desolation and death, of the fruitful ear, contain evermore the prophecy of the final resurrection, even so this is itself in its kind a resurrection,—the same process at a lower stage,—the same power putting itself forth upon measure things.

Of course it will be always possible for those who shrink from contemplating a higher world-order than that imperfect one around them,—and this, because the thought of such would rob their own imperfection and littleness—who shrink too from a witness for God so as to regard even that imperfect order as final—it will be possible for them to say it is not true, but that our talk of heavenly things is only a transferring of earthly images and relations to them—that earth is not a shadow of heaven, but heaven, such at least as we conceive it, a dream of earth; that the names Father and Son for instance (and this is Armini-ism) are only improperly used and in a secondary sense when applied to Divine Persons, and that we are terms so encumbered with difficulties and misunderstandings that they had better not be used at all; that we do not
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God and recognize heavenly things in their earthly counterparts, but only
dexterously adapt them. This denial will be always possible, and has
a deeper root than that it can be met with argument; yet the lover of a
truth which shall be better than himself will not be moved from his faith
that however man may be the measure of all things here, yet God is
the measure of man,—that the same Lord who sits upon his throne in
heaven, doth with the skirts of his train fill his temple upon earth,—that
these characters of nature which every where meet his eye are not a
common but a sacred writing,—that they are hieroglyphs of God: and
he counts this his blindness, that he finds himself in the midst of such,
and knows in the midst of them, therefore never without admonish-
ment and teaching.

For such is in truth the condition of man: around him is a senseless
world, yet not one which need bring him into bondage to his senses, but
so focused as, if he will see it rightly, continually to lift him above himself
—a visible world to make known the invisible things of God, a helter
leading him up to the contemplation of heavenly truth. And this truth
he shall encounter and make his own, not in seeing from his fellows and
their works and ways, but in the midst, on the wayside, in the field—
not by stripping himself bare of all relations, but rather recognizing these
as instruments through which he is to be educated into the knowledge
of higher mysteries; and so dealing with them in reverence, seeking
by faithfulness in them in their lower forms to enter into their yet deeper
signment—entertaining them, though they seem but common scenes,
and finding that he has unawares entertained Angels. And thus, besides
his revelation in words, God has another and an older, and one indeed
without which it is inconceivable how that other could be made, for from
this it appropriates all its signs of communication. This entire moral
and visible world from first to last, with its kings and its subjects, its
parents and its children, its sun and its moon, its sowing and its harvest,
its light and its darkness, its sleeping and its waking, its birth and its
death, is from beginning to end a mighty parable, a great teaching
of supernatural truth, a help to one to our faith and to our under-
standing.

It is true that man is ever in danger of losing "the key of know-
lledge" which should open to him the portals of this palace: and then
instead of a prince in a world of wonder that is stirring him, man moves
in the midst of this world, alternately quite tasteless, and its dregs.
For we are to him as between the two poles of savages and Arably-elic-
tuated life—his inner eye darkened, so that he sees nothing, his inner
ear heavy, so that there come no voices from nature unto him: and
indeed in all, save only in the one Man, there is more or less of the
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dulled our, and the filled eye. There is none to whom nature tells not all that she has to tell, and as constantly as she would be willing to tell it. Now the whole of Scripture, with its ever-recurring use of figurative language, is a re-wondering of man to the mystery of nature, a giving back to him the key of knowledge, the true signum rerum: and this comes out, as we might expect, in its highest form, but by no means exclusively, in those which by pre-eminence we call the parables. They have this point of likeness with the miracles, that these too were a millstone load to powers which were daily going forward in the midst of men, but which, by their frequency and their orderly repetition, that ought to have kindled the more admiration, had become wonder-works no more; had lost the power of exciting attention, until men had need to be startled anew to the contemplation of the energies which were ever working among them. In like manner the parables were a calling of attention to the spiritual facts which underlie all processes of nature, all institutions of human society, and which, though unseen, are the true ground and support of them. Christ moved in the midst of what seemed to the eye of sense an old and worn-out world, and it instantly became new at his touch; for it told to man now the utmost secrets of his being: he found that it answered with strange and marvellous cor-
respondences to another world within him,—that oftentimes it helped to the birth great thoughts of his heart, which before were helplessly struggling to be born,—that of these two worlds, without him and within, each threw a light and a glory on the other.

For on this rests the possibility of a real teaching by parables, such a teaching as, resting upon a substantial ground, shall not be a mere building on the air, or painting on a cloud,—that the world around us is a divine world, that it is God's world, the world of the same God who is teaching and leading us into-spiritual truth; that the terrible dream of Gnostic and Materialism, who would set a great gulf between the worlds of nature and of grace, seeing this from a good, but that from an im-
perfect or an evil power, is a lie; that being originally God's, it is a sheer in his great redemption. And yet this redeemed world, like man, is in part redeemed only in hope: it is not, that is, in the present possession, but only in the secured certainty, of a complete deliverance. For this too we must not lose out of sight, that nature, in its present state, like man himself, contains but a prophecy of its coming glory:—it is "groaneth and travaileth;" it cannot tell out all its secrets; it has a premonition of something which it is not yet, but which, hereafter it shall be. It too is suffering under our curse: yet even this, in its very imperfection wonderfully serving us, since thus it has apter signs and more fitting symbols to declare to us our disease and our misery, and
the presence of their healing and removing—symbols not merely of God's grace and power, but also of man's sins and wretchedness: it has its roots and its wounds, its storms and its wildernesses, its lies and its shame, by these interpreting to us death and its destroyers, how in all that leads to death, no less than by its means beneficent workings life and all that tends to the restoring and maintaining of life.

But while this is true, this merciful adaptation to our needs not the less does it, in this its fallen state, some short of its full purpose and meaning: it fails in part to witness for a divine order, as the philosophic poet, whose eye was mainly directed to this, its disorder and deficiency, exclaimed,

It does not give always a clear witness, nor speak out in distinct sentences, of God's truth and love. Of these it is often times the inadequate expression—yes, sometimes seems not to declare them at all, but rather in violence and in discordance, in universal change, in pestilence and in confusion, in all the worst consequences of the fall. But one day it will be otherwise: one day it will be transfigured with the divine idea which it embodies, and which even now, despite the dark spots, shines through it so wonderfully. For no doubt the redemption and reconstitution will be, not the abolition of this nature, but the glorifying of it—that which is now nature (natura), always, as the word expresses it, striving and struggling to the birth, will then be indeed born. The new creation will be as the glorious child born out of the world-long, three and anguish of the old. It will be as the snake eating its wrinkled and winter skin; the old world not abolished, but putting off its soiled week-day garments, and putting on its holiday apparel for the great Sabbath which shall have arrived at last. Then, when it too shall have put off its bondage of corruption, shall be delivered from whatever is now overlying it, all that it has at present of dim and contradictory and perplexing shall disappear. This nature, too, shall be a mirror in which God will perfectly glass himself, for it shall tell of nothing but the mirror of his wisdom and power and love.

But at present, while this natural world, through its share in man's fall, has won in fitness for the expression of the sadlier side of man's condition, the imperfection and evil that cling to him and beset him, it has in some measure lost its fitness for the expressing of the higher. It possesses the best, yet often times inadequacy, helps for this. These human relationships, and this whole constitution of things earthly, shone in the shortening that closure to all which is of the earth. Obstacles to change, tainted with sin, shut in within brief limits by dozy and
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death, they are often weak and temporary; when they have to set forth things strong and eternal. A sinful element is evidently mingled with them, while they yet appear as symbols of what is entirely pure and heavenly. They break down under the weight that is laid upon them. The sinner obstains after his own pleasure, instead of wholly for the child’s profit; in this unlike that heavenly Father, whose character he is to set forth. The seed which is to set forth the word of God, that Word which liveth and abideth forever, itself deserts and perishes at last. Festivals, so frequently the image of the pure joy of the kingdom, of the communion of the faithful with their Lord and with one another, will often, when here celebrated, be mixed up with much that is carnal, and they come to their close in a few hours. There is something exactly analogous to all this in the typical or parabolic personages of Scripture—the men that are to set forth the Divine Man. Through their sins, through their infirmities, yes, through the necessary limitations of their earthly condition, they are unable to carry the correspondences completely out. Sooner or later they break down, and very often even the part which they do sustain, they sustain it not for long. Thus, for instance, few would deny the typical character of Solomon. His kingdom of peace, the splendor of his reign, his wisdom, the temple which he reared, all point to a greater whom he foreshadowed. Yet this gorgeous forecasting of the coming glory is wonderful to us only for an instant; it is but a glimpse of it we catch. Even before his reign is done, all is beginning to disintegrate, to lose the distinctness of its outlines, the brightness of its coloring. His wisdom is darkened, the perfect peace of his land is no more; and the gloom on every side encroaching warns us that this is but the image, not the substance, of the things.

Again we see some men, in whom there is but a single point in their history which brings them into typical relation with Christ; such was Jonah, the type of the Resurrection: or persons whose lives at one moment and another seem suddenly to stand out as symbols; but then sink back so far that we almost doubt whether we may dare to consider them as such at all, and in whose case the attempt to carry out the resemblance into greater detail would involve in infinite embarrassment. Samuel will at once suggest himself as one of these. It is scarcely possible to believe that something more was not meant than is contained in the letter when out of the eater he brought forth must, and out of the strong waters (Judg. xiv. 14), or when he wrought a mightier deliverance for Israel through his death than he had wrought in his life (Judg. v. 15). Yet we hesitate how far we may proceed. And so it is in every case, for somewhere or other every man is a type; he is slain, that is, to the divine idea, which he was meant to embody, and
fail to bring it out in all the fulness of its perfection. So that of the
truths of God in the language of men (which language of course in-
cludes man’s acts as well as his words), of these acts of heaven marred
in the daughters of earth, it may truly be said, “we have this treasure
in earthen vessels.” And it must only be looked for, that somehow or
other the earthen vessel will appear, that the imperfection which
causes to our forms of understanding, to men’s words and to their
works, will make itself felt either in the misrepresentations of these in
what the language is addressed (as John iii. 11), or by the language itself.
though the best that human speech could supply—by the men them-
soever, though the noblest, is may be, of their age and race—not
falling to set forth the divine truth in all its fulness and compre-

hensiveness.

So doubt it was a feeling, working more or less consciously, of the
dangers and drawbacks that attend all our means of communication, a
desire also to see eye to eye, or, as St. Paul terms it, face to face.

* It is now rather to speak of prophets, N. interpol. (1 Cor. xii. 9, 11), to re-

produce (John xv. 25). Cf. Herast, De Gent., ch. iii. x. A Persian imperial

poet has caught this truth, which he has thus expressed. (See Travels of Wil-

kinson, and J. Margaret. Mitch., p. 255.)

† John Smith (ibid. Disc., p. 129), observes that the later Palestine had three
times as to distinguish the different degrees of Divine knowledge, not discerning, such
sense and such experience. If we assume three into Christian theology—and
they very nearly agree with the threefold division of St. Bernard (De Comit., i. 5,
5, 15), the spirit, the flesh, and the intellect (intuition)—we might say of any
the first, that it is common to all men; being merely natural, knowing about God; the
second is the privilege of the olden time, the knowing God; the third, the ad-

mission of the same school, the Gnostic System of the Jews, which, will be
tly possessed in the world to come, the seeing God, the comprehensiveness of which is

finally followed by Augustine, whom he terms, The Victor Philosopher. It was this.
“T he Lord, who is the Spirit...” Distracted; he would say, for the present life; “They
rest not in the same form, for there shall no

man see me, and live.” (Rom. xxvii. 12-21.) Yet be so, they say, make answer
to this, that any other of the Lord’s prophets. (See Herast, N. T. of This,

Rome., p. 235.) It is a striking Mohammedan tradition, according to which the
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(1 Cor. xii. 1), which caused the mystics to press with such earnestness and frequency that we should seek to abstract ourselves from all images of things; that to move ourselves to the contemplation of pure and naked truth is the height of spiritual attainment, towards which we should continually be struggling. But in requiring this as a test and proof of spiritual progress, in setting it as the mark towards which man should strive, they were not merely laying unnecessary burdens on men's backs, but actually leading astray. For whether one shall separate in his own consciousness the form from the essence,—whether the images which he was shall be to him more or less conscious symbols,—does not depend on his grasp or less advance in spiritual knowledge, but on causes which may or may not accompany religious growth, and mainly on this one,—whether he has been accustomed to think upon the things, to reflect upon the wonderful instrument which in language he is using. One who possesses the truth only as it is incorporated in the symbols, may yet have a far stronger hold on it,—may be influenced by it far more mightily,—may far more really be nourished by it than another, who, according to the mystic view, would be in a higher and more advanced state. It is true, indeed, that for them who have not merely to live upon the truth themselves, but to guard it for others,—not merely to drink of the stream of divine knowledge, but to see that the waters of its well-springs are not troubled for their brethren—for them it is well that they should be conscious, and the more conscious the better of the wonderful thing which language is,—of the power and mystery, of the truth and falsehood, of words; and as a part of this acquaintance, that the truth, and that which is the vehicle of the truth, should for them be separable; but then it should be even for them as soul and body, not as kernel and husk. This last comparison has been often used, but when pressed far, may be pushed into an error. It has been said that, as when the seed is cast into the ground, after a time the kernel disengages itself from the outer coating, and alone remains and fruitifies, while the husk decays and perishes; so in the seed of God’s word, deposited in man’s heart, the sensible form must fall off, that the inner germ releasing itself may germinate. But the image, urged thus far, does not apply set forth the truth,—will lead in the end to a Quaker-like contumacy of the written word, under pretence of having

Last paragraph: Means how far it is a thing it would be to comply with his request, "Shew me thy glory!"—by unveiling a spark of that glory, the effacing of which Moses had craved to see, to fall upon a mountain, which instantly burst into a thousand pieces.

* Tender, for instance, is continually urged.—On ai crie; frappez de dos au restrain tout et resserrez.—Possum the same; and indeed all the mystics, from Kirke to Downward, agree in this.
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the inner life. The outer covering is not to fall off and perish, but to become glorified, being taken up by, and made transmigrant with, the spirit that is within. Man is body and soul, and being so, the truth has for him soul of a body and soul likewise: it is well that he should know what is body and what is soul, but not that he should seek to kill the body, that he may get at the soul.

Thus it was provided for us by a wisdom higher than our own, and all our attempts to discern what is wisely from mere apparent images must always in the end be unsuccessful. It will be only a changing of our images, and that for the worse; a giving up of living realities which truly sit the heart, and getting dead metaphysical abstractions in their room. The aim of the teacher, who would find his way to the hearts and understandings of his hearers, will never be to keep down the psychological element in his teaching, but rather to make us much and as frequent use of it as he can. And to do this effectually will need a fresh effort of his own; for while all language is, and of necessity must be, more or less figurative, yet long familiar use has worn out the freshness of the stamp (who, for example, that speaks of *speech*), retains the lively image of a logos on the prostrate body of a few); so that to create a powerful impression, language must be recalled, unrolled and issued anew, cast into novel forms as was done by him, of whom it is said, that without a parable (στοιχεῖα) in its widest sense he spoke nothing to his hearers; that is, he gave no doctrine in an abstract form, no shadow of truth, but all clothed, as it were, with flesh and blood. He made himself as he desired to his apostles they must act, if they would be worthy instructed unto the kingdom, and able to instruct others (Matt. xiii. 31); he brought forth out of his treasure things new and old: by the help of the old he made intelligible the new; by the aid of the familiar he introduced them to that which was strange; from the known he passed more easily to the unknown. And in his own manner of teaching, and in his instructions to his apostles, he has given us the secret of all effectual teaching.—all speaking which shall have behind it, as was said of one man's eloquence, stings in the minds and memories of the hearers. *There is a natural delight* which the mind has in this manner of teaching; appealing as it does, not to the understanding only but to the feelings, to the imagination, and in short to the whole man, calling as it does the whole man with all his powers and faculties into

* The delight has indeed impressed itself upon our language itself. To take a thing in to some other thing which we have already before our naturals, or our minds' eyes, and the pleasure so excited arises from this process of comparison has caused us to use the word as a higher sense than that which belonged to it at the first. That we like what is like is the explanation of the pleasure which rhymes give us.
On Teaching by Parables.

Pleasing activity: and things thus learned with delight are those longest remembered.*

Had our Lord spoken naked spiritual truth, how many of his words, partly from his hearers' lack of interest in them, partly from their lack of insight, would have passed away from their hearts and memories, leaving scarcely a trace behind them! But being imparted to them in this form, under some lively image, in some short and perhaps seemingly paradoxical sentence, or in some brief but interesting narrative, they awakened attention, excited inquiry, and even if the truths did not at the moment, by the help of the illustration used, find an entrance into the mind, yet the words must thus often have fixed themselves in their memories and remained by them.† And hence the comparison of the seed in appropriate, of which the soil should guard the life of the inner germ, till that should be ready to unfold itself—till there should be a soil prepared for it, in which it could take root and find nourishment suitable to its needs. His words laid up in the memory were to many that heard him like the money of another country, unanswerable it might be for present use;—of which they knew not the value, and only slowly knew that it had a value, but which yet was ready in their hand, when they reached that hand and were naturalized in it. When the spirit came and brought all things to their remembrance, then he filled all the outlines of truth which they before possessed with its substance, quickened all its forms with the power and spirit of life. Not perhaps at once, but gradually, the meanings of what they had heard unfolded themselves to them. Small to the mind, they grew with their growth. And thus must it ever be with all true knowledge, which is not the consummation of information, the transference of a dead sum or capital of facts or theories from one mind to another, but the opening of living fountains within the heart, the scattering of sparks which shall kindle where they fall, the planting seeds of truth, which shall take root in the new soil where they are cast, and striking their roots downward, and sending their branches upward, shall grow up into goodly trees.

Nor is it unworthy of remark, when we are estimating the extent of the parable element in Scripture, how much besides the spoken, there

* Thus Jerome (Comm. in Matt. in loc.) describes the purpose of the parable: "Quaerat per setam parum sapientem hic substantiae non potest, per similitudines eam cepisse." It was no doubt from a deep feeling of this that the Jewish Cabbalists affirmed, Levites superum munerum descendit, i.e. indirectly, with which agrees the saying of the pseudo-Dionysius, so often quoted by the scholastics, Deiparae et melius alter loco divinum minos et variarum sacrum velutam circumstans.

† Bernard: An non expediti non movebatur, quasi adorem non cognosce.
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In the use of parables, the ancient rabbis were fond of saying that we are to understand a parable as we would understand a man, taking into account his character, his environment, and his purposes. Thus, when Jesus taught the Parable of the Sower, He was not simply giving a story about seeds and soil, but was using it to illustrate the nature of the human heart and the conditions necessary for the growth of spiritual life.

Jesus taught that the seed of the sower is the word of God, and that the soil is the heart of the hearer. The seed falls on different soils, and the parable illustrates the various kinds of responses to the word of God. Some soils are sterile, others are rocky, and still others are rich and fertile. The seed of the sower grows in some places, but in others it is choked by the cares of this world and the love of wealth.

The use of parables in religious instruction was widespread in the early Church. The parables of Jesus were used to teach the nature of faith and to illustrate the nature of the kingdom of God. The parable of the mustard seed was used to teach that even though something may seem small or insignificant, it can grow into something great and mighty.

The parable of the good samaritan was used to teach that true love and compassion are the most important virtues. The parable of the lost sheep was used to teach that the kingdom of God is filled with all sorts of people, and that no one is excluded.

In conclusion, the use of parables in religious instruction is a powerful tool for teaching and for illustrating the nature of faith. The parables of Jesus, and those that followed, continue to be used today to teach and to illustrate the nature of the kingdom of God.
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With regard to the record which we have of the Lord's parables, they are found, as is well known, only in the three first Gospels: that by St. John containing allegories, as of the Good Shepherd (xv. 1), the True Vine (v. 1), but no parables strictly so called. Of the other three, that of St. Matthew was originally written for Jewish readers, and notably for the Jews of Palestine; its leading purpose being to show that Jesus was the Christ, the promised Messiah, the expected King of the Jews—the Son of David—the Son of Abraham—that in him the prophecy of the Old Testament found their fulfillment. The theocratic spirit of his Gospel does not fail to appear in the parables which he has recorded; they are concerning the kingdom—being commonly the declaration of things whereasunto "the kingdom of heaven is likened"—a form which never once finds place in St. Luke. The same theocratic purpose displays itself in the form in which the Marriage of the King's Son appears in his Gospel, compared with the parallel narration in Luke; in the last, it is only a man who makes a great supposition—while, in Matthew, it is a king, and the supposition is a marriage-supposition, and that for his son.

The main purpose which St. Luke had before him in writing his Gospel was to show, not that Jesus was the King of the Jews, but the Saviour of the world; and therefore he traces our Lord's discourses not merely from David, the great type of the theocratic king, nor from Abraham, the head of the Jewish nation; but from Adam, the father of mankind. He, the chosen companion of the apostle of the Gentiles, wrote his Gospel originally for Gentile readers, so that while St. Matthew only records the sending out of the twelve apostles, corresponding to the twelve tribes of Israel, he relates the mission of the seventy, answering to the (supposed) seventy nations into which the world at Babel was divided. He, as writing for heathens who had so widely departed from God, has been most careful to record the Lord's declarations concerning the free mercy of God—his declarations that there is no departure from God so wide as to preclude a return. The leading idea of St. Luke's Gospel seems to have guided him in the parables which he records. In this view, the three at chapter xx. are especially characteristic of his aim, and more particularly the last, that of the Prodigal Son, and not less so that of the Wise and Foolish Virgins, or of the Augustine, Theodore, and some later commentators have suggested, we may take Divine to signify the Jew, wisely abounding with all blessings of the knowledge of God, and glorifying themselves in those blessings, while Leona, or the Gentile, lay despised at their door, a heap of neglected and petrifying scorn. Again, the fact that it was a Samaritan who showed kindness to the poor wounded man (Luke x. 30), would seem also to have been re-
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...mused not without an especial aim, to be traced up to the same leading idea of his Gospel.

St. Mark has but one Parable which is peculiar to himself, that of the Seed growing by itself (v. 35), which is nearly related in substance to that of the Mustard Seed in Matthew, the place of which it appears to occupy. There is not, I believe, any thing so peculiar in his record of the parables as to call for special notice.
CHAPTER III.

ON THE INTERPRETATION OF PARABLES.

The parables, fair in their outward form, are yet flimsy within—apples of gold in network of silver: such one of them as a casket, itself of exquisite workmanship, but in which jewels yet richer than itself are laid up; or as fruit, which, however lovely to look upon, is yet more delectable still in its inner sweetness. To find then the golden key for this casket, at the touch of which it shall reveal its treasures; to open this fruit, so that nothing of its hidden kernel shall be missed or lost, has naturally been regarded ever as a matter of high concern. And in this, the interpretation of the parable, a subject to which we have now arrived, there is one question which presents itself anew at every step; namely this, how much of there is significant? and on this subject there have been among interpreters the most opposite theories. Some have gone a great way in saying—This is merely hyperogy and ornamental, and not the vehicle of essential truth; this was introduced either as useful to give breadth and a general air of verisimilitude to the narrative, or as actually necessary to make the story, which is the subiucrum of the truth, a consistent whole, since without this consistency the hearer would be both perplexed and offended—to hold together and connect the different parts, just as in the most splendid houses there must be passages, not for their own sakes, but to lead from one room to another. But Chrysostom continually warns against pressing too anxiously

* Bernard: Superficie ipsa, ignorantia in eis consideratur, densa est valde; et si quis sibi quis omnes, non invento, quod primum ait, et multa simul debita. (De Spiritu Sancto, lib. ii., cap. iii.)

1 Jerome (De Rebus Cælestibus, iii.): Parabolae ait: quae in modis habent, sed in imaginibus constructae, et quasi in terra sunt, in coelo carent; in hisque carnis operis admirabilis forma invenitur, ut in ista divina aestas aliter permutemur.

2 Tertullian (De Passione Christi, c. 9): Quaerere omnem existens, et quo seculo desconsolatus! et quo seque! Nunc es, nunc non: nunc penitus absummus; nunc non; nunc quies; nunc disconsolatus: nunc esse, et habitus requiescit divinum.
all the circumstances of a parable, and often outs his own interpretation somewhat short in language like this,—"Be not croused about the rest," and in like manner, the interpreters that habitually follow him, Theophylact and others, though not always faithful to their own principles. So also Origen, who illustrates his meaning by a comparison of great beauty. He says, "For as the likeness which are given in pictures and statues are not perfect resemblances of those things for whose sake they are made—but for instance the image which is painted in wax on a plain surface of wood, contains a resemblance of the superficies and colors, but does not also preserve the depressions and prominences, but only a representation of these—while a statue, again, seeks to preserve the likeness which consists in prominences and depressions, but not as well that which is in colors—but should the statue be of wax, it seeks to retain both. I mean the colors, and also the depressions and prominences, but is not an image of those things which are within—in the same manner, of the parables which are contained, in the Gospel so abundant, that the kingdom of heaven, when it is likened to any thing, is not likened to it according to all the things which are contained in that with which the comparison is instituted, but according to certain qualities which the master in hand requires."1 Exactly then in modern times it has been said that the parable and its interpretation are not to be contemplated as two places, teaching one another at every point, but each other rather as a plane and a globe, which, though brought into contact, yet touch one another only in one

On the other hand, Augustine, though sometimes laying down the same principle, frequently extends the interpretation through all the branches and minutest fibres of the narrative, and Origen not less,

or less, sum sequenti quam burae administrari accommodatur. Hypomodi exits figuratu et corpos fictae visusque, et omenque exipsiusvisus reliquias plasminis declarat a vertice. Sunt autem que et simpliciter possunt ad ornandum et dispensanda ut terrae et ponderosae, ut flecteret notissimo, cui exemplum praebuerit. Brower (De Porv. J. C., p. 221) : Tota res est proypo,

question, quae non tempus quae non ad curationem Mariae permexit, cum aliis qui praebueri etiam in manu in narratione, ut in eamque substantialiter occurs

tempest, quae non tempus etiam in narratione, ut in eamque substantialiter occurs

1 Θεοφύλακτος (Ex Lo.: 387): Πίστευον παραβολήν πρώτην κατὰ κανόνα λέγεται ἡ παραβολὴ διὸ τοῦτο ἐπιστῶ, ἀλλὰ ἐπὶ Γάλλων ὑποδίκης, ἐπί τοῦτον ὁ Πορχίας. S. 134.35: Ἐβρ. τὸ κράνος τοῦ σωτῆρος λόγον ἐπιστρέφειν, ἐκλ. τὸν διαμαντίνην συναγωγὸν, καὶ ἔκ τὸν πάντως συμπερασμόν. Παράνεν, ἐκ τοῦ ὀρθοδοξοῦ συναγωγοῦν καὶ συναγωγοῦν συμπερασμὸν. 2 Comm. in Matth. 25.47.

3 See a wonderful instance of the extent to which this may be done in an explanation of the Prodigal Son, given in his Quaer. Log., 1. S. qu. 32.
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..despite the passage which I have just quoted. And in modern times, the followers of Cocceius have been particularly earnest in affirming all parts of a parable to be significant.* Perhaps, I might see the pleasure of some readers in the following noble passage, by saying from whence it was drawn: but the writer is describing the long and laborious care which he took to master the literal meaning of every word in the parables, being confident of the riches of inward truth which every one of these words contained; he goes on to say,—Of my feelings and progress in studying the parables of our Lord, I have found no similitude worthy to convey the impression, save that of sailing through between the Pillars of Hercules into the Mediterranean Sea, where you have to pass between armed rocks, in a strait, and under a current—all requiring careful and skilful seamanship—but being past, opening into such a large, expansive, and serene ocean of truth, so encircled round with rich and fertile lands, so inlaid with beautiful and verdant islands, and full of rich colonies and populous cities, that unapproachable is the delight and the reward it yields to the voyager.**

On a review of the whole controversy it may safely be said, that the advocates of the first-mentioned scheme of interpretation have been too easily satisfied with their favorite saying:*—Every comparison must halt somewhere;—†—since one may well demand, **—Where is the necessity?** There is no force in the reply, that unless it did so, it would not be an illustration of the thing, but the thing itself; since two lines do not become one, nor cease to be two, because they run parallel through their whole course; it needs not that they somewhere cease to be parallel, to prevent them from being one and the same.‡ It may well be considered, too, whether those interpreters, in their fear of expositions allegorical, have not run into an opposite extreme. It is quite true, to use an illustration which they sometimes employ, a knife is not all edge, nor a harp all strings; that much in the knife, which does not cut, is yet of prime necessity, as the handle,—much, in the printed instrument, which is not intended to give sound, must yet not be wanting: or to use another comparison, that many circumstances in Christ's parables are like the fathers which wing our arrows, which, though they pierce not like the bow, but seem slight things and of a different matter from the rest, are yet requisite to make the shaft to pierce, and do both convey it to and penetrate the mark.§ It is true, also, that

* [Tractatus (Com. in Lc. xvi, p. 24-25) defines this principle at length and with much ability.]
† [Ockham's dictum.]
§ [Bretland's Style of the Holy Scripture. Part I. Objec. There is a remarkable
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In the other scheme of interpretation, there is the danger lest a delusion in the exercise of ingenuity on the part of the interpreter, and adulation of the ingenuity so exercised on the side of the readers and hearers, may cause it to be forgotten that the sanctification of the heart through the truth is the main purpose of all Scripture—-even as there will presently be occasion to observe how locution, through this meaning of all parts of a parable to the utterance, have been wont to extort from it almost any meaning that they pleased.

Yet, on the other hand, there is a shallow spirit ever ready to empty Scripture of the depth of its meaning, to rationalize—-This means nothing__(if) circumstances is not to be pressed; and satisfying ourselves with sayings like those, we may fall to draw out from the word of God all the riches of meaning that are contained in it for us—-we may fall to observe and to admire the wisdom with which the type was constructed to correspond with its antitype. For as a work of human art, a statue, for instance, in the more perfect in the sense that the life, the idea that was in the sculptor's mind, behooves out and looks through every feature and limb, to much the greater being the triumph of spirit, procuring through and glorifying the master which it has assumed; so the more transubstantial a parable is in all parts with the divine truth which it embodies, the more the garment with which it is arrayed, in a garment of light, pierces through, as was once the garment of Christ, with the brightness within,—illuminating it in all its reverence and coarseness, and leaving no dark place in it—-by so much the more beautiful and perfect in must be esteemed. It may be further answered, that of those who start with the principle that so much is to be at once as

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In essence, it rarely is to be found any two agreed, when it comes to the application of their principles, concerning what actually is to be

and what our relatives, kindred relations, and the contrary. Moreover, it is always observable that the more this system is carried out, the more

the peculiar beauty of the parable disappears, and the interest in it is weakened. For example, when Calvin will not allow the oil in the

vessels (Matt. xxv.) to mean any thing, and when Steer,* who, almost

more than any other, would have the parables lose their charm, stripped of

all their figments and branches, of all that made for beauty and ornament,
denies that the Prodigal leaving his father's house has any direct refer-

cence to man's departure from the presence of his heavenly Father, it is

at once evident of how much, not merely of pleasure, but of instruction,

they would deprive us. It may be remarked too, in opposition to the

interpretation of the parables merely in the gross, that when our Lord

himself interpreted the two first which he delivered, those of the Sower,

and of the Taras, it is more than probable that he intended to furnish

us with a key for the interpretation of all. These explanations therefore

are most important, not merely for their own sake, but as laying down

the principles and canons of interpretation to be applied throughout.

Now in these the moral application descends to some of the minutest
details of the narrative: thus, the birds which snatch away the seed sown,

are explained as Satan who takes the good word out of the heart (Matt.

xiii. 19), the thorns correspond to the cares and pleasures of life (Matt.

xiii. 21), and much more of the same kind. * It must be allowed," says

Thuluck; * that a similitude is perfect in proportion as it is on all sides

rich in applications: and hence, in treating the parables of Christ, the

expositor must proceed on the presumption that there is latitude in every

single point, and only desist from seeking it, when either it does not

result without forcing, or when we can clearly show that this or that

demonstrance was merely added for the sake of giving illustration to


* De Parad. Christ., in his Open. Acad., v. 3, p. 80.
† Auslaug. der Bergengel., p. 265. With this agree what Bishop Lowth

says, De Sac. Poet., 8th., Prof. 15.
‡ Thuluck: Plenit. nulli qui ex parad. Christ. David. plus versutis efficiat,

quos generis quidem parum natura est, per parabolae illustrare et ambi-
torem animi fortis lectionum. Non est audacior praestare existimaverit, eam

modo interpretationem praeter segetes, si Demas autem plebanus illicit adsid-

uus, non esset eis sapientia eas partim conscriberet. Cummodo invenas de

erudit. sapientiam quod illa Distillat, non meritus plus praeverit, ac propria,

si parabolae Christ. David. ita explicant causam, ei singulis verborum paucis

modo ad amans veritatis spongiente tentaverint ad accuratam Etichon.

Hoc ego explicatum esse tamquam olimtens amplissimam, et certum pro-

nuntium existimans. Quotid eum plus ordine verbis in Vetus Or. horrendum si

nulli obiit, sumtus magis divinum consimilabilis septentem.
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the narrative. We should not assume any thing to be non-essential, except when by holding it fast as essential the unity of the whole is secured and unobstructed.

It will much help us in this matter of determining what is essential and what not, if, before we attempt to explain the particular parts, we obtain a full hold of the central truth which the parable would set forth, and distinguish it in the mind as sharply and accurately as we can from all vaguer truths which hinder upon it; for only men from that middle point will the different parts appear in their true light. "One may paraphrase," says a wise writer on the parables, "the entire parable with a circle, of which the middle point is the spiritual truth or doctrine, and of which the radii are the several circumstances of the narration; so long as one has not placed oneself in the centre, neither the circle itself appears in its perfect shape, nor will the beautiful unity with which the radii converge to a single point be perceived, but this is all observed as soon as the eye looks forth from the centre. Even so in the parable, if we have recognized the middle point, its main doctrine, in full light, then will the proportion and right signification of all particular circumstances be clear unto us, and we shall lay aside upon them only so far as the main truth is thereby more vividly set forth."

There is another rule which is important to observe, which at the same time is so simple and obvious, that were it not very frequently neglected, it would hardly be thought needful to be mentioned, but might be left to the common sense of every interpreter. It is this, that as in the explanation of the table, the introduction (ωπωτε) and application (ποτεωτε) claim to be most carefully attended to, so here what some have called the pro-parables and epi-parables, though the

* Out of this feeling the Jewish doctors distinguished lower forms of revelation from higher, drawn from prophetic-communication thus, that in the higher all was essential, while the lower ordinarily contained something that was superficial and they framed these axioms,—"As there is no eye without a nacre, so there is no ear without something that is hard, to the reality neither in there are any dreams without something that is hideous, lest of reality neither is there are any dreams without something that is hideous, lest of reality neither is there are any dreams without something that is hideous, lest of reality neither is there are any dreams without something that is hideous, lest of reality neither is there are any dreams without something that is hideous, lest of reality neither is there are any dreams without something that is hideous, lest of reality neither is there are any dreams without something that is hideous, lest of reality neither is there are any dreams without 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other terms would have been sufficiently well, which are invariably the finger-posts pointing to the direction in which we are to look for the meaning,—the key to the whole matter. These deserve the most attentive heed, as their neglect often betrays into the most unsuitable explanations; for instance, how many of the interpretations which have been elaborately worked out of the Labours in the Vineyard, could never have been so much as conceived, if heed had been paid to the context, or the necessity been acknowledged of bringing the interpretation into harmony with the saying, which introduces and winds up the parable. These helps to interpretation, though rarely or never lacking,* are yet given in so fixed or formal manner; sometimes they are supplied by the Lord himself (Matt. xxvii. 14; xxr. 13); sometimes by the inspired narrators of his words (Luke xiv. 1, 2; xvii. 1); sometimes, as the prelude, they precede the parable (Luke xviii. 9; xix. 11); sometimes, as the epilogue, they follow (Matt. xxi. 11; Luke xvi. 9). Occasionally a parable is furnished with these helps to its right understanding and application both at its opening and its close; as is that of the Unmerciful Servant (Matt. xviii. 23), which is suggested by the question which Peter asks (ver. 21), and wound up by the application which the Lord himself makes (ver. 35). So again the Parable, as Matt. xx. 1—15, begins and finishes with the same saying, and Luke xxi. 16—20 is supplied with the same amount of help for its right understanding.* Again we may observe that an interpretation, besides being thus in accordance with its context, must be so without any very violent means being applied to bring it into such agreement; even so, generally the interpretation must be easy—not always easy to be discovered, yet being discovered, easy. For it is here as with the laws of nature; the prophetic mind of genius may be needful to discover the law, but being discovered, it throws back light on itself, and commends itself unto all. And there is this other point of similarity also; it is the proof of the law that explains all the phenomena and not merely some—that

* Tertullian (De Hom. Corp. c. 33). Nullum parabolam unum aut ipse invenit auctorum, at de Semitismis in verbis administratis et in commensuris Evangelii præsentat, ut judicis expetit et vitam institut ad perseverationem colligit; ut enim orationem, ut oratio sit, dilexit in opus, ad instit. Judaismo interferturatis.

† Sulpicius Severus (Herm. in Huicc. Proc. c. 35) has a thorough division of the parable, which is worth noticing. There are these things, he says, which, in proceeding to interpret it, claim our attention: the subject or root out of which it grows, which may also be regarded as the final cause or scope with which it is spoken, which is to be looked for in the parable itself; next, the context or the outward means, in which it clothes itself; and then the models, or inward connections, the spiritual truth which it entails.
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That which is required in a satisfactory solution, is well stated by Tertullian (Comm. in Lev. 24, p. 27): "Explaination non sti linda, non assertiva nec judiciae difficilia, nec sollicita, sed nullis et vacue, minore maneret falsa, hominibus in saepe antiquosque judicibus, aperientibus, postulatis, et ab aequis legis ponendis remota.

This rule finds its expression in the recognized notion: "Theoria parabolae non est argumentatio, sed est recognitio argumento." And again: "Ex elo vero imitemur proponent argumenta non ex argumentis, sed aperientibus et postulatis minore maneret falsa, hominibus in saepe antiquosque judicibus, aperientibus, postulatis, et ab aequis legis ponendis remota.

Source or later they shall manifest themselves in order under it; so it is tolerable evidence that we have found the right interpretation of a parable, if it have none of the same circumstances unexplained. A false interpretation will inevitably betray itself, since it will "inevitably paralyze and render impotent some important member of an entire account." If we have the right key in our hand, not merely some of the words, but all, will have their corresponding parts, and moreover the key will turn with no guileful or over-much forcing; and if we have the right interpretation, it will scarcely need to be defended and made plausible with great applause of learning, to be wrapped up by remote allusions to Rabbinical or profane literature, by illustrations drawn from the resources of antiquity.

Once more—the parables may not be made first sauce of doctrine. Doctrines otherwise and already grounded may be illustrated, or indeed further confirmed by them; but it is not allowable to consolidate doctrine first by their aid. They may be the outer ceremonial fringe, but not the main texture, of the proof. For from the literal to the figurative, from the obscure to the more obvious, has been ever recognized as the law of Scriptures interpretation. This rule, however, has been often forgotten, and controversialists, looking round for arguments with which to sustain some weak position, have for which they can find no other support, part of Scripture, often invent for themselves supports in these. Thus Belloflamme persecutes the parable of the Good Samaritan, and the circumstances that in that the thieves are said, just to have stripped the traveller,
and afterwards to have inflicted wounds on him, as proving certain views of the Roman Church on the order of men’s fall, the succession in which, first, losing heavenly gifts, the rule of a divine righteousness, he afterwards, and as a consequence, entered actual habits in his soul.*

And in the same way Faustinus Storius argues from the parable of the Unmerciful Servant, that as the king pardoned his servant merely on his petition (Matt. xviii, 22), and not on account of any satisfaction made, or any mediator intervening, we may draw from this the conclusion, that in the same way, and without requiring sacrifice or intercession, God pardons his debtors simply on the ground of their prayer.†

But for the greatest sinners against this rule were the Gnostics and Manichæans in old times, especially the former. The parables were far too welcome to these, who could find no color for their scheme in the plain declarations of Scripture, for them to allow themselves to be robbed of the help which they hoped to find in this quarter, by attending to any such canons as this. The whole scheme of the Gnostics was one which, however it may have been a result of the Gospel, inasmuch as that set the religious speculation of the world vigorously astray, was put of independent growth; and they only came to the Scripture to find a varnish, an outer Christian coloring, for a system essentially schismatical—not to learn its language, but to see if they could not compel it to speak there.‡ They came with no desire to draw out of Scripture its meaning, but to thrust into Scripture their own.¶ When they fell thus to picking and choosing from it what was best adapted to their ends,

* De Grad. Prim. Hum. — Noque eis sine causa Deum in parabolis libii præsumit, hominem praebentem, potestatem autem, rationem suam, eum hominem suum sibi sibi subsidium ad vitam transire; nullam illudem velit in eo spiritualibus intercire vel apto sensu justitiae originalis suis viae vitam mortem nasci. (Schenius, loc. cit., 2, § 29.)

† Deut., iii. 36, &c. — Verba here are against another rule of Scripture interpretation as of common sense, which is, that we are not to expect in every place the whole circle of Christian truth to be fully stated, and that no conclusion may be drawn from the absence of a doctrine from one passage which is clearly stated in others. Jerome (Ad Job, 1. 2) — Noque eis in particular loci docentur existi; nam hegemone universum dictum est; id est referre ipsis est subjectum.

‡ Jeremias: Ad voluntates eis Scripturae invicem repugnantes.

† Jeremias: Ad voluntates eis Scripturae invicem repugnantes.

¶ Jeremias: Ad voluntates eis Scripturae invicem repugnantes. All this very nearly repeats itself in Swedenborg, in whom, indeed, there are many analogies to the Gnostics of old, especially the distinctive one of a division of the Church into spiritual and natural members. One, estimating his system of Scripture interpretation, thus speaks: "His spiritual sense of Scripture is one altogether disconnected from the literal sense, is rather a sense before the sense; and a sense to which one ascends up from the steps of that which is below, but in which one must, as by a mistake, be pleased, for it is altogether independent of and dissensual from, the accidental erroneous interpretations of the literal sense."
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the parables would naturally invite them almost more than any other portions of Scripture; for it was plain that they must abandon the literal portions of Scripture; their only refuge was in the figurative, in those which might receive more interpretations than one; such perhaps they might bend to their purposes. Accordingly we find them revelling in these; with no joy indeed in them, on account of their simplicity or practical depth or ethical beauty; for they seem to have had no sense or feeling of these; but delighted to supersede upon them their own surprising and extravagant fancies. Instance is continually resorted to to vindicate the parable against them, and to secure them from the extremes above to which they submitted them, who not merely warped and drew them a little aside, but made them tell wholly a different tale from that which they were intended to tell.* Against them he lays down that can, namely, that the parable cannot be in any case the original or the exclusive foundation of any doctrine, but must be themselves interpreted according to the analogy of faith; since, if every subtle solution of one of these might raise itself at once to the dignity and authority of a Christian doctrine, the rule of faith would be nowhere. So to build were to build not on the rock, but on the sand.

* In a striking passage (Ac. Hse. i. 1, c. 8), he shows their dealing with Scripture, their violent transpositions of it till it became altogether a different thing in their hands, to the fraud, who should break up some work of epitomists, wrought by a skillful artificer to present the efficacy of a king, and should then recompense the pieces upon some wholly different plan, and make them to express some who judge of a fit or of a dog, hoping that, since they could point to the stones or being the base, they should be able to persuade those who this was, that the king's image still.

† Thus Cov. Hse. i. 5, c. 27. Et ibid. parabolae decent ad similitudes actis: de actis et sibi absederent et portarent absenter, et parabolae ab oculis similiter absederent; et verba et oculis similiter absederent. Et quia non aperire dicta sunt aciere ait, non aperire dicta sunt absenie, et non aperire dicta sunt absenie, et portarent absenter.

§ In the following Be different, producing quiet certain and habitual to certain, and we are nothing perpetual, as the perfections and immutabilities our, as we non aperire dicta sunt absenter, et non aperire dicta sunt absenter, and in the next verse hence accurate! Vale of what they were able to get rid of a parable, see the explanation of the Lost Sheep, and the Lost Piece of Money, i. 1, c. 34. The miracles were submitted by them to the same process of interpretation; see i. 1, c. 7, and i. 2, c. 24.
could therefore shape or mould it as they would. They found no difficulty in forcing the parables to be upon their side. For they readily modified their schemes, shaping their doctrine according to the leadings and suggestions of them; till they brought the two into apparent agreement with one another. There was nothing to hinder them here; their doctrine was not a fixed body of divine truth to which they could neither add nor take away, which was given them from above, and in which they could only question: but it was an invention of their own, and they could invent and fashion it as they pleased, and so best suit their purpose. We, as Tertullian often says, are kept within limits in the exposition of the parables, comparing as we do the other Scriptures as the rule to us of truth, as the rule therefore of their interpretation. It is otherwise with these heretics; their doctrine is their own; they can freely and tamely adapt it to their parables, and then bring forward this adaptation as a testimony of its truth.*

As it was with the Gentiles of the early Church, exactly so was it with the cogitate notes of a later day, the Cathari, and Bogomil; they too found in the parables no teaching about sin and grace and redemption, no truth of the kingdom of God, but fitted to them the speculations about the creation, the origin of evil, the fall of angels, which were uppermost in their minds, which they had not drawn from Scripture, but which having formed, they afterwards turned to Scripture to find if there was not something there which they could compel to fall into their schemes. Thus the apostacy of Sisinnius and his drawing after him a part of the host of heaven, they found set forth by the parables of the Unjust Servant. Sisinnus was the chief steward over God's house, whom he deposed from his place of highest trust, and who then drew after him the other angels with the suggestion of lighter tasks and relief from the burden of their imposed duties;†

* De Poëmit., c. 8, 9. Among much else which is interesting, he says, Hiero-

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ON THE INTERPRETATION OF PARABLES.

But, though not testifying to evils at all so grave in the doctrine of the scheme, nor leading altogether out of the region of Christian truth, yet sufficiently injurious to the sober interpretation of the parables, is such a theory concerning them as that entertained, and in actual exposition carried out by Croesus, in his followers of what we may call the historic-prophetic school. By the parables, they say, and so far they have right, are declared the mysteries of the kingdom of God. But then laying hold of the term, kingdom of God, and understanding it in its most exclusive sense, they are determined to find in every one of the parables a part of the history of that kingdom’s progressive development in the world, to the remotest times. They will not allow any to be merely for consolation, for reproof, for instruction in righteouness, but affirm all to be historic-prophetic. Thus, to let one of them speak for himself, in the remarkable words of Krummacher:—

"The parables of Jesus have not primarily a moral, but a political-religious, or theocratic purpose. To use a comparison, we may consider the kingdom of God carried forward under his guidance, as the nation, gradually unfolding itself, of an Epos, whose first germ lay prepared long beforehand in the Jewish economy of the Old Testament, but which through him began to unfold itself, and will continue to do so to the end of time. The name and subscription of the Epos is, The kingdom of God. The parables belong essentially to the Gospel of the kingdom, not merely as containing its doctrine, but its progressive development. They connect themselves with certain fixed periods of that development, and, as soon as those periods are completed, lose themselves in the very completion: that is, considered as independent portions of the Epos, remaining for us only in the language and external form. It must mean, of course, in the same manner and degree as all other fulfilled prophecy—in the light of such accomplished prophecy, he would say, they must henceforth be regarded.

Krummacher gives even, though a very moderate countenance, to the same opinion, saying of the parables, "Sure, if not must, so, like those oysters that, besides the most they afford us, certain pearls, not only include excellent moralities, but comprise important prophecies," and having addressed the Mustard Seed and the Wicked Husbandman as plainly to him, God praised him, and did not take from him his higher intelligence, his subject or his praise; he promises, if God would have patience with him, to create as great a number of men as should supply the place of the fallen angels. Therefore God gave this permission that in six days, the six thousand years of the present world, he should bring to pass what he could with the world which he had created—but this will suffice.

* Not the Krummacher who is now, or was of late, so popular in England, but his father, himself the author of a volume of very graceful original parables.
containing such prophecies, he goes on, "I despair not to see unsealed prophecies disclosed in others of them."

Viginti's *Exposition of the Parables* is a practical application of this scheme of interpretation, and one which certainly is not calculated to give one a very favorable opinion of it. As a parable, the servant owing the ten thousand talents (Matt. xxi. 22), is the Pope, or line of Popes, placed in highest trust in the Church, but who, misusing the power committed to them, were warned by the invasion of Gothic, Lombards, and other barbarians, of judgment at the door, and indeed seemed given into their hands for punishment; but being mercifully delivered from this fear of imminent destruction as the times of Chlarenaxus, so far from repenting and amendng, on the contrary, grew more than ever oppressive and maltreated the true servants of God, and who therefore should be delivered over to an irreverable doom. He gives a yet more marvellous explanation of the Merchant seeking goodly pearls, this parable of prose being the church of Geneva in the doctrine of Calvin opposed to all the abbeys, that is, to all the other enforced Churches. Other examples may be found in Coxe—on an interpretation, for instance, of the Ten Virgins, after this same fashion. Duplicy has an interesting essay on this school of interpretation, and passes a severe, though certainly not undeserved, condemnation on them. Prophetic, no doubt, many of the parables are, for they declare how the new element of life, which the Lord was bringing into men's hearts and into the world, would work—the future

* On the Style of the Holy Scriptures: Myth Opinions. There is nothing new however in this scheme, for it is evident from many passages, that Origen had very much the same belief. I would refer particularly to what he says on the parables of the Labours in the Virginia (Comm. on Matt. xx.), where he seems to labour under the same great unsound idea concerning the future destinies of the kingdom of God, dying foolishly in that parable. St. Andrew (Apostol. Sac. Church, c. 25) gives a strange historical-prophetic interpretation of Nathan's parable of the Eve Land: and Hippolytus (De Antichristo, c. 27), of the Unjust Judge.

3 Erklärung der Parabeln.—Being published, not like most of his other works or Lectura, but originally in Dutch, it is far less known, as indeed it deserves to be, since his other opinions are so valuable worth. I have made use of a German translation, Frankfurt, 1771. The volume consists of more than a thousand rather slippered pages, and has wonderfully little grain to be won over from a most agreeable proportion of chaff.


5 *John, i.* p. 321, seq. He notes how the same scheme of interpretation has been applied by the same school of interpreters to the miracles. Of this various examples may be found in Luscii's *Commentary on St. John*,—as, for instance, on the feeding of the five thousand (John vi.). They form the weakest part of a book which contains in other respects much that is admirable.
ON THE INTERPRETATION OF PARABLES.

Influence and results of his doctrine—that the little mustard-seed would grow to a great tree—that the leaves would continue working till it had leavened the whole lump. But they declare not so much the facts as the laws of the kingdom, or the facts only so far as by giving insight into the laws, they impart a knowledge of the facts. Historical prophetic are only a few; as for instance, that of the Wicked Husbandman which Bp. Adam in which there is a clear prophecy of the death of Christ; as that of the Marriage of the King's Son, in which there is an equally clear announcement of the destruction of Jerusalem, and the transfer of the privileges of the kingdom of God from the Jews to the Gentiles. But this subject will again present itself to us when we have arrived at the conclusion of the seven parables contained in the 19th of St. Matthew.
CHAPTER IV.

ON OTHER PARABLES BEYOND THOSE IN THE SCRIPTURES.

However, the most perfect specimens of this form of composition, those by which the comparative value of all other in the like kind are to be measured, are to be found in that book which is the most perfect of all books, yet they do not belong exclusively to it. The parables, as Jerome has noted, are among the favorite vehicles for conveying moral truth in all the East. Our Lord took possession of it, honored it by making it his own, by using it as the vehicle for the very highest truth of all. But there were parables before the parables which issued from his lips. It seems to belong to our subject to say a little concerning these, which, though they did not give the picture so, yet preceded him, concerning those also which were formed more or less immediately on the suggestion and in the imitation of him, on the Jewish; that is, and the Christian. And first upon the Jewish parables.

Some indeed have denied, but against all testimony, that this method of teaching by parables was current among the Jews before our Saviour's time. To this they had been mainly led by the fear lest it should detract from his glory; to suppose that he had willed himself of a manner of teaching already in use. Yet surely the anxiety which has been often shown, and of which this is a specimen, to cut off the Lord's teaching from all living connection with his age and country is very idle, and the suspicion with which parables from the unpiqued Jewish writings have been regarded, altogether misplaced. It is the same anxiety which would cut off the Mosaic legislation and institutions altogether from Egypt, which cannot with honesty be done, and which, in truth, there is no object whatever in attempting. For if Christianity be indeed the world-religion, it must gather into one all dissimulated rage.

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* The attempt falls even when made by so able and learned a man as Winer. It is not from proofs such as he occupies in his Egyptian, that books like Sterne's De Legibus Hebraeorum can be answered.
PARABLES NOT IN THE SCRIPTURES.

of light: it must appropriate to itself all elements of truth which are any where scattered abroad, not thus adopting what is alien, but rather claiming what is its own. There cannot be a doubt that our blessed Lord so spoke, as that his doctrine, according to its outward form, should conform itself to its countrystyle. There were inner consistencies enough to their meaning of it; and even it therefore that outwardly it should be attractive. Thus be appealed to proverbia in common use among them. He quoted the traditional sayings of their elder Rabbi, to relieve, to enlarge, or to correct them. When he found the theological terms of their schools capable of bearing the burden of the new truth which he laid upon them, he willingly used them; and in using, did not deny their old meaning, yet at the same time glorified and transferred it into something for higher. He used them, but all his words being creative, and he making all things new, he breathed into them also a new spirit of life. The prayer, "Thy kingdom come," formed already a part of the Jewish liturgy, yet not the less was it a new prayer on the lips of all who had realized in any measure the idea of the kingdom, and what was signified by the coming of that kingdom, as he first had enabled them to realize it. So, "Peace be unto thee!" was no doubt an ordinary salutation among the Jews long before, yet having much deeper a significance, and one how altogether new upon his lips who was our Saviour, and who, first causing us to enter ourselves into the peace of God, enabled us truly to wish peace, and to speak peace, to one another. In like manner also it is not to be doubted that the parable was in the Jewish schools entitled, "a new creation," and his passing over to Judaism was called "a new birth." Yet were these terms used, so far as we can see, to express a change only in his outward relations—that his kinsmen were his kinsmen no more; it remained for Christ and his apostles to appropriate them to the higher mysteries of the kingdom of heaven. Nor less is it certain that the illuminating of doctrine by the help of parables, or brief parables, was essentially in use among the Jewish teaching fathers so that it might also

4 In the words of Oratius (Stowe, I, 1, c. 35): "dass durch das lebendige Evangelium der tiefe Schatten der abstrakten Doctrin verweicht." 
5 There is an interesting Essay in the Preface to the Hebrew Bible (p. xcii) with the title De Christiano Bibliothecarii norma. In the same way the whole ordering of Ezekiel's visions, and the symbols which he saw, are Persian and Babylonian throughout, they belong, that is, to the world in which he lived and moved; yet the distinction remains as wide as ever between a Magian or Chaldaean sectionalism and a prophet of the living God. 
6 Talmud or the Sifra (p. 242). Rabbi Meir and Shammai were the most extreme teachers on this question before the time of our Saviour; R. Meir immediately after. With this last, as the tradition goes, the power of inventing para-
he said of them as of him, that without a parable they taught nothing. The very formulas with which their parables were introduced were the same as those we find in the Gospels; for instance, the question, "Whosoever shall I liken it?" is of continual occurrence. But what then is it not in the narrative of the form, but in the narrative of the spirit, that the glory and superiority of Christ's doctrine consisted.

As some may not be disposed to see what these Jewish parables are like, I will quote, not as sometimes has been done, the worst, but the best which I have had the fortune to meet. The following is suggested by a question which has arisen, namely, Why the good so often die young? It is answered, that God foreseeeth that if they lived they would fall into sin. "To what is this like? It is like a king who, walking in his garden, saw some roses which were yet buds, breathing an ineffable sweetness. He thought, If these shed such sweetness while yet they are buds, what will they do when they are fully blown? After a while, the king entered the garden now, thinking to find the roses now blown, and to delight himself with their fragrance; but arriving at the place, he found them pale and withered, and yielding no smell. He exclaimed with regret, "Had I gathered them while yet tender and young, and while they gave forth their sweetness, I might have delighted myself with them, but now I have no pleasure in them." The next year the king walked in his garden, and finding residuals scattering fragrance, he commanded his servants, "Gather them, that I may enjoy them, before they wither; at last year they did."" The next is ingenious enough, though a notable specimen of Jewish self-righteousness. A man had three friends: being summoned to appear before the king, he was terrified, and looked for an advocate; the first, whom he had counted the best, altogether refused to go with him; another replied that he would accompany him to the door of the palace, but could not speak for him; the third, whom he had held in least esteem, appeared with him before the king, and pleaded for him so well as to procure his deliverance. So every man has three friends, when summoned by death before God, his Judge: the first, whom he most prized, his money, will not go with him a step; the second, his friends and kinsmen, accompany him to the throne, but no further, nor can they deliver him in the judgment; while the third, whom he had in least esteem, the Law and good works, appear with him before the king and deliver him from condemnation."† But this is in a nobler sense; it is

* Souter's "Eccl.," v. 1, p. 933.
† Souter's "Eccl.," v. 1, p. 1129. How different is this view of the Law.
THOSE IN THE SCRIPTURES.

suggested by these words, "If thy light shall we see light." As a
man travelling by night kindled his torch, which, when it was exhi-
bited, he again lit, and again, but at length extinguished. "How long
shall I weary myself in my way? better to wait till the sun arise, and
when the sun is shining I will pursue my journey"—so the Israelites
were oppressed in Egypt, but delivered by Moses and Aaron. Again
they were subdued by the Babylonians, when Gehanaisah, Mischel, and
Azariah delivered them. Again they were subdued by the Egyptians,
when Methathias and his sons helped them. At length the Romans
overcame them, when they cried to God. "We are weary with the con-
tinual alternation of oppression and deliverance; we ask no further
that mortal man may shine upon us, but God, who is holy and blessed
for ever." There is a sign one of the first, who seeing the fish in great
trouble, during bitter and thistier, while the stream was being drawn
with nets, proposed to them to lay on dry land. This is put in a
Rabbi's mouth, who, when the famous Syrian kings were threatening
with death all who observed the law, was counselled by his friends to
abandon it. He would say, "We, like the fish in the stream, are indeed
in danger now, but yet, while we continue in obedience to God, we are
in our element; but if, to escape the danger, we forsake that, then we
inevitably perish."—Again, there is one of much tenderness, to explain
why a proselyte is dearer to the Lord than even a Levite. Such pros-
elytes is compared to a wild goat, which, brought up in the desert,
joins itself freely to the flock, and which is cherished by the shepherd
with especial love; since, that his flocks, which from its youth he had put
forth in the morning and brought back at evening, should love him, was
nothing strange; but this—that the goat, brought up in deserts and
mountains, should attach itself to him, demanded an especial return of
affection. There are besides these a multitude of biographer ones, deserv-

as an advocate with the Judge, from that given by our Lord (Matt. v. 25. 26.) was
exposed to an adversary dragging on before a tribunal, where we are certain to
be wanted! This parade, like so much else that is to be found in the Rabbinical
books, reappears in many quarters; in the Eastern Rabbis, Bishop and Joe-
phat, c. 31; and among the traditional writings of Mohammed. (See Von Hammer's
Protographe d' Orient, v. 1. p. 355.)

† Schmieden's Rev. Bibl. v. 1. p. 239.
‡ Schmieden's Rev. Bibl. v. 1. p. 827. This too on the resurrection is good
(i.e., is true): 1 Cor. 15. 22, 23: R. Amula replies to a Sadducee who said,
"One cannot rise from the dead,"—then this has perhaps its meaning. See golden image
thrown into publica in love, and again at long current, extract. Factor. No col-
league, fruit of mandarin in love old enfarage erst again. Regard on power.
Turn the heart. Quem absente aqua et limine, potabile: non quem unsemque ad-
ultris, non poenis! 4
ON OTHER PARABLES BEIDES

ing the title of similitudes rather than of parables. Thus there is one
using collection of spirit in prayer, to this effect.—If a man brought
a request to an earthly monarch, but instead of making it, were to turn
aside and talk with his neighbor, not the king be justly dis-
pleased?"—In another, the death common to all, and the doom after
death as different to such, is likened to a king's relents entering a city
at a single gate, but afterward lodged within by very differently, accor-
ting to their several dignity:—There is a singular one to explain, why
God has not told which command should have the greatest reward for
its keeping:—In another it is shown how body and soul are partners in
sin, and so will justly be partners in punishment.

These, with two or three more, which, bearing some resemblance to
Evangelical parables, will be noted in their due places, are the most
memorable which I have met. When these last are brought into
comparison, I think it will be acknowledged that the resemblance is one
ly ing merely on the surface, and is nothing so extraordinary, as some
writers have given out. Some, indeed, have thought the similarity so
great, as needed in some way or other to be accounted for, and have
supposed that our Lord adopted those which he found in any way fitted
for his purpose, rounding and improving them as they passed under
his hands. Others suppose that the Jewish parables are of later origin
than those in the Gospels, and that the Rabbis, while they received
the Christian books for the purpose of ridiculing or gainsaying them,
ennobled themselves with their spats, borrowing sayings and narrations
which they afterwards used, commenting carefully the source from whose

* Schottmüller's Bib. Bib., v. 1, p. 456. The same comparison with slight
variation occurs in Chrysostom (Hom. 1, in Octoe., and again with further modifi-
cation, Hom. 32, in Motiri.)
† Schottmüller's Bib. Bib., v. 1, p. 458.
‡ Diat., e. A, p. 387.
§ Cocceius (Loc. Cit.), p. 225. Antiochenes cum E. Judaeis morte sic sub-
rogari concludant. Corpus huius et anima a judicis se tillusan posent.
Quasando: Corpus Christi, Anima poetarum, navem in quidam navem.
Athenaeis: Corpus poetarum, navem in quidam navem.

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Athenaeis: Corpus poetarum, navem in quidam navem.
Those in the Scriptures.

Gey was derived.* But neither of these suppositions seem necessary.

Lightfoot has a collection of such sayings under the title—Wis. rules by the Jews out of the Gospel, but neither here, nor in the parables elsewhere adduced, is the resemblance so striking as to carry any persuasion to my mind, of the necessity, or even the probability, of a common origin. The latter and lesser with which the Jews regarded the sacred books of the Christians, a lesser which extended to all foreign literature, but which was felt with special force in regard to them, makes this last supposition extremely improbable.

The resemblance, after all, is merely such as must needs have found place, or at least could with difficulty have been avoided, when the same external life, and the same outward nature, were used as the common storehouses, from which images, illustrations, and examples were drawn alike by all. Perhaps it will be as well to once to consider one of these Talmudical parables, frequently compared with one spoken by our Lord.

It is one of the best of those which pretend to any similarity with his, and has been sometimes likened to that latter part of the Marriage of the King's Son, which relates to the wedding garment. *The Rabbins have delivered what follows; see Ex. xiii. 7, where it is written, 'The spirit shall return unto God who gave it.'—He gave it to them unprovided, see that they restore it unprovided to him again. It is like a merchant, who distributed royal vestments to his servants. Then those that were wise, folded them carefully up, and laid them by in the wardrobe; but those that were foolish went their way, and, dressed in these garments, engaged in their ordinary work. After a while the king required his garments again; the wise returned them while as they had received them; but the foolish, soiled and stained. Then the king was well pleased with the wise, and said, 'Let the vestments be laid up in the wardrobe, and let them depart in peace,' but he was angry with the foolish, and said, 'Let the vestments be given to be washed, and those servants be cast into prison.'—so will the Lord do with the bodies of the righteous, as it is written, Is. biii. 2; with their souls, Is. xxxv. 29; but with the bodies of the wicked, Is. xlviii. 27; biv. 31; and with their souls, Is. xxx. 29.*

* See Carpenet, Hebr. Lightfoot, and Pusey (Theod. Jud. cxxxii 404.)

† Lightfoot, chap. 20.

† Genesis vi. 6 (Tatian, 133, seq.)

‖ Moreseus, N. T. cxi, Thal. Stat. p. 113; see others, pp. 111, 184, 185; and note in Winer's N. T. p. 273, seq. Those given by Otho, a converted Jew, who afterwards relapsed into Judaism, in a book entitled Oratio Mariae, have been tempered with by him for the purpose of making the resemblance between them and the New Testament more close, else they would be remarkable indeed.

(Proverbs' Thes. Jud., 16. 21.)
appearing in each, and the matter of praise and condemnation turning on a garment, what resemblance is there here? In fact, if we penetrate a little below the surface, there is more real similarity between this parable and that of the Talents, as in each case there is the devastation of a deposit, and a dealing with the servants according to their conduct in respect of that deposit. But then, how remote a likeness! and how repulsive the whole! The distributing of garments which were not to be worn, and afterwards reclaiming them—what analogy has this to any thing in actual life?—how different from the probability that a nobleman, going into a distant country, should distribute his goods to his servants, and returning, demand from them an account!—There are no parables in the apocryphal gospels. Indeed, where a moral element is altogether wanting, as in three worthless parodies, it was only to be expected that this, as every other form of communicating spiritual truth, should be absent from them.

This much in regard of the Jewish parables. Among the Fathers of the Christian Church there are not many, as far as I am aware, who have profoundly constructed parables for the setting forth of spiritual mysteries. Two or three such parables are to be found in the third book of the Shepherd of Hermas. The whole of that third book is indeed parabolical, as it sets forth spiritual truths under sensuous images, only it does this chiefly in visions, that is, parables for the eye rather than for the ear. There are, however, parables in the strictest sense of the word; this for example, which is, I think, an improved form of the rabbinical parable last quoted: 'Return to the Lord, the spirit entire as thou hast received it: for if thou present to a fuller a garment which was entire, and desirous as to receive it again, but the fuller restored it to thee rent, wouldst thou receive it? wouldst thou not say in anger, I delivered to thee my garment entire, wherefore hast thou torn it and...

* This, with so many other of the Rabbinical parables, also almost against every rule gives as needful to be observed in such an invested who, if it is to carry any power of conviction with it, by the author of the treatise, Ad Hermanni, 1. 9. Verba similis parable est, si ut nos, ut apices, ut nates patient, domino; ut apices temporum, parvorum digitorum, seminum minima, hercle opportunitatem consumant, nos relictos, non temporis parum nantes, non curritus, tulent, non suae libenter nos nantes, non hos verberae, nani diutii, et paulo longius, et pessimum parident.——But how wonderfully do all these requirements meet in the parables of the New Testament.

* Tiber (De Pard. An. Nat., p. 117) observes that he has gone into this comparison of the Evangelist with the Jewish parables, 'Partho ut aliorum pariter ut aliorum nos nantes, nuntiari pariter ut aliorum nos nantes, ut aliorum nos nantes, ut aliorum nos nantes, ut aliorum nos nantes.——But how wonderfully do all these requirements meet in the parables of the New Testament.'
made it useless. It is now, on account of the rent which thou hast made in it, of no more service to me. If thou didst grievest for thy garment, and complaint because thou rendest it not entire again, how, thinkst thou, will the Lord deal with thee, who givest thee a perfect spirit, but which spirit thou hast marred, so that it can be of no more service to his Lord? For it became useless when it was corrupted by thee. There are a good many parallels, regularly brought forward as such, in the writings of Episcopus Syrus, but each of those as I am acquainted with, are very far from felicitous; indeed they would scarcely be tamer than they are.6—Hadner, a disciple of Aquilaus, has preserved a sort of basket of fragments from his sermons and his table-talk. Among those there are so many of his similitudes and illustrations as to give a name to the whole collection. There are not a few complete parables here, though none perhaps of that beauty which the works that come directly from him might have led us to expect.

For better are these interpenetrated through the direct religious romance of the seventh or eighth century, Abraham and Josephus, compiled, without, I believe, any sufficient grounds, to St. John of Damascus, and often printed with his works. They have been justly admired; yet more
than one of them is certainly not original, being easily traced up to our
later sources. A very interesting one will be found in the note below.

Those which are entitled parables in the writings of St. Bernard, which, whether they be his or not, have much of beauty and instruction in them, are rather allegories than parables, and so do not claim here to be considered. But if parables, which are profusely used, are not of
frequent occurrence in the works of the early Church writers, the parable
form of the, notwithstanding, very important place in their teaching.
This was only to be expected, especially in their homilies, which are
popular in the twelfth and last sense of the word. What boundless stories,
for instance, of happy illustrations, which might with the greatest ease
be thrown into the form of parables, are laid up in the writings of St.
Augustine. One is only perplexed amid the endless variety what in-
stances to select; but we may take this one as an example. He is
speaking of the Son of God and the manner in which he will appear
under the same conditions of humanity: * Behold!* he proceeds,
"how great a difference there is between the presence in his dungeon and the visitor that has come to see him. They are both within the walls of the dungeon: one who did not know might suppose them under equal restraint, but one is the compassionate visitor who can see his freedom when he will, the other is fast bound there for his offenses. So great is the difference between Christ, the compassionate visitor of man, and man himself, the criminal in bondage for his offenses.** Or reprobating them that dare in their ignorance to find fault with the arrangements of Providence—*If you entered the workshop of a blacksmith, you would not dare to find fault with his bellows, anvils, hammer. If you had— not the skill of a workman, but the consideration of a man, what would you say?* ‘It is not without cause the bellows are placed here; the artificer knows, though I do not know, the reason.’ You would not venture to find fault with the blacksmith in his shop, and do you dare to find fault with God in the world!*"—Chrysostom, too, is very rich in such similes, which tend nothing to be parables, except that they should be presented for such; so for instance, when speaking of the exaltation of outward nature, the redemption of the creature, which shall accompany the manifestation of the sons of God, he says, "To what is the creation like! It is like a nurse that has brought up a royal child, and when he ascendeth his paternal throne, she too rejoices with him, and is partaker of the reward." But the field here opening before us is too wide to enter on. It is of parables strictly so called, and not all of these, but of such only as are found in the New Testament, that

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* In Ex. 1. 10, Tract. 2.
* Knorr. in Ps. extr. 26.
* Ex. in R. 11.
* Ps. 113. 9. 91.
* Ex. 11. 19.
* Deut. 28. 69.

** Or reprobating them that dare in their ignorance to find fault with the arrangements of Providence—If you entered the workshop of a blacksmith, you would not dare to find fault with his bellows, anvils, hammer. If you had— not the skill of a workman, but the consideration of a man, what would you say? It is not without cause the bellows are placed here; the artificer knows, though I do not know, the reason." You would not venture to find fault with the blacksmith in his shop, and do you dare to find fault with God in the world!*"—Chrysostom, too, is very rich in such similes, which tend nothing to be parables, except that they should be presented for such; so for instance, when speaking of the exaltation of outward nature, the redemption of the creature, which shall accompany the manifestation of the sons of God, he says, "To what is the creation like! It is like a nurse that has brought up a royal child, and when he ascendeth his paternal throne, she too rejoices with him, and is partaker of the reward." But the field here opening before us is too wide to enter on. It is of parables strictly so called, and not all of these, but of such only as are found in the New Testament, that...
PARABLES NOT IN THE SCRIPTURES.

It is my wish to speak: and those I would now press severally and in order to consider.

Interests of their spiritual being: On the point inter alia in the greekalam qu' un homme qui, fuyant en elephant battles, est descendu dans un pitte. Il s'est accroche a deux rameaux qui en courent l'arriere: et ses pieds se sont posée aux quelque chose qui forme une milieu dans l'aventure de son passage; le sont quatre serpents qui se sont les leurs dans leur ressortiss. Il apperçut au fond du pitte, un dragon qui guette celui que l'objet de sa chasse pour le devant. Ses regards se portent vers les deux rameaux autour il s'est suspendu, et il voit a leur fauce un deux rame, l'un rose, l'autre bleue, qui se croient de leurs bouches. Un autre objet appartenant se présente à sa vue: c'est une rose rouge du milieu à haut il se met a ranger de leur milieu, et le plaisir qu'il y trouve lui fait croître les serpents et les autres ressortissent aux rameaux, les trois qui enrent les rameaux autour il s'est suspendu, et le danger dont il est menacé a chaque instant, de devenir la proie du dragon qui guette le moment de sa chasse pour le devant. Son visage et son esprit se consomme qu'elle son existence. Ce pitte s'est le monde royaume du dragon et du rameaux; les quatre serpents se mettent les quatre rameaux dont les milieux forme une rose, mais qui, lorsque leur duellistic est rompu, deviennent accout du poisson morte; ces deux rame, l'un rose, l'autre bleue, ont en le jour et le nuit, dont la succession comme le drac de son vue; le dragon est le monde infini qui nous attend tous, le midi, midi, se sont les plaisirs des sea dans la fauce danger, nous soudant et nous démeure du chemin ou nous doive marcher.

PARABLES.

I.

THE SOWER.

Matt. xiii. 3-8, and 18-23; Mark iv. 4-8, and 14-21;
Luke viii. 5-8, and 11-15.

It is evidently the purpose of St. Matthew to present to his readers the parable recorded in the thirteenth chapter of his Gospel as the first which the Lord spoke; with this, the Sower he commenced a manner of teaching which he had not hitherto used. This is sufficiently indicated by the question which the disciples asked, "Why speakest thou unto them in parables?" (ver. 10), and the answer which our Lord gave (ver. 11-15), in which he justifies his use of this method of teaching, and declares the purpose which he had in adopting it; and no less so, when he seems to consider this parable as the fundamental one, on the right understanding of which, would depend their comprehension of all which were to follow.—"Know ye not this parable? and how then will ye know all parables?" (Mark iv. 13). And as this was the first occasion on which he brought forth these things new out of his treasures (see ver. 52), so was it the occasion on which he brought them forth with the largest hand. We have not any where else in the Gospels so rich a group of parables assembled together, so many and so easily pebbles strung upon a single thread. The only passage that will bear comparison is chapters xv. and xvi. of St. Luke, where there are recorded two parables that were all apparently spoken on the same occasion. The seven that are here recorded divide themselves into two smaller groups—the first four being spoken to the multitude while he taught them out of the ship—the three last, as it would seem, on the same day, in the narrower circle of his disciples at his own home.
Before proceeding to consider the parables themselves, let us seek to realize in ourselves, and to picture vividly to our minds the aspect which the outward nature wore, and what the society was with which our blessed Lord and the listening multitudes were surrounded. St. Matthew tells us that "Jesus went out from the house," probably at Capernaum, which was the city where he commonly dwelt after his own ministry began (Matt. iv. 13), "his own city" (Matt. ix. 1), and which was close by thesandshore, and going out he "sat down by the sea side," that is, by the lake of Galilee, the scene of so many incidents in his ministry. This lake (now Bahir Tiberias) gives by many names in the Gospels. It is often called simply "the sea" (Mark iv. 1), or "the Sea of Galilee" (Matt. xiv. 22, John vi. 1), or, "the sea of Tiberias" (John xxi. 1), though indeed it was an inland lake of so very great extent, being but about sixteen miles in length, and no more than six in breadth. But it might well claim regard for its beauty, if not for its extent: the Jewish writers would have it that it was believed of God above all the waters of Canaan, and indeed almost all ancient authors that have mentioned it, as well as modern travellers, speak in glowing terms of the beauty and rich fertility of its banks. Hence sometimes its name Gessareth has been derived, which some interpret "the garden of riches." Though the derivation, I believe, is insecure. And even now, when the land is crushed under the rod of Turkish misrule, many traces of its former beauty remain, many evidences of the fertility which its shores will again assume in the day which seemingly cannot be very far off, when that rod shall be lighted from them. It is true that the olive-gardens and vineyards, which once covered the high and romantic hills with which it is bounded on the east and the west, have disappeared; but the cypress, the cypress, and the date-trees, are still found in rich abundance; and in the higher regions, the products of a more temperate zone meet together with those,—while lower down, its banks are still covered with aromatic shrubs, and its waters are still, as of old, sweet and wholesome to drink, and always cool, clear, and transparent to the very bottom, and as gently breaking on the fine white sand with which its shores are strewn as they did of old, when the foot of the Son of God trod those sands, or walked upon those waters. On the edge of

* The *sandshore,* probably so called to distinguish it from another Capernaum on the sea of Tiberias.
1 Jerome (De Novis, 186.) makes Gessareth: nomen principis.
2 Josephus (Ant. Jac., i. 10.7) class this high coastal town inside while he is describing its attractions; and in Flavio's Pseudo-herod (formed by Gessare, a glorious book), p. 67, there is a very beautiful description of this lake and the neighboring country. See also LEMAIRE'S Geograph. Century, ii. 19, 79, and MINSTER, Nov. Phil. of Tiber. cited, p. 162. T. T. Robinson's Biblical Geography, v. 3.
THE SOWER.

this beautiful lake the multitude were assembled, in such numbers, that probably, as on another occasion (Luke v. 1), they pressed upon the Lord, so that he found it convenient to enter into a ship; and putting off a little from the shore, he taught them from it, speaking "many things unto them in parables."

First in order is the parable of the Sower. It rests, like so many others, on one of the commonest familiar deeds of daily life. The Lord, filled up, it may be, his eyes, and saw at no great distance an husbandman scattering his seed in the furrow. As it belongs to the essentially popular nature of the Gospel, that parables should be found in them rather than in the Epistles, where indeed they never appear, so it belongs to the popular character of the parable, that it should thus rest upon the familiar deeds of common life, the matters which occupy

"The sower.
Men hold with weekday man in the heavy walk
Of the world's business;"

while at the same time the Lord, using these to set forth eternal and spiritual truths, explains them, showing, as he does, how they metaphorically reveal and set forth the deepest mysteries of his kingdom. "A sower went forth to sow;"—what a dignity and significance have those few words, used in the tails of the husbandman in the furrow.

The comparison of the relations of the teacher and the taught to those between the sower and the soil, and of the truth communicated to the seed sown, is one so deeply grounded in the truer analogy between the worlds of nature and of spirits, that we must not wonder to find it of frequent recurrence, not merely in Scripture (1 Pet. i. 23; 1 John iii. 9); but in the works of all the wise heathens,* of all who have realized in any

p. 525) gives a far less enthusiastic account. He speaks indeed of the lake as a "beautiful sheet of fresh water in a deeply impregnated boat;" but the form of the lake, "regular and almost unknown heights," (p. 523), was in his eye "rounded and tame," and as he was the middle summer when he visited it, the verdure of the spring had already disappeared, and he complains of its weakness in the general aspect of the scenery.

* Cicero has a particularly rich collection of parallel passages from Greek and Latin writers; he or others have adopted such from Aristoph. Citro. (Vess. ii. 2), Plautus, Quintilian, Philo, and many more; but it would not be worth while merely to repeat their quotations. I do not observe that any have the same from Seneca (Lett. 78). For ad honores vult. inq. (quod, magno optat) in honores vult. See also respecting homines disserunt ras, quae si bonus celer est, stellaris opertum profundat et quaerit fece omni orta sene regi - eccentric, not alter quam homo stellaris ac palæstinea post fugit.
measure what teaching means, and what sort of influence the spirit of one man ought to seek to exercise on the spirits of his fellows, common dwelling to them living and expanding truths. While all teaching that is worthy the name is such, while all words, even of men, that are really words, are as seeds, with a power to take root in the minds and hearts of those that hear them, certain germs in them that only by degrees develop themselves* in a much higher sense must take this be true of the words, or rather of the Word of God, which he spake who was himself the Sentinal Word which he communicated.† Best sight of all to the title of seed has that Word, which exercises not merely a partial working on the hearts in which it is received, but wholly transforms and recreates them,—that Word by which men are born anew into the kingdom of God, and of which the effects endure for ever. I cannot doubt that the Lord intended to set himself forth as the chief source of the seed, (and, of course, to the exclusion of the apostle and their successors) that here, as well as in the next parallel, he that receiveth the seed is the Son of man; and this, though he nowhere in the three interpretations of the present one announces himself as such.‡ Indeed, it is difficult to see how we can stop short of him, when we are seeking to give the full meaning to the words, "a dower went forth to sow." His entrance into the world was a going forth to sow; the word of the kingdom, which word he first proclaimed, was his seed; the hearts of men his soil;—where only were able to see because he had smote first; they did but carry on the work which he had surpised and begun.

† Thus Shakespeare, of a man of thoughtful wisdom:

"His pleasant words So wonderful a thing for mortal man."

‡ See, however, the arguments adduced to the contrary by Mr. Greenly (Reg. of the Pro. v. 4, p. 449). Quaestiones Christi Mariae sordes et medicina, facies et horae, Redemptor et redemptio, Legesitores et hic, Justitia et virtus, in editor et senex. Note on ext alia Evangeliorum speus, qve Christi insinuation, unius, praebent, notiones, resquae, illinas Epistolam Sancti, congrega Eucharistiam, libere sanctificata et ge- bernam.

§ So the terms are in Parous, p. 29): Hodie extem per operationem insinuation, que habetam praeceptum incipit ipsis plures, null et Angel vestrum saecvarum, deus tumen Rex est.
pray to the birds, such as in the East are described as following in large flocks the husbandman, to gather up, if they can, the seed-sown which he has scattered. These words are explained by Christ himself, for of this parable we have an authentic interpretation, one that has come from his own lips; and which is important, as has been observed, not merely in his teachings on the parable itself, as causing us to feel that we are treading on sure ground, but also as giving us a key to the explanation of other parables, instructing us how far we may safely go in the application of their minor circumstances: these words are thus explained—

3. When any one heareth the word of the kingdom and understandeth it not, then cometh the wicked one, and catcheth away that which was sown in his heart." St. Luke brings out Sapio yet more distinctly as the adversary and hinderer of the kingdom of God (of which there will be fuller opportunity of speaking in the following parable), by adding the reason why heTeen the word away.—

He who understandeth it not, he does not recognize himself as standing in any relation to the word which he hears, or to the kingdom of grace which that word proclaims. All that speaks of man's connection with a higher invincible world, all that speaks of sin, of redemption, of holiness, is unintelligible to him, and wholly without significance. But how has he come to this state? He has brought himself to it; he has exposed his heart as a common road to every influence of the world, till it has become hard as a pavement—still he has laid waste the very soil in which the word of God should have taken root; and he has not submitted it to the ploughshare of the word, which would have broken it; which, if he had suffered it to do the work which God appointed it to do, would have gone before, prepa ing that soil to receive the seed of the Gospel. But what renders his case the more hopeless, and takes away even a possibility of the word germinating there is, that besides the evil condition of the soil, there is also One wiling to take advantage of that evil condition, to use every weapon that man puts into his hands, against man's salvation; and he, lost by possibility such a looner might believe and be saved, sends his ministers in the shape of evil thoughts, worldly desires, carnal lusts, and by their help, as St. Mark records in, "immediately takes away the word that was sown in their hearts." And the Lord concludes, "This is he that receiveth and by the enigmatic*.

* St. de S. Victor (Avecot. in Matth.) : "Vim cecit eus praeestringen capella gens, tuncst accipit eo omnibus. Cos s or e Lip, eus uin accipit et Benedicto, ibi anastat.
Other of the seed, which the sower scattered, appeared to have but first, but in the end had not truly any better success. For we read

"Some fell upon stony places, where they had not much earth; and forth with they sprang up, because they had no deepness of earth, and when the sun was up, they were scorched, and because they had no root they withered away." 

The "stony places" here are to be explained by the "rock" in St. Luke, and it is important, for the right understanding of the parable, that the words in St. Matthew, or rather in our translation of them (for "rock places"—as indeed the Rheims version has it—would have avoided the possibility of any mistake), do not lead us astray. A soil mingled with stones is not meant; for these, however numerous or large, would not certainly hinder the roots from striking deeply downward, as those roots, with the instinct which they possess, would feel and find their way, penetrating between the interstices of the stones, and would so reach the moisture below. But what is meant is ground, where a thin superficial coating of mould covered the surface of a rock, which stretched below it and presented an insuperable barrier, rendering it wholly impossible that the root should penetrate beyond a certain depth, or draw up any supplies of nourishment from beneath. While the soil had not fallen into deep earth, therefore the plant the sower appeared above the surface; and while the rock below hindered it from striking deeply downward, it put forth its energy the more luxuriously in the stalk. It sprang up without delay; but was not rooted in that deep moist soil which would have enabled it to resist the scouring heat of the sun, and being without that, wilted and died.

Concerning the significance of this part of the parable we learn:

"They on the rock are they, which, when they hear, receive the word with joy: and these have no root, which for a while believe, and in time of temptation fall away." Though the issue is the same in this case as in the last, the promise is very different; so far from the heart of this master of leisure appearing insensible of the truth, the great news of the kingdom is received at once, and with gladness. But here is the joy

* An advertisement is inserted inadvertently in the New Testament, Matt. v. 45; so Gen. ii. 18, 19, p. 8, line 8. (LXX.). It is especially need, as in this passage, of the rising of the sun or stars. Ps. ii. 27; Is. xli. 1, Mal. iv. 2). But also of the spouting up of plants from the earth, Gen. xii. 29; Ps. xi. 4; Ezek. xxvi. 1; Ps. xi. 7; and so Apocalypse. In the present parable. In either sense the title Irodon belongs to Christ, and has been applied to him in both; as he is the "Greek", Zechar. x. 14, and as he is the "Sun rising" (Luke ii. 75).

* Bengel: "Nec intermittere ipsius spiritus in aegro jamacens, et pericula sese omnis cunctare, sed terres specieque totius.

+ Cresconius: "Statim haeret, et malum sabbaticum, quin tam potens nec verbera Dei, at non pretior, in longitudinem spatii, etiam in abruptam, esset etenim, esse cantorum, spiritum furtum, faciem ac vitia, antiquis hactenus, ut fermatur descensum. Matt. v."
that suddenly conceived is not, as the sequel too surely proves, a joy
springing up from the contemplation of the greatness of the benefit, even
after all the counterbalancing costs and hazards and sacrifices are taken
into account, but a joy arising from an overlooking and leaving out of
consideration these costs and hazards—which circumstances finally differ-
ence the joy of this class of human from that of the finder of the treas-
ure (Matt. XII. 44), who for the joy thereof, went and sold all that he
had, that he might purchase the field which contained the treasure—that
is, was willing to deny himself all things, and to suffer all things, that
he might win Christ. We have rather here a state of mind not sub-
ordinately prevailing the truth, but feebly lacking in all deeper conviction,
such as that of the great multitude that went with Jesus, not consider-
ing what his discipleship involved—those multitudes to whom he turned
and told at large, and in the strongest language, what the conditions of
that discipleship were (Luke xiv. 25-31) exhorting them beforehand
that they should count the cost. This is exactly what the heaver here
described has not done; whatever was fair and beautiful in Christianity
as it first presents itself, had attracted him—its sweet and comfortable
promises, the moral heableness of its doctrines; but not its answer to
the deepest needs of the human heart; as neither when he received the
word with gladness, had he contemplated the having to endure hardships
in his warfare with sin and Satan and the world.—So hath he not cast
off himself, but doth not for a while, for when tribulation or persecution
arises because of the word, by and by he is offended *.

It is not here, as in the last case, that Satan can merely come and take the word out of
the heart without further trouble; that word has found some place there,
and it needs that he bring some hostile influences to bear against it.

What he brings in the present case are outward or inward trials, these
being compared to the burning heat of the sun. It is true, that gen-
really the light and warmth of the sun are used to set forth the genial
and comfortable workings of God's grace, as eminently Mal. iv. 2; but
not always, for one, beside the passage before us, Ps. cxlv. 6; Isa. xxix.
10; Rev. xi. 16. As that heat, but the plant born rooted deep enough,
would have furthered its growth, and hastened its ripening, fitting it
for the table and the barn—so these tribulations would have for-
thered the growth in grace of the true Christian, and ripened him for
heaven. But as the heat scorches the blade which has no depthness of

* Boden: Ela sunt prececordia qui dilapidat munera sed et servit ad praecepta
nominis et qvisque omnis domini.

† It was with the rising of the sun, that the shadow, the hot desert wind, was
soon covered to show the deadly effects of which on all vegetation are often alluded
in (Gen. iv. S. Sam. i. 21.) Plants thus affected with the heat are called
burntplants, (chaleur.)
earth, and has sprung up on a shallow ground, so the trouble and afflic-
tions which would have strengthened a true faith, cause a faith which
was merely temporary to fail.* When these afflictions for the word's sake arise he is offended, as though some strange thing had happened to
him; for then are the times of affliction and of winnowing; and then
too every one that has no root, or as St. Matthew describes it, no root or
himself, no toward root; falls away.

The having that inward root here answers to the having a foundation
on the rock Matt. vii. 25. to the having oil in the vessels cleaneven.
(Matt. xxv. 4.) And the image itself is not an unprofitable one in
Scripture. (Rythm iii. 17; Col. ii. 7; Jere. xxii. 8; Hos. ix. 16.) It
has a peculiar fitness and beauty—so the roots of a tree are out of
right; yet from them it derives its firmness and stability, so upon the
hidden life of the Christians, that life which is out of the sight of other
men, its firmness and stability depend; and as it is through the hidden
roots that the nourishment is drawn up to the stem and branches, and
the leaf continues green, and the tree does not come from bearing fruit,
even as in the Christian's hidden life, that life which is hid with Christ
in God;* for the source of his strength and of his spiritual prosperity.
Such a root in himself had Peter, who, when many others were offend-
ded and drew back, exclaimed, "To whom shall we go then but the words
of eternal life?" (John vi. 65.) This faith that Christ and no other had
the words of eternal life and blessedness, was what constituted his root,
causing him to stand firm when so many fell away. So again when the
Hither Christians took joyfully the spoiling of their goods, knowing in
themselves that they had in heaven, both a better and an enduring substance" (Heb. x. 34), this knowledge, this faith concerning their unseen inheri-
sors, was the root which enabled them joyfully to take that loss, and not
to draw back unto perdition, as so many had done. Compare 2 Cor. iv
17, 18, where again the faith in the unseen eternal things is the root,

* Augustine is particularly rich in striking sayings on the different effects
which tribulations will have on those that are rooted and grounded in the faith,
and those that are otherwise. Thus: (Deor. i. 2: xxv.) speaking of the firmness of
affliction: "It cast away, it cast up, it cast in its auger operator. Spins the
not set broken, it divers aget, piers in dulcet virgins, and makes all soft. See
for the same image Contraev. de Pre. Ant. Erab. a. 1.
† See 2 Cor. vii. 11, 12. and Univer. Note.
‡ The very word "tribulation," with which we have studied the doctors of the
original, rests upon this image—tribulation from tribulation, the thrilling order, and
thus used to signify those afflictive processes by which the moral discipline of
men God severs their good from their evil, their wheat from their chaff.
§ It is with reason to this passage no doubt that notes of faith are called to
the Greek Fathers, Republ. 23. See also the parable of the Sower, the Shepherd of Hermas, I. 5, tr. 9. c. 31.
which, as St. Paul declares, enables him to count the present affliction light, and to endure to the end. Demas, on the other hand, lacked that root. It might at first sight seem as if he would be more correctly ranged under the third class of hearers; none less than St. Paul, "having loved this present world." But when we examine more closely what was Paul's condition at Rome at the moment when Demas left him, we find it to have been one of great outward trial and danger; so that it would seem more probable that the immediate cause of his so going back, was the tribulation which comes for the word's sake.*

But thirdly,—of the seed which the river cast, "some fell among thorns, and the thorns grew up and choked it;" or as Woff has, "strangled it;" so that, as St. Mark adds, "it yielded no fruit." It is not that this seed fell so much among thorns that were full grown, as in ground where the root of these had not been carefully extirpated, in ground which had not been thoroughly ploughed and cleansed; otherwise it could not be said in the words of Luke, "that the thorns grew up with it." They grew together; only the thorns overtopped the good seed, shut them out from the air and light, drew away from their roots the moisture and richness of earth, which should have nourished them, and thus they pined and dwindled in the shade. They grew dwarfed and stunted, for the best of the soil did not feed them—forming indeed a blade, but unable to form a full corn in the ear, bringing no fruit to perfection. It is not here, as in the first case, that there was no soil, or none deserving the same—no yet as in the second case, that there was a poor or shallow soil. Here there was no lack of soil, it might be good soil; but what was deficient was a careful husbandry, a diligent cultivation of the miscellaneous growths, which, unless extirpated, would oppress and strangle whatever grew up side by side with them.

Of this part of the parable we have the following explanation. He also that received among thorns, to him shall the word come with an entendement of thorns, and be hurted and not fruit. It is an interesting discussion, whether the faith of those comprehended under this versed soul was so small as to arrest and not bear—i.e., in fact, on the question whether it was possible to fall from grace given.

* Colossians: Apocalypsis barthum. The image of an evil growth strangling a nobler, is permanently embodied in our language in the same word given to a wood well known to our Plym—derived from the Anglo-Saxon, mora, to strangle.

"Exsperientia experientiae est. The Latin under the word "weighed only here in the New Testament. It is
THE SOWER.

It is not here as in the first case, that the word of God is totally inefficacious; nor yet as in the second case, that after a temporary obliquity to the truth, there is an evident falling away from it, such as the withholding of the sower indicates: the profession of a spiritual life is retained, the name to live still remains—but the life and power of religion is by degrees eunice cut and has departed. And to what diminutive influences are those and effects attributed? In two things, the care of this world, and its pleasures; those are the thorns and briars that strangle the life of the soul.1 It may seem strange at first sight, that three which appear as opposites to one another, should yet be linked together, and have the same evil consequence attributed to them: but the Lord does in fact recur present to us this earthly life on its two sides, under its two aspects. There is first, its crushing oppressive side, the poor man’s tell how to live at all, to keep hunger and nakedness from the door, the struggle for a daily subsistence, the care of this life, which if not met in faith, hinder the thriving of the spiritual word in the heart. But life has its flattering as well as its threatening side, its pleasures as well as its cares; and as those who have heard and received the word of the kingdom with gladness, are still exposed to be crushed by the cares of life, as on the other hand, to be deceived by its flatteries and its allurements. In neither case has the world altogether lost its power, nor is the old man dead: for while he may seem dead, so long as the first joy on account of the treasures found endure; but unless mortified in earnest, will presently revive in all his strength anew. Unless the soil of the heart be diligently watched, the thorns and brambles, of which it seemed a thorough clearance had been made, will again grow up again, and choke especially need of a woman bringing her child to the birth, or a tree its fruit to maturity.2

1 See the Shepherd of Hermas, 1, 5, sim. 9, c. 20, for the emblem of the mountain covered with thorns and briars; and so Zac. ix. 5: “Break up your fallow ground, and sow not among thorns.” It is evident that in the lyric symbolic language of the outward world, these have a peculiar fitness for the expression of influences hostile to the truth. They are themselves the consequence and evidence of it, of a curse which has passed on from man to the earth which he inhabits (Gen. iii. 17). If the earth had been other but a dead or barren to yield to its Lord. It is a sign of the deep fitness of this image that others have been led to select it, for the setting forth of the same truth. Thus the Pythagorean Laws (Euripides, p. 112), second and third hymn, where the plebeians and the nobles in their songs which are to the praise of the Pythagorean philosophers, where the bosom and myth and mythology of the Gymnosophists, and especially the origo, the mons phoebos, the mons hora, the mons world and same as the mons of uroboros.

2 John 6, 32, that which draws the heart different ways. See Hon. x. 3; "Their heart is divided." c. between God and the world; such a heart constitutes the help of Him. (Zac. i. 3.) See Panmore, p. 159. Where Gospel is equal. Own animals divine intact.
the good soil. • While that which God promises is felt to be good, but also what the world promises is felt to be good also, and a good of the same kind, instead of a good merely and altogether subordinate to the other, there will be an attempt made to combine the merits of the two, to serve God and mammon; but the attempt will be in vain—they who make it will bring no fruit to perfection, will fail in bringing forth those perfect fruits of the Spirit, which it was the purpose of the word of God to produce in them. The spring warms us against the danger which proves fatal to those in this third condition of heart and mind, when he says, "Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting and drunkenness, and loss of this life, and so that day come upon you unexpectedly." (Luke xxi. 34.) and St. Paul, when he writes, "They that will be rich, fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition." (1 Tim. vi. 9; see Matt. vi. 25–34.) But it is not all the seed which thus accrues or later perishes. The spiritual badness is to us in hope, knowing that with the blessing of the Lord, he will not always sow in vain, that a part will prosper.1

1 Other fall into good ground, and brought forth fruit, some a hundred

* Times with a deep heart-knowledge Theorit (Omn. 22. post. Thm. 22. Thm. 2): Notitiae liuid, quaedam sper novitaria a debitis se stimate exsequitor, et plurimae radices quadam strepitas in ferro vincuntur constant, ha temere et imposita de prominentie. Interius hujus dimidiora evocatique aliquid naturae: est enim bono novitaria quae subiecta, et per periculum nostri quae sub vestra, et per periculum novitaria quae sub vestra et per bona evocatique evocat. Nunc subtrahit, et super ita immortalitas. Hic est despectum (Matur. I. 5. v. 463–464.) of the things which hinder the presence of a harvest equally, with a few slight additions, those which our Lord has given; though the other a little different: 2

2 Such as a stock, or any such synopsis nature;

1 Thus the author of a sermon Augustini Opy. v. 6, p. 347. Ried. ed.: Non sper nos assiduum, sed inter spesiter, non anam perpetuo, sed desinit ad perpetuo. — Hugh in his ecclesiastical works Diad ad terrae terrae terum adspexit peregrinum pacem. Accipit tertium Diad, et in the proper sense, non stringent, sine Stoicis. — Hugh quae quaeque fereas solitas.
feld, some sixty feld, some thirty feld." St. Luke says simply, "and
have fruit a hundred feld," leaving out the two larger proportions of
return which St. Mark gives; who, however, reverses the order of the
three, beginning from the smallest return, and according to the highest.
The return of a hundred for one is not unheard of in the East, though
always mentioned as something extraordinary; thus it is said of Isaac,
that he reaped, "and received in the same year a hundred fold, and the
Lord blessed him." (Gen. xxvi. 12); and other examples of the same
kind are not wanting.

We learn that he that receiveth seed into the good ground, is he that
heareth the word and understandeth it, which also beareth fruit, and
bringeth forth one hundred feld, some sixty, and some thirty; or with
the important variation of St. Luke, "that on the good ground are they,
who in an honest and good heart having heard the word keep it," and
"bring forth fruit with patience."—important, because in it comes dis-
tinctly forward a difficulty, which equally exists in the parable as
recorded by the other Evangelists, but did not come forward with an
equal distinctness, and yet on the right solution of which a successful
interpretation must altogether depend. What is this "honest and good
heart?" how can any heart be called good, before the Word and Spirit
have made it so—and yet here the seed "finds a good soil, does not
make it." The same question recurs, when the Lord says, "He that is
evil, heareth not the word of God." (John viii. 47); and again, "Every one
that is of the truth heareth my voice." (John xii. 48). But who in
this useful world can be called "of the truth," for is it not the universal
doctrine of the Bible that men become "of the truth" through hearing
Christ's words, not that they hear his word because they are of the truth
—that the heart is good, through receiving the word, not that it receives
the word because it is good? This is certainly the scriptural doctrine,
but at the same time those passages from St. John, as well as this present


d exercise mentions that two hundred fold was a common return in the plains
of Babylon, and sometimes twice; and Wessely (Bibl. ref. in Arch. p. 225), men-
tions a race of men that return four hundred fold. Wessely (in loc.) has
collected many examples from antiquity of returns as great as, or far greater than,
that mentioned in the text.

1 Var. "field;" so St. John viii. 12, ἐν τῷ κήπῳ, in the garden, to hold fast the word. St.
Mark also has an instructive word, ἐν τῷ κήπῳ, they receiving it into their inward
life and soul.

2 Aug. (In Ez. xvi., Thes. 12), puts the difficulty and solves it in this
manner: "Quid est hic cæterum exitia non t ibus? Noce rectum et justi-
ssimae justitiae?—Hæc iudicium: iniquus operum remittunt, confessus et operum malus-
sum. Paræ veritates, et veris ad honorem. Quid est, falsæ verititates? jam in pa-
gnis, non sit blasphem, non sit afflictor, non dicat justum, non sanet, non
inimicus, ut habétis verum veritatem."
parable, and much more also in the Scripture, bear witness to the fact that there are conditions of heart in which the truth finds seedier
entrance than in others. "Being of the truth,"—"doing truth,"—
having the soil of "an honest and good heart."—all signify the same
thing. Inasmuch as they are antithesis to hearing God's words—coming to
the light—bringing forth fruit—they cannot signify a state of mind and
heart in which the truth is positive and realized, but they indicate one
in which there is a receptivity for the truth. No heart can be said to
be absolutely a good soil, as none is good save God only. And yet the
Scripture speaks often of good men; even so comparatively it may be
said of some hearts, that they are a still fitter for receiving the seed of
enlightening life than others. Thus the "seed of peace" will alone receive
the message of peace (Luke x, 6), while yet not any thing except the
reception of that message will make him truly a son of peace. He was
before indeed a latent son of peace, but it is the Gospel which first
makes actual that which was hitherto only potential. So that the
proclaiming of the Gospel may be likened to the scattering of sparks:
where they find tinder, there they kindle, and kindle into a flame; or to
a loathsome threat in among the world's rubbish, attracting to itself all
particles of true metal, which yet but for this would never and could
never have extricated themselves from the surrounding heap.

Not otherwise among those to whom the word of Christ, as actually
proclaimed by himself, came, there were two divisions of men, and the same
will always return in the world. There were first the false-hearted, who
called evil good and good evil—who loved their darkness and hated the
light that would make that darkness manifest, and refused to walk in
that light of the Lord even when it shone round about them, drawing
back farther into their own darkness—self-exoners and self-justifiers
such as were for the most part the Scribes and the Pharisees, with
whom Christ came in contact. But there were also others, sinners as
well, often as regards actual transgression of positives lower much greater
sins than those first, but who yet acknowledged their evil—and as
wished to alter the everlasting relations between right and wrong—who,
when the light appeared, did not refuse to be drawn to it, even though
they knew that it would condemn their darkness—that it would require
an entire remoulding of their lives and hearts: such were the Matthew
and the Zaccheus, all who confessed their deeds justifying God. Not
that I would prefer to instance these as examples of the good and honest
heart, except in so far as it is needful to guard against a Pelagian abuse
of the phrase, and to show how the Lord's language here does not con-
demn even great and grievous sinners to an impenitence for receiving the
word of life. Nathanael would be a yet more perfect specimen of the
class here alluded to,—the Israelite indeed, in whom was no guile"—
which was saying in other words, the man with the soil of an honest and good heart, fitted for receiving and nourishing the word of everlasting life, and bringing forth fruit with patience—one of a simple, truthful, and honest nature; who had been faithful to the light which he had, diligent in the performance of the duties which he knew, who had not been wasting God's preparation for imparting to him his last and best gift, even the knowledge of his Son. For we must keep ever in mind that the good soil comes as much from God, as the seed which is to find there its home. The love and the preaching of repentance, God's grace and preventing grace, run before the preaching of the word of the kingdom; and thus when that word comes, it finds some with greater readiness for receiving it, as a word of eternal life, than others.

When the different measures of prosperity are given—that the seed brought forth in some a hundredfold, in some sixty, and in some thirty, it seems difficult to determine whether these indicate different degrees of fertility in those that receive the word, according to which they bring forth fruit unto God more or less abundantly, or rather different spheres of action more or less wide, which they are appointed to occupy, as to one servant were given five talents, to another two; in which instance the diligence and fidelity appear to have been equal, and the need of praise the same, since each gained in proportion to the talents committed to him, though these talents were many more in one case than in the other.—I should suppose, however, the former.* The words which St. Luke records (ver. 18). "Take heed therefore how ye hear, for whosoever hath shall be given, and whosoever hath not shall be taken away that which he seemeth to have" (see also Mark iv. 23), are very important for the avoiding a misunderstanding of our passage, which else might easily have arisen. The disciples might have been in danger of supposing that these four conditions of heart, in which the word found its hearers, were permanent, immutable, and definitively fixed; and therefore that in one heart the word must flourish, in another that it could never germinate at all, in others that it could only prosper for a little while. Now the warning: * Take heed how ye hear*; obviates the possibility of such a mistake, for it tells us that, according as the word is heard and received, will its success be—that while it is indeed true, that all which has gone before in a man's life will greatly influence the manner of his reception of that word, for every event will have

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* So Ironside (Con. Hist. i. 5. c. 39. § 1) must have understood it, and Cyprian (Ep. 47).  "Etque gratia spirituale quae egena in baptismo creavitur necessaria in conversione sive exitu nostro potestatem vel ministram vel augeret, ut in Evangelio Domini nostri Jesu Christi quaelibet animasantur, et pro vastitate termis nihil absque animis, aliis in multitudinem capias vel triplex, vel octuplex, vel exa-

s fighting fruits exhaust inum nonal.
tended either to the improving or deteriorating the soil of his heart, and will therefore render it more or less probable that the seed of God's word will prosper there, yet it lies in him now to take heed how he hears, and through this taking heed to insure, with God's blessing, that it shall come to a successful issue. (Compare Jam. 1:21.)

For while this is true, and the thought is a solemn one, that there is such a thing as laying waste the very soil in which the seed of eternal life should have taken root—that every act of sin, of unfaithfulness to the light within us, is, so it were, a trampling of the ground into more hardness, so that the seed shall not sink in it, or a wasting of the soil, so that the seed shall find no accommodation there, or a filling it to nourish thorns and briers more kindly than the good seed; yet on the other hand, even for those who have brought themselves into these evil conditions, a recovery is still, through the grace of God, possible—the hard soil may again becomes soft—the shallow soil may become rich and deep—and the soil hard with thorns open and close." For the heavenly seed in this differs from the earthly, that the latter as it finds its soil, so it must use it, for it cannot alter its nature. But the heavenly seed, if it be acted upon by the soil where it is cast, also works more mightily upon it, softening it where it is hard (Jer. xxi. 29), deepening it where it is shallow, cutting up and extricating the roots of evil where it is en-cumbered with them, and wherever it is allowed free course, transform- ing and enrolling each of these inferior soils, till it has become that which main's heart was at first, good ground, fit to afford nourishment to that Divine Word, that seed of eternal life!  


* As our Mother is fittingly, so the Jewish doctors divide the house of the word of wisdom into four classes. The best they liken to a sponge that drinks in all that it receives, and again expels it for others; the worst is a strainer which allows all the good wine to pass through (see Heb. 1, 12, as many vessels), and retains only the dregs of dregs is worthless and of no account, or to a sieve that lets through the fine flour and retains only the bran.—De-Prophete (Com. Apo. v. 1, n. 2062) hast put this passage well in verse. These are a few notes:
THE SOWER.

Quad remittere quod minus producitur poneras
Lauros: non est nunc autumno, est nunc
Sed undique adest arbor et amicus
Novem la spinae tormentum a hortor, aegros
Aspice dum amnis angustus certat navi
Ad illam bibamus cunctis radices aequo vento
Il se jeta vie spectaculis in aequa plana
Non ordines quisque: primus, pusio, postius sequenti,
Sed melius nulli et multo soli: mother, cura
Vale amicum ebiurum tu: simplicius
Aequa sede fruor.
II.

THE TARS.


"Assuredly, parable put he forth among them." Of this parable also, that of the tares of the field, we have an authentic interpretation from the lips of our Lord himself. And this is well: for it is one, as all students of Church history are aware, on the interpretation of which, very much has turned before now. Allusion to it occurs at every turn of the controversy which the Church had to maintain with the Scribes; and the whole exposition of it will need to be carried on with reference to disputes which, though seemingly gone by, yet are not in fact out of date, since in one shape or another they confidentially reappear in the progress of the Church's development, and in every heart of man. To these disputes we shall presently return. The kingdom of heaven is likened unto a man that sowed good seed in his field. From our Lord's own lips we learn, "He that sowed the good seed is the Son of man." This is the most frequent title by which our Lord designates himself, though it is never given him by any other, except in a single instance (Acts vii. 50), and then it would seem only to indicate that the glorified Saviour appeared bodily to the eyes of Stephen. He was often understood, in the early Church, and among the Rabbis, by this title to signify nothing more than his participation in the human nature; while others have said that he assumed the name as the one by which the hapless Messiah was already commonly known among the people. But it is

* Stephenson. The word implies that he set it before them as one would set forth or propose a riddle, and in such sense the parable has always something of the spiritual meaning, and as such it is to call into exercise the spiritual sense of those who may discover its solution. (Mark iv. 34, below, to whom it is proposed, that they may discover its solution.) Reasons (ibid. 21, xxxiv. in Middle. p. 489 seq.) be solved them.)
clear that, on the contrary, the name was a strange one to them, so that, hearing it, they asked, "Who is this Son of man?" (John xii. 34.) The popular name for the Messiah at the time of our Lord’s coming was Son of David. (Matt. ix. 27; xii. 12; xv. 22; xx. 31, 66.) No doubt he claimed the title (which was already given him in the Old Testament, Dan. viii. 10), insomuch as it was he who alone realized the idea of man,* the second Adam, who, unlike the first, should maintain his position as the head and representative of the man—the one true and perfect flower which had ever unfolded itself out of the root and stalk of humanity. And using this title he witnessed against the twofold error concerning his person which has ever been seeking to manifest itself—the Eikonites, to which the exclusive use of the title "Son of David" might have led, and the Gnostics, against which the appellation "Son of man" must have been a continual witness.

At first there might seem a slight disagreement between this parable and the preceding, as though the same symbol was used in the two places to signify very different things; for here it is explained, "Ye good and upright children of the kingdom," there, "The seed is the word of God;" yet in reality there is none, but only a progress from that parable to this. In that the word of God is the instrument by which men are born anew and become children of the kingdom (John i. 18; 1 Pet. i. 23); that word there is considered more absolutely in and by itself, while here it is considered after it has been received into the heart, incorporated with the man—as that which has brought him into the position of a child of the kingdom, and which is now so vitally united with him, that the two cannot any more be considered separated. (Compare Jer. xxxi. 27; Hos. ii. 23; Zech. x. 5.)

The next words, "the field is the world," at once bring us into the heart of the controversy referred to already. Words few and slight, and seemingly of little import, a great battle has been fought over them, greater perhaps than over any single phrase in the Scripture, if we except the consecrating words at the Holy Eucharist. It is well known that, putting aside the merely personal question concerning the irregularity of certain ordinations, the grounds on which the Donatists justified their separation from the Church Catholic were these: The idea of the Church, they said, is that of a perfectly holy body; holiness is not merely one of its essential predilections, but the essential, to which all others must be subordinated, the exclusive note of the Church. They did not deny that it was possible that hypocrites might lie ordained in its bosom, but where the evidently ungodly were suffered to remain in communion with it, not separated off by the exercise of discipline, then is

* So Philo calls the Logos a Symbolic Square.
refined the character of the true Church, and the faithful were to come out from it; since remaining in its communion, by the very presence of the others they would themselves be defiled. In support of this view, they maintained that such passages as Is. iii. 1, and all other which spoke of the future freedom of the Church from evil, were meant to be applicable to it in its present condition, and consequently, where they were not applicable, there could not be the Church. Here, as on so many other points, the Church owes to Augustine, not the forming of her doctrine, for that she owes to no man, but the bringing out into her clear consciousness that which hitherto she had implicitly possessed, yet had not worked out into a perfect character, even for herself. By him she replied, not in any way glossing the truth which the Donatists proclaimed, that holiness must be an essential perfection of the Church, but only refusing to accept their idea of that holiness, and showing how in the Church, which they had forsaken, this quality was to be found, and combined with other essential qualities—outwardly, for instance, to which they could make no claim.

The Church Catholic, he replied, despite all appearance to the contrary, is a holy body, for they only are its members who are in true and living fellowship with Christ, therefore partners of his sanctifying Spirit. All adiaphora, however, they may have the outward notion of belonging to it, are in it, but not of it: they press upon Christ, as that shewing multitude; they do not touch him, as that believing woman. (Luke viii. 43) There are certain outward conditions, without which one cannot partake of his Church, but with which one does not necessarily do so. And they who are sure in it but not of it, whether hypocrites lying hid, or open offenders, who from their numbers may not without greater evils cause him expel:"do not divide the true members, so long as these share not in their spirit, nor communicate with their evil deeds. They are like the unclean animals in the same ark as the clean, grate in the

* Augustine's view of the extent to which disciples should be excluded, and the question of propinquitatis, or what should determine exclusion, may be judged from the following passage: Having referred to these possibilities, and to the operation of the sheep and goats (Matt. xxv.), he proceeds (Ad Hom. post. Col., c. 6): Quibus perspiciat et egiat (Roma) poterit excitare ut suum ad sua faciant genera et otiose simul habentes eam vel malo leonis damnum non posse; eam vel ignoscat, vel pro pace et interpellisit (Roma) tuteeat, si non possit et accusat non aperisse, et non liceat non propter sens at propter sens at propter sens at propter sens at propter sens at propter sens at propter sens at propter sens at propter sens at propter sens at propter sens at propter sens at propter sens at propter sens at propter sens at propter sens at propter sens at propter sens at propter sens at propter sens at propter sens at propter sens at propter sens at propter sens at propter sens at propter sens at propter sens at propter sens at propter sens at propter sens at propter sens at propter sens at propter sens at propter sens at propter sens at propter sens at propter sens at propter sens at propter sens at propter sens at propter sens at propter sens at propter sens at propter sens at propter sens at propter sens at propter sens at propter sens at propter sens at propter sens at propter sens at propter sens at propter sens at propter sens at propter sens at propter sens at propter sens at propter sens at propter sens at propter sens at propter sens at propter sens at propter sens at propter sens at propter sens at propter sens at propter sens at propter sens at propter sens at propter sens at propter sens at propter sens at propter sens at propter sens at propter sens at propter sens at propter sens at propter sens at propter sens at propter sens at propter sens at propter sens at propter sens at propter sens at propter sens at propter sens at propter sens at propter sens at propter sens at propter sens at propter sens at propter sens at propter sens at propter sens at propter sens at propter sens at propter sens at propter sens at propter sens at propter sens at propter sens at propter sens at propter sens at propter sens at propter sens at propter sens at propter sens at propter sens at propter sens at propter sens at propter sens at propter sens at propter sens at propter sens at propter sens at propter sens at propter sens at propter sens at propter sens at propter sens at propter sens at propter sens at propter sens at propter sens at propter sens at propter sens at propter sens at propter sens at propter sens at propter sens at propter sens at propter sens at propter sens at propter sens at propter sens at propter sens at propter sens at propter sens at propter sens at propter sens at propter sens at propter sens at propter sens at propter sens at propter sens at propter sens at propter sens at propter sens at propter sens at propter sens at propter sens at propter sens at propter sens at propter sens at propter sens at propter sens at propter sens at propter sens at propter sens at propter sens at propter sens at propter sens at propter sens at propter sens at propter sens at propter sens at propter sens at propter sens at propter sens at propter sens at propter sens at propter sens at propter sens at propter sens at propter sens at propter sens at propter sens at propter sens at propter sens at propter sens at propter sens at propter sens at propter sens at propter sens at propter sens at propter sens at propter sens at propter sens at propter sens at propter sens at propter sens at propter sens at propter sens at propter sens at propter sens at propter sens at propter sens at propter sens at propter sens at propter sens at propter sens at propter sens at propter sens at propter sens at propter sens at propter sens at propter sens at propter sens at propter sens at propter sens at propter sens at propter sens at propter sens at propter sens at propter sens at propter sens at propter sens at propter sens at propter sens at propter sens at propter sens at propter sens at propter sens at propter sens at propter sens at propter sens at propter sens at procter sens at pro
same pasture with the sheep, shaff on the same bare door as the grain, 
same growing in the same fold with the wheat, endowed for a while, but
in the end to be separated off, the evil from the good.

The Doctors wished to make the Church in its visible form and
historic manifestation, identical and co-extensive with the true Church
which the Lord knoweth and not man. Augustine also affirmed the
identity of the Church now existing with the final and glorious Church:
but he denied that they were co-extension. For now the Church is
cloaked with certain occasions which shall hereafter be shown not to
belong, and never to have belonged, to it: he affirmed—no, as his op-
ponents affirmed of him, two Churches, but two conditions of one and the
same Church; the present, in which evil is endured in it,—the future,
in which it shall be free from all evil,—not two bodies of Christ, but
one body, in which now are wicked men, but only as evil ensues in
the natural body, which in the day of perfect health will be exalted and
rejected altogether, as never having more than accidentally belonged to
it; and he laid especial stress upon this fact, that the Lord himself had
not contemplated his Church in its present state as perfectly free from
evil. * In proof he appealed to this parable and that of the Lemma,
that as bees are mingled with wheat, and the bad fish with the good, so
the wicked with the righteous, and should remain so mingled to the end
of the present age; + and this not merely as an historic fact, but that
all attempts to have it otherwise are here expressly forbidden. The

* Augustine (Deom, lib. c. 6). Multi eis aut corrigatur et Petrus, multi toleran-
tur us Iuda, multi ministrant duas adversas Deum, quia Hic nostrum
obseruamus, at manifestum est illius confusio. And in another place: Hiero
num et inter homines vivit, nec nulli argueris phronem apostrum quasi
nec a Saba. He often refers the Doctors for their low Platonist views concerning
what the separation from aliens meant. Then (Deom, lib. c. 39): Stephanus thii
quid qubis possess, non timentem hancmond. Sankagist, corrigatur, mem-
heti, aabodabena eban, si ess actual, congruous et quin iniones sun void discipli-
nam, existit inde—so much more that is evident. In another place he adds, Did
the prophet of old, who said, "Go ye out of the midst of her," (Isai. ii. 15); him-
self separate from the Jewish church?—Continendo se a consensu non timent
in separatis; aliquando autem exitur liber in conspectum Dei; est necesse
Deo possessa imposit, quia non facti, necos alios, quia non apparens, necos reg-
istrates, qui non facta, necos superum, quia in unum permanet. See also
Ad Dom. Pont. Gol. c. 28. And once more: Codoli Angelii; nonnulii legismen
aestim. + Codoli Adam; nonnulii legismen Pandæbas. + Codoli aem de
filis Nos.; nonnulii legismen Jux duxenn. + Codoli Judea; nonnulii legis-
men apostolwm chrisum. —This extract is from one of the sections to the volume
of Sermons Deum of Augustine lately published (They are indeed vascular still) at
Paris. This Sermon is among the not very many, which bear the stamp of un-
questionable goodness upon them.

+ Augustine: Alle deligit ondix, sile quia here.
Donatists that were in fact acting as servants in the parable would have done, if, after the master's distinct prohibition, they had gone and sought forcibly to root out the tares.

There will be occasion hereafter to see how the Donatists sought to escape the argument drawn from that other parable. They were put as hard as they could, but made answer,—"By the Lord's own showing "the field" is not the Church, but the world. The parable, therefore, does not bear on the dispute between us and you in the least, that dispute being not whether unfairly men should be suffered in the world (that is plain enough), but whether they should be excluded from the Church." But it must be evident to every one who is not warped by a dogmatic interest that the parable is, as the Lord announces at the first utterance, concerning the kingdom of heaven, or the Church. It required no special teaching to acquaint the disciples, that in the world there would ever be a mixture of good and bad, though they must have been so little prepared to expect the same in the Church, that it was very needful to warn them beforehand, both that they might not be offended, and think the promises of God had failed, when the evil should appear; and also that they might know how to behave themselves, when that mystery of iniquity, now revealed, should begin manifestly to work.

Nor need the term "world" here used perplex us in the least: it was the world, and therefore was rightly called so, till this same word was given in, but thenceforth was the world no longer. No narrower word would have sufficed for him, in whose prophetic eye the word of the Gospel was contemplated as going forth into all lands, and men in every part of the great outspread of the nations.

"That while men slept, his enemy came and sowed tares among the

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* See how Augustine answers this argument, Ad Don. post Col., c. 8. As the Donatists professed to take much of Origen's authority, Augustine quotes often from him (as Cod. gr. 370, l. 5 c. 4) words which show that he understood the parable as one relating to the Church: "Nam videtur in Ecclesia non solum semina iniquitatis sed et fines ant elucidae mentis, ut quantum ducta est in Ecclesiam caelestem, pet de Ecclesiae resistentia. Nostra instrumenta hancam semina, ut structurae, non perspectus ut omnis, ipse expectat Domini Dei hortas esse calvi; hortam per operem nostra et laboris mercede." I Corinthians, who have interpreted the parable, with particular of that controversy our way or the other, acknowledge this. Thus Calvin: "Quemque semem Christiani pone in mala semina cari et agri dixit, quippe semem non ex semine unius, sed semine multorum et seminum diversarum seminum diversarum semina, ut omnes semina in bonae semina inveniantur."
select, and went his way. Our Lord did not invent here a form of
malice without example, but alluded to one which, though elsewhere
mentioned in Scripture, was familiar enough to his hearers—one so easy
of execution, involving so little risk, and yet offering so great and so
lasting a mischief, that it is not strange, that where cowards and mal-
lies met, this should often have been the shape in which they displayed
themselves. We meet traces of it in many directions. Thus in the
Roman law the possibility of this form of injury is contemplated, and a
modern writer illustrating Scripture from the manners and habits of the
East, with which he had become familiar through a séjour there,
affirms the same to be now practised in India. "Sure," he says, "that
lurking villain watching for the time when his neighbor shall plough his
field: he carefully marks the period when the work has been finished,
and goes in the night following, and casts in what the natives call penson-
dinelle, i. e. pig-paddy: this being of rapid growth, springs up before the
good weed, and wasters itself before the other can be reaped, so that
the poor owner of the field will be for years before he can get rid of the
troublesome weed. But there is another mischief plant which those
wretched cast into the ground of those they hate, called pereira-pereira,
which is more destructive to vegetation than any other plant. Has a
man purchased a field out of the hands of another, the offended person
says, I will plant the pereira-pereira in his grounds." Many have made
the first words here significant, and suppose that
they indicate the negligence and lack of watchfulness on the part of
owners in the Church, whereby ungodly men should creep in unmolested,
introducing errors in doctrine and in practice. (Acts xx. 30; Jude
4; 2 Pet. ii. 2, 3, 19.) But seeing it is thus indefinitely put, and the
servants, who should have watched, if any should have done so, are
first designated at a later stage of the history, and then without any thing

* Bonaparte's Oriental Illustrations, p. 414. A friend who has occupied a judicial
station in India confirms this account. We are not without this form of bench
name here. Thus in Ireland I have known an outgoing tenant, in spite of his
ejection, to sow wild oats in the fields which he was having. There, like the plant
mentioned above, springing and wounding themselves before the crops in which
they were mingled, it became next to impossible to get rid of them.

7 So Augustin (Quaest. in Matth., op. 9): "Cita negligencie aut per legem Ecclesiasticae
et Christiasticam. Et de His Vicipae (Annot. in Matth.). Mortem signi-
ficat. Apocrypha sine tegomen praedicto. Sed Cippio eam recte: "Indul-
gisse, hic indulescentes est, non universale; quasi dixerit, atque dixerit: imo actu
immo nihil se alienum describisse opportune—et Cippio remittit eam radice.
Clem. Rom. locum habere, non dubia posse, et exinde distincta adaequatur, indigentiae
non neglegentiam etiam seed, sed dicta homines. Ee inexplicativa intendi-
mus; natura nemo occupat. Jonnati et Hesediis post facies. (Ad Laeuf) it
only explicable as other than an error on this view.
to mark a past omission on their part, it would seem that the men who slept are not such as should have done otherwise, but the phrase is equivalent to "at sight," and means nothing further. (Job xxxi. 12.) This enemy seized his opportunity, when all eyes were closed in sleep, and wrought the secret mischief upon which he was intent, and having wrought it undetected, withdrew.

"The enemy that roved" the faces, we learn, "is the devil!" so that we behold Satan here, not as he works beyond the limits of the Church, deceiving the world, but in his far deeper skill and malignity, so as to one minute and counterworks the work of Christ: in the words of Chrysostom: "after the prophets, the false prophets; after the apostles, the false apostles; after Christ, Antichrist." 1

We may further notice, what distinguished the doctrine concerning Satan and his agency, his active hostility to the blissfulness of man, of which there is so little in the Old Testament, comes out in our Lord's teaching in the New. As the lights become brighter, the shadows become deeper; but till the mightier power of good was revealed, we were in many not suffered to know how mighty was the power of evil; and even here it is in each case only to the innermost circle of the disciples, that the explanation concerning Satan is given. So it was not till the Son of man actually appeared on the stage of the world, that Satan came distinctly forward upon it also; but the instant that Christ opens his ministry for the setting up of the kingdom of God, at the same instant Satan starts forward as the hinderer and adversary of it, the spoiler of him who is the head and prince of this kingdom. 2 And instead of hearing less of Satan, as the mystery of the kingdom of God proceeds to unfold itself, in the last book of Scripture, that which details the fortune of the Church till the end of times, we hear more of him, and he is brought in more evidently and openly working then, in any other.

It is very observable, too, that Satan is spoken of as his enemy, the enemy of the Son of man; for here, as in so many other places, the great conflict is spoken of as rather between Satan and the Son of man, than between Satan and God. It was part of the great scheme of

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1 Eusebius, as therefore he has been called; see De Cass. c. x. similitud.; and by Torcallus (De Anima, c. 15), Augustin exspositionibus, et Hieronymi magis noturns interpretationem. When Ignatius speaks the Rhymians (x. 10) that to one be found among them, see Hadrianas Epist. as doubt there is an allusion to this passage.

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Redemption, that the victory over evil should be a moral triumph, not a triumph obtained by a mere putting forth of superior strength. We can see how important this is. The man who lost the battle, who lost the battle, should also win it (1 Cor. xii. 51), and therefore as by and through man the kingdom of darkness was to be overthrown, so the enemy of the serpent was specially directed against the soul of the woman, the Son of man. The title given him is "The wicked one," the article is emphatic, and points him out as the absolutely evil, of whom the greatest of his being is evil. For as God is light, and in him is no darkness at all (1 John i. 5; Jam. i. 17), so Satan is darkness, and in him is no light; there is no truth in him. Man is in a middle position; he detains the truth in unrighteousness; light and darkness in him are struggling; but, whatsoever may predominate, the other is there, kept down indeed, but still with the possibility of manifesting itself. Herein lies the possibility of a redemption for man, that his will is only perfected; but Satan's will is inverted, for he has said what it is never possible for a man to say, or at least fully to act upon. "Behold, thou art good;" and therefore, so far as we can see, a redemption and restoration are impossible for him.

It makes much for the beauty of the parable, and is full of illustration, that wheat and tares are not seeds of different kinds, but that the last is a degenerate or bastard wheat. So that, in the very emblem

* In Augustine's memorable words: Dei non potentia Dei sed justitia superamur cruce.

† It is well known that the word ἑβεραίσσια occurs except here, and in the Greek and Latin Fathers who have drawn it from this parable. The Strozz. Mag. gives another derivation of the word based on that quoted by Eichhorn, and a better, though even that will scarcely command consent: οἰκίων ἐπὶ ἑβεραίσσια ὁ Ἐσσως, that which proceeds by six with the wheat. Tertullian always renders by σεβάζω, which is heuristos; neither is Augustine sufficiently exact when he says, Κοσμία λαμπριστεία in epelo εἰς γεύσις διατελεῖ, nor aged he is, as one translation would seem to have understood it, the victor, the the αἰγα, or Illium Instruction (in German, Thilsum, in French, yeux), having that addition to distinguish it from the illom proper, with which it has nothing but the name in common, because of the varieties which it causes, when mingled with and united to them. This is the King, despite its poisonous qualities, not necessarily happen—be it so hard to segregate it from the wheat. The association made above, that it is a degenerate wheat, seems, I think, perfectly made out. Lightfoot quotes these words, distinctly asserting it, from the Talmud. "Wheat and rye are not seeds of different kinds." Where the glosa is, "rhea is a kind of wheat which is changed in the earth, both as to its form and to its nature." And in a passage quoted by Bartenf (Lec. Thos., p. 609), this is not as part of the progressive deterioration of nature, which went hand in hand with man's wickedness; "they sowed wheat and the earth brought forth tares." Michaelis indeed (Mik. 690, v. 4, p. 225) says that Isaac Abish, who probably never saw a corn-field in their lives, are not to be la-
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which the Lord says, the Manichasen error is guarded against, which, starting from the (likely assumed) fact, that wheat and tares are different in kind, proceeds to argue, that as tares by no process of culture can become wheat, so neither can the children of the wicked child become children of the Kingdom. States is no Albrism who can create children of darkness; he can only spoil children of light. Calvin* himself whatever may have been the case with some who call themselves by his name, is careful to guard against that conclusion here, which would have been an abuse of parallelism language, a pressing of incidental circumstances too far, even supposing that the tares and wheat had been altogether different in their kinds. But the fact in natural history, noticed above, besides rescuing this passage from the possibility of being so abused, makes also this image perspicuously instructive and curiously adapted to the setting forth the origin of evil, that it is not a

* Observing how the Manichaeans have abused this passage he proceeds: Alqifl names quidquid valit et est in disibus, quin in heresim non minit, non quos

* Quod est falsum deus est quietis, ita perspicuum est in desidibus. (Mat. xxv. 31.)

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generations, but a degeneration; that as Augustine often expresses it, it has not an efficient, but only a deficient cause."

Having seen his tares, the enemy "went his way." The work did not evidently, and at first sight, appear to be his. How often, in the Church, the beginnings of evil have been secretly dissimulable;—how often has that which bore the worst fruit in after-times, looked at first like a higher form of good. St. Paul, indeed, could see the mystery of iniquity, which, in the apostolic times, was already working,—could detect the poisoner stealthy out of which it would unfold itself; but to most, evil would not appear as evil till it had grown to more prodigalness: just as the tares did not, to the servants, appear to be such till "the bladed was sprung up and brought forth fruit." All who have written on the subject have noted the great similarity that, as might be expected, exists between the easing and this bilious or true, while yet in the blade; as that they are only distinguishable when the ear is formed; thus fulfilling literally the Lord's words, "By their fruits ye shall know them." Augustine, noting how it was only when the blade began to ripen and bring forth fruit, that the tares began also to appear in their true character, most truly remarks, that it is only the opposition of good which makes evil to appear. "None," he says, "appears evil in the Church, except to him who is good;" and again, "When one shall have begun to be a spiritual man, judging all things, then errors begin to appear to him." And in another place he makes the following observations, drawn from the depths of his Christian experience: "It is a great labor of the good, to bear the contrary manners of the wicked; by which he who is not offended has profited little, for the righteous, in proportion as he redounds from his own wickedness, is grievous by that of others." As there must be light, with which to contrast the darkness, height wherein to measure depth, so there must be holiness to be grievous at unholiness: and this is true, not only in the collective Church, but in each individual member of it, that as the new man is formed in him, the
old man will become more and more displeasing,—will some more and more into distinct opposition.

"So the servants of the householder come and said unto him, Sir, didst thou see these good and thy field ? from whence then hath it borne ?" Theophrastus interprets this of the angels, indignant that there should be heretics, schismatics, and scribes in the Church; for having explained, "while men slept," of the comparative negligence of the householder's servants, that is, of some Church rulers who ought better to have kept the borders of the Church from the invasion of the enemy, he now finds it convenient to understand the same servants as those as much offended by the mischief which had been done. But the angels are so clearly pointed out (vers. 39) as different from the servants, that this must be a mistake, and even granting that the words "while men slept," do indicate, as he supposing, the negligence of some who ought to have watched, still it is easy to say, some slept, and some wished to do away with the consequence of the others' negligence. These servants are not angels, but men, speaking out of the same spirit as animated those disciples, who would had have commanded fire to come down from heaven on the inhabitable Sodomite villages. These disciples as the servants here, did well that they had a righteous soul for their Master's honor; but in each case the soul needed to be tempered and restrained.

The question which they ask, "Didst thou see these good and thy field ?" is not put merely to give opportunity for the householder's reply: but expresses well the perplexity, the surprise, the inward questionings, which must often be felt, which in the first ages, before long memoes had too much recourse to the sorrowful spectacles, must have been felt very strongly by all who were sensible for God, at the woful and unexpected appearance which the visible Church presented. Where was the "glorious Church, not having spot or wrinkle, or any such thing?" Well, indeed, might the faithful have questioned their own spirit, have counted out their hearts in prayer, of which the burden should have been nearly this, "Didst thou see these good and thy field ? from whence then hath it borne ?—didst thou not perceive thy Church to be a pure and holy communion?—is not the doctrine such as should only produce fruits of righteousness wherein then is it that even within the holy precincts themselves, there should be so many who themselves openly sin and cause others to sin?"

Note: "This question. "Whence then hath it been?" is the result of our first study of Church history; and reappears afterwards the motto of Church history, and the subject which should be studied by help of a faithful history; instead of which, many so-called Church historians (author of Ancient Christianity, and the like) ignorant of the purpose and of the hidden glory of the Church, have their
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But in the householder's reply, the mischief is traced up to its origin: "An enemy hath done this." It is attributed not to the imperfection, ignorance, weakness, which clung to every thing human, and which would prevent any Divine idea from being more than very inadequately realized by men; but to the distinct counterworking of the great spiritual enemy; they are "spiritual wickednesses." No doubt in the further question, "Will thou then that we go and gather them up?" the temptation to use outward power for the suppression of error, a temptation which the Church itself has sometimes found it difficult to resist, finds its voice and utterance. But they were not to be trusted here. Their real war was but an Elise war at the best. (Luke x. 34.) They who thus speak here often no better than a Jehoiakim's "evil for the Lord." And therefore "he said, Nay." By this prohibition are doubtless forbidden all such measures for the extirpation of heretics and other offenders, as shall leave them no possibility for after repentance or amendment; indeed the prohibition is no other, no express, no plain, than whenever we meet in Church history with something that looks like the carrying into execution this proposal of the servants, we may suspect, as Bengel says, that it is not wheat making war on tares, but tares seeking to root out wheat. The reason of the prohibition is given: "lest while ye gather up the tares, ye root up also the wheat with them." This might be, either by rooting up what were now tares, but hereafter should become wheat—children of the wicked one, who, by faith and repentance should become children of the kingdom;—or it might happen through the mistake of the servants, who, with the best intentions, should fail to distinguish between these two, leaving the tares and uprooting the wheat. It is only the Lord himself, the Re garner of hearts, who with absolute certainty "knoweth them that are his." But the Remish exposition, and those who, in earlier times, wrote in the interest of Eunomius, these words, "but ye root up the wheat with them," find a loophole whereby they may escape the prohibition itself. Thus Aquinas says, the prohibition is only binding, when there exists this danger of pleasure to the tares, and imagine themselves wonderfully wise and useful, when out of Church history, which ought to be the history of the Light and the Truth, they have made a shameful history of error and wickedness. They have no desire to edify, to further holiness or the knowledge of the truth; but at the expense of the Church would gratify a proud and ignorant world.

* Augustine (Quaest. ec. Myth. xii. 11) says: "Potuit et alius nullius vultum, ut talis hominem de rebus humanis absurdo, et alius omnes habitantur abstinentiam, sed natarum habitat, justitiam, Dei ecclesiam, sibi esse et priusquam vos permitteretur, et honos efficiat esse humanum nullam.

† Jerome: Mutatione, non sit temptatio formae: quia non petebat, ut ille splendor semint depravitatem est Augusti, eius existimatum, et deinde iniquitatem.
plucking up the wheat together with the tares;* and Malchus, that in each particular case the householder is to judge whether there be such danger or no. The Pope, he adds, is now, the representative of the householder, and to him the question is to be put, "Will thou that we go and gather up the tares?" and he concludes his exhortation with an exhortation to all Catholic princes, that they imitate the soul of those servants, and rather, like them, need to have their eagerness restrained, than require to be urged on to the task of rooting out heretics and heresies.

The householder proceeds to declare—not that the tares shall never be plucked up, but that this is not the time, and they not the dews.

* Let both grow together until the harvest. In these words the true doctrine concerning Antichrist, not indeed the personal Antichrist, but the antichristian power, is implicitly declared. We learn that evil is not, as so many dream, gradually to wane and to disappear before good, the world before the Church, but is ever to develop itself more fully, even as on the other side, good is to unfold itself more and more mightily also. Thus it will go on, till at last they stand face to face, each in its highest manifestation, in the presence of Christ and of Antichrist; on the one hand, an unerring God, on the other, the man in whom the falseness of all Satan's power will dwell bodily. Both are to grow, evil and good, till they come to a head, till they are ripe, one for destruction, and the other for full salvation. And they are to grow together; the visible Church is to have its intermixture of good and evil until the end of time, and by consequence that the feet of the bad being mingled with the good will in no wise justify a separation from it, or an attempt to set up a little Church of one's own. Where men will attempt this, besides the guilt of transgressing a plain command, it is not difficult to see what final effects on their own spiritual life it must have, what darkness it must bring upon them, and into what a snare of pride it must cast them. For while even in the best of men there is the same intermixture of good and evil as there is outwardly in the Church, such conduct will infallibly lead a man to the wilful shutting his eyes both to the evil which is in himself, and in the little subliminal body he will

* Simon Thiel, in Dr. qu. 10: Col. rectis ius non subsect, . . . non derelict apuditas disciplinae.

* Calvin's words are excellent: Et omnis hae pretiositas notam, in Deinominatus, et non appareat per se ipsius. Nemo quisque huius occupatus fuerit, necesse est tandem et erit, quando una implenus altus sit in ea sentientia, inmensa, quod exsurgens necesse esse patria veritatis situr, sed pulcherrima secta ex patrio hierarchico ostendit. Quid ergo censeas hanc Praemun cuius exspectatio a posteriori suspensa est? tumq. cum Evangelii dispositione, l Kagene, cum Domino, quia cuthae, excus debet Ecclesia, et quum exspectata.
Then call the Church, since only ye the attempt will even seem to be successful.

Thus Augustine often appeals to the fact that the Donatists had not succeeded—that they themselves would not dare to assert that they had succeeded—in forming what should even externally appear a pure community: and since by their own acknowledgment there might be, and probably were, heresies and contests ungodly among themselves, this was enough to render all such passages as Isai. xi. 3, se impossibly to them as the Catholic Church in its present condition. And yet on the strength of this their pretended purity, they displayed a spirit of the most unspeakable pride and presumptuous uncharitableness towards the Church from whose hands they had separated. And the same also shows more or less to all ostentatious holiness, which, under plea of a purer communion, have divided from the Church Catholic—"the smallest of them, from its very smallness residing itself that it is the most select and purest, being generally the most guilty in this matter. Not that there is not something in every man which inclined him to the error; every young Christian in the time of his first soul is tempted to be seduced by a Donatist in spirit. Nay, it would argue little love or holy earnestness in him, if he had not this longing to see the Church of his Father a glorious Church without spot or wrinkle. But he must learn that the desire, righteous and holy as it is in itself it is, yet is not to find its fulness in this present evil time; that on the contrary, the suffering from false brethren is one of the necessities upon him, which is meant to bring out from him a more earnest prayer that the kingdom of God may appear. He learns that all self-willed and impatient attempts, such as have been repeated again and again, to anticipate that perfect communion of saints are indeed works of the flesh, and that however well they may promise at the first, no blessing will rest upon them, nor will they for long even appear to be attended with success."

* See Augustine (Conf. Carth., ch. iv. 9) for an extraordinary instance of this pride on the part of the Donatist adversaries of the Church.

† Fuller (Hist. State, 1. 1. 2) observes six reasons why in the kingdom of grace wicked men should not be improperly mixed with godly:—First, because the Donatists can never be saved, and by him that can search the heart, secondly, because the Donatists would make the separation, weak Christians would be counted to Christians, and those who have a grain of grace under a load of imperfections, would be counted imperfect; thirdly, because God's means of honor to all virtuously, not as yet appearing, but waiting in sin, would be made uncertain, fourthly, because God by the mixture the wicked with the godly will try the watchfulness and patience of his saints, fifthly, because thereby he will0 avoid every sin on the wicked, to clear his justice and render them the more inexcusable; sixthly, because the mixture of the wicked grace the godly, will make them the more heartily pray for the day of judgment."

‡ Augustine (Enarr. in Ph. 306, 7) says: Quo se separarius est Catholicus
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There are some in modern times who, in fear lest arguments should be drawn from this passage to the propriety of attempts to revive stricter discipline in the Church, have sought to escape the cogency of the arguments drawn from it, observing that in our Lord’s explanation no notice is taken of the proposal made by the servants (ver. 29), nor yet of the householders’ reply to that proposal (ver. 29). They argue, therefore, that this passage is not instructive of what the conduct of the servants of a heavenly Lord ought to be, but merely prophetic of what generally will be the case in the Church—that this offer of the servants is merely brought in to afford an opportunity for the master’s reply, and that of that the latter is the only significant portion. But it is clear that when Christ asserts that it is his purpose to make a complete and solemn separation at the end, he implicitly forbids not the exercise in the mean time of a guilty discipline, as, were that which has become necessary, absolute expulsion from Church-fellowship; but any attempts to anticipate the final irreversible separation, of which he has reserved the execution to himself, shall not take place till the end of the present dispensation, not till the time of the harvest will the householders com-

at non grand itet ilia factus | Solvatur petari et sequitur sanctior. Segu-

inamur ete st ite have prodelli, ut nonem creant horum amator, quid est |

ipsum utriusque prophetar verum veli prodelli, et arret horum amator, quid est |

prophetar, id est receue prophes (xi), valo habens ad transientes, pecu-

narios et pastores.—The whole passage is too long to quote, but deeply instructive concerning the utility of every attempt to forebode a Church on a subjective instead of an objective basis, on the personal opinions of the members, instead of recognizing one ts to be found in which the pure word of God is preached, and the members substituted by those who are duly commissioned to these others. Now addressable again are his words in another place (Gen. 1:1, J. B. & c. 25): Fugio populatione locis suis, non servus, fui nullius; et sed also Serv. 364,

a, 7, 8.

* Singer, in the English Church. 1832, and an able writer in the British Critic, No. 50, p. 360.

† Tertullian (Adv. c. 41): Quis non alium judicium damnavit post scribem, non propetiam (inveni) quem non evelendam, qui non aetemam.

‡ The manuscripts read alabam, or alaravel, to aslavor (in Heb. ii. 35), the moment of the putting over from this side to the other, the junction of the two ages (see Joh. xxi. 30, XXIT. aetemarum quoque et elevam), the present,zend as 

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later dgqeoun (Mark x. 9), alal averam (Heb. vi, 5).—Though (ver. 5, 6). The obis is equivalent to the who who ablas (3 Gen. x. 11), the Trudeau of the two ages, the end of the one and the commencement of the other.

T Bishop Hooker (Hist. Crit. x, p. 344) distinguishes between the vintage and the harvest, which are the two ages under which the consummation of the present age is so commonly represented. * The vintage is always on image of
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and then he will give the command not to these servants, but to the reapers—that the tares be gathered out from among the wheat. Not till the end of the world will the Son of man rend forth his servants—our even then his earthly ministering servants;* but "his angels, and they shall gather out of his kingdom all things that offend, and all unprofitable.* In the words of Sylvestris (§ 23) the "standing-blocks of the wicked."

The lot of the tares is to be gathered into burning and consumed with fire, as of the land bearing thorns and bristles the end is to be burned. (Heb. vi. 8.) In David's words (Psalm. xxii. 7), "The sons of Belial shall be all of them as thorns thrust away... and they shall be utterly burned with fire." or, as it is here expressed, the angels "shall cast them into the furnace of fire." Elsewhere (Mark ix. 43-46), the voice of hell is described under an image borrowed from the valley of the children of Him

the means of judgment, but the harvest of the ingathering of the objects of God's final mercy. I am not aware that a single unexceptionable instance is to be found, in which the harvest is a type of judgment. In Rev. xix. 10, 11, the sickle is thrust into the rye harvest, and the earth is reaped, i. e. the chief are gathered from the five winds of heaven. The wheat of God is gathered into his barn. (Matt. xiii. 30.) After this reaping of the earth the sickle is applied to the clusters of the vine, and they are cast into the great winepress of the wrath of God. (Rev. xiv. 19-20.)

This is judgment. In Joel iii. 12, the rye harvest is the harvest of the vine, i. e. the grapes for gathering, as appears by the context. In Zec. ii. 10, the act of throwing the corn upon the floor, not the harvest, is the image of judgment. It is true the breaking of the tares in our Saviour's parable (Matt. xiii. 13), is a work of judgment, and of the time of harvest, previous to the binding of the harvest; but it is no accidental adjunct of the parable, not the harvest itself.† It may be a question whether in which he makes our parable fit into his scheme is quite satisfactory.

* Argumente: Arab. sunnpies or sulties alwelet, good sect in masses or lit taxes And Cypriotes (with reference to 2 Tim. ii. 20, 21): oun sune ephme eun ephme omen prophecy, likewise, to the ancients and argyronomos insus. Cuvierian. (Sulius nem comptingue Domino seu commissum est, out ut viginti forma data est. Jerome John. Leod.): Nonus potest Christi pulchrae similia esse, nonus non dicat Judaici hebrei hebraeis Japhetit. 2 s. jen inodah de Ezechia, qulal Deinias novi- rantes i.

† To evrakia. Zelabathia (In its older form ezebathia) is that part of a trap or snare on which the bill is placed, and which being touched by the animal, gives way, and causes the more to draw suddenly tight, then, generally, a means.

In the New Testament, it is transferred to spiritual things, and includes whatever, cunning as it were men's feet, might ensnare them in fall; it is therefore ezebathia. On account of its derivation it is nearly allied to ways and paths, and we find it used together with them, Rom. vi. 3.

The parable explains this something in the fashion of Dame's hall, in which the milk of one kind are gathered into one place; for on this gathering into bundles, he says: Hor. est, repente cum aquilibus, multoque cum astris, hominibus cum beneficis, favem cum furibus, declarabo cum beneficiis, similis cum simulibus.
num, where sacrifices were cast out that from time to time were consumed with fire; here from that most fearful of all forms of punishment, one not indeed in usu among the Jews, for we must look at David's act (2 Sam. xii. 31) as an example of severity, but one with which they were not unacquainted, that by death by fire. (Gen. xxxvii. 24.) It was in usu among the Chaldeans (Juv. xxvii. 30, 31), and in the Jewish tradition, which is probably of great antiquity, Nimrod cast Abraham into a furnace of fire, for refusing to worship his false gods, and in modern times Chardin makes mention of sacrifices with a like object in Persia.* That dreadful punishment by fire supplied the image here, and doing so, makes exceedingly improbable the explanation which some have given of the graining, which they rather understand as a chattering, of the teeth,—that it is the expression of the pain arising from unsane cold.† So that they imagine a kind of Damascus bell, with alterations of cold and heat, alike unendurable. But the waving and graining of teeth are evidently no more than expressions of rage and impatience (Acts viii. 24), under the sense of intolerable pain and unutterable loss.

But after it has been thus done with the wicked, "then shall the righteous shine forth as the sun in the kingdom of their Father." 

† See Stretta, A. S. Aqued., which seems to be—e.g. Sermone, but it is simpler to say with Bernard: Plecto ex abess, nicher istiones en fervor: Sit in Cypriates mediro (Ad Socr.) Ez. xxx. vii. xvi. plecta proximique dure, parce basis pleebes, et inflexo depressio. See Ammianus, Res. in Afric. Lib. 12, c. 229, 230; and Gesner, Lib. Tert. 1, ii. c. 6, § 46.
‡ Tertullian, in which full force is to be given to the proposition. Schleiermacher holds says,—Plebe plecto a simulacri adverso.—but Plebe very differently. He would change, etc. (Plebe plétach in a simulacri adverso. There are two bss.

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forth the same teeth, though to a different degree. The Sun is shown in the first number of rays, all which, while it is winter, are off-white with slight hairs, and swelling therefore to kiss all alike down; and he is told that as the sun and the green leaves are not distinguishable from one another in the winter, while all alike are brown and bare, so neither in the present age is the just from sinners. In the second, he is again shown the leaves, but now some of them are putting forth leaves, while others are still remaining bare. Then shall be the in the future age, which for the just shall be a summer, and they shall be declared equally, while the hidden life shall then manifest itself; but for the sinners it shall still be winter, and they, remaining without food or fruit, shall as dry wood be cut down for the burning. The resemblance between these visions and similarly beautiful passages in Augustine (Decons. de Pr. xxvill. 2, and in Pr. ch. xxv. iii.), whereby exactly the same terms to read, is very remarkable; and again he says of the Christian as he is now (Ps. l. 40, 41, 120, 121, 130, 131), Gloria tua occulta est; cim vobis Dominus, tuas aspicientes gloria. Vigil, etsi, sed adaeque in lucem; vigat etsi, sed apud etsi non est. Ideo est salvum quem vigil, laetam est Saba adaeque; jubet tracio: sed semina expectant. Compare Minucius Felix (p. 398, ed. Osnab.)—In
fire was the element of the dark and evil kingdom of hell, so is light of the pure heavenly kingdom.\* Then, when the dark hindered the man is removed, shall this element of light which was before struggling with and obstructed by it come forth in its full brightness. (See Col. iii. 2; Rom. viii. 16; Prov. xxxi. 4, 5.) A glory shall be revealed in the saints: it shall not merely be brought to them, and displayed from without; but rather a glory which they before had, but which did not before evidently appear, shall burst forth and shine itself openly, as did the Lord's hidden glory once in the days of his flesh, at the moment of his Transfiguration. That shall be the day of the manifestation of the sons of God; they shall shine forth as the sun when the clouds are rolled away (Dan. xi. 3); they shall evidently appear and be acknowledged by all as the children of light, of that God who is "the Father of Lights." (James i. 17.) And then, but not till then, shall be accomplished those glorious prophecies which are so often repeated in the Old Testament,—"Henceforth there shall no more come into thee the uncircumcised and the unclean." (Isa. li. 3.) "In that day there shall be no more the Canaanite in the house of the Lord of Hosts." (Zech. viii. 21.) "Thy people also shall be all righteous." (Isa. lx. 25.) Compare Isa. xxvi. 8; Joel iii. 17; Ezek. xxxvii. 21-27; Zeph. iii. 13.

corpora in ossibus ut arbore in foliis, seminat vivere aromato meminit. Quid forms in crassum adhaec hinc resvivisse et restitisse? Exspectans nolens eis an corpore ver sit.\* It is exactly thus that in the Mahometan Theology, the good angels are exalted of light, and the evil ones of fire.

\* Catena: Iniquis consedebat, quod illi Dei qui aneit vel antiquus cedit iustit, vel haeret eride in perdit, vel eisium perpulit corpus suum, tunc quadam secole, et transire crucibis noxibus, veste ad tegendam animam corpusse solvit. 

\* In the saying of a Jewish expounder of Ps. cxliv.: "Quomodo Sol et Luna illuminat nos nocte, ille futurus est et justi." (Hermes acras acerba montem.)
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Matt. xiii. 31, 32; Mark iv. 30-32; Luke xiii. 18, 19.

The parable, and the one that follows, would seem, at first sight, merely repetitions of the same truth; but here, as in every other case, upon nearer inspection, essential differences reveal themselves. The one, of the Sower, is concerning the kingdom of God, which "cometh not with observation," this is concerning that same kingdom as it displays itself openly, and cannot be hid: that declares the intensity, this the expansion, development of the Gospel. That sets forth the power and action of the truth, in the world brought in contact with it,—this the power of the truth to develop itself from within itself,—how it is as the tree shot up within the seed, which will unfold itself according to the inward law of its own being. Both have this in common, that they describe the small and slight beginnings, the gradual progress, and the final marvellous increase of the Church,—how, to use another image, the stone cast out without hands, should become a great mountain, and fill the whole earth. (Dan. ii. 34, 35.)—Ceresius* traces finely the connection between the parable and all that has gone before. In the parable of the Sower, the disciples had heard that three parts of the seed were perished, and only one fourth part preserved; again, they had heard in that of the Taras, and of the further hindrances which beset even this part that remained; lastly, they should be tempted, quite to lose heart and to despair, the Lord spoke these two parables for their encouragement.

My kingdom, he would say, will survive these losses, and overcome these hindrances, until, small as its first beginnings may ap-

* So also Lyzer, with more immediate reference to the question with which the parable is introduced in St. Mark (v. 30): Ceresius, ex Evangelii sacr., ut tantum ope in factum impedita, et aliorum Salutaris, etc. neque haud fictam, quia non habet solumscriptum et incomprehensum eum, sed imaginem coactum, habet eum contempsum iniquitatis.
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For, it will, like a mighty tree, fill the earth with its branches, like potent heaven, diffuse its influence through all the world.

The comparison which he uses, likening the growth of his kingdom to that of a tree, was one with which many of his hearers may have been already familiar from the Scriptures of the Old Testament. The growth of a worldly kingdom had been set forth under this image (Isa. iv. 10-12; Jerk. xxxi. 3-9), that also of the kingdom of God. (Isa. xii. 18-24; Ps. lxxvii. 5.) But why, it may be asked, is a mustard tree here chosen as that with which the comparison shall be made? Many smaller plants, as the vine, or taller trees, as the cedar, might have been named. But this is chosen, not with reference to its ultimate greatness, but with reference to the proportion between the smallness of the seed and the greatness of the plant which unfolds itself from itsehe. For this is the point to which the Lord calls especial attention,—not its greatness in itself, but its greatness when compared with the seed from whence it springs; since what he desired to set before his disciples was not merely that his kingdom should be glorious, but that it should be glorious despite its weak and slight and despised beginnings. Nor, indeed, was the mustard seed, though in appearance so trivial, altogether without its significances and acknowledged worth in antiquity. It ranked among the nobler Pythagorean symbols, it was esteemed to possess medicinal virtues against the bites of venomous creatures, and against poisons, and was used as a remedy in many diseases. Nor can I, with


† In a striking passage, found in the Appendix to Paul's Cyprian, the growth of the kingdom of God, under the figure of that of a tree, is beautifully set forth. The religious reverence with which all antiquity accustomed to best upon trees (see Cutere's Symbols, third edit. v. 4, p. 623.) should not have he left out of mind.

‡ The most accurate traditions of nature seem to point out as the mustard-tree of this passage, not that which grows by this name in Western Europe, but the Salvadora Persica, commonly called in Syria now, bladal. So Dr. Lindley in his Mere Axia and see in the Athenaeum of March 23, 1844, an interesting paper by Dr. Darby, read before the Asiatic Society. Captains Hone and Mogrove, describing this bladal, say, "It has a pleasant, though a strongly aromatic hue, exactly resembling mustard, and if taken in large quantity, produces a similar irritability of the nose and eyes." There is on the other hand a learned discussion in the Glaucus's Magazine, June 1844, calling in question Dr. Darby's conclusion; but not seriously shaking them.

§ Por. Sch. I. 20, c. 87.

‖ Flatus (Sucs) signifies to a harder odour, more acute, because of the sharpness which rises from the seed; and Colossians' cap is often quoted.

Yet this too may be a part of its fitness here. For neither is the Gospel all sweetness, but may be compared to the mustard seed. (1 Thess. i. 10.)
a modern interpreter, find any thing so very ridiculous in the supposition, that the flavour shone this seed on account of further qualities which it possessed, that gave it a peculiar aptness to illustrate the truth which he had in hand. Its heat, its dry vigor, the fact that only through being bruised it gave out its best virtues, and all this under so insignificant an appearance, and in so small a compass, may well have moved him to select this image under which to set forth the doctrines of the word of the kingdom,—of the doctrine of a crucified Redeemer, which, though to the Greeks scandalous, and to the Jews a stumbling-block, should prove to them that believed "the power of God unto salvation."

Yet is it not Christ's doctrine merely, nor yet even the Church which he planted upon earth, that is signified by this grain of mustard seed. He is himself the grain of mustard seed.† For the kingdom of heaven, or the Church, was originally in him, and from him unfolded itself, having so much progress of life with him as the tree with the seed in which it was originally shut up, and out of which it grew. He is at once the sower and the seed sown: for by a free act of his own will, he gave

† Or, as a segment of Invector (p. 337; Bowd. ed.) who also notes how the mustard seed was selected for its dry and austere qualities (κατ' ἀργυρόν καὶ ἀκριβέαν).
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Himself to that death, whereby he became the author of life unto many, as he himself had said, "Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit." (John xii. 24) And the seed in which he sowed this word was the word — "his seed," or, as St. Luke expresses it (xiii. 19), "His garden:" for the work was made by him, and when he came unto it, "he came unto his own."

This seed when cast into the ground is "the least of all seeds," words which have often perplexed interpreters, as there are many seeds, as of poppy or rass, that are smaller; yet difficulties of this kind are not worth making; it is sufficient to know that—small as a grain of mustard-seed, was a proverbial expression among the Jews for something exceedingly minute. (See Luke vii. 6.) The Lord, in his popular teaching, adhered to the popular language—to pass on to them the thing signified: What, to the eye of flesh, could be less magnificent, what could have been of promise than the commencement of the kingdom of God in the person of the Son of man? He grew up in a distant and despised province; till his thirtieth year, did not emerge from the bosom of his family; then taught for two or three years in the neighboring towns and villages; made a few converts, chiefly among the poor and unlearned; and then falling into the hands of his enemies, without an attempt on his own part or his followers to release him, died the shameful death of the cross: such, and so slight, was the commencement of the universal kingdom of God. For in this the kingdom of God differs from the great salience of this world—there but have a proud beginning, a shameful and a miserable end—towers of Babel, which at first threaten to be so high as heaven, but end in being a deserted and furnished heap of ruins and bricks; but the works of God, and most of all his great work, his Church, have a slight and unobserved beginning, with gradual increase and a glorious consummation. So is it with his kingdom in the world; so is it with his kingdom in every single heart. The word of Christ falls there too, like a slight mustard seed, promising little, but leasining, if allowed to grow, in great and marvellous

* Early Christians art had a true insight into this. Dicephus (Lexicographie Christi-

* In the Kairoi (p. 228), describes this as a frequent symbol. Le Christ dans les libraires:

* De sa seconde mort (p. 18), nor of the branches despised shall be pruned. (So also in the Kairoi (p. 111). Oh my son, rely not every power, whether God or bad, though it be of the weight of a grain of mustard seed, and he hidden in a rock, or in the bosom of the earth, God will bring the same to light.

* Jerome (Cena. in Matth. in loc.) has a striking passage noting the difference to this respect, between the Gospel of every system of human philosophy: the best promising seed and performing little, the other promising little and performing

* Vettaro Evangelii tribus est eunuchs discipulis. Ad primum
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results. That which was the smallest of all seeds, when it is grown, is the greatest among herbs, and becometh a tree, so that the birds of the air come and lodge in the branches thereof." It is well known that in hot countries, as in Judea, the mustard-tree attains a size which it is never known to reach in our colder latitudes, sometimes so great as to allow a man to climb up into its branches, though this, indeed, is mentioned as a remarkable thing, or to ride on horseback under them, as a traveller in Chitt mentions that he has done. And, on this passage, Malalas asserts that even in Spain he has himself seen great trees, heated with its branches; he mentions as well that birds are exceedingly partial to the seed, so that when it is ascending to ripen, he has often seen them lighting in very great numbers on its boughs; which, however, were strong enough to sustain the weight without being broken. This fact of the abundance of birds for the seeds, and the manner in which, therefore, they congregated to the branches, was probably familiar to our Lord's hearers also. They, too, had beheld them lodging in the branches of the tree, whose wood then served them for nests, so that there must have been a singular liveliness in the image which the parable presented to their minds.

Neither need we suppose this last circumstance introduced merely for the purpose of completing the picture, and presenting it in a more lively manner to the eye; but rather the birds flocking to the boughs of the mustard-tree when it had grown great, and there finding shelter and food (Eccles. xxvii. 23, "under it shall dwell all fowl of every wing"), we are to recognize a prophecy of the refuge and felicity that should be for all men in the Church: how that multitudes should thither make their flight.


* Konstad's is an inaccurate remark, that here amphiloe is a comparative for a superlative, since it is the following which justifies and explains its use (see Mark iv. 31; John vi. 29; Ephes. ii. 7). If I say that a man is better than all men, I say, indeed, that he is the best; but I do not use a comparative for a superlative. So neither Vergil: Suckem solo aetnaeae inferas; nor the author of the old Latin epistle, in which these words occur: Omnia demum oritur amor. This would not be worth observing, were it not for an example of the base alliteration in the New Testament, of expressive form, which is a most serious liability in all accurate interpretation. See Winck's glossary, p. 221.)

† LIGHTFOOT, Hor. Bibl. loco.
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their resort, finding their protection from worldly oppression, as well as the satisfaction for all his needs and wants of their souls;* and proving true the words of the son of Sirach (xlvi. 26, 37): "Blessed is the man that doth meditate good things in Wisdom. . . . He shall not his children under her shelter, and shall hedge under her branches; by her he shall be covered from heat, and in her glory shall he dwell." The prophet concludes his expectation of the parable with this practical application: "And be thou also such a grain of mustard,—small, indeed, in appearance, for it becomes thee not to make a spectacle of thy virtue, but fervent, and zealous, and energetic, and armed to repulse."*  

* Augustine (Deu. 44. 2): "Cruei Endos, exituverunt gottes, still existente principes nobis semine Cicada, et semina victores in orbe terrarum. Posteaque nos Christianae pro ludus, scepterum illud prophet Christianus. Omnes constitutae ad ecclesiis Residua, in eis praestant, in eis tribulationum aut. Cruei lide genere slanphi, resistent velut ferrum, acquisitam aut acquiparant aut remit eger.
IV.

THE LEAVEN.

Matthew xiii. 33; Luke xiii. 21, 22.

This parable relates also to the marvellous increase of the kingdom of God; but while the last act forth its outward visible manifestation, this declares its hidden mysterious working; and not merely its development from within itself, but its influence on the world which it touches upon all sides. The mustard seed does not for some while attract observation, nor, till it has grown to a considerable size, do the birds of the air light upon its branches; but the active working of the leaven has been from the very beginning, from the moment that it was hidden in the lump. It might indeed be said against this or any other scheme which should explain the leaven in a favorable sense, that it is most frequently used in the Scripture as the symbol of all that is evil. (1 Cor. v. 7; Luke xiii. 1; Gal. v. 9.) This is undoubtedly true, and being this, it was forbidden, in the offerings under the Law (Exod. xiii. 3; Lev. ii. 11; Amos iv. 5), though not without an exception. (Lev. xxiii. 17.) The strict command to the people, that they should carefully put away every particle of leaven out of their houses, during the Passover week, rests on this view of it as evil: they were thus reminded that they needed to put away from their hearts all workings of malice and wickedness, if they would rightly keep the spiritual feast. * When leaven is thus used in an evil

* See our Lecture for the First Sunday after Easter.—The Jews termed the fig-tree nation, that is, in some which boreth against the spirit, and which bears fruit in sin, the leaven in the lump, and the reason is given to the book Ezech: I Pecus correspondit vasaer ferum sensum, qua praeceplae quoque praeceplae, et in toto extremitate, et ob radians product. (See Spenervel's Misc. 160, p. 127.) The Ezeches led the same disciple to the use of leaven in sacred things: Furtiosin ferumens indurit sensum simulatam risonat est. (Gal. v. 21.) Pfleiderer (Quint, xxi. 105), gives no doubt the true explanation: "The leaven itself is born from corruption, and corrupts the mass with which it is mingled." Thus it comes to pass that leaven symbolizes evil corruption.
sense, its tendency to make sour and to corrupt are those which some most prominently forward. Yet, because such is its most frequent use in Scripture, there needs not, therefore, to interpret the parable, as Gulliel. Tytman,8 and also some little hints of modern separationists (whence motive, of course, is obvious) have done, as though it were a prophecy of the heresies and corruptions, which should mingle with and adulterate the pure doctrine of the Gospel—as though it were, in fact, a prophecy of the workings of the future mystery of iniquity. These expositors make the Woman to be the apostate church, which, with its ministers, they observe is often represented under the image. (Proev. ix. 17; Rev. xxi. 1; Ezek. v. 7-11.) The last of these passages Tytman asserts to be an exact parallel to the parable before us. If this interpretation were the true one—if it could be said that at any time the whole Church was thus penetrated through and through with the leaven of false doctrine, the gates of hell would, indeed, have prevailed against it; and from whence it should ever have become unleavened again, it is difficult to understand.

But the unquestionably fact, that leaven is, in Scripture, most commonly the type of something false and corrupting, need not drive us into any such embarrassment. It was not, therefore, the less free to use it in a good sense. In those other passages, its putting up, distempering, souring propertions, were the prominent points of comparison; in the present, its warmest, its penetrative energy, the power which a little of it has to lead its sour and its vice to mesh wherever it comes in contact. The great features of the figurative language of Scripture remain no doubt fixed and unalterable; but it is not thus stereotyped in minor details, so that one figure need always to stand for one and the same

So Jesus (Ap. ii.) gives the reason why bread was forbidden to the Levitical offerings (Lev. ii. 12): Ayed Deans eat wild whortleberries, wild fritter swee plant, not good to be hked murdike striped vegetables. These sentences bad

decide the more allegorical meaning, as the casting away of the, gall the among the Romans in the visions offered to the prophet—It was the feeling of the unrenewableness of leaven in such which, in part, caused the Latin Church in council so earnestly against the use of fermented bread in the Eucharist, acting those who used it. Fermenta, though there was an historical interest also mingling in the question. (See Anserm, Buzak. d. Christ. Ausb. e. 3, p. 66.)

9 Cons. in Gen. xvi, p. 39, seq.—Virtus given, with great impartiality, to entirely Independent expositors of the Parable, taking that the leaven is a good, then is an evil sense, but decides absolutely for neither.
1 Brief Exposition of Matthew iii., by J. N. Darby, 1880, p. 91. He makes in the same way the possible of the mustard seed to be a prophecy of the approach of a proud world-humility.
2 Bali from Dei, in Ferramentum (i.e. Ferramentum) from ferve: leaven, in French

keres, from leuce to lift up.
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ting. The term is "a roaring lion, seeking whom he may devour" (1 Pet. v. 8); yet this does not hinder the same title from being applied to Christ, "the lion of the tribe of Judah" (Rev. v. 5); only there the majesty and ferocity of the animal formed the point of comparison, here the nobility and kingliness and conquering strength. Cyril then certainly goes too far, and could scarcely have had this parable in his mind, when he says: "Heaven, in the inspired writings, is always taken as the type of righteousness and sin." Ignatius shows rather by his own application of the image, how it may be freely used, now in a good, now in a bad sense; for warning against Judaising practices, he writes: * Lay aside the evil leaven which has grown old and makes you sour, and be transmuted into the new leaven, which is Christ Jesus." Nor is it to be forgotten that if, on one side, the effects of leaven on meat present an analogy to something evil in the spiritual world, they do also on the other, to something good, as it is universally agreed that its effects on bread are to render it more tasteful, lighter, and more nourishing, and generally more wholesome.

There is no need, then, to take the parable in other than its obvious sense, that is, concerning the diffusion, and not the corruptions, of the Gospel; by the leaven we are to understand the word of the kingdom, which, Ward, in its highest sense, Christ himself was. As the mustard-seed, out of which a mighty tree was to grow, was the least of all seeds, so the leaven is also something apparently of slight amount, and yet, at the same time, mighty in operation. Thus, too, of Christ it was said, "He hath no form nor comeliness, and when we shall see him there is no beauty that we should desire him," but then presently again, "By his knowledge shall my righteous servant justify many." and he shall divide the spoil with the strong" (Isa. lii. 2, 11, 12); and when he had communicated of his life and spirit to his apostles, they too, in their turn, poor and mean and unlearned as they were, because the salt of the earth, the leaven of the world. For, in Chrysostom's words, "that which is once bawned because leaven to the rest; stone as the spark when it takes hold of wood, makes that which is already kindled to transmit the flame, and so arises still upon more; time it is also with the preaching of the word."*  

* See Aurelius (Serm. 18, c. 2): Quod unum tuum disticit ad tormenta, quum Christus eis Daedalos! Tamen tu e Christo est appellation, et Daedalos... Ei leges, proprias fortitudines: Ei lex, proprius fortitudo. Ei lex ad versus: Ibi lex, ad munditiem. Cf. Serm. 32, c. 8.

† Serm. Paschal. 10.

‡ Ad Magistros. Cf. Galenius Nux (Orat. 16, c. 29), who says that Christ by his incarnation sanctified men, Sine qua verbae operationes sanctorum, et idem

§ B. in Actis, Hom. 46; see also C. Ignatius, Hom. 3. 5. So Origen: Christ
THE LEAVEN.

In it only a part of the suitable machinery of the parable, that the act of kneading being proper to women, it should be here said, that it was "a woman" who took the leaven, and hid it in the three measures of meal; or may we look for something more in it than this? A comparison with Luke xvi. 8, the woman who had lost and found her piece of money, may suggest that the Divine Wisdom, the Holy Spirit, which is the sanctifying power in humanity, (and it is of that sanctifying that the word is here) may be meant. But if he be asked, why so a woman? to this it may be replied, that the organ of the Spirit's working is the Church, which evidently would be most fitly represented under this image. In and through the Church the Spirit's work proceeds, only as he dwells in the Church (Rev. xxi. 7) is it able to mingle a nobler element in the mass of humanity, to leaven the world.—So again, why should these measures of meal be mentioned? It may perhaps be sufficiently answered, because it was just so much as at one time would be commonly mixed. (Gen. xliii. 6; Judg. vi. 19; 1 Sam. i. 24) Yet it may be that we should attach a further significance to this number three. Since pervades in allusion to the spread of the Gospel through the three parts then known of the world: others again, as Augustine, to the ultimate leavening of the whole human race, derived from the three sons of Noah; which is nearly the same thing. And those who, like Jerome and Ambrose, find in it a pledge of the sanctification of spirit, soul, and body, are not upon a different track, if indeed, as has not been ill suggested, Eben, Japhet, and Ham, do indeed answer to these three elements, spirit, soul, and body, which together make up the man—the one or other element coming into prominence in the descendants severally of the three.

But leaving this, we may observe how the leaven is at once different from, and yet setting upon, the lump; for the woman took it from elsewhere to mingle it therein; and even such is the Gospel, a kingdom not of this world (John xii. 30), not the unfolding of any power which already existed in the world—a kingdom not rising as those other kingdoms "out of the earth." (Dan. vii. 17); but a new power brought into the world from above, not a philosophy, but a Revelation. The Gospel of Christ was a new and quickening power cast in the midst of an old and dying world, a centre of life round which all the energies which survived, and all which itself should awaken, might form and gather—by the help of which the world might renew its youth.—And

* In the two last places, the Septuagint has ou apotelesas.
† Augustine, in whose time the falling away of all the glory of the ancient
it is observable, that this leaven is said not merely to have been mingled with, but hidden in the man, on which its influence was to be exerted. The true revelation, that which God effects, is ever thus from the inward to the outward; it begins in the invisible spiritual world, though it ends not there; for there beginning, it yet fails not to bring about, in good time, a mighty change also in the outward and visible world. This was wonderfully exemplified in the early history of Christianity. The leaven was effectually hidden. A remarkable evidence of this is the entire ignorance which heathen writers betray of all that was going forward a little below the surface of society—the manner in which they overlooked the mighty change which was preparing, and this not merely at the first, when the mustard-seed might well escape notice, but, with slight exceptions, even up to the very moment when the triumph of Christianity was at hand. The leaven was hidden, yet, by degrees, it made itself felt, till at length the whole Roman world was, more or less, leavened by it. Nor must we forget, that the more external conversion of that whole world gave us a very inadequate measure of the work which had to be done: besides this, there was the corruption of the innumerable heathen practices and customs and feel theings which had woven and entwined their fibres round the very heart of society, a work which seemed very considerably behind the other, and which, in fact, was never thoroughly accomplished, till the whole structure of Roman society had gone to pieces, and the new Testament framework had been erected in its room.

But while much has thus been effected, while the breaking of the man has never ceased to go forward, yet the promise of the prophets has hitherto been realized only in a very imperfect measure, and we cannot consider these words “till the whole is leavened,” as less than a prophecy of a final complete triumph of Christianity; that it will diffuse itself through all nations, and purify and consolidate all life. And we may also fairly see in these words a promise and an assurance that the word of life received into any single heart, shall not there cease its effectual working till it has brought the whole man in obedience to it, meritori-
ing him wholly, so that he shall be altogether a new creation in Christ Jesus.  It shall claim every region of man’s being as its own, and make itself felt in all. In fact, the parable does nothing less than set forth to us the mystery of regeneration, both in its first act, which can be but once, as the leaven is but once hidden; and also in the consequent renewal by the Holy Spirit, which, as the ulterior working of the leaven, is continual and progressive. This side of the truth is least exclusively brought out by Hommel, who thus paraphrase our Lord’s words:

The Gospel hath such a secret invisible influence on the hearts of men, to change them and affect them, and all the actions that flow from them, that is truly resembled to leaven, so mixed thoroughly with the whole, that although it appear not in any part of it visibly, yet every part hath a mixture from it. We may truly conclude, in the words of St. Ambrose: May the Holy Church, which is figured under the type of this woman in the Gospel, whose meal are we, hide the Lord Jesus in the inmost places of our hearts, till the warmth of the Divine wisdom penetrate into the most secret recesses of our souls.†

* Creux & Laplace quote from an earlier commentator: Dict utrum, Dominus Reviviscatur ut levain, quis custos in seculo nostrum sive quum anima detur ut temptare nostrum in se perficientia crearetur, quum hoc gignere daretur, in futuro use perficiatur.

† *Epist. in Luc., 1, 7, c. 355.—Clement of Alexandria (p. 666, Paters’s ed.) gives an admirable exposition of the parable, and in very few words. The kingdom of heaven, he says, is figured in loaves, the 80 loaves and fifty of meal which are on the mountain, whereas the meal symbolizes the Lord spoken of above, because the meal above is随心所欲, 随心所欲, 随心所欲, 随心所欲, 随心所欲, 随心所欲.
V.

THE HID TREASURR.

Matthew xiii. 4.

The kingdom of God is not merely a general thing; it is not merely a tree overshadowing the earth, heaven beaming the world, but each man must have it for himself, and make it his own by a distinct act of his own will. He cannot be a Christian without knowing it. He may come under the shadow of this great tree, and partake of many blessings of its shelter. He may dwell in a Christian shire which has been beamed, and so in a manner himself shares in the universal beam. But more than this is needed, and more than this in every other soul will find place. There will be a personal appropriation of the blessing, and we have the history of this in these two parables* which follow. They were spoken, not to the multitude, not to those "without," —but within the house, and to the more immediate disciples. These are addressed as having found the hid treasure — the pearl of price and are now warned of the surpassing worth of these, and that, for their sakes, all things are to be joyfully renounced. The second parable does not merely repeat what the first has said, but repeats it with a difference. The two are each the complement of the other: so that under one or other, as finders either of the pearl or hid treasures, may be ranged all

* Oehler (Comm. on Matt.) observes that these would more fitly be called similitudes (hoedunai) than parables, which name, he says, is not given to them in the Scriptures: see on ver. 52. — For a series of these shorter parables so to use among the Jews, see Scrivenor's Mohammed, p. 1, pp. 63-66.

† So common, it is, everywhere synagoge synagogion, as an old Lexicon explains it. Neither of the derivatives greatly connote themselves; nor 'agiasz and 'agiasz across the synagogue of God, since the word 'agiasz seems not an old term in Scripture itself and that Isa 66:21-22 says, that put by for tomorrow, is artifical. — The Arianism of Paulus gives its legal definition. Thessalonien set two verse deposito pension, ut eum non concitent memoria, ut jurat dominium non halbae.
who become partakers of the rich treasures of the Gospel of Christ. For
these, it may be, are persons who feel that there must be some absolute
good for man, in the possession of which he shall be blessed, and find
the satisfaction of all his longings; and who are, therefore, seeking every
where and inquiring for this good. Such are likened to the merchant
that has distinctly set before himself the purpose of seeking goodly
pearls. These are the fewest in number, but at the same time, perhaps,
the noblest converts to the truth. Again, there are others, who do not
discover that there is an aim and a purpose for man's life,—that there
is a truth for him at all, until the truth as it is in Jesus is revealed to
them. Such are likened to the finder of the hid treasure, who stumbled
upon it unwares, neither expecting nor looking for it. While the
others knew that there was a good, and were looking for it, the discovery
of the good itself is the first thing that reveals to them that there is
such at all; whose joy, therefore, is greater,—being the joy at the dis-
covery of an unknown for treasure,—is expressed; that of the other, not.
Thus Hamass, bringing out this distinction, paraphrases the two pa-
rables thus: "The Gospel being by some not looked after, is yet some-
times met with by them, and becomes matter of infinite joy and desire to
them; and so is likened, firstly to a treasure, which a man finding casing-
ly in a field, hid again, or concealed it; and then, designing to get into
his possession, accounts no price he can pay too dear for it. Others
are which have followed the study of wisdom, and thrised after some
instruction: and them the Gospel of Christ comes as a rich prize doth
to a merchant, who is in pursuit of rich merchandize, and meeting with
a jewel for his turn, lays out all his estate upon it."
The cases of Jew and Gentile will respectively exemplify the con-
trast between the Pearl and the Hid Treasure; though of course, in the
name of the Jew, or the choicest part of them, the example cannot be
merited through, as they, though seeking the pearl, having a soul for
righteousness, yet, when the pearl of great price was offered to them,
were not willing to sell all,—to renounce their peculiar privileges, their
self-righteousness, and all else that they held dear, that they might buy
that pearl. The Gentiles, on the contrary, at least the greater number
of them, come upon the treasure unwares. Christ was found of them
that sought him not, and the blessings of his Gospel revealed to them
who before had not desired that there were such blessings for men."

* Geneisi: Deutere Evangelium, quibuscumque affinitate, quaeque de Deo, quaeque de
viro antiqua, quaeque alia rara quibusnam cognitum, quaeque orient aliarum
gratia in gentibus externis, quibusque etiam adhuc, quibusque etiam
anterior. Et prophetam, qui inter alios adventum, qui se
vindicet, quaeque dederint eum. Quam et cogitatio studis inter Judaeos et aliis, qui
verte

THE HIDDEN TREASURE.

Or again, we might instance Nathanael, as an example of the more receptive nature.—Of one who has the truth found for him; or a still more striking example,—the Samaritan woman (John iv.), who was thinking of any thing more than of lighting on the hid treasure, when she came to draw water from the well. Yet in this character, there cannot be a total absence of seeking for the truth; only it is a desire that has hitherto slumbered in the soul, and displays itself rather as a love of the truth when revealed, and as once a joyful and submissive acquaintance to it, than as any active previous quest. In both, there must be the same willingness to embrace it, when it is known, and to hold it fast at all costs and hazards. On the other hand, we have, perhaps, no such picture of a noble nature, seeking for the pearl of great price, and not resting till he had found it, as that which Augustine gives of himself in his Confessions; though we also have many more, such as Justin Martyr's account of himself, in his first dialogue with Trypho, when he tells how he had gone through the whole circle of Greek philosophy, seeking in vain for something which would satisfy the longings of his soul, and now finding what he wanted, till he found it in the Gospel of Christ.

The discussion which supplies the groundwork of this first parable, namely, the finding of a concealed treasure, must have been of much more frequent occurrence in an insecure state of society, such as in almost all ages has been that of the East, than happily it can be with us. A writer on Oriental literature and customs, mentions that in the East, on account of the frequent changes of dynasty, and the revolutions which accompany them, many rich men divide their goods into three parts: one they employ in commerce, or for their necessary support; one they turn into jewels, which, should it prove needful to fly, could be easily carried with them; a third part they bury. But while they trust no one with the place where the treasure is buried, as is the same, should they not return to the spot before their death, as good as lost to the living (compare Jer. xlii. 8), until by chance, a lucky peasant, while he is digging his field, lights upon it. So that when we read

ipsam enim Mesopotamia cautela minores expectabant. Primo requiris tantum comparatio posterioris lex de natura. Bengel recognizes the same distinction: Ex- vocabatur non propegeti ut quoniam sit magnificum, quam perspicuum historia.

Alex. Krau. in his Ablutio (v. 1, p. 418, seq.) has very excellent remarks to the same effect. There is neither a connotation of this to the figure which the two parallel cases. In this the treasure is the prominent circumstance:—"The kingdom of heaven is like unto treasure." Now if the other had been said in the same words, it would have been said, the ducat or 'pearl is hidden in a pear'; but not so, it is "like unto a merchantmen," so that the person seeking is there at the centre of the spiritual picture, the thing found, here. This is exactly accidental.
in Eastern tales, how a man has found a buried treasure, and, in a me-
non, risen from poverty to great riches, this is, in fact, an occurrence
that not unfrequently happens, and is a natural consequence of the cus-
toms of these people. Modern books of travel continually bear witness
to the universal belief in the existence of such hid treasures, so that
the traveller often finds great difficulty in obtaining information
about antiquities, and is sometimes seriously inconvenienced, or even
endangered, in his researches among ancient ruins, by the jealousy
of the neighboring inhabitants, who fear lest he is coming to carry away
concealed hoards of wealth from among them, of which, by some means
or other, he has got notice. Another evidence of this widespread belief
is, that part of the skill of an Eastern magician should consist in being
able to detect the places where these secreted treasures will successfully
be looked for. Often, too, a man abandoning the regular pursuits of
industry, will devote himself to treasure-seeking, in the hope of growing,
through some happy chance, rich of a sudden. (See Job iii. 21.) Pro-
vidence. 4.) The contrast, however, between the present parable and the fol-
lowing, noticed already, renders it unlikely that in the present we are
to assume the finder to have been in search of the treasure; he rather
seems to have been in search of the treasure, he is willing to recognize all
reasons of the same kind; Ricciardi, “Divin. e. Leg. 410; quoted by
Romeo, v. 1, p. 244.)
* * *
9. Such a treasure, in a field, would naturally be most often found quite unex-
pectedly; as Homer: Οι τρεῖς αὐτὸς ἐμφάνισε φοῖνις, καὶ οὐκ ἦρθε—(it would often
be turned up by the fisherman engaged in digging or ploughing, and thinking
of its other thing. O si sub merito corripit aegrid milis ut inciderit (?)-
Porphyrius.)
5. So Jerome (Comm. in Matt., in loc.): Theodorus, &c., saec. Scripturae
in quibus repertae sunt sept. Saluatoris, et Augustinus (Quart. Evan., 1, 3,
qu. 11): Theodorus in agra aequilitter, et illius Testamenta Legis est Ezechiel,
quae primum in parte inclitum aegritat, et secundum sermones lucres, et multo aeg-
ritat causa sua, et multis annis super, de saec. tempora temporum consequuntur
ut illum, at eis tres reges Belg. Also, Kunst has an ingenious view of the rela-
tion between the treasure and the field which contains the treasure, in his
Ammonius, v. 1, p. 426.)
objects; that having leisure to search more and more into those Scriptures, to make them his own, he may become rich in the knowledge of Christ which therein is contained. Yet to me the field rather represents the outer visible Church, as overdistinonished from the inward spiritual, with which the treasure would then agree. As the man who before looked on the field with envious eye, prized it but as another field, now sees in it a new worth, now determines that nothing shall separate him from it,—so he who renounces the Church, not as a human institution, but a divine,—as a dispensary, not of earthly gifts, but of heavenly,—who has learned that God is in the midst of it,—sees now that it is something different from, and something more than, all earthly societies, with which hitherto he has confounded it: and henceforth it is precious in his sight, even to its outward skirts, for the sake of the inward glory, which is now revealed to his eyes. And he sees, too, that blessedness is unalterably linked to communion with it, as the man cannot have the treasure and lose the field, but both or neither must be his, so he cannot have Christ except in his Church; none but the golden pipes of the sanctuary are used for the conveyance of the golden oill (Gen. vi. 12); he cannot have Christ in his heart, and, at the same time, separate his fortunes from those of Christ's struggling, suffering, warring Church: the treasure and the field go together; both or neither must be his.

But not to anticipate the progress of the parable,—the treasure "when a man hath found, he hideth;" having laid it open in the discovery, he covers it up again, while he goes and effects the purchase of the field. By these words it cannot, of course, be meant that he who has discovered the treasures of wisdom and knowledge that are hidden in Christ Jesus, will desire to keep his knowledge to himself, since rather he will feel himself, as he never did before, a debtor to all men, to make all men see what is the fellowship of the mystery that is hid in Christ. He will go like Andrew to his brother man, and say to him, "We have found the Moses," and will seek to bring him to Jesus. If he hides the treasure, that will be, not lest another should find it, but lest he himself should lose it. In the first moments that the truth is revealed to a soul, there may well be a trepidation fear lest the blessing found should, by some means or other, escape from it again; the anxiety that it may not

* Naphamam: Nun no alias inventaver, sed non ipsi petet: Jovanes (Graec. de Febinan, in loc.) Non quid do divinitatis, sed quod tum servaverat et sanctae pudicitia, absque vi cras sua quae primum possidet. Sanctitatem. H. de Sto. Vicente aseewih different explanation (Le Anc. M., I. 3, c. 6) Theoremum inveniorem omnino, qui seque quodvis Sacramentum in sanctissimos petent. Theoremum non est inventum absque vi, qui sequiutur in Sacramentum nec est in omnia beneficis, sed solum coram Dno in late quasact.
THE HID TREASURE.

do so, and promises for this end taken, would seem to be the truth signified by this re-concealment of the treasure found.—Having thus

sounded in the moment, the finder; "for joy thereof" see Acts and add to all that he hath, and length that field? the joy is expressly mentioned here, being that in the strength of which the finder of the spiritual treasure is enabled to go and tell all that he hath; no compulsion, no command is necessary; for joy thereof he cannot do otherwise; all other things have now no glory, "by reason of the glory which excelleth." 

Augustine excellently illustrates this part of the parable. Describing the crisis of his own conversion, and how early he found it, through this joy, to give up all those pleasures of sin that he had long desired to be obliged to renounce, which had long held him fast bound in the chains of evil custom, and which if he renounced, it seemed to him as though life itself would not be to be endured, he exclaims: "How sweet did it at once become to me, to want the sweetness of those toys! and what I feared to be parted from was now a joy to part with. For then didst thou effect forth from me, thou true and highest sweetness. Thou certes somewhat, they, and, for them, enthrall in thyself, sweeter than all pleasures." The parable with three other delightful which had hitherto held him bound, was, in Augustine's case, the selling all that he had, that he might buy the field. Compare Phil. iii. 4-11, where St. Paul declares to us how he too did all that he had, renounced his trust in his own righteousness, in his spiritual and fleshly privileges, that he might "win Christ and be found in him." In each of these illustrious instances, the man parted with the dearest thing that he had, to make the treasure his own; though, in each case, how different was the thing parted with! So, too, whatever any man renounces the thing that is closest to him, rather than that should be a hindrance to his embarking and seeking his own all the blessings of the Gospel, "when the fear of money overcomes his conscience," and the indolent man, his sense,—and the lover of pleasure, his pleasure,—and the wise man, his confidence in the wisdom of this world, then such is selling what he has that he may buy the field which sustains the treasure. When the Lord says (Mat. x. 37-39), "He that loveth father or mother more than me, is not worthy of me;" i.e., he is, in fact, entrusting to this selling of all that we have, see also Matt.

"...et de pace abradit. But perhaps rather "for his joy" (Luke 6:23).}

† Sulpicius: Gratiani episcopi, stultiores strepitudinis moderabit.

‡ Cyriacus, I, v. c. 1: Quam invia salvi exhibere flatem et corrumcunctias nequegere, et quae nullo se se essent, jam disicio etque essentia eam. Ego etiam eum esse a te, veni tu et semina semina, spiritus et introduc pro te semem vponente dicere.
The hid treasure.

xi. 24.; and Mark ix. 45-48, where the same command is given. And yet, in the present case, it is not merely a command; it is not to be considered as an arbitrary command, imposed from without, but rather a de
dlightful constraint, acknowledged within: even as a man would willingly
drag down piddles and masons, which heither he had been gathering,
and with which he had filled his hands, if pearls and precious stones
were offered to him? or as the dead leaves easily and as of themselves
fall off from the trees, when propell'd by the new blisiness and buds
which are forcing their way from behind.

But a difficulty has been sometimes found in the circumstance of the
finder of the treasure going and buying the field? keeping back, as it is
evident that he did, from the owner, the knowledge of the fact which en-
chanted its value so greatly, that either he would not have parted with it at
all, or only at a much higher price. They argue that it is against the de-
cree of the divine teaching and of the Divine Teacher, that an action,
morally questionable at least, if not absolutely unrighteous, should be
used even for the outward act of such a spiritual action which is comman-
ded and urged upon others as worthy of imitation; that there is a certain
apprehension of the action conveyed, even in the very use of it for such
ends; in fact, they find the same difficulty here as in the parables of the
Unjust Steward, and the Unjust Judge. Observe, I so far from evad-
ning the difficulty, or seeking to remove the present parable from underly-
ing the same difficulty, as undoubtedly exists to one of these, himself brings
forward the likeness existing between the two, and affirms that, in both,
prudence (Kingliness) with regard to divine things, is commended; so that
they are parables of the same class, and in this respect, at least, contain-

1 Augustine: Etenim potes a Deo. et dicis. Domine, da mihi. Quid talis debitis mei
abscindere: mare cessit occupatus? Etenim Dominus vidit donec quem qua non, et
non voluit videre, et non quae non, videbit. (Ante 1 Ep. 8. Thuc. 4.) Exce in EIKEs
necesse modo. Dixit quin nulli ut videt Deos. Si quis quum ni voluerit, non se
sparsit. (Mandatum., etc.)

2 It is obvious, and is noticed by Vitringa (Dei Sac. c. 710., p. 205), that we
should have in ancient history, an account almost exactly answering to that which
supplies the groundwork of the present parable. After Mardianus had been con-
sumed by Plinious, a report existed that he had lent great treasures buried within
the earth, where he died and lived. Petrarch, a Tuscan, buying the ground, the
smell where he was once lived, and was told the weight and the treasures, but not finding it, as mentioned in Deipul., and was told
she was left behind by the treasure, but not finding it, as mentioned in Deipul., and was told

3 In his Abhildinger Commentator, a most interesting and instructive work, to which
my obligations are large and frequent; it has unfortunately been left unedited by
his death. I have no work which would so favorably present the better German
Theology to the English reader, as would this.
The same moral. But to the objection made above, it seems enough to say, that not every part of his conduct who found the treasure is pursued for imitation, or as affording a point of comparison, but only his circumstances in securing the treasure found; his fixed purpose to secure and make it his own, at all costs and all hazards, and (which, I suppose, is Oldenose's meaning) his prudence, without any affirmation that the actual manner in which that prudence was exercised, was praiseworthy or not.

* Augustine (Deuer. in Ps. 35. 4): Non omniumque datu striditudo & Scriptura, inculciat meum, nec tantum tale striditudo matutini.

† In books of index, where they most of the question, how far and where a finder has a right to appropriate things found, this passage is frequently added, as by Aquinas (Summ. Theol. 1. 2, qu. 65, art. 5): Circum inventas et distingue. Questionem non est, quae rebus fluentis in loco alterius, secundum et sequens. Quaenam datur striditudo loquax. Et talis occassus necessitatem, et motum extra est de quibus est aliquam necessitatem, quorum non existat aliquus possessor: sed quod secundum legem scribiles ventura inventum dedit. Iudicet de inventore. (Matt. viii., 5.) Inventor invenit, quod non invenit. Oportet ut habet, in posse: (1. 27, c. 15, interpret.) being called in to decide a quarrel between the buyer and seller of such a kind, as to which of them a treasure found in it shall belong. He does not much help the law of the matter, for he adjures it to weigh the party which the parties shall be found, or among them, to have lived to give and the honest life.
VI.

THE PEARL.

Mattew xxxi. 45, 46.

Almost all which would have been to be said upon this parable, had it stood alone, has been anticipated in that which went immediately before. The relations in which the two stand to one another have been already noticed,—we have here not merely a finder, but also a seeker, of true wisdom—*The kingdom of God is like unto a merchant-man* seeking *goodly pearls.* To find them has been the object of his labours: "the search is therefore determinate, discriminative, unceasing." He has set his purpose distinctly before him, and to that is bonding all his energies; he is one in fact, who has felt that man was not made in vain, that there must be a centre of praise for him, a good that will satisfy all the cravings of his soul, and who is determined not to rest till he has found that good. He does not perhaps yet know that it is but one, for at his starting he is seeking many goodly pearls, but rather perhaps imagines that it is to be made up and combined from many quarters; but this also will he retrace in due time.

It makes much for the beauty of the parable, and the fitness of the image used to set forth the surpassing value of the kingdom of God, that we keep in mind the esteem in which the pearl was held in antiquity.*

* The pearl merchant was termed magister gloriae, though this name was sometimes also given to the sirens. 
† Augustine (De civ. Christ., v. 6, p. 569, Beaux, ed.) assumes the exercise of this very art to find an interesting point of contact between the pearl and the lot. There the kingdom of heaven is presented as manifold, even as a treasure would contain precious things of many kinds laid up in it: here it is presented in its unity—an union as it were, that which is so manifold is also single and at least but one.

Flory: Principee oilresoune centre four pearl margarite tenent: and the word which was rendered (Parr. iii. 15, xx. 15; xxxi. 10) by earlier translators
so that there is record of almost incredible sums having been given for single pearls, when perfect of their kind. There were many defects which materially diminished their value; so for instance, if they had a yellow or dusky tinge, or were not absolutely round or smooth. The skill and patience which on this account the pearl merchants must have needed lest they should have a monstrous thing put upon him in lieu of the best, will not be without its answer in the spiritual world. Origen observes, that the fact of there being so many pearls of an inferior quality (pequeae) added an emphasis to the epistle here used. The merchant in seeking "pequeae" pearls, as he where the merchant represents, has not before himself, not mean and poor, but noble and worthy, also, even in times anterior to that in which he finds the pearl of price. He is not our living for sensual objects. He has not made pleasure, or the acquisition of money, or the winning of the high places of the world, the end of his labors. But he has been, it may be, a soothsayer of wisdom, a philanthropist, a worshipper of the beautiful in nature or in art—who has hoped to find his soul's satisfaction in these. But this pearl of price, what is it, which at length he finds? Many answers have been given, which yet, however they may seem to diverge from one another, grew out of and the same root; all ultimately profess themselves into one,—the pearl is the kingdom of God within a man,—or God revealing himself in the soul,—or the knowledge of Christ,—or Christ of Scripture most commonly as wisdom, is generally believed now to signify pearl; though, according to Winer (real Wörter, s. v. Perle) the question is yet unsettled.

Augustine (liv. II. c. 3). Distinct papae antiques, negotiatio regum omnium.

2 Cuse. in Matt. (in loc.), where he left much curious matter about pearls.

—The theory of their formation current in ancient times is detailed by him. The fish contained the pearl from the dew of heaven, and according to the quality of the dew, it was pure and round, or clearly and deflected with specks. (See Proc. R. N. r. 1. c. 6. Auct. Rationale, 2. 21. c. 6. 16.) The state of the ascetics at the time of their conception, was thus naturally supposed to convey a great influence on their sex and color, and even the time of the day. Thus infinite Reg. Epist. 125, 253. mercurio quoque visum fluavit: sive visum, sed non venenum aut mutilato rege connectio reddi mandata; haec nescio vel suspicat; quae mercurio connectia reddi mandata; haec nescio vel suspicat.

See also Mr. Greswell's Essay of the Pearl, p. 5. 298-319, and for all which could be got together about them, Boer's Hexameron, parv. 1, c. 5, 6.

1 See Scurio's Thes. s. v. margaritae.

2 See De Nat. Rerum (Adnot. in Matt.). Boese marmaritas, hoc est propheta; una prophetæ, Salutis scientia. So Origen on this place says, the law and the promise were as the lamp which was precious till the ten times; he has three instructive references, Misc. v. 5-8. 2 Cor. iii. 19. Schottus observes (Her. Abel. v. 1. p. 321) James dominus et benevolis prophetæ ex notis dignus, Vennocis marmaritae—et in later Latin, marmaritae was a name of esteem. You
THE PEARL.

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himself—these are all but different ways of expressing the same thing.

But when the merchant had found this pearl of price, he went and sold all that he had, and bought it. What this selling of all means, has been already observed; and to understand what the buying means, and what it does not mean, we may compare Isai. lv. 1; Matt. xxx. 9, 10: Rev. iii. 18; and Prov. xxiii. 33. * Buy the truth, and sell it not; * obtain the truth at any price; and let no price tempt you to let it go.

The contrast between the one pearl which the merchant finds and the many which he had been seeking, is here by no means to be overlooked; the same contrast is marked elsewhere. Matthew is troubled about many things; Mary has found that but one thing is needful. (Luke x. 41, 42.)

There is but one such pearl (though every one may have that one), since the truth is one, even as God is one; and the truth possessed brings that unity into the heart of man, which sin had destroyed; that which through sin had become as a mirror shattered into a thousand fragments, and every fragment reflected some different object, is now reunited again, and the whole with more or less clearness reflects, as it was intended at first to do, the one image of God. It is God alone in whom any intelligent creature can find its centre and true repose; only when man has found him, does the great Jehovah break forth from his lips; in Augustinian's beautiful and often quoted words, "Lord, thou hast made us for thee, and our heart is disquieted till it rests to thee."^ 2

Before concluding the notice of this parable, it may just be worth while to mention, were it only for its singularity, an interpretation, which

Böhler ( Hist. Ant. Cult., v. 2, p. 132.) derives synegeta from a Sanscrit word manasamara, signifying The Pearl. Another name is here signified The Beloved.

* Theocletus says, that it was at a moment when He lighted that the conceptions of the pearl from the heavenly dew took place, which explains so otherwise obscure passage in Clement of Alex., Potter's ed., p. 104. When, explaining this parable, he says, "This pearl is the most polished and pure Jewel, when the Virgin conceived from the divine lightning." Augustinus, too (Quadr., ex Pers. &c., qu. 22), shows Christ to be the pearl: though he does not bring out this point of comparison: Sent entus Verbum Dei hiemem excert vertitatis, et simulam fere intellectum omnes, et splendor a simul patet Tantum dama, quid Deus penetrasti carnis intellaebe intelligentes est. Butchart (History, p. 385, 4, 5, 6, 8, in loco.) has a powerful bringing out of the points of likeness between the Kingdom of God, and a pearl.


‡ Protryi tae propter te, et praecepta sunt eorum nostrum mense requirendum in te.
strangely reverses the whole matter. The merchant seeking greedily pears
is now Christ himself. The Church of the elect is the pearl of price;
which that he might purchase and make his own, he parted with all that
he had, emptying himself of his divine glory and taking the form of a
servant.\footnote{Salmen (Jov., in Par. Spec. 1. 46) applies the same to the possible pro-
ceeding: Hoc eum qui inventa theaurum, hoc est, præstans Eucharistiam eucharistiam ...
Chloros eum qui pre cumpendas tantis atque quamur theaurum cuncta, fero saxo dis-
truncat. Compare the Brief Exposition of Matt. xii., p. 45.} Or yet more ingeniously, the pearl, as in the common explana-
tion, is still interpreted as the heavenly bounties, and Christ the
merchant, who that he might secure that blessedness to us and make it
ours, though he was so rich, gladly made himself poor, buying that pearl
and that treasure—not indeed for himself, but for us.\footnote{See Deut. (Opus. v. 1, p. 288): Quia vester Christi Bonitatus saturatur, et
præstans angustia tibi subministri pro pacto illa mentis dellit.} Yea alack,
perdiliberas semel, famos, magnificas, vita exspectis, ut nobis certam curset.
VII.

THE DRAW NET.

Matthew xxiii. 47-50.

Two parables would at first sight seem to say exactly the same thing as that of the Tares. Maladomina, led away by this apparent identity of purpose in the two, supposes that St. Matthew has not related the parables in the order in which the Lord spoke them, but that this should have immediately followed upon that. Here however he is clearly mistaken; there is this fundamental difference between them, that the central truth of that is the present intermixture of the good and bad; of this, the future separation; of that, the men are not to effect the separation; of this, that the separation will, one day, by God be effected; so that the order in which we have them is evidently the right one, as that is concerning the gradual development,—this, the final consummation of the Church. Olshausen draws a further distinction between the two, that in that, the kingdom of God is represented rather in its idea, as identical with the whole world, which idea it shall ultimately realize; in this, rather in its present imperfect form, as a lees contained in a greater, which yet, indeed, has this tendency in itself to spread over and embrace all that greater,—the sea being here the world, and the net, the Church gathering in its members from the world, as the net does its fish from the sea.

Much of what has been already said, in considering the Tares, will apply here. The same was has been made of either parable; there is the same continual appeal to this as to that in the Pentateuch controversy, and the present conveys, to all ages, the same instruction as that,—namely, that the Lord did not contemplate his visible Church as a common in which there should be an intermixture of evil; but as there was a Ham in the ark, and a Judas among the twelve, so there should be a Babylon even within the bosom of the spiritual Israel; men should
sentenced with Jacob even in the Church's words:  

* * *  

...as another  

Rebekah, she shall often have to explain.  

* Why am I thus? (Gen. xxv. 23) It conveys, too, the same lesson, that this first does not justify self-willed departure from the fellowship of the Church, an impatient longing over, or breaking through, the net, as is often called; but the Lord's separation is patiently to be waited for, which shall surely arrive at the end of the present age.

It is worth our while to consider what manner of net it is to which our Lord likened the kingdom of heaven. In the heading of the chapter in our Bibles, it is called a drawn net, and the particular kind is distinctly

* See Augustine. *Nov. in Ps. cccxi. d.*  

The following extracts will show the same, either personal or controversial, to which the parable was turned. Augustine ( *Nov. in Ps. infra. v.* 1.) *Iam in meri captivi per eum Ecd.;* guardsmen non (but) masters about the net, qui adiutus non habet merito precatus, sed rei quod non aperit persecutor omnis. *Iam in meri captivitatis non (but) masters about the net, qui adiutus non habet merito precatus, sed rei quod non aperit persecutor omnis.*  

The various kinds of fish are found at the commencement of *Toi ac Deo.  

...in which he wrote, as he says, to bring the subject within the comprehension of the most unlearned, begins a reference to, and exposition of, this parable.

Abscedi periculum sed etiam remedium;  

* Ex. xi. 15.*  

Mithridates contumaciis et infestatis sanguinem, et eos semper superavit.  

..in meri captivitatis non (but) masters about the net, qui adiutus non habet merito precatus, sed rei quod non aperit persecutor omnis.*  

* Ex. xi. 15.*  

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The following quotations from the liturgy of the confession at Carthage will show how the *Deo* sought to evade the force of the arguments drawn from this parable, and how the Catholics replied. They did not deny that Christ spoke in this parable of sinners being found tangled with the snares in the Church upon earth, yet it was only nominal slavery; they affirmed ( *Col. Groth, ii. 5.* )  

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... specified by the word in the original. It is a net of the largest size, sufficient nothing to escape from it; and this, its all-embracing nature, is certainly not to be left out of sight, as an accidental or unimportant circumstance, but contains in fact a prophecy of the wide reach and potent operation of the Gospel. The kingdom of heaven should henceforward be a net, not cast into a single stream, as hillsides, but into the broad sea of the whole world, and gathering or drawing together (John xii. 21) come out of every kind and tongue and people and nation.

Or when it is said, that it is “gathered together all, as many as they found, both bad and good,” as seen the future time link of all kinds within the folds of the net,—men of every diversity of moral character have the Gospel preached to them, and find themselves within the limits of the visible Church.

* Barley (not or some derive it, from Kane hoar, from or), a bird's net, as distinguished from the hauplifbord or casting net (Matt. iv. 17); in Latin, tegula, trunk, extremity. It was of immense length, and, as it comes to be through the Foligno and the Anglu-

* There are certain notices in Herodotus (II. 140, v. 31) of the manner in which the Persians swept away the conquered population from some of the Greek islands; a chain of men, holding hand in hand and stretching across the whole island, advanced over its whole length, and the body of the people in a drawn net; and to this process the technical name synephe was applied. Cf. Plu-
But as all do not use the advantages which the communion of the Church has afforded them, an ultimate separation is necessary; and this is most described; the net, "when it was full, they drew it to shore, and cast down and gathered the good into vessels, but cast the bad away." When the number of God's elect is accomplished, then the separation of the precious from the vile shall follow, of the just from sinners. It is most likely that from some image like that which our parables supply, the loving and taking of Matt. xxiv. 41, 42, is to be explained,—the one shall be taken, and the other left." Probably there is here the taking in for blazonedness, the selecting of the precious; the loving for destruction, the rejecting of the vile; though the terms have sometimes been understood as exactly the opposite sense. Yet hardly with justice; for what is the "left," but the refused, and the refused but the refuse? Whether these "bad," are dead or unclean fish, such as sometimes are sickly, sick, and whatever else of worthless would be gathered together within the folds of a net; these things would thus be understood by the word, which are described in the next verse as cast away; and so is it in the Hebrew version, "of all kinds of things." But the plain sense of the parable would seem to determine that it be cast of all kinds as the Vulpian (exc cordis generis poenae), and not things of all kinds, which are spoken of, in the words of H. de St. Victor (Advers. de Matt.); Congregat ex omnibus qui sibi sunt inimici proficit unum Deus diffinit, ut per manus inganni dispersit. Another sense of the net, adageus, is exactly derived from this collecting of all sorts of prey within its folds.

The cause of this separation—that it will be with entire consideration—no hasty work hastily hastened over—may be included in the taking some of the followers for the task of seeking the good from the bad. Thus Bongkat, who to this wordness appeals, &c. (Lukas xxv. 11); & c. 6. At the same time it completes the natural picture:

In the

Coupes remont. dves lies muscibi album.

(Next occurrence apebres cipples.)

Omn.

1. Ezek., sect. lib. Cuneum: Sancti magiinx et potierum poenae, quod genus sit serows indigentis, inhabitant a phantasmis insigni. (Ephes. csec. Lar- clus.; plenas frangulas, Apollon.) Yet Vitis, in as instructive note (Kohler, & Poxzi, p. 544, sq.), refers to Achaeus as wizing ansoliphis in apposition to waterless. As the latter are the fresh, the first must signify salt, or here yet more strongly, plaited (plaited, &c. Ephes. Mth.), and he desires that we should depart from this, the true metrical amplification of the word, to take up with the secondary. But on the other hand, to find dead fish in a net, though it will sometimes happen, must be of rare occurrence, and of the list of fishes, which, for instance, Orisio gives in his fragment of the Historians, how many, though peculiar fish, would be firing quick as not edible, as worthless or invisible, for the Simmonds chronic, vestis visiblem nihil. &c. Etc. secundum purum in scripturis vanae Legi, dois ego; or satis—ab capitibus necesse moritur ini.—all which might well have been gathered in this couple. We have proof that at times some of them were, from a passage in the Psalms, Gen. (Oec. 186, p. 14), which is explicated as containing allusions to a fishermen, "who had got such a ma-
inclosed within a net, and brought to land,—or fish worthless, and good for nothing, "that which was sick and uncleanness at the season;" or fish such as from their kind, their smallness, or some other cause, are unfit to be either sold or eaten, and are therefore being solemnly made, to rest upon the heath, and to become food for the birds of prey (Ezech. xxxiii. 3, 4), there is much question; and it seems not easy, as it is not very important, to decide.

Those dead or worthless fish are "cast away." An entire freedom from all evil belongs to the idea of the Church, and this idea shall be ultimately realized. Notwithstanding all that mars its purity, and defiles its brightness, we sustain our belief in a holy Catholic Church; for we believe that whatever we see closing to it, which is not holy, is an alien disturbing element, which shall one day be perfectly separated from it. As all the prophets foreannounced such a glorious consummation, so in the Revelation it is contemplated as at last accomplished: "without are dogs," (Rev. xxii. 15), whereby, as in the words used here, and in so many other passages, the Church is contemplated as a holy inclusions," into which nothing unclean has a right to enter; and from which, if it has by stealth or force effected an entrance, it shall sooner or later be excluded—that out for ever, even so those canonically unclean, in witness of this, were obliged to remain for a season without the camp, which was the figure of the true kingdom of God—Our Lord offers no explanation of the "cast into which the good fish are gathered: nor, indeed, is any needed: what the "harvest" was at ver. 20, the "cast" are here; the "many nations" (John xiv. 3), which the Lord went to prepare for his people, the "eternal habitations" (Lekev. vi. 9), into whose7

7. From this image I am to be explained the frequent use of the terms Ro. and (as here) butterfish-S. The Church is regarded as composed itself with the loss of its separate from the selfish minis distractedly drawn. All non-christians then appear—"that are without" (Col. iii. 21; Col. iv. 5), Christ will in no wise cast out (at a dubious S.), that is, expelled from this holy inclusions, this city of refuge, (those that come to him. (John vi. 32.), The prince of this world shall be cast out (John xii. 31.), driven forth from God's redeemed creation. He that abideth not in Christ, is not faithful, or cast out, as a branch (John xiv. 6.)—the image referring the same: as the dead vine branches are cast forth from the vineyard and a h Ebenezer made of them, so will those be expelled from the kingdom of God.
which he promises to receive them,* the "city which hath foundations" that Abraham looked for. (Heb. xi. 10.)

But to whom is the task of separation to be committed? Here I cannot consent to Oehler's view, which is also Vitringa's; that those who cast the net, and those who discriminate between its contents, being in the parable, the same; therefore, since the first are critically the apostles and their successors, now known, according to the Lord's promise, "fathers of men" (Matt. vi. 19; Luke v. 10; Mark xvi. 10; Jer. xxxii. 16, 20) as the last must be—not the angelic ministers of God's judgments, but the same executors of the Covenant, and as such, angels, to whom, being equipped with divine power, the task of judging and separating should be committed. No doubt the Church, in its progressive development, is always thus judging and separating (1 Cor. iv. 4, 5; Judg. xx. 25), putting away one and another from her communion, as they openly declare themselves unworthy of it. But she does not count that she has thus cleansed herself, or that this perfect cleansing can be effected by any power which now she wields. There must be a judgment and separating from without, and of this the final separation, every where else in Scripture we find the angels distinctly named as the executors (Matt. xiii. 41; xiv. 31; xiv. 31; Rev. xiv. 18, 19). It seems then contrary to the analogy of Faith to interpret the present passage in any other manner.

It is quite true, that in the familiar occurrence which supplies the groundwork of the parable, the same who carried out the net would naturally also draw it to shore,—as it would naturally be he who would

* Augustine in loco, 200, c. 5. "Voscela sunt hanc animum solus, et beatum in magna sancta.

† Malachi 4, 6. Porro, p. 551, sqq.

‡ This last reference to Jer. vii. 13, will only hold good, supposing we connect this verse not with what follows, but as Jer. vii. 13, with what goes before, and so make it not a thread, but a genealogy that lists whatever place the Lord's people have been inhabited, from thence he will be at all times to restore them. In that description lyres attributed to Clement of Alessandria (p. 132, Paullus ed.), Christ himself is addressed as the chief lyre; and, so here, the world is the great sea of indulgence, out of which the word, the holy fish, are drawn.

§ Moreover in each of the other parables of judgment, there is a marked distinction, which it is little they should have been here enumerated, between the present ministers of the kingdom, and the future executioners of doom,—in the case between the servants and the master, in the Marriage of the King's Son (Matt. xxii. 13) between the servants (sultani) and attendants (diakones), in the Parable between the servants and those that stand by (αἱ ἑπιστάμενοι, Luke xiv. 25).
also import its contents, for the purpose of selecting the good and casting the worthless away; but it is passing the circumspection, which, in fact, is the weak side of the comparison, too far, to require that the same should also hold good in the spiritual thing signified. In the nearly allied parable of the Tares, there was no improbability in supposing those who waited the growth of the crop to be different from those who finally gathered it in; and, accordingly, such a difference is marked: those are the servants, these are the reapers. The difference could not be marked in the same way here, but it is indicated, though lightly, in another way. The sower is not once mentioned by name; the imperfection of the human illustrating to set forth the divine truth, is kept, as far as may be, out of sight, by the whole circumstance being told, as nearly as possible, impersonally. And when the Lord himself interprets the parable, he passes over, without a word, the beginning of it; that again drawing away attention from a circumstance, upon which to dwell might needlessly have perplexed his hearers,—and explains only the latter part, where the point and stress of it lay: "As the son of man shall come forth and set the wheat among the tares, and shall separate them one from another into the kingdom of heaven." Assuming then as we may, and indeed must, the angels of heaven here also to be the tares and the wheat, we may find an emphasis in the "coming forth" which is attributed to them. Here since the first constitution of the Church they have been hidden—withdrawn from men's sight for so long. But then at that great epoch of the kingdom, they shall again "come forth" from before the throne and presence of God, and walk up and down among men, the visible ministers of his judgments.

Though the parable, as was observed at the beginning, at first sight appears so similar to that of the Tares, as scarcely to teach over again the same truth, yet the moral of it, in fact, is very different. It is needless to re-state the purpose of that; but the moral of this is clearly, that we be not content with being included within the Gospel,—that they are not all Israel, who are of Israel,—but that, in the "great house" of the Church, there are not only vessels of gold and silver, but of wood and earth, and some to honor, and some to dishonor; that each of us therefore seek to be a "vessel unto honor, sanctified and meet for the master's use" (2 Tim. ii. 20, 21); since in the midst of all the confusions of the visible Church, "the Lord knoweth them that are his," and will one day bring the confusions to an end, separating, and for ever, the precious from the vile—the true kernel of humanity from the husk in which for a while it was enveloped.

* Catechumens will call the parable with reference to this verse, Слуга αἱρέω, and Gregory the Great says of the same (2 Tim. ii. 20, 21), "Probusum est pulchrum exspectandum."
Having arrived at the conclusion of these seven parables, the present will be a fit opportunity for saying a few words concerning their mutual relation to one another, and how far they constitute a complete whole. The mystical number seven has offered to many interpreters a temptation too strong to be resisted for the seeking in them some hidden mystery; and when the seven petitions of the Lord's Prayer, and the names of the seven original doves (Acts vii. 5), have been turned into prophecy of seven successive states of the Church, not to speak of the seven Apocalypse Epochs (Rev. ii. 3), it was scarcely to be expected that these seven parables should have escaped being made prophetic of the same.

They have been, in fact, so often thus dealt with as prophecy, that a late ingenious writer needed not to have apologized for making an attempt of the kind, as though it were something altogether novel and unheard of. Having offered his apologies, he proceeds: "It is my persuasion that the parables in this chapter are not to be considered disjointedly, but to be taken together as a connected series, indicating, progressively, the several stages of advancement through which the mystical kingdom of Christ, upon earth, was to proceed, from its commencement to its consummation... It will be understood, then, that each parable has a period peculiarly its own, in which the state of things, so signified, predominates; but when another state of things commences, the former does not cease. It only becomes less predominant; operative as really as ever, but in a way subsidiary to that which now takes the lead. It will follow that each succeeding stage implies a virtual combination of all that has gone before, and, of course, the grand concluding scene will sustain the exalted spirit and expanded meaning of the whole." Bengel announces the same theory; and applies it thus: the first parable, be assur'd, refers to the times of Christ and his immediate apostles, when was the original awaking of the word of eternal life. The second, that of the Tares, to the age immediately following, when watchfulness against false doctrine began to diminish, and heresies to abound. The third, that of the Mustard Seed, to the time of Constantine, when the Church, instead of even seeming to need support, evidently gave it, and the great ones of the earth came under its shadow and protection. The fourth,

* Alci. Xvii. in loc. ibidem, v. i. p. 408.
+ Propter consequentem et propter regulam eorum sive Exodei Ruthem, consequentem sanatam partem, rursus illustratsepulcrum assecretum, etiam in partes et apud Ecclesiæ diversas. In eoque unius esset alia partium, et propter complexionem licet, non tamen: quippe ex eorum partium excitat tractv. An essay which I knew only by name. Horsé: Misérés de sauvage Prophec., Math. v. ii. prophtia, Hocat. 2775, must not doubt be an exposition of the same theory. See against A.
that of the Leaven, refers to the propagation of true religion through the whole world. The fifth, of the Hid Treasure, to the more hidden state of the Church, signified in the Apocalypse (xii. 6) by the woman flying into the wilderness. The sixth, that of the Pearl, to the glorious time when the kingdom shall be esteemed above all things, Satan being bound. The seventh, of the Draw Net, details the ultimate confusion, separation, and judgment. Any one who will take the trouble to compare the two schemes with one another, will be induced to suspect how merely conjectural they both must be, when he notes the considerable differences that exist between them. They have two out of the seven. the fifth, and the sixth, altogether different.

Yet though not thus historically prophetic, these parables were in a certain sense prophetic, for they foretold things that were to come to pass; only it was not the Lord's main purpose in uttering them to acquaint his servants with the future destinies of his Church, but rather to give them practical rules and warnings for their conduct. So, too, doth the seven have a certain unity, succeeding one another in natural order, and having a completeness in themselves—the first in the Sower are set forth the masses of the failures and success which the word of the Gospel meets, when it is preached in the world. In the Tare, the obstacles to the internal development of Christ's kingdom, even after a Church has been hedged in and forced round from the world, are declared, and are traced up to their true author, with a warning against the manner in which men might be tempted to remove these obstacles. The Mustard Seed and the Leaven declare the victorious might,—the first, the outward, and the second, the inward might of that kingdom; and therefore implicitly prophecy of its development in spite of all these obstacles, and its triumph over them. As these two are objective and general, so the two which follow are subjective and individual, declaring the relation of the kingdom to every man, its supreme worth, and how those who have discovered that worth will be willing to renounce all things for its sake; they have besides mutual relations already touched on, and complete one another. This last is the declaration, how that entire separation from evil, which in the second we saw that man might be tempted to anticipate by unprofitable means, shall yet come to pass,—that separation which it is righteous to long for in God's own time, but wrong by self-willed efforts prematurely to anticipate—and looking forward to which, each is to strive that he may so use the present privileges and means of grace, which the communion of the Church affords him, that he may be found among those that shall be the Lord's when he shall put away all the uncleanness when shall he set a difference between them who serve him, and them who serve him not.
VIII.

THE UNMERCIFUL SERVANT

Matthew xviii. 22-35.

There is nothing in the discourse going before, to lead immediately to the question of Peter's, in answer to which this parable was spoken; while, at the same time, the words, "Then came Peter," seem to mark that the connection is unknown. It may perhaps be thus treated: Peter must have felt in his Lord's injunctions concerning the manner of dealing with an offending brother (ver. 15-17), that the forgiveness of his fault was necessarily implied as having already been taken place; since, till we had forgiven, we could not be in the condition to deal with him; thus for this dealing, even to the exclusion of him from Church-fellowship, is entirely a dealing in love (2 Thess. iii. 14, 15), and with a view to his recovery. (See S. Matt. xiii. 13-17.) Nor does it mean, as we might be too much inclined to understand it, that after the failure of these repeated attempts to win him to a better mind, we should ever then be justified in feeling strong urges towards him in our hearts; for consider the whole course of St. Paul's injunctions concerning the offender in the Christian church. Were that too the meaning, the exercise of the law of love would then be limited to three times (see ver. 15-17); and that in opposition to what immediately follows, where it is extended to seventy times seven. Chrysostom observes, that when Peter in-
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stood seven, as the number of times that an offending brother should be forgiven, he recounted certainly that he was doing some great thing;—that his charity was taking a large stretch, seven times being four times more than the Jewish custom enjoined. He increased the number of times with the feeling, no doubt, that the spirit of the new law of love which Christ had brought into the world,—a law larger, freer, more long-suffering, than the old,—required this? There was then in Peter’s mind a consciousness of this new law of love,—though an abstinence one, since he supposed it possible that love could ever be overcome by hate, good by evil. But there was, at the same time, a fundamental error in the question itself, for in proposing a limit beyond which forgiveness should not extend, there was entirely implied the notion, that a man in forgiving, gave up a right which he might, under certain circumstances, exercise. The purpose of our Lord’s answer,—in other words, of the parable,—is to make clear that when God calls on a member of his kingdom to forgive, he does not call on him to renounce a right, but that he has now no right to exercise in the matter,—asking for and accepting forgiveness, he has implicitly pledged himself to show it; and it is difficult to imagine how any amount of didactic instruction could have conveyed this truth with all the force and conviction of the following parable.

"Therefore," to the end that you may understand what I say the better, "is the kingdom of heaven likened unto a certain king, which would take account of his servants. This is the first of the parables in which God appears in his character of King. We are the servants with whom he takes account. Yet this is not, as is plain, the free

24.) "If any man from you shall ask any thing of thee, give him. Deut. xix. 17; Jer. xxiv. 21. For that shall be rather illud sanctum tuum, but Deut. xix. 17; Jer. xxiv. 21.

* They grounded the duty of forgiving three times and not more, on Acts i. 2: 8; 6; also on Job xxxii. 29, 30; at this last passage see the marginal translation. Lassauer’s Act. 185, 186.
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reckoning, not identical with that of Matt. xxv. 10; 2 Cor. v. 10; but rather such a reckoning as that of Luke xvi. 2. To this he brings us by the preaching of the law,—by the setting of our sins before our face,—by awakening and alarming our consciences that was asleep before,—by bringing us into adversities,—by casting us into perils of death, so that we seem to see it near before us (2 Kin. xx. 4); he takes account with us when he makes us feel that we could not answer him one thing in a thousand,—that our transgressions are more than the hairs of our heads; when through one means or another he brings our careless racial security to an utter end. (Ps. I. 21.) Thus David was summoned before God by the word of Nathan the prophet (2 Sam. xii.); thus the Ninivites by the preaching of Jonah, thus the Jews by John the Baptist.

"And when he had begun to reckon, one was brought unto him which owed him ten thousand talents;" he had not to go far, before he lighted on this one; he had only "begun to reckon." This perhaps was the first into whose accounts he looked; there may have been others with yet larger debts behind. This one "was brought unto him:" he never would have come of himself; far more likely he would have made that ten into twenty thousand; for the sore stinner goes on increasing up (Rom. ii. 9) on ever mightier sums, to be one day required of him. The sum here is immense, whatever talents we suppose these to have been, though it would differ very much in amount, according to the talent which we assume; if, indeed, the Hebrew, it would then be a sum perfectly enormous; yet only therefore the fitter to express the greatness of every man's transgression in thought, word, and deed, against his God.

In the case before us, the insolvency of the sum may be best explained by supposing the defaulter to have been one of the chief servants of the king, a farmer or administrator of the royal revenues; or seeing that in the despoticism of the East, every individual, from the highest to

* How great a sum it was, we can most vividly realize to ourselves by comparing it with other sums of which mention is made in Scripture. In the construction of the tabernacle, twenty-nine talents of gold were used; (Exod. xxxvii. 29,) David prepared for the temple three thousand talents of gold, and the prince five thousand; (1 Chron. xxvii. 27,) the queen of Sheba presented to Solomon, as a royal gift, one hundred and twenty talents; (1 Kin. x. 18,) the king of Apries laid upon Heman thirty talents of gold; (2 Kin. xxi. 14,) and is the utmost improvidence to which the king was brought at the last, one talent of gold was spent on it, after the death of Josiah, by the king of Egypt. (2 Chron. xxxiv. 2.)

† In the Jewish period (Ecclesiastes's Prov. xii. 1, p. 125,) which has been resemblance to that before us, to so far as the size of men are there represented under the image of enormous debt, which it is impossible to pay—it is the tribute due from an entire city, which is owing to the king, and which, at the expiry of the inhabitants, he remits.
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the lowest, stands in an absolutely servile relation to the menahem, as in fact his servant or slave, there is nothing in that name to hinder us from supposing him to be one, to whom some chief part of honor and dignity in the kingdom had been committed,—a satrap who should have received the revenues of his province to the royal treasury. This is far more probable than that he is such as one of those servants in the palace of the Talmud, to whom money was committed that they might trade with them: the prostitution of the debt renders such a supposition very unlikely. Nor would the sale of the defaulter, with the confiscation of all his goods, have gone far to pay such a debt, unless he had been one living in great splendor and pomp; though, it is true, the words of the original do not imply that the king expected the debt to be discharged with the proceeds of the sale, but that whatever those proceeds were, they were to be remitted into the treasury.

The sale of the debtor's wife and children,—for the king commanded them to be sold with him,—rested upon the theory that they were a part of his property. Thus, according to Roman law, the children being part of the property of the father, they were sold into slavery with him. That it was allowed under the Mosaic law to sell an insolvent debtor, is implicitly stated, Lev. xxv. 39; and ver. 41, makes it probable that his family also came into bondage with him; and we find allusion to the same notion in other places. (2 Kin. iv. 1; Neb. v. 6; Isai. l. 1; Jer. iv. 2.) (Jos. xii. 11.) Moshein* states that the later Jewish doctors declared against it, except in cases where a thief should be sold to make good the damages which he had done, and is inclined to think that there was no such practice among the Jews in our Lord's time, but that this dealing with the servant is borrowed from the practice of neighboring countries. There is much to make this probable: it is certain that the imprisoning of a debtor, which also we twice meet with in this parable (ver. 30, 34), formed no part of the Jewish law; indeed, where the creditor punctured the power of selling him into

* According to Flavius. (Hist. of Bar. Apocryphon.) It was exactly this same state of affairs which Homer sought to lay off Alexander, that he should not present his conqueror to Asia,—nor the payment of the same sum was imposed by the Romans, on Antiochus the Great, after his defeat by them: and when Alexander, at them, paid the debts of the whole Macedonian army, they amounted to only three times this sum, though every motive was at work to enhance the amount. (See Darshi's Chrest. Alexander, p. 144.) Von Bodan in (Hist. All. Jud., v. 2, p. 139) gives some notions and almost incredible notions of the quantities of gold in the East. I do not know whether the liberality of the men may partly have merited greatness in his strange supersession, that it can only be the sum of (2 Thess. i.) that in here indicated, or stronger still, the Devil. (Congon's Texts of the Apocrypha, vol. 3, p. 687; and Mace's Anath. Chrest. Chrest., v. 4, p. 1122.)

† Mos. antiq., v. 5, p. 68-69.
bonds, it would have been totally superfluous. "The tormentors* also (ver. 34), those who make inquisition by tortures, have a foreign appearance, and would incline us to look for the beauty of the pulpit elsewhere than in Judea.—For the spiritual significance, God may be said to sell those, whom he altogether abhors, from himself, rejects, and delivers for ever into the power of another. By the selling here may be indicated such exterminating destruction from the presence of the Lord and the glory of his power." Compare Ps. xliv. 12, "Thus adjust thy people for war."* The servant, hearing the dreadful doom pronounced against him by his lord, betakes himself to supplication, the one measure that remains to him; he "fell down and worshipped him." The formal act of worship, or adoration, consisted in prostration on the ground, and kissing of the feet and knees; and here Origens hint as to note the nice observance of proprieties in the details of the parable. This servant * worshipped* the king, for that honor was due to royal personages; but it is not said that the other servant worshipped, he only "thought," his fellow-servant. His words, "Lord, have patience with me, and I will pay thee all," are characteristic of the extreme fear and anguish of the moment, which made him ready to promise impossible things, even mountains of gold, if only he might be delivered from the present danger. When words of a like kind find utterance from the lips of the sinner, now first convinced of his sin, they show that he has not yet attained to a full insight into his relations with his God—that he has yet much to learn; no manly sin—that no future obedience can make up for past disobedience; since that future God claims as his right, as only his due: it could not then, even were it perfect, which it will prove far from being, make compensation for the past. We may bear then in the words, the voice of self-righteousness, imagining that, if only time were allowed, it could make good all the shortcomings of the past. The words are exceedingly important, as very much explaining to us the later conduct of this man. It is clear that he had never come to a true recognition of the immensity of his debt. Little, in the subjective measure of his own estimate, was forgiven him, and therefore he loved little, or not at all. It is true that by his demeanor and his cry he did recognize his indebtedness; else would there have been no setting of him free: and he might have gone on, and had he been true to his own resurrection, he would have gone on, to an ever fuller recognition of the grace shown him: but as it was, in a little while he lost sight of it altogether. However, at the correctness of his present prayer "the lord of that servant was moved with compassion, and forgave him, and gave him the debt." The severity of God only endures till the sinner is brought
to recognize his guilt, it is indeed, like Joseph's hardness with his bro-
thers, nothing more than lies in disguise;—and having done its work,
having brought him to the acknowledgment of his guilt and misery, re-
appears as grace again, granting him more than even he had dared to
ask or to hope, looking the hands of his sins and letting him go free.
His lord "forgave him the debt," and thus this very nourishing with him,
which at first threatened him with irreparable ruin, might have been
the chiefest mercy of all; bringing indeed his debt to a lord, but only
as bringing it, that it might be put away. So is it everywhere with man.
There cannot be a forgiving in the dark. God will forgive; but he will
have the sinner to know what and how much he is forgiven; he sum-
mmons him with that "Come now and let us reason together," before the
scarlet is made white. (Isai. i. 18.) The sinner shall have the sentence
of death in him first, for only so will the words of life and pardon have
any true meaning for him.

But he to whom this mercy was shown did not receive it rightly
(Wind. xii. 19); too soon he forgot it, and showed that he had forgotten
it by his conduct towards his fellow-servant. For going out from the
presence of his lord, he found, immediately after, as usual soon, and when
the sense of his lord's goodness should have been yet fresh upon him,
"one of his fellow-servants who owed him a hundred pence." How strik-
ing and instructive is that word "going out"—sighs as it seems, yet
one of the key-words of the parable. For how is it that we are ever in
danger of acting as this servant? Because we "go out" of the presence
of our God; because we do not abide there, with an everliving sense of
the greatness of our sin, and the greatness of his forgiveness. By the
servant's going out is expressed the sinner's forgetfulness of the greatness
of the benefits which he has received from his God. The term "fellow-
servant" here does not imply any equality of rank between these two,
or that they filled similar offices; but indicates that they stood both
in the same relation of servants to a common lord. And the sum is so
small, one hundred pence,—as the other was so large, ten thousand tal-

* Compara Charta. (Voir en Peter Langhoul, vol. v. p. 281.) Partie du Pâtre
en Pâtre explique infiniment avec soi la continuation des liens, et c'est un su-
venu politiquement favorable que se changeant de forme, qui en hameau se
trouve abond en un hameau et entouré qu'il est en lui. On lait les ses liens,
ses excursions, et qu'il est d'Joseph d'assez d'une manière. . . . Son sort s'aboutit
dans le siège. Le vent d'index est valu avale son objet. On l'adore presque tou-
jours sa facilité, partage de ses excursions, et ses paraboles, et son siège. Il se réfere
au bout d'un temps à être relevé dans les hameaux grêles du soir, et à rouler
dans les croisées.

† Theophanis. Obhô we is of cap, pâtre, intelligible.
‡ Both would have been disputas, this is verbaete.
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come—to show how little man can offend against his brother, compared with the amount in which every man has offended against God," so that, in Chrysostom's words, those offences to those are as a drop of water to the boundless ocean.

The whole demeanor of the man in regard of his fellow-servant is graphically described; "He laid hands on him, and took him by the throat, saying, Pay me that thou owest." When none press the word in the original, and find therein an expression of this servant's harshness and cruelty, as though he was not over-sure whether the debt were owing or not, this is on every ground to be rejected. That the debt was owing is plainly declared,—he found a fellow-servant "who owed him a hundred pence," and the very point of the whole parable would be lost by the supposition that we had here an oppressor or extorter of the common sort. In that case it would not have needed to speak a parable of the kingdom of heaven; the law would have condemned such a one; but here we have a far deeper one—namely this, that it is not always right, but often most wrong, the most opposite to right, to press our rights, that in the kingdom of grace, the same sin may be indeed the common sin.

This man was one who would have been measured to by God in one measure, while he measured to his brethren in another. But this may not be; each man must take his choice; he may dwell in the kingdom of grace; but then, receiving grace, he must show grace; finding love, he must exercise love. If on the contrary he exacts the utmost, he who exercises love. If on the contrary he exacts the utmost, he who exercises love.

—The Master—"Then answered Peter and said, Lord, how often shall my brother sin against me, and I forgive him? Until seven times?"

3. Matthew: Mox autem tanta aeternae pietatis ut multa et magna poenae habere non Deo. Non facile invincit ratio; ab utrinque aequitate; magna est servitiae caritatis, magna negligentia in invocatione, magna differentia, et multa de nationes de Deo. Non vixaginat sine die explicatione exitus.

4. Exodus: "Tribuere, uberrimis collibus tribuunt, . . . servitutem ad vi tributationem saepe occurrevit, vel in judicato.

5. The d v. Jacob, which reading, as the more difficult, is to be preferred to d v. Jacob, and which is retained by Lachmann, does not imply any doubt as to whether the debt were really due or not; the conditional form was originally, though of course not here, a courteous form of making a demand, as there is often the same courteous use of few.

6. Amen.
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found mercy: he continued inexorable; he "sent," that is, departed, dragging the other with him till he could consign him into the cite of the jailer; and thus in the words of St. Chrysostom, he refused "to recognize the part in which he had himself so basely escaped shipwreck," but delivered over his fellow-servant to the extreme severity of the law, unreasoning that he was condemning himself, and wreaking his own misery.

But such a man, so hard-hearted and cruel, when he walks otherwise than in a constant sense of forgiveness received from God, ignorance or forgetfulness of his own guilt makes him harsh, unforgiving, and cruel to others; or if by chance he is not so, he is only hindered from being so by the weak defenses of natural character, which may at any moment be broken down. The man who knows not his own guilt, is ever ready to err, as David in the time of his worst sin (2 Sam. xii. 5).

The man that hath done this thing shall surely die;" to be so extreme in judging others, as he is slack in judging himself; while, on the other hand, it is they that are spiritual to whom Paul commits the restorers of a brother who should he "overthrown in a fight" (Gal. vi. 1); and when he urges on Titus the duty of being gentle, and showing meekness unto all men, he adds (Tit. ii. 1), "For we ourselves were also sometimes foolish, disobedient, deceived, serving divers lusts and pleasures." In exact harmony with this view is that passage (Matt. i. 19), in which it is said that Joseph, "being a just man," would not make Mary a public example, whom yet he must have believed to have done him grievous wrong. It is just in men to be humane,—to be humane is human; none but the altogether righteous may press his utmost rights; whether he will do so or no is determined by altogether different considerations, but he has not that to hold his hand, which every man has, even the sense of his own proper guilt. (John viii. 7-9.)

But not in heaven only is there indignation, when men are thus measuring to others in so different a measure from that which has been measured to them. There are on earth also those who have learned what is the meaning of the mercy which the sinner sulfur, and the obligations which it lays on him—and who give over all the lack of love and lack of forbearance which they beheld around them: "When his fellow-servants saw what was done, they were very sorry." They were sorry—their lord (ver. 34) was wroth; to them grief, to him anger, was ached. The distinction is not accidental, nor without its grounds. In man, the sense of his own guilt, the deep conscience that whatever sin he now comes to ripeness in another, exists in its germ and seed in his own heart, the feeling that all flesh is one, and that the sin of one

* Aleman, which Chrysostom makes them—queritur, (it seems.)
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calls for humiliation from all, will ever cease sooner to be the pride, insolent feeling in his heart, when the spectacle of moral evil is brought before his eyes; but in God the pure hatred of sin, which is, indeed, his love of holiness as its negative side, finds place. Being sorry, they

"saw and told woes their lord all that was done?" even as the righteous complain to God, and mean in their prayers over the oppressions that are wrought in their sight: the things which they cannot set right themselves, the wrongs which they are not strong enough to redress themselves; they can at least bring them to, and to bear their cry. The king remonstrates the unthankful and unmerciful servant into his presence, and addresses to him words of severe rebuke, which it is noticeable he had not used before for his diners’s sake, but now he uses on account of his cruelty and ingratitude—

"O thou wicked servant, I forgive thee that all that debt, because thou didst not know; but know that, to show compassion, even to compassion had been shown to thee." We may here observe, that the guilt laid to his charge is this, not that, needing mercy, he refused to show it, but that having received mercy he remain unmerciful still; a most important difference!—so that they who like him are hard-hearted and cruel, do not thereby bear witness that they have received no mercy; on the contrary, the stress of their offence is, that having received an infinite mercy, they remain unmerciful yet. The objective fact, the great mercy for the world, that Christ has put away sin and that we have been made partakers in his baptism of that benefit, stands firm, whether we allow it to exercise a purifying, sanctifying, humbling influence on our hearts or not. Our faith apprehends, indeed, the benefit, but has not created it, any more than our opening our eyes upon the sun has set it in the heavens.

"And his lord was wrath and delivered him to the tormentors, according to that word, "He shall have judgment without mercy, that..."

* On the language of Scripture, attributing anger, repentance, journey to God, there are some very valuable remarks in Augustine’s reply in the sermon of Mani- ecism (Con. Ad. Leg. et Proph., 1. 1, c. 99). Paulinaria Dei Non habet compa- tores sine appellatione: Exode Dei non habet monetae iuris. Red paulinaria Dei discrimina non e vice postulo constitutur hominibus impulsum statutum: Exode Dei est tribulatio coemeterii: paulinaria Dei est hominum spectacula. Zebul Dei est praedestinata et non sive eque iuridico habet impune esse quod prohibet. Ecce Ad Nativ. 1. 2, pp. 2.

See Convivium, de diemati, Hier. 26, 6, on admirable discourse.
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lath showed no mercy." (Jen. ii. 13.) Before he had dealt with him as a creditor with a debtor, now as a judge with a criminal. "The servants" are not merely the keepers of the prison as such, but those who also, as the word implies, shall make the life of the prisoner bitter to him; even so there are "servitors" in that world of woe, wherever this prison is a figure—false thieves and evil angels—stewards of the just, yet terrible judgments of God. * But here it is strange that the king delivers the offender to prison and to punishment not for his ingratitude or cruelty, but for the very debt which would appear before to have been entirely and without conditions remitted to him. When Hammond says, that the king "revoked his desired mercy," and would transfer that to the relation between God and sinners, this is an example of those variations of a difficulty by help of an ambiguous expression, or a word ingeniously thrust in by the commissary, which are so frequent even in some of the best interpreters of Scripture. It was not merely a mercy desired; the king had not merely purposed to forgive him, but in the distinct words of the earlier part of the parable he "forgave him the debt." An ingenious explanation is that which would make the debt for which he is now cast into prison, the debt of mercy and love, which he had not paid, but which yet was due, according to that word of St. Paul's, "Owe no man any thing, but to love one another;" but neither

* Stareae makes the accusers merelyψευδοπροφήταις, and Erasmus, who observes that debtors are given to false speaking, but not to torture; but this seems rather manifestly wrong, since we know, for instance, that in early times of Rome there were certain legal torture, in the shape, at least, of a chain weighing fifteen pounds, and a pinnacle of food hardly sufficient to sustain life (see Augustus' Epit. of Abors, c. 1, p. 180), which the creditor was allowed to apply to the debtor for the purpose of bringing him to knees; and so doubt they often did not stop here. The old custom (Lev. xv. 25) compulsory: because it was compulsory was in a sort, and in covenant and constitution once: inde consuetudo hendar, fuerit noncum- dicta quidem respondit. In the East, too, where there is a continued suspicion that those who may appear the poorest, and who offer themselves utterly broken, are actually in possession of some secret bundle of wealth, so in very often the case, the torture (δίκαιον) is one shape or another, would be often applied, as we know that it is often necessary to make the debtor reveal these bundles; or if not with this hope, his life is often made bitter to him for the purpose of wringing the money demanded, from the companion of his friends. In all these cases the warden would be naturally the instrument employed for the purpose of inflicting these pains on the prisoner; (see 3 Kii, xix. 27,) so that there is no reason why we should understand by these "servitors," merely the keepers of the prison, "the jailers," as Thyrads and Germaine's Biblia give it, and not rather servants who it was threatened, when his offense was not made so great as now it had become— for then he was to have been sold into slavery.
can this be accepted as satisfactory. Nor are the cases of Adonijah and Ishmael (1 Kin. ii.), which are sometimes adduced, altogether in point. They no doubt, on occasion of their later offences, were punished for more severely than probably they would have been, had it not been for their former offences; yet still it is not the former crimes which are revived that they may be punished, but the later ones which nullify down its own punishment; and moreover, to produce parallel from the questionable acts of imperfect men, is but a poor way of establishing the righteousness of God.

The question herein involved, Do sins, once forgiven, return on the sinner through his other offences? is one frequently and fully discussed by the Schoolmen, and of course this paragraph, and the arguments which may be drawn from it, always take a prominent place in such discussions. But it may be worthy of consideration, whether the difficulties do not arise mainly from our allowing ourselves in too ready and formal a way of contemplating the forgiveness of sins— from our suffering the earthly circumstances of the remission of a debt to embarrass the heavenly truth, instead of regarding them as helps, but at the same time weak and often falling ears, for the setting forth that truth. One cannot conceive of remission of sins apart from living communion with Christ; this is one of the great ideas brought out in our baptismal service, that we are members of a righteous Person and justified in him. But if through sin we cut ourselves off from communion with him, we fall back into a state of nature, which is of itself a state of condemnation and death, a state upon which therefore the wrath of God is abiding. If then, laying apart the contemplation of a man's sins as a formal debt, which must either be forgiven him or not—we contemplate the life out of Christ as a state of wrath, and the life in Christ as a state of grace, the first a walking in darkness, and the other a walking in the light, we can better understand how a man's sins should return upon him; that is, he-sinning more falls back into the darkness out of which he had been delivered, and no doubt at all that he has done of evil in former times adds to the thickness of that darkness, causes the wrath of God to abide more terribly on that state in which he now is, and therefore upon him. (John v. 14.) Even so also it must not be left out of sight that all forgiveness short of the crowning act of

* By Puf. Leoniou, 1, 2, 18; Suarez (De Resp. Thes., pars 2, op. 89), and R. de Jure Victor., De Mens. 1, 2, pars 14, c. 8: "Ut eum poterat non distimo remissum."

CT. OPE. ET BAPT. Cod. Dec. 1. 1, c. 12. Ojk. (De Resp. Thes., pars 2, 18, c. 8: "Ut eum poterat non distimo remissum."

"The sins of God are without repentance." (Acts 13:14) explains the meaning of the pardon which had been granted. Regrettable deficits must be borne, not at need effects and cannot be remitted.—which is exactly the decision of Augustine.
The Unmerciful Servant.

forgiveness and mercy, which will find place on the day of judgment, and will be followed by a total improbability of suffering any more, is conditional—in the very nature of things so conditional, that the condition must in every case be assumed, whether stated or no; that condition being that the forgiving man abide in faith and obedience, in that state of grace into which he has been brought; which when the unmerciful servant here represents, had not done, but on the contrary evidently and plainly showed by his conduct, that he had "forgotten that he was purged from his old sins." His that is to partake of the final salvation must abide in Christ, also he will be "not cast as a branch, and withered" (John xv. 6). This is the condition, not arbitrarily imposed from without, but belonging to the very essence of the salvation itself; as, if one were drawn from the raging sea, and set upon the safe shore, the condition of his continued safety would be that he abide there, and did not again cast himself into the raging waters. In this point of view an interesting parallel will be supplied to this passage by 1 John i. 7, "If we walk in the light as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin." He who this servant represents does not abide in the light of love, but falls back into the old darkness; he has, therefore, no fellowship with his brother, and the cleansing power of that blood ceases from him.

It is familiar to many that the Jewish theologians have often found an argument for pre-destination in the words "all he should pay all that was done," as in the parallel expression, Matt. x. 25; as though they designated a limit beyond which the punishment should not extend. But it seems plain enough that the phrase is nothing more than a proverbial one, to signify that the offender should now be dealt with according to the extreme rigor of the law; that he should have justice without mercy, that always paying, he should never have paid off his debt. For since man could never acquire the slightest portion of the debt in which he is indebted to God, the putting that on as a condition of his liberation, which it was impossible could ever be fulfilled, was the strongest possible way of expressing the eternally duration of his punishment; just as, when the Phœnicians abandoning their city sooner than they would not return to it again, till the mass of iron which they plunged into the sea appeared once more upon the surface, it was in fact the most emphatic

* See Commentary, loc. cit., ch. xxvii. 30. Clericus, rediactio, etc., &c.; Bahr, Exegetes, etc.; Trench, Exegetes, etc.; and Augustine (De Hæret. Dom. in Mem., 1, c. 13): Donec salus... : sine fe l' is car illegittimum perscribi nece, sine Hæreticis; donec salutis, et mancipat present.  
+ Just as the Romans prescribe, Ad maximam salutem, ad extremam annum sub-
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form they could devise of declaring that they would never return,—
such as unction expression is the present."

The Lord concludes with a word of earnest warning: "So Simon shall my heavenly Father do also unto you, if ye from your heart for- give not every one his brother their trespasses." "So"—with the same sign; such treasures of wrath, as well as such treasures of grace, are with him. He who could so greatly forgive, can also so greatly punish. Chrysostom observes, that he says, my heavenly Father, meaning to imply—yours he will not be, since no respecting you will have dandied the relationship; but this observation can scarcely be correct, since our Lord often says, My Father, when no such reason can be assigned (see ver. 19). On the declaration itself we may observe that, according to the view given in Scripture, the Christian stands in a middle point, between a mercy received and a mercy yet needed. Sometimes the first is urged upon him as an argument for showing mercy:—"Forgive one another as Christ forgave you" (Col. iii. 13); Ephes. (iv. 20); sometimes the last, "Be merciful, for they shall obtain mercy" (Matt. v. 7); "Forgive and ye shall be forgiven" (Luke vi. 37; John v. 9); and so the son of Zebedee (xxivi. 3, 4); "One man bereft hated against another, and doth he seek pardon from the Lord? he sheweth no mercy to a man who is like himself, and doth he ask forgiveness of his own sins?"—on which, if one is ever to look back on the mercy received as the source and motive of the mercy which he shows, he also looks forward to the mercy which he yet needs, and which he is assured that the merciful, according to what Bengel beautifully calls the benigne talie of the kingdom of God, shall receive as a new permission to its abund- ant exercise. Tholuck has some good remarks upon this point: "From the circumstance that mercy is here [Matt. v. 7] promised as the recompense of anterior mercy on our part, it might indeed be inferred that under 'merciful' we are to imagine such as have not yet in any degree partaken of mercy; but this conclusion would only be just on the supposition, that the divine compassion consisted in an isolated act, which could be done to men but once for all. Seeing, however, that it is an act which extends over the whole life of the individual, and reaches its

* For the text of the all.

† See the wimaginæ of the Anglo-Ephes. vi. 6: to the exclusion, not merely of acts of hostility, but also of all perversions. II. de l'op. i. 10. see supra argument sibi-llatianæ; and Seneca: De tristibus, de medi- lâm nostrâ, ut essent simulacrones eis pœnae semper.
culminating point in eternity, it behooves us to consider the compassion of God for men, and man for his brethren, as expensively calling forth and affording a basis for one another." And this seems the explanation of a difficulty suggested by Origen, namely, where in time we are to place the transactions shadowed forth in this parable—"for on the one hand, there are reasons why they should be placed at the end of this present dispensation, since, it might be asked, when else does God take account with his servants for condensation or suspicion? while yet on the other hand, if it were thus placed at the end of the dispensation, what further opportunity would there be for the forgiven servant to show the hardness which he actually does show to his fellow-servant? The difficulty disappears, when we no longer contemplate forgiveness as an isolated act, which must take place at some definite moment, but consider it as ever going forward,—as running parallel with and extending over the entire life.

* Anleitung der Burgpredigt, p. 66.
† Comm. in Matt. xixii.
‡ There is a fine story illustrative of this parable, told by Fivary (Hist. Ecles., v. 2, p. 386). It is briefly this: Between two Christians of Antioch, charity and devotion had fallen out. After a while one of them died, and the other, who was a priest, refused. While it was thus with them, the persecution of Julian began; and Socrates, the priest, having boldly confessed himself a Christian, was on the way to death. Ninochoron met him and again need for peace, which he was again refused. While he was seeking and the other refusing, they arrived at the place of execution. He that should have been the martyr was betrayed and offered to sacrifice to the gods, and despite the entreaties of the other did so, making shipwreck of his faith; while Ninochoron, boldly confessing, stopped in his place, and received the crown which Socrates lost. This whole story runs parallel with our parable. Before Socrates could have had grace to make him to Christ, he must have had his own thousand talents forgiven, but refusing to forgive a far lesser wrong, he lost away the dispensation he had taken up on some infinitely lighter grounds against his brother. He forfeited all the advantages of his position, did God was angry, took away from his grace, and suffer him again to fall under those powers of evil from which he had been once delivered. It seems, too, in this story, that it is not merely the outward wrong and outrage upon a brother, which constitutes a likeness to the merciful servant, but the unforgiving temper, even apart from all such. Be Augustine (Ispoci. Envol. 1, p. 25): Nihil ignominia, . . . indincidit, hunc contra eam humana minime, ut supplica illa velut.
IX.

THE LABORERS IN THE VINEYARD.

MATTHEW XX. 1-16.

This parable stands in closest connection with the four last verses of the preceding chapter, and can only be rightly understood by their help, as that the actual division of the chapter is here peculiarly unfortunate, coming, as it has often done, this parable to be explained quite independently of the context, and without any attempt to show the circumstances out of which it sprang. And yet on the right tracing of this connection, and the showing how the parable grew out of, and was in fact an answer to, Peter's question, "What shall we have?" the success of the exposition will mainly depend. The parable now to be considered is only second to that of the Unjust Steward in the number of explanations; and those the most widely different, that have been proposed for it; as it is also only record to that, if indeed second, in the difficulties which beset it. These Chalcedonians states clearly and strongly; though few, I think, will be wholly satisfied with his solution of them. There is first the difficulty of bringing the parable into harmony with the saying by which it is introduced and concluded, and which it is plainly intended to illustrate; and secondly, there is the moral difficulty, the same as finds place in regard of the elder brother in the parable of the Prodigal Son—namely, how can one who is himself a member of the kingdom of God "be holden" as Chalcedonius terms it, "by that lowest of all penitents, envy, and an evil eye," groveling in his heart the lesser shown to other members of that kingdom? or, if it be denied that these murmurers and envious are members of that kingdom, how is this denial reconcilable

* Hume (Lect. X., p. 148), gives the literature connected with this parable, consisting of 10, less than fifteen copies, most of them separately published; and has yet unprinted saw, of which the titles are given in Wise's Class.

† In Mant, *ib. 61.
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with the fact of their having labored all day in the vineyard, and ultimately carrying away their own reward. And lastly, there is the difficulty of deciding what is the salient point of the parable, the main doctrine which we are to gather from it.

Of those who have sought to interpret it there are first they, who see in the equal penny to all, the key to the whole matter, and who say that the lesson to be learned is this—the equality of rewards in the kingdom of God.* This was the explanation which Luther gave in his earlier works, though he afterwards saw reason to alter his opinion. But however this may appear to agree with the parable, it is evidently agreed not at all with the saying, of which that is clearly meant to be the illustration.—"Many that are last shall be first, and the first shall be last."[7]

for that equality would be—not a reversing of their order, but a setting of all upon a level. Others affirm that the parable is meant to set forth this truth—that God does not regard the length of time during which men are occupied in his work, but the fidelity and strenuous exertion with which they accomplish that work. Of this view there will presently be occasion to speak more at large; it will be enough now to observe that the assumption that the laborers labored more strenuously than the first, is entirely gratuitous;—this circumstance, if the narratives had turned on it, would have scarcely been omitted. Calvin again asserts that its purpose is to warn us against being overconfident, because we have begun well;[8] lest (though this is not his illus-

* Augustine also (Brev. 433) says of the penny to all: Dierunt illae visae atque manum, sed, quae ventris par et etsi, aut tenera, aut matura, ante, — aut in tempore, aut in loco. Plut. "lae non aequae alia non aequa.

† Tert. Apolgar (Phil. 167, c. 4, p. 127) is not easily answered, when passed this be says: Non est omnis dierum visum aequum in tenebris, sed equum in lucro, et eburneum et nigrum. (Brev. 435.)

‡ Fr. Wundrun, indeed, finds no difficulty in yielding the sense of the passage thus: "Qui patrexit ad Mercurium in adpluvium, praeceps resistit, et ejus vittis sum sensum postremum.—but this is doing evident violence to the words.

§ In Dogmata: Fines postulae omnis apud virtutem visum atque opus opus est opus laburantium, et labitur in opus opus et opus responsandum et. Calvin, the same.

\[\text{Not all the previous sections stand as ad peregrinum extemum adjectum inciplet.} \]

\[\text{Solutum, quod sequestrum non est.} \]

\[\text{If we read, indeed, the same by itself, we might then say that such was his purpose in it; see the admirable see which Cyprianos (In Matt., Hom. 47, ad finem) makes of it, in this regard.} \]
The laborers in the vineyard.

transient), like the hare in the fable, growing careless and remiss in our
exercises, we allow others to outrun us: and so having snatched the first,
fall into the blindman’s rank,—but it conveys a warning that no one be-
gins to toil, or considers the battle won, till he put off his armor. But
never will this agree with the circumstances of the parable, since the
laborers who were first engaged are not assured of having grown slack
in labor during the latter part of the day.

There are others who make—no the penury equal to all, but the exce-
tutive hours at which the different bands of laborers were hired, the
most prominent circumstance of the parable. And these interpreters
may be again subdivided, for there are first those who, as Origen and
Hilary, make it to contain a history of the different ministers to a
work of righteousness, which God has made to men from the beginning of
the world,—to Adam, to Noah, to Abraham, to Moses,—and lastly to
the apostles, holding them such, in order to go work in his vineyard.
Of these, all the earlier lived during weaker and more imperfect dispen-
sations, and, therefore, a harder labor, in that they had not
such abundant gifts of the Spirit, such clear knowledge of the grace of
God in Christ, as sustain them, as the later called, the members of the
Christian Church. Their heavier toil, therefore, might aptly be set forth
by a longer period of work, and that at the more oppressive time of the
day (compare Acts xii. 10), while the apostles, and the rest of the
faithful who were called into God’s vineyard at the eleventh hour (the
last time, or the last hour, as St. John [i Ep. ii. 18] calls the Christian
dispensations), and were made partakers of the larger, freer grace that
was now given in Christ, had to endure little by comparison. But in
regard to this explanation, it may be asked, when could that unsurpassing
happiness have taken place, even supposing the people of God could thus grudge
because of the larger grace freely bestowed upon others? These prior
generations could not have so murmured in their lifetime, for before the
things were even revealed which God had prepared for his people that
came after, they were in their graves. For love is it to be construed as

* Were it the right one, John xi. 35, 36 would affect a most interesting parable; for it is exactly this which is there decribed. The “other men” that beloved (ver. 38) are the generations that went before, doing their labor under the
Laws, breaking up the fallow ground of men’s hearts, and with toil and tears bearing their seed,—this would answer to the bearing here the burdens and heat of the day.
The blindness of the disciples is there magnified, in that there is an elder man, the reaping and gathering in of the spiritual harvest; they come upon other men’s
labors,—which is the consequence to the coming into the temple at the eleventh
hour. But the true feeling of the first laborers and of the last, of the hardship
brought and the enmity, if there also declared, the only feeling which could feel
place in the breasts of God, they “rejoice together” (ver. 39), are amply
partaking of the same joy.
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Finding place in the day of judgment, or in the kingdom of love made perfect. Unless, then, we quite explain away the murmuring, and say with Chrysostom, that the Lord only introduced it to magnify the generous of the things freely given to his disciples, which he would thus imply were so great and glorious, that those who lived before they were imparted might be provoked to murmur at the computation of themselves with their more visibly endowed successors, were it possible to imagine that such a feeling of envy could be entertained in their hearts,—unless we accept this instrumented solution of the difficulty, this explanation of the parable seems almost unanswerable, as, were it worth while, much more might be brought against it.—Then there are, secondly, they who, in the different hours at which the labourers are hired, see the different periods of men's lives, at which they enter on the work of the Lord; and who affirm that the purpose is to encourage those who have entered late on his service, now to labor heartily, not allowing the consciousness of past negligence to dissipate them, since they too, if only they will labor with their might for the time, long or short, which remains, shall receive a full reward with the rest. This, in the main, Chrysostom's view;* but while, under certain limitations, such encouragement may undoubtedly be drawn from the parable, it is another thing to say that this is the accomplishment which it is especially meant to convey. If that were the interpretation, in what living connection would the parable stand with what went before, with Peter's question which occasioned it, or with the spirit out of which that question grew, and which this teaching of the Lord was meant to meet and to correct? But the explanation which is very freely offered, and which certainly contains more truth in it than all which have hitherto been passed under review, is that which makes the parable a warning and a prophecy, of the causes which would lead to the rejection of the Jews, the first called into the vineyard of the Lord;—these causes being mainly their proud appreciation of themselves and of their own work; their dislike at seeing the Gentiles, so long aliens from the commonwealth of Israel, put on the same footing, admitted at once to equal privileges with themselves in the kingdom of God,—and an agreement or covenant being made with the first hired, and none with those subsequently engaged, has served a confirmation of this view. Doubtless this application of the parable is by no means to be excluded. It was

* And also Jerome's (Comm. in Matt.). Will riddicke prime liueyere soon spe- nunt Susah et Jeruca et Baptizat Jobhnes, qui passent cum Palladibus Signis, Ex ouni matris sine Deo a bis. Tottis non horte sperane sed qui in praebetis aeternas Deo inesperare. Sectas horto, qui natus sinus non proprio Jesus Christi; non, qui jux declinavit ed sexta, pura mensurale, qui ossibus siliculam. Ex membris carmen accipit præmum, quem diversa laborat. 
notably fulfilled in the Jews; their conduct did supply a solemn confirmation of the need of the warning here given: but its application is universal and not particular; this fulfillment was only one out of many; for our Lord's words are so rich in meaning, so bring out the essential and permanent relations between man and God, that they are continually finding their fulfillment. Had this however been the meaning which our Lord had exclusively, or even primarily, in his eye, we should expect to bear of but two bands of laborers, the first hired and the last; all those who came between would only serve to confuse and perplex the image. The solution occasionally given of this objection,—that the successive hirings are the successive summons to the Jews; first, under Moses and Aaron; secondly, under David and the kings; thirdly, under the Maccabean chiefs and priests; and lastly, in the time of Christ and his apostles,—or that those who are Jews, Samaritans, and proselytes of greater or less strictness,—were derived merely to escape from an embarrassment, and only witnesses for its existence without reversing it.  

Better then to say that the parable is directed against a wrong temper, and spirit of mind, which indeed was notably manifested in the Jews, but which not merely they, but all men in possession of spiritual privileges, have need to be, and are here, warned against: while at the same time the immediate occasion from which the parable arose, was not one in which they were involved. This is clear, for the warning was not primarily addressed to them. But to the apostle, as the earliest and foremost in the Christian Church, the earliest called to labor in the Lord's vineyard,—"the first," both in time, and in the amount of suffering and toil which they would have to undergo. They had seen the rich young man (Matt. 22) go sorrowfully away, unable to abide the proof by which the Lord had mercifully revealed to him how strongly he was yet holden to the world and the things of the world. They (for Peter here, as in so many other instances, is the representative and spokesman of all) would fain know what their reward should be; who had done this very thing from which he had shrunk, and had broken all for the Gospel's sake. (ver. 29.) The Lord answers them first and fully, that they and as many as should do the same for his sake, should reap an abundant reward. (ver. 28, 29.) At the same time the question itself, What shall we have? was not a right one; it was putting their relation to their Lord on a wrong footing; there was a tendency in the question to bring their obedience to a calculation of so much work, so much reward. There was also a certain self-complacency lurking in this
speech, not so much a vain confidence in themselves, considered by themselves, as a comparison for self-examination with others—a comparison between themselves who had not striven back from the command to forsake all, and the young man who had found the requirement too hard for him. That spirit of self-examining comparison on ourselves with others, which is so likely to be stirring when we behold any signal failure on their part, was at work in them; and the very answer which the Lord gave to their question would have been as fuel to the fire, unless it had been accompanied with the warning of the parable. It is true that this self-reproachful thought was probably only as an unthought thing in Peter's mind, obviously working within him, one of which he was himself hardly conscious; but the Lord, who knew what was in man, saw with a glance into the depths of his heart, and having given an answer to the direct question, went on by this further leading, to tip at once the evil sprout in the bud before it should proceed to develop itself further. "Not of works, lest any man should boast;" this was the truth which they were in danger of losing sight of, and which he would now by the parable enforce; and if nothing of works, but all of grace for all, then no glorying of one over another could find place, no gloating of one against another, no claim as of right upon the part of any.

First indeed the Lord answered the question, "What shall we have?" As they stood and in sincerity had foreseen all for Christ's sake, and desired to know what their reward should be, he does not think it good to withhold the reply, but answers them fully—the reward shall be great. But having answered so, his discourse takes another turn, as is sufficiently indicated in the words, "But many that are first shall be last;" and he will warn them now against giving place too much to that spirit out of which the question proceeded: for there

* German: Sub ilium, quia Christus Parce et irredemptor conditoris non fuit ignotus, et nequidem ostro ob magnitudo humanae pretiosissimae sua praestat, lux hominum gratia modestiori obhilet, quia (sens et in partes Petrum et Paulum et sanctos et sanctissimos oscilat), et ordine principaliter. Nota ergo utraque sive, notae amarissimae de vita (et veluti) ut in libro. So also Zacharias, who refers to verses 22-29 of this chapter (cf. Mark iv. 30), as an echo how liable the parable (vss. 25) was to be perverted and misunderstood by the old men which was not yet wholly swallowed in the孕期. But the whole matter has been strongly declared by many, who instead of a warning and a caution here, we rather in the parable a following up of what has been already spoken:

—"Yes, the poor and despised, who might seem the last called, shall be first in the kingdom of God—while the first, the wise, the noble, and the rich, each, for instance, as that giving sons and all the spiritual, chief of the nations, shall be last in the day of the Lord." But this would indeed have been fatal to a fire which rather needed lighting, and which it was the very purpose of the parable in alike.

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was therein a pleasing of themselves upon their own work, an invincible comparison of themselves with others, a certain attempt to bring in God as their debtor. In short, the spirit of the heretics spoke in that question, and it is against this spirit that the parable is directed, which might justly be entitled, On the nature of rewards in the kingdom of God,—the whole finding a most instructive commentary in Rom. iv. 3-4, which passage supplies a parallel not indeed verbal, but a more deeply interesting, that is, a real parallel with the present.

As far as it is addressed to Peter, and in him to all true believers, the parable is rather a warning against what might be, if they were not careful to watch against it, than a prophecy of what would be. For we cannot imagine him who dwells in love as allowing himself in currents and greasing thoughts against any of his brethren, because, though they have entered later on the service of God, or been engaged on a lighter labor, they will yet be sharers with him of the same heavenly reward,—or refusing to welcome them gladly to all the blessings and privileges of the communion of Christ. Least of all can we imagine him so to forget that he also is saved by grace, as to allow such hateful feelings to come to a head, actually to take form and shape, which they do in the parable,—as justifying them to himself or to God, like the spokesman among the murmurers here. We cannot conceive this even here in our present imperfect state, and much less in the perfected kingdom hereafter; for here are inflections in the text, and the very feet of one so greasing against another would prove that he himself did not dwell in love, and therefore was himself under sentence of exclusion from that kingdom.

It is then a warning to the apostles, and through them to all believers, of what might be,—not a prophecy of what shall be with any that share in the final reward,—a solemn warning that however long continued their work, abundant their labors, yet if they had not this charity to their brethren, this humility before God, they were nothing.—That pride and a self-complacent estimation of their work, like the fly in the ointment, would spoil the work; however great it might be, since that work stands only in humility; and from first they would fall to last.——

* Bengel: "Respect Agapei is not est prædictis et adstrætis.

† In the beautiful words of Lightfoot (Protest. S.): "Videste quomodo eis peccavit, cum in cælo et in mundo, in ecclesia et in universa, in eis earum laudatur, in eis earum bonorum, in eis earum deletiones, in eis earum laudationes, in eis earum honorationes, in eis earum gratias, in eis earum praecipitantes, in eis earum supernaturales, in eis earum gratias, in eis earum superlativae, in eis earum supernaturales.

* Gregory the Great says excellently (de Cens. 23, in Zonara) on this murmuring: "Cœlum appalzate nulla murmure sit angel; nullus qui murmur, murmurem potest."
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There is thus a difference between the narration in the parable, and the idea of which it is the argument, that while it would not have been consistent with equity for the householders altogether to deprive the first laborers of their hire, notwithstanding their pride and their discussion, so that consequently they receive their wages, and are not punished with more than a severe rebuke, yet the lesson to be taught to Peter, and through him to all disciples in all times, is, that the first may be altogether lost, that those who come lastest in labor, yet, if they forget wisdor that the reward is of grace and not of works, and begin to boast and exalt themselves above their fellow-laborers, may altogether lose the things which they have wrought. 11 and those who seem lost, may yet, by keeping their humility, be acknowledged first in the day of God. — and in proof of this, the parable which follows was spoken.

It commences thus: "The kingdom of heaven is like a man who went out early in the morning to hire laborers into his vineyard. 12 They went one by one, beginning with the last, to the first; and he hired all. 13 When he came to seven o'clock, he went out and hired more laborers. 14 And when he took these he agreed with them for a penny a day. 15 And as the evening was come, he went out to hire laborers, and they went out also. 16 And he went out about the ninth hour, and found others standing there. 17 And he said to them, Why stand ye here all the day idle? 18 To whom he answered, Because no employer hired us. 19 And he said to them, Go ye also into the vineyard, and I will give you a penny a day. 20 And they went. 21 And when the first came, they supposed that they should have received more. 22 But he said to them, Ye have no cause to complain, because ye received the right wages. 23 For I did not hire you to this last hour, and gave you a penny a day, but as it is agreed, I will give you that. 24 Take what is yours, and go. 25 And they said to him, Why did you give him the same? He answered, Because I said to you that ye should take what is yours, and go. 26 And when he hired the last, they supposed that they should not receive so much. 27 But he said to them, Ye have no cause to complain, because ye received only the right wages. 28 For I did not hire you to this last hour, and gave you a penny a day. 29 And many who were hired last, became greater than those that were hired first. 30 For those hired last were hired at the eleventh hour, and came about the ninth hour. 31 And they were distributed among the laborers according to their work. 32 And the laborers who were hired first were not reproached because they received the same. For they received what was theirs by right. 33 And those who were hired last were not ashamed because they received the penny. For they received what was theirs by right. 34 For the employer is the Lord of the vineyard. To him give the fruit of the earth and what is right; and he shall give you the wage of your work, righteousness."
The different terms upon which the different bands of laborers went to their work, would scarcely have been so expressly noted, unless stress were to be laid on it. An agreement was made by those first-called laborers before they entered on their labor, exactly the agreement which Peter wished to make, "What shall we have?"—while those subsequently engaged went in a simpler spirit, trusting that whatever was right and equitable the householder would give them. Thus we have here upon the one side early indications of that wrong spirit which presently comes to a head (verse 11, 12); on the other side, we have the true spirit of humble waiting upon the Lord, in full assurance that he will give far more than we can desire or deserve—that God is not unrighteous to forget any labor of love—that his servants can rely on trust in him, who is an abundant rewarder of all that seek and serve him."

At the third, at the sixth, and at the ninth hour,—i.e. in the morning, at mid-day, and at three in the afternoon,—he again went into the market-place; and those whom he found there engaged, sent into his vineyard.—"And about the eleventh hour he went out and found others standing idle, and smite unto them, Why stand ye here all the day idle?" All activity out of Christ, all labor that is not labor in his Church, is in his sight a standing idle. "They say unto him, Because no man hath hired us." There was a certain amount of rebate in the question, which it is intended that this answer shall clear away; for it belongs to the idea of the parable, that it shall be accepted as perfectly satisfactory. It is not true in a Christian land, where men grow up under ornamental obligations, with the sure word of God sounding in

as most applicable to their situation, for on putting the very same question to them they answered us, "Because no man hath hired us."

* Thus Bernard, in a passage (St. Cœur, tom. 14, 4) containing many interesting allusions to this parable: Ille [Hebrem] pacto conventione, ego placitum voluntas in hac.

† These would not, except just at the equinoxes, be exactly the hours, for the year, as well as the Greeks and Romans, divided the natural day, that between eastern and western, into twelve equal parts (John xii. 3) which parts must of course have been considerably longer in summer than in winter; for though the difference between the longest and the shortest day is not so great in Palestine, as with us, yet it is no inconsiderable; the longest day is at 14h 30m; the shortest of 9h 30m, with a difference therefrom of 4h 30m, so that an hour on the longest day would be exactly 22m longer than an hour on the shortest. The eighteenth hour did not come into use until the fourth century. (See the Stat. of Gr., sec. Rom., l. c, p. 485.) Probably the day was also divided into four larger parts here observed, just as the Roman night was four watches, and indeed the Jewish as hour; the four divisions of the labor are given in a popular text, Rham xi. 4. (See Saunders's Greek, 1, 1, p. 108.)

‡ Mahonias: Totum mundum qui extra Eudemum est.
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their care, that this answer would be given—or at least, only in such
wise as that while our own land now possess, where in the
homs of the Church multitude have been allowed to grow up ignorant
of the blessing which her communion affords, and the responsibility it
lays upon them—and even in their mouth there would only be a par-
tial truth in the answer. * No man hath bid us, since even they
must not be altogether ignorant of their Christian vocation. It would only be
when the kingdom of God is first set up in a land, enters as a new
and kilionate unknown power, that sinful men with full souls could answer,
* No man hath bid us,—if we have been living in disobedience to God,
it has been because we were ignorant of him,—if we were serving Satan,
it was because we knew no other master, because we knew not that there
was such a thing as living for God, and for his glory, and bringing forth
fruit to the honor of his name.*

Yet while thus the causes which the laborers in the parable plead,
appertain not to them who, growing up within the Church, have de-
spised to the last, or nearly to the last, God's repeated hiddings to go
work in his vinyard—while the unscriptural corollary cannot be ap-
plied to the parable,* that it matters little at what time of men's lives
they enter hastily upon the service of God, how long they despise his
words and obligations which have been upon them from the beginning;
yet one would not deny that there is such a thing even in the Christian
Church as men being called,—or to speak more correctly, since they
were called long before,—as men obeying the calling and entering on

* The author of a modern Latin essay, De Induratis Phrenibus, tries to revive
this parable of the vineyard and the laborers in the parable plead,
aware that it should have been otherwise construed. If a duty were to
be drawn from it: Operationism follows this course of duties, should not through
abuse also name, ad condensandum operas in viribus nem. Enroll this
blessed fruit in the midst of the garden, and let the righteous, profuse, agree in free ad
intercessum et componendum. Reverence can be born, replei, etc. Interesse sua
regressive, sed alpeis, etc. Idem qui dorsum et nunc, etiam aliena obli-
tiones ut praeauit ypern forest in utile. Illi quidem imposuere sacris con-
secratis, ipsisque deterrimis, simul salitem professionisque. Ipse mi quod quidem
offens, reversus est, enim non sunt; ut hunc optimam conscientiam, communem
esse, qua inaequalis amicitia, quae est parrainum, spectat intra
dies deum in terris esse in terris, deum, etc. Augustinus (Deo 97, c.
6) has the same line of thought: Nisi nobis ad illius paternos, ad
confoedere, quia innocentem hanc hominem, etc. —Etiamque, non illius
esse illius, sed illius, sed illius, sed illius, sed illius, sed illius, sed illius, sed illius,
THE LABOURERS IN THE VINEYARD.

God's service, at the third, or sixth, or ninth, or even the eleventh hour. Only thecase of such will be parallel to that of any of these laborers, at least in regard of being able to make the same course as they did, but rather to that of the son, who being hidden to go work in his father's vineyard, refused, but afterwards repented and went (Matt. xxi. 28); and such a one, instead of cursing and slandering himself as respects the past, which these laborers do, will on the contrary have deep repentance in his heart, while he considers all his neglected opportunities and the long-continued diligence which he has done to the Spirit of grace.

Yet while thus one may plead, "No man hath hired me," in a land where the Christian faith has long been established, and the knowledge of it brought home unto all men, the parable is not therefore without its application in such a case;—since there will be there also many entering into the Lord's vineyard at different periods, even to a late one, of their lives, and who, truly repenting their past unprofitableness, and not attempting to excuse it, may find their work, be it for a long or a short while, gracefully accepted now, and may share hereafter in the full rewards of the kingdom.

For in truth time belongs not to the kingdom of God. Not "How much hast thou done?" but "What art thou now?" will be the great question of the last day. Of course we must never forget that all which men have done will greatly affect what they are; yet still the parable is a protest against the whole speculative appreciation of men's works (the Rennais.-ent), as distinct from the qualifications, against all which would make the works the end and man the means, instead of the man the end, and the works the means—against that scheme which, however unconsciously, lies at the root of so many of the confusions in our theology at this day."

* This mechanical as opposed to the dynamic idea of righteousness, is carried to the greatest perfection of all in the Chinese theology. Thus in that remarkable line, "for reverence of the prince, the minister, or to speak more truly, the ministeric idea of righteousness, comes out with all possible distinctness. For example, p. 124: Poor's "...and the minister, if it be only carried, or even carried, which is the case in both Chinese versions. How glorious, on the other hand, are Theler's words upon the way in which we may have recourse to us: "the more which the unclean woman has sinned" (Joel 2.15): Lishai hu que yu que yu dehuihui shengxian que yu, ci jia zhi yi sun hai min yu rui yu rui dian xin yi xin. Averèt se qipiao, que yu que yu dehuihui shengxian que yu, ci jia zhi yi sun hai min yu rui yu rui dian xin yi xin.
THE LABOURERS IN THE VINEYARD.

So when even was come, the lord of the vineyard saith unto his steward, Call the labourers, and give them their hire, beginning from the last unto the first. In holding his steward to pay his labourers the same evening, he acted consistently with the merciful command of the law which enjoined concerning the hired servants, “At his day thou shalt give him his hire, neither shall the sun go down upon it, for he is poor, and setteth his heart upon it.” (Deut. xxiv. 13. See Lev. xix. 13; John vii. 2; Mal. iii. 5; Zech. v. 4; Tob. iv. 14.) Christ is the steward, or the overseer rather, set over all God’s house. (Heb. iii. 6; 1 John v. 27; Matt. xvi. 27.) The whole economy of salvation has been put into his hands; and in this, of course, the distribution of rewards. In obedience to the householder’s command the labourers are called together; the last hired, those who came in without any agreement made, receive a full penny. Here is encouragement for those that have delayed to enter on God’s service till late in their lives—not encouragement to delay, for we everywhere find in Scripture a blessing resting on early piosity—but encouragement now to work heartily, and with their might. It is a great mistake to think that misgivings concerning the acceptableness of their work will make men work the more strenuously; on the contrary, nothing so effectually eats the nerves of all action; but there is that in this part of the parable which may help to remove such misgivings in those who would be most likely to feel them: it encourages them to labor in hope; they too shall be sharers in the full blessing of Christ and of His salvation.

It may be securely inferred, that all between the last and the first hired received the penny as well; though it is the case of the first hired alone which is brought forward, as that in which the injuries, as the others consisted in, appeared the most striking. To assume, as so many have done, Chrysostom, Maldonatus, Hammond, Waterland, and of late Olshausen, that those first hired had been doing their work negligently by comparison, while the last hired, such for instance as a Paul, whom Origen in this view, and quoting 1 Cor. xiv. 16, suggests, had done it with their might, and had in fact accomplished as much in their hour as the others in their day, is to assume that of which there is not the slightest trace in the narrative. And more than this, such an assumption effectually blunts the point of the parable, which lies in this very thing, that men may do and suffer much, infinitely more than others, and yet be rejected, while those others are received—that the first may be last and the last first. It is not indeed strange that a Rationalist interpreter like Kinkel should thus explain it; for in fact the whole matter is thus considered.
taken out of the spiritual world, and brought down to the commonest
region of sense; since if one man does as much work in one hour as
another in twelve, it is only natural that he should receive an equal re-
ward. Every difficulty disappears—except indeed this, how the Lord
should have thought it worth his while to utter a parable for the justifying
of so very ordinary a transaction; or if he did, should have omitted to
state that every thing which formed the justification. But in truth this
view exactly brings us back to the level, from which to raise us the
parable was expressly spoken—we have a Jewish, instead of an evan-
gelical, parable, an affirmation that the reward is not of grace but of
debt—the very untruth which it is meant to gain us.

When those first hired received the same sum as the others and no
more, "they murmured against the good wage of the house, saying, "These
that have worked but one hour, and they have received equal wages,
which have borne the burden and heat of the day." Those other, they

* Stupendously enough, exactly such a one is quoted by Lightfoot and others from
the Talmud. It is concerning a celebrated rabbi, who died at a very early age, and
is as follows:—"To what was R. Zera Bar Chalva life? To a king who hired many
labourers, among whom there was one hired, who performed his task extraordinarily
well. What did the king? He took him aside and walked with him to and fro.
When even was come, these labourers came, that they might receive their hire, and
he gave him a complete load with the rest. And the labourers murmured, say-
ing, 'We have laboured hard all the day, and this man only two hours, yet he hath
received as much wages as we.' The king said to them, 'If he hath laboured more
than two hours, then you in the white day.' So R. Zera plied the law more in
eight and twenty years than another is in a hundred years.' This parable appears
in the disquisition of R. Fuselus, p. 29, in an altered shape, on Hebran's traditional
sayings, which looks like a distorted image of our parable. The Jew, the Christian, the Mohammedan are blended into three different heads of
labourers, hired at different periods of the day; at morning, at mid-day, and afternoon.
The latter hired received the evening twice as much as the others. It ends thus:
"The Jews and Christians will complain and say, 'Lord, thou hast given two crabs
to these and only one to us.' But the Lord will say, 'Have I rewarded you in your
reward?' Day answer, 'No.' Then have that the other two crabs exceeding of my
grant.' See the same with unmaterial difference in Gersoni's Christl. d. Koran,
p. 141; and Müller (Num. 300, v. 1, p. 253) mentions that when asking for
prophetic intimations of their fate in our Scriptures, they made distinct reference
to this parable, and its enunciate heads of labourers.—Mr. Greenwell quotes a re-
markable passage from Josephus (Ant. Jech, 38: 9: 7,) which proves that such a
delaying as that of the householder, was not without a very remarkable precedent
in those very days. The Jewish historian expressly says, that Antipater (the Attar of
the New Testament) paid his workmen in the rebuilding or busy ness of the temple a whole day's pay, even though they should have laboured but a
single hour.

† The native, which word is used in the LXX. for the dry burning east wind,
so dear is all vegetable life: "the wind from the wilderness" (Isa. xlii. 15), of
would say, have been laboring not merely a far shorter time, but when they entered on their tasks it was already the end of the evening, when tall in no longer oppressive, while we have borne the scorching heat of the middle noon. But here the perplexing dilemma meets us, Either these are of the number of God's faithful people,—how then can they murmur against him, and grudge against their fellow-servants? or they are not of that number,—what then can we understand of their having labored the whole day through in his vineyard, and actually carrying away at last the pence, the reward of eternal life?—for it is a very unnatural way of accepting the difficulty, to understand "Take that which is thine" as meaning,—Take the donation which belongs to thee, and is the just punishment of thy pride and discontent. Theophylact and others strive to mitigate so much as possible the guilt of their murmuring, and make it nothing more than the expression of surprise and admiration, which will escape some, at the unexpected portion which others, of perhaps small account here, will acquire in the future kingdom of glory! But the expression of their discontent is too strong, and the rebuke which it calls out too severe, to allow of any such explaining of their dissatisfaction. Better to say that there is no analogy to be found for this murmuring in the future world of glory,—and only where there is a great admixture of the old man in the present world of grace.

There is here rather a teaching by constrast; it is saying, Since you cannot receive such a spirit as that here held up before you, and which you feel to be so sinful and hateful, finding place in the perfected kingdom of God, check before its beginnings—check all inclinations to look greedily at your brothers who, having in times past grievously departed from God, have now found a place beside yourselves in his kingdom, and are shares in the same spiritual privileges or to look down which Jesus says (Com. in Ev., 1 S. x. 11): "Koiwov, i.e. architectura, ati venenum venenum, qui contraest hic est, et euriposius venaque displicat. It has much to common with, (though it has not altogether so malignant a character in, the de.

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upon and despise those who occupy a less important field of labor, who are called in the previlege of God to endure and suffer less than your selves; check all institutions to pride yourselves on your own doing, as though they gave you a claim of right upon God, instead of accepting all of the free mercy and undeserved beauty of God, and confusing that you as well as others must be saved entirely by grace.

With regard to the murmurers actually receiving their penny, it is ingeniously remarked by a Roman expounder, that the dominion or penny was of different kinds; there was the double, the treble, the fourthfold; that of brass or rather copper, of silver, and of gold. The Jew (or he applies the parable to Jew and Gentile) received what was his, his penny of the master hotel, his earthly reward, and with that went his way; but the Gentile the golden penny, the spiritual reward, grace and glory, admission into the presence of God. Ingenious as this notion is, of course no one will for an instant accept it as a fair explanation of the difficulty, and yet it may suggest valuable considerations. The penny is very different to the different receivers—though objectively the same, subjectively is very different; it is in fact to every one exactly what he will make it.* What the Lord said to Abraham, he says unto all, "I am thy exceeding great reward," and he has no other reward to impart to any save only this, namely himself. To see him as he is, this is the mean the parable and that of the Prodigal Son; and chiefly between the murmuring brethren in this, and the other brother in that. They had borne the burdens and heat of the day; he had saved his father these many years; they yield not; for he adds, Contingent aliquam partem foi Deo spargere alios: et eo quod est melius disposuisse valles ordinis ad quae provenientes;—and again: Virtutem quae materiae dispositio ad necessarium gratia et gloria maxime possit:—This is one vision of God; but there are very different capacities for enjoying that vision, as is profoundly expressed in Shem's Parable, by the chalice concentric, but ever growing smaller and thus nearer to the centre of light and life. Augustine: (Enarr. vs Ps. I) notes yet further the view of the one vision of God for all: he compares it to the light which gladdens the healthy eye but torments the diseased (non sanitatis nem sanitationem). It was also a favorite notion with the mystics that God would not put forth a friendly finger to punish and reward, but the same power acting differently on different natures—as to see their own illumination, the same light hinders the eye and whereas the wave. The Zend Ashram exploits a parallel: All is there told: in the world to come, will have to pass through the same stream; but this stream will be as warm milk to the righteous, while to the wicked it will be as molten brass.
reward which he has for all his people, the penny unto all: but they whom these murmuring laborers represent, had been laboring for something else besides the knowledge and enjoyment of God, with an eye to some other reward, to something on account of which they could glory in themselves and glory over others. It was not merely to have such which they desired, but to have more than others,—not to grow together with the whole body of Christ, but to get before and beyond their brethren—and the penny then, because it was common to all, did not seem enough—while in fact it was to each what he would make it. For if the vision of God constitute the blessedness of the future world, then they whose spiritual eye is most enlightened, will drink in most of his glory: then, since only he can know this, all avenues which are here made in humility, in holiness, in love, are a polishing of the mirror that it may reflect more distinctly the divine image, a purging of the eyes that it may see more clearly the divine glory, an enlarging of the vessel that it may receive more amply of the divine fulness: and, on the contrary, all pride, all self-righteousness, all aims of every kind, whether it stop short with impairing, or end by altogether destroying, the capacities for receiving from God, is in its degree a staining of the mirror, a darkening of the eye, a narrowing of the vessel. In the present case, where pride and envy and self-esteem had found places, darkening the eye of the heart, as a consequence the reward seemed no reward—it did not appear enough instead of being exactly what each was willing, or rather had prepared himself to make it.

"But he answered one of them," probably him who was loudest and foremost in the expression of his discontent, "and said, Friend, I do..."

* The true setting is expressed by Augustine: *Hierusalem in qua cohabunt Christus aequor, non minime multitudine filiorum, nec ait angustias murmurae cohaerentes. Sed tanta est multiplicitate pectoris, tanta singulis quaeruntur accessiones, ut in a saltem passus, De Lib. Alloc., I, 2, c. 14, Where of Truth, the heavenly body, he concludes: Occurri animo tibi multa multae et horridae scriptae, et sanctas confessus est ut singula mentem set: and by Gregory, who says: Quod salutis binae causae duociem, alium oritum spectet, quod numerae possibilitates non angusti. The same is beautifully expressed by Cassi, Purgat. II, beginning:—

Cunctum passum et in bonum dividere in praemium, licet in praestitut. Non ecce, quo de pace et praestitut.\*

† Bollandiste (De aev. Poco. Novi., I, 7): De hunc visum aemem significavit: sed opus desideratius omnium ad eum, cum corporis suprema, atque omn. ignes magis amplius opus novum novum, vel in alius inter quid quid videlicet, et notorios prostat esse quidem suum.

‡ As the Latin moralist had said: *Nulli ad illam repressit, sua placet;—and again: Non putent nigros, et horridae et quandae agnum.*

§ Tropus in the Vulgate, Axion: but Augustine (Rom. 9, c. 8) Sobella.
THE LABOURERS IN THE VINEYARD.

that no wrong didst thou not agree with me for a penny?" — "Friend," is commonly a word of address, as it would be among ourselves, from a superior to an inferior, and in Scripture is a word of an evil sense, seeing that besides the present passage, it is the compellation used to the guest that had not a wedding garment (Matt. xxii.), and to Judas when he came to betray his Master,—"Do thou no wrong;" he justify his manner of dealing with them, as well as his sovereign right in his own things. They had put their claim on the footing of right, and on that footing they are answered,—"Take that thine is, and go thy way;" and again, — "Is thine eye evil because I am good? as so long as I am just to you, may I not be good and liberal to them?" The solution of the difficulty that these complainers should get their reward and carry it away with them, has been already suggested,—namely, that, according to the human relations, on which the parable is founded, and to which it must adapt itself, it would not have been consistent with equity to have made them forfeit their own hire, notwithstanding the bad feeling which they displayed. Yet we may say their reward vanished in their hands, and the sentences which follow sufficiently indicate, that with God an absolute forbearance might follow, may most necessarily follow, where this grudging, unliberating, proud spirit has come to its full head; for it is said immediately after, "So the last shall be first, and the first last." — Many expounders have been sorely troubled how to bring these words into accordance with the parable; for in it first and last seem all put upon the same footing, while here, in those words, a complete change of place is asserted,—those who seemed highest, it is declared shall be placed at the lowest, and the lowest highest; compare too Luke xiii. 30, where there can be no doubt that a total rejection of the first, the unbelieving Jews, accompanied with the receiving of the last, the Gentiles, into covenant, is declared. Origen, whom Maimonides follows, finds an explanation of the difficulty in the fact that the last hired are the first in order of payment; but this is so trifling an advantage, that the which is better. Our "follow," as new word, would contain too much of contrast in it, though else it would give the original with the greatest accuracy. * Every one spoken of as finding its expression from the eye, Deut. xv. 9; 1 Sam. xiv. 9 ("and esp. David"); Prov. xiii. 14; xvii. 27; Ecclus. vii. 26; Prov. xix. 10, xxx. 11; Mark vi. 22. * There lies in the expression the belief of the widest scope in the world, of the eye being able to put forth positive powers of ministration. * The Hebrew (as in the Latin, the Greek, the French, the modern) in Peshitta, the Targum, the Talmud, "eye." * Origen, Contra Faust. c. 2, p. 286. We have on the other hand the ephebe ephebe, the unraping eye. (Eccles. xxi. 30; LXX.)

† The same opposition between ἐπάθως and ἐσετάθης finds place, Rom. v. 7, which indeed is only to be explained by keeping fast hold of the opposition between the words.
explanation must be rejected as quite unsatisfactory. The circumstances of the last hired being first paid is evidently introduced merely for the convenience of the narration; if the first hired had been first paid, and, as was natural, had then gone their way, they would not have been prompt to see that the others had obtained the same recompense as themselves, and so would have had no opportunity of expressing their discontent. **Number** finds the difficulty of reconciling the parable with the words which introduce and finish it so great, that he proposes a desperate remedy, and one under the frequent application of which we should lose all confidence in the trustworthiness, not to speak of the inspiration, of the Gospel narration. He thinks the sentences and the parable to have been spoken on different occasions, and only by accident to have been here brought into connection; and asserts that one must wholly pervert this so weighty parable to bring it through forced artifices into harmony with words which are alien to it. But what has been observed above may furnish a sufficient answer; if that be correct, the saying is not merely in its place here, but is absolutely necessary to complete the moral, to express that which the parable did not, and according to the order of human affairs, could not express, namely, the entire foundation which would follow on the independence of such a temper, as that displayed by the murmurers and complainers.

There is more difficulty with the other words, **"My soul be called but few chosen."** They are not difficult in themselves, but difficult on account of the position which they occupy: the connection is easy and the application obvious, when they occur as the moral of the Marriage of the King's Son, Matt. xxi. 14, but here they have much perplexed interpreters, such at least, as will not admit the entire rejection from the heavenly kingdom of those represented by the murmuring laborers. Some explain them, Many are called, but few have the peculiar favor shown to them, that though their labor is so much less, their reward should be equal; thus Cuthaner, who makes the "called" and the "chosen" alike partakers of final salvation, but that by these terms are signified higher and lower standings of men in the kingdom of God. These last hired had, in his view, labored more abundantly, but this their more abundant labor was to be referred to a divine election, so that

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1. **Lehrs Juni. p. 196, note.**
2. **It is not clear that there is so discrimination as another language as that which the Greek supplies here; and which Clement of Alexandria has more than once addressed on the score of the apostle as a parasite.**
3. **Theo. Wolf ad loc. (Curt. in loc.).** Kepiko vel aliquando hic est tumquam spectat omne quodque considerandum esse, sed tumquam omnes quodque spectantur aliquo dignum.
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the name "chosen," or elect becomes them well, to whom such especial grace was given. But this supposition of larger labor upon their part

mas, as has been already noted, the whole pasture, and is by no means to be admitted. Others have supposed that the "called" may refer to some not expressly mentioned in the parable, who had refused altogether to work in the vineyard, in comparison with whom the "chosen," those who at any hour had accepted the invitation, were so few, that the Lord could not bear that any of those should be shut out from his full reward.

But the easiest interpretation seems to be,—Many are called to work in God's vineyard, but few retain that temper of spirit, that humility, that entire submission to the righteousness of God, that utter denial of any claim as of right on their own part, which will allow them in the end to be pastors of his reward.

* The term, reward, as applied to the felicity which God will impart to his people, sometimes offends, while it seems to bring us back to a legal standing point, and to imply a claim as of right, not merely of grace, upon man's part; but since it is a scriptural term (Matt. v. 12, vi. 1; Luke vi. 10; 2 John 1; Rev. xxi. 12), there is no reason why we should shrink from using it, even as we see our Church has not shrunk from its use. Thus in one of our Collects we pray "that we plentifully bringing forth the fruit of good works may of thee be plentifully rewarded"—and in the Baptist Service, "overwhelmingly rewarded." Yet at the same time we should clearly understand what we mean by it. Aquinas says: Nunc homo quod Deo aliquid meritum non solum sentiat absolutum justitiae remissionem, sed simul debere extremum quantum praecessisse posse, et hoc est satisfactoria distinctione; the reward has relation to the work, but this is, as the early protestors against the papal doctrine of merit expressed it, according to just and proportionate deserts, not a justice meritoriosa. There is nothing of a meritum consequens, though Debonis sought to press this point into service, in support of such. (See Gachard's "Ess. Theol." loc. cit. 18. x. 9, 14.) When it is said, "God is not unjust to forget your work and labor of love," it is only saying in other words, he is faithful (see above—words). Compare 1 John 2. 1: 1 Cor. 2. 12; 1 Pet. iv. 19. By free promise he makes himself a debtor: Augustine (loc. cit. 183, c. 4). Non debendo et promissa debibamus esse Deo debita. In the reward, there is a certain recompense in the work done, but no proportion between them, except such as may have been established by the free appointment of the Giver, and the only claim which it justifies is upon his promise. "He is faithful that promised"—this and not any other thing must result always the ground of all expectations and hopes: and what these expectations are to be, and what they are not to be, it is the main purpose of this passage to declare. Reward deduces considerably the spirit in which one ought to work, and in which God will accept the work, when he says: "Vox certa necessaria non est, quassio manet sua sequitur."
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Matthew xxiii. 28-32.

Our Lord had put back another question the question with which his adversaries had hoped either to silence him, if he should decline to answer, or to obtain matter of accusation against him, if he should give the answer which they expected; and now he becomes himself the assailing party, and commences that series of parables, in which, as in a glass held up before them, they might see themselves, the impurity of their hearts, their neglect of the change laid upon them, their contempt of the privileges afforded them, the aggravated guilt of that outrage against himself which they were already meditating in their hearts. Yet even these, wearing as they do so severe and threatening an aspect, are not words of defiance, but of earnest, tenderest love—spoken, if it were yet possible to turn them from their purpose, to save them from the fearful sin they were about to commit, to win them also for the kingdom of God. The first, that of the Two Sons, goes not so deeply into the matter as the two that follow, and is rather retrospective, while those other are prophetic also.

"But what think ye?—A certain man had two sons." Here, as at Luke xv. 11, are described, under the image of two sons of one father, two great moral divisions of men, under one or other of which might be ranged almost all with whom our blessed Lord in his teaching and preaching came in contact. Of one of these classes the Pharisees were apostates and representatives, though this class as well as the other will exist at all times. In this are included all who have sought a righteousness through the law, and by the help of it have been kept in the main from open outbreakings of evil. In the second class, of which the publicans and harlots stand as representatives, are contained all who
have thrown off the yoke, openly and boldly transgressed the laws of God, done evil with both hands earnestly. Now the condition of those first is of course far preferable; that righteousness of the law better than this open unrighteousness—provided always that it is ready to give place to the righteousness of faith when that appears—provided that it knows and feels its own incompleteness; and this will always be the case where the attempt to keep the law has been truly and honestly made; the law will then have done its work, and have proved a schoolmaster to Christ. But if this righteousness is satisfied with itself—and this will be, where errour has been sought out to escape the strictness of the requirements of the law; if, sold and loathed and proud, it imagines that it wants nothing, and so refuses to submit itself to the righteousness of faith, then far better that the sinner should have had his eyes opened to perceive his misery and guilt, even though it had been by means of manifest and grievous transgressions, than that he should remain in this ignorance of his true state, of that which is lacking to him still; just as it would be better that diseases if in the frame, should take a decided stage, so that it might be felt and acknowledged to be disease, and then met and overcome—than that it should be secretly lurking in, and pervading, the whole system, and become annually, in very creeping decay by him unseen into it was threatening. From this point of view St. Paul speaks, Rom. vii. 7-5, and the same lesson is taught us in all Scripture—that there is no such fault as counting we have no fault. It is taught us in the bearing of the elder son towards his father and returning brother in the parable of the Prodigal Son; and again, in the conduct of the Pharisee who had invited Jesus to his house, in his discourse to him and to the woman which was a sinner, and in his who went up into the temple to pray. (Luke xiv. 10. Compare v. 25-31.)

"And he came to the first and said, 'Verily, verily, I say unto you, that he which shall say to this stone, 'Rise, and be thou turned into a living stone,' and shall not believe, but shall sin: he shall be damned. And will not believe, and shall sin, I say unto you, he shall be damned."

The command was the general summons made both by the natural law in the creation, and also by the revealed law which Moses gave, for men to bring forth fruit unto God. This call the publicans and harlots, and all open sinners, manifestly neglected and despised. The sun first called to go to work, answered and said, I will not." The readiness of the answer, the total absence of any attempt to excuse his disobedience, are both characteristic: he does not take the trouble to say, like those invited guests, "I pray thee have me excused," but daily refuses to go; he is in short the representative of careless, reckless sinners—and he came to the second and said likewise, and he answered and said, I go, sir." The Scribes and Pharisees, as professing to be


* Tvp. sspe. The readings here are very various, ex sspe, ibrp. sspe, and
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zealous for the law, set themselves in the way as though they would fulfill the commands; this their profession was like the second son's promised obedience. But, as the Lord in a later occasion lays to their charge, that they did and did not (Matt. xxi. 31), even as he quotes the prophet Isaiah as having long before described them truly (Isa. xxv. 8), "The people draw near unto me with their mouth, and honor me with their lips, but their heart is far from me," so was it here. When the marked time arrived, when it was needful to take determinate one side or the other, when the Baptist came unto them "in the way of righteousness," and summoned to earnest repentance, in a revival of God's work in the hearts of the entire people, then many of those hitherto openly profane were baptized, confessing their sin; and like the son who at first contumaciously refused obedience to his father's bidding, "repented and went," while on the other hand, the real unrighteousness of the Pharisees, before concealed under show of zeal for the law, was evidently declared, professing willingness to go, they yet "went not."

When the Lord demands of his adversaries, "Whither of the tenors did the well of his father?" they cannot profuse inability to solve this question, as they had done that other (ver. 27); they are obliged now to give a reply, though that reply enthralled themselves. "They say unto him, 'The first;'—not, of course, that he did it absolutely well, but by comparison with the other. Whereas the Lord immediately makes the application of the words which have been reluctantly wrong from them, "Verily, I say unto you, that the publicans and harlots go into the kingdom of God before you." When he says, they "go before you," or take the lead of you, he would indicate that the door of hope was not yet shut upon them, that they were not yet irrevocably excluded from that kingdom—the others indeed had preceded them, but they might still follow, if they would. Some interpreters lay an emphasis on the words, "in the way of righteousness," so that they are brought in to aggravate the sin of the Pharisees—as though Christ would say, "The Baptist came, a pattern of that very righteousness of the law, in which you profest to exercise yourselves. He did not come, calling to the new life of the Gospel, of which I am the pattern, and

many more, which however may be easily traced up to transcribers wanting to avoid a phrase which they did not quite understand, and which seemed incoherent—σχέσει, διέσχεσι, or some such word must be supplied. See 1 Pet. iii. 6, 6 Gen. xix. 1, LXX."

But he does not stop there, so that there need be no difficulty here as to account of the Pharisees, or the greater part of them, never having followed; the word (σχέσεις) does not imply that they will follow, it merely denotes that the others have entered first, leaving it open to them to follow or not. Compare the still stranger use of ἀραβανία (Matt. 2:21), a term that there were need to enter after.
which you might have misunderstood; but he came, himself fulfilling that very idea of righteousness which you pretended to have set before yourselves, that which consisted in strong and marked separation of himself from sinners, and earnest asseveration; and yet you were so little learnt in the manner, that for all this he found no acceptance among you, no more acceptance than I have found. You found fault with him for the strictness of his manner of life, as you find fault with me for the condensation of mine,—and not merely did you reject him at first, but afterward when he preaching here manifest fruit in the conversion of sinners, when God had then set his seal to it, when 'the publicans and harlots believed him,' even then you could not be prevailed to jostle you: "Ye, when ye had seen it, rejoiced not* afterward, that ye might believe him."

In many copies, and some not unimportant ones, it is the son that is first spoken to, who promises to go, and afterward discoursed, and the second who, refusing first, afterwards changes his mind, and enters on the work. Probably the order was thus reversed by transcribers, who thought that the application of the parable must be to the successive callings of Jews and Gentiles; and that therefore the order of their callings should be preserved. But the parable does not primarily apply to the Jew and Gentile, but must be referred rather to the two bodies within the bosom of the Jewish people,—it is not said, the Gentiles enter the kingdom of heaven before you, but, the publicans and harlots;

* Of παρακεραυνίων—the word does not in itself denote a concentrating a change to παρακεραυνίων, and so a less expressive word is comparatively very seldom used in Scripture. Παρακεραυνίων does not tell of an rusty quiet more than the after account for a deed done, which may be felt without any true repentance towards God, may be merely remorse, such as Paul felt after having betrayed his Master, and it is worthy of remark that this very word παρακεραυνίων is used of him. (Matt. xxxvii. 8.) In the present case, however (Jas. iii. 19; ver. 20), παρακεραυνίων is meant, the change of a secure and will and conduct. For a good tracing of the distinction between the two words, see Homann's Christian Tenn., Deub. ii. x. 2, p. 18, sqq.

† This is the view maintained by Origen, Chrysostom, and Athanasius, as also by Jerome, who quotes as a parallel to "I do, no," the words of the Jews at the giving of the law, "All that the Lord hath said we will do, and be obedient." (Exod. xx. 1.) The Soc. Opus. Interprets it as is done above, noting at length the inconveniences that attend the application of it to Jews and Gentiles. Malherbe, who assents to his interpretation, affirms he is the only ancient author that gives it, and is perplexed how the other should have obtained such general reception; but he doth feel, with which Origen introduces his explanation, marks, that there was another opinion current in the Church in his time; even as is explicitly stated by Jerome: All vix possint Gentilium et iudaeorum sacramenta velati, sed simpliciter possetiam et judaeorum.
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while yet the other, if the parable had admitted, (and if it had admitted, it would have required it,) would have been a far stronger way of provoking them to jealousy. (Rom. x. 6, 7.) The other application of the parable need not indeed be concluded, since the whole Jewish nation stood to the Gentile world, in the same relation which the more self-righteous among themselves did to notorious transgressors. But it is not till the next parable that Jew and Gentile, in their relations to one another, and in their respective relations to the kingdom of God, come distinctly and primarily forward.
XL
THE WICKED HUSBANDMEN.

Matt. xx. 28-68; Mark xii. 1-12; Luke xx. 9-38.

The Lord's hours would have been well spent that he here should have passed. But no; he will not let them go: "Hear another parable," as if he would say, "I have not done with you yet; I have still another word of warning and rebuke," and to that he now summons them to listen. There is this apparent difference between the accounts of the several Evangelists, that while St. Matthew and St. Mark relate the parable as addressed to the Pharisees, it was, according to St. Luke, spoken to the people. But the sacred narrative itself supplies the help for clearing away this slight apparent difference. St. Luke mentioning the chief priests and scribes (ver. 19) in a way which shows that they were listeners also; and then, being spoken in the hearing of both parties, in the mind of one narrator the parable seemed addressed mainly to the people; in that of the others, to the Pharisees.

The opening words at once suggest a comparison with Isaiah vi. 1-7; no doubt our Lord here takes up the prophecy there, the more willingly building on the old foundations, that his adversaries accused him of destroying the law; and not in word only, but by the whole structure of the parable, connecting his own appearing with all that had gone before in the past Jewish history, so that men should look at it as part, indeed as the crowning and final act, of that great dealing of mercy and judgment which had ever been going forward. The image of the kingdom of God as a vine-stock or a vineyard is not parallel to

* The vine-stock often appears in the Messianic notion as the emblem of Peace and prosperity; sometimes as the branch of grapes, and the vine-leaf. Thus Psalms (Cant. Sec. v. 3. p. 269); Matt. xxv. 30; and similar passages. See Adam, Cant. c. 22.

† Bernard gives the comparison between the Church and the vineyard at
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this parable, but runs through the whole Old Testament (Jesu. xxxvii. 32; Ps. lxix. 6-10; Isa. x. 1-7; xxvii. 1-7;Jer. ii. 21; Ezek. xv. 1-6; xir. 10); and has this especial signification, that no property was considered so yield so large a return (Gen. viii. 11, 12), nay was therefore of such price and esteem, even as none required such unceasing care and attention. Our Lord compares himself to the vine as the主旨 of earthly plants (John xv. 1), and its prophecy had been compared to it long before. (Gen. xlix. 11)

It would not be convenient to interpret the vineyard here as the Jewish church, since the vineyard is said to be taken away from the Jews and given to another nation; and it is evident that this could not be accurately said of the Jewish church. In Israel, indeed, the vineyard is that Jewish church, and consistently with this, it is described, not as transferred to another, but as laid waste and utterly destroyed, its lodge taken away, its wall broken down, all labor of pruning or digging withdrawn from it, and the leaves themselves commanded that they run no more. Here, where it is transferred to another and more faithful Hebrews, we must rather understand by it the kingdom of God in its idea, which idea Jew and Gentile have been successively pleased in conditions to realize. Indeed, instead as Israel according to the flesh was the first occupier of the vineyard, it might be said that the vineyard at that time was the Jewish church; but this arrangement was only accidental and temporary, and not of necessity, so the sequel...
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absolutely proved. They were not identified with the kingdom of God, to them indeed it was first given to realize that kingdom, as to these husbandmen the vineyard was first committed, but failure in each case involved forfeiture of all privileges and advantage, with the transfer of them to others.

The husbandman was more than the possessor of this vineyard, he had himself "planted" it. (Mark xvi. 17.) The planting of this spiritual vineyard found place under Moses and Joshua, in the establishing of the Jewish policy in the land of Canaan. It is described Deut. xxxii. 13-14; see Ezek. xvi. 5-14; Neh. ix. 24-25. But the further details of things done for the vineyard—the digging the wine-press, the building the towers—are these, it may be asked, to have any particular significance attached to them—we are they to be taken merely as general expressions of that ample provision of grace and goodness which God made for his people? Surely, as usual, will allow nothing in them at all beyond a general expression of God's providential care for his Church, such as found utterance in his words by the prophet, "What could have been done more to my vineyard, that I left not done in it?" (Isa. v. 4.) But even these who like him most shrink from the interpretation of a parable except in the gross, could here, one might have supposed, scarcely have resisted the explanation of the digging round the vineyard, which is suggested by passages like Ephes. ii. 14, where the law is described as "the middle wall of partition " between the Jew and Gentile. By their circumcisions through the law, the Jews became a people dwelling alone, and not reckoned among the nations. (Num. xxxiii. 9.) That law was a hedge at once of separation

* Mr. Green's observation (Exeg. of the Pov. v. 5, p. 4.) that this force (γαστρα) is rather a thinks well than a hedge of thorns, or of any other being material, I should suppose most probably to be quite correct (see Neh. xxxii. 26; Prov. xxix. 11; Isa. v. 2), though in that last passage the vineyard appears to have been provided with both. Yet use of the parable for this scene questionable, mainly, that the invasions of the enemies which threatened the vineyard, the feast (Hort. 6, 10) and the wild bear (Prov. xxx. 10), were not to be effectively repelled except by fences made of stones: see Neh. iv. 1 and Virgil (Geor. 2, 871), while he is on the very subject of the extreme injury which the various enemies—claymore Dominic Pestis et adversus signalus in steppe similis)—may inflict upon the vines, again not the building of stone walls, but a careful keeping of the hedges at the adequate expense of defence.—Termed in Nepos et ceteras. The thorns fences, especially of iron, as is common in the East, of the wild ibex would be far more offended by this than any wall of stone. See also Horae. @. 15, 560. The word γαστρα itself determines nothing, as the fundamental turning of σαρκα seems to be to工業 of (Psalm; margin, externalization), without itself determining in the least how the interlocutor shall be affected.

1 Mesopot. νῶτα γαστράν έκαστικάνον, κατ' ἔκαστικάνον.
and of danger," since in keeping distinct the line of separation between themselves and the idolatrous nations around them, by their security that they should enjoy the continued protection of God. That protection is called a wall of fire Zeal. ii. 5, and compare Ez xxviii. 2: "Lo, xxxi. 1, xxviii. 3. Near is it unworthy of observation, that outwardly also Judas, through its geographical position, was hedged round—by the beauty of nations on every side circumstitted and defended—guarded on the east by the river Jordan and the two lakes; on the south by the desert and mountainous country of Edomans, on the west by the sea, and by Anti-Libanus on the north—for so observes Vitringa, had God in his counsels determined, who willed that Israel should dwell alone.

The whole wall and the tower would both be useful for the

* Ambrose (Ep. in Loc. iii. 9, c. 24) explains it: "Dubia contubernalia quisque simulacrum, incolae spiritu quern prestat fides honestam, et Manasses, i. 5, c. 11: "Censebamus esse vitam quae simulacrum prospicitorem, et anguem curiosam." The whole wall and the tower would both be useful for the

† saec—iterabilis. In Mark (make saeculum = here, in once a city for the

whole.; the city was to be applied strictly only to the latter, which was often isolated out of the earth and then lived with vanity, ex Chrys. (see notes on the subjects of Egypt and the city of Paul), sometimes they were born out of the old rock. Noam (Deuter. 11:10) describes, in some spiritual sense, how Bozrah followed after such a receptacle from thence. In the case, or, unless above, the graven were plain, and were more rooted deeply by the stone of them (John. 1:27). Yet, (c. 22, c. 11, c. 11), hence Bozrah has the edifice. Apoc. the wise-penetrator; at the bottom of this press was a closely grated hole, through which the fishes, being exposed, came into the sluices (or aqueducts, but c. 5, 11, 11.), the sea prepared beneath for its reception, the hideous vicissitudes of Colossus.

‡ It may be this edifice was the store where at once the fruits were kept and the husbandmen resided; but I should rather suppose is the tower of the watchmen. I have seen in Spain temporary towers erected for them, at the moment when the grapes approaching to ripeness, might tempt the passersby, while these were the more necessary, as often the thriphers lay open to the road without any protection whatever. A loopholing was added to a considerable height with pikes and poles, and watching above to defend from the base of the wall; and on the southfacing, which commanded an extensive view of round, a watch, with a long gun, was planted. Calhoun uses on Atto, La Vite del Soler, founded on this parcel, and explains the purpose of this tower exactly on—

§ porques de la comarca

* Ambrose en propter

† bozrah, de pop. judaeorum

‡ Watch (View of the Minya, c. 2, p. 327), quoted by

This tower is the frequentia of Isol. 1, 18, c. 28, which Jerome explains: "Orscha quam constans extantibus labores consecutur." Whitley (Dutch. c. 19, p. 108) says: "In the mountains placed of Tiberias. I saw here, and there, as it were nets in the tree, in which the Arabs perched themselves to watch their cornfields. In Edomans, where the trees were scarce, they built for this purpose a high and light mastiff."
completeness of a vineyard; the latter not being merely the ornamentation, the kind which belongs to the perfection of an Eastern garden, and serves only for delight, but here serving as much for use as ornament,—a place of shelter for the wine-drum, who should protect the fruits of the vineyard, and perhaps a receptacle for the fruits themselves.

It is difficult satisfactorily to point out distinct spiritual beauties shadowed forth by this, or to affirm that more is meant than generally that God provided his people with all things necessary for life and goodness, and furnished them with fixed channels and reservoirs of his blessings. All the explanations which are given of this tower and this wine-press appear faultful, and though often ingenious, yet no one of them such as to command an absolute assent.

Having thus richly supplied his vineyard with all things needful, he set it out to his followers. These last must be different from the vineyard which they were to cultivate, and must, therefore, be the spiritual leaders and teachers of the people, while the vineyard itself will then naturally signify the great body of the people, who were to be instructed and taught, to the end that, under diligent cultivation, they might bring forth fruits of righteousness. By the setting out of the vineyard

Barker observes: "The wild boughs and bushes [Heb. 2:17] made not known in the field and orchards of the Hindostan, to keep them out, and are placed on elevated several stages, in the fields—sometimes, as a fixity has told me, in remove both with ease of earth; and the watchmen are frequently armed with sticks, which they use with great dexterity and effect, to drive away-branders of every description. The Greek proverb, ψυχή οὐκ ἁπασάλευσεν, applies to the custom of setting such watchmen over a vineyard.

Generally the wine-press is taken to signify the prophetic institution. Thus Jerome (Com. Hebr. 1, 4, 30), Tawer, full,que comparare prophetarum scripta praecipue. Hilary (in Matt.). In quo [prophetarum] modest modo quaedam horum spiritus sancti formatae liberunt. So Andrewes, Ex. in Lev. 1, 9, 3, 22.

7. In the parallel passage in Isaiah, two other particular benefits are recorded,—that the vineyard was on a fruitful hill (verse 20), made subject to the king of Babylon (verse 25), and the Lord GOD 7. 15, 20.) to the meeting of the people, that she might have proved standing-blocks for God's people. (Ps. 77. 1.) With the whole parable Ezek. 30 will form an instructive parallel. There too, in the same manner, although subject to different adverse events, the Lord upholds the iniquity of his people with the commissary of the rich portion which he had made for them. With this description of the ample furniture of the vineyard might be compared ver. 20-22 of that chapter, for they too in like manner are employed in describing what God did for his people at their coming out of Egypt. 7. Ezekiel's friend who kindly asked the notes on some of these parables before publication had added a note, which I am now ever ready will be gud. I have preserved; he says: 'I do not absolutely question the truth of this interpretation, but it seems to me under an escape from a difficulty which does not right now in the passage than in all our customary language about the Church. The Church is
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those, we must understand the solemn covenant which the law made, of this charge to the priests and Levites; their solemn commission is recognized and placed in such passages as Mal. ii. 7; Ezek. xxiii. 33. It is worthy of observation, that the parable so constructed as to imply that the disobedience, the contumacy, the unprofitableness of the Jews, were to be looked at not merely in the light of common wickedness, but as a breach of the most solemn trust,—an ingratitude of the darkest dye; for no doubt it was a great benefit to the husbandman to be put in possession of a vineyard so largely and liberally furnished (compare Neh. x. 35; Deut. xvi. 11), and every thing implies that they had entered into covenant with the proprietor, concerning what proportion of the fruits they were to pay to him in their season—even so the Jewish people made a solemn covenant with God at Horeb, that as he would be their God, so they would be his people.

The husbandman, then, having thus interested the husbandmen with the keeping and cultivation of the vineyard on some certain terms, "went into a far country," and, as St. Luke adds, "for a long while." At Sinai, when the theocratic constitution was founded, and in the miracles which accompanied this deliverance from Egypt and the bringing into Canaan, the Lord may be said to have openly manifested himself to Israel, and this done, to have withdrawn himself for a while, not speaking to the people again face to face (Deut. xxxiii. 10-13), but waiting in patience to see what the law would effect,—whateversort of works the people, under the teaching of their spiritual guides, would bring forth.

"And when the time of the fruit drew near, he sent his servants to the husbandmen that they might receive the fruits of it. How, it may be asked, are these servants to be distinguished from the husbandmen? Evidently in this, that the servants, that is, the prophets, and other more eminent ministers of God in his theocracy, were sent, being raised up at particular times, having particular missions—their power lying in their mission, while the others were the more regular and permanently established ecclesiastical authority, whose power lay in the very constitution of the theocracy itself. The servants were sent to receive the

both master and labourer; but the teachers are not merely the ministers: the whole Church of one generation teaches the whole Church of another, by providence, see, words, miracles, &c. The Church existing out of time as an unchangeable body, teaches the members of the Church existing in every particular time. The whole subject requires to be diligently examined and considered."
fruits of the vineyard, or, as St. Mark and St. Luke have it, to receive "of the fruit of the vineyard;" the household’s share of the produce, whatever that might have been—the rent not being to be paid in money, but in a fixed proportion of the fruits. Olshausen says here, "These fruits which are demanded, are in no wise to be explained as particular works, nor yet as a condition of honesty and uprightness, but much rather as the repentance and the inward longing after true inward righteousness, which the law was unable to bring about. It is by no means meant to be said that the law had not an influence in producing uprightness: it cuts off the grosser manifestations of sin, and reveals its hidden abominations; so that a righteousness according to the law, can even under the law come forth as fruit, but this to be effecting, must have a sense of the need of a redemption for its basis. (Rom. iii. 20.) The servant therefore here appears as those who seek for those spiritual needs, that they may link to them the promises concerning a coming Redeemer: but the unfaithful husbandmen who had abused their own position, denied and slew these messengers of grace."

The conduct of the wicked husbandman toward their lord’s servants is brought out with more particularity in the two later Gospels than in the first. In St. Luke, the gradual growth of the outrage under the sense of impunity is distinctly traced. When the first servant comes, they "beat him and sent him away empty;" the next they not only beat, but "cast him out shamefully;" or according to St. Mark, who defines the very nature of the outrage, "at him they cast stones, and wounded him in the head; and sent him away shamefully handled." The expansion

*And est omne*—according to the well-known method system once prevalent over a great part of Europe, and still known in parts of France and in Italy, the two parties would in Latin be styled partial. Pity (Ep. 1. 0. 27) mention of some of his estates which had hitherto been very badly managed, that the only way in which he could put anything thing from them, was by letting them on this system: Molendini was rated at one thousand and eight hundred acres; he was to appoint some guardians (conservators and custodes) to serve his portion of the produce—difficult it is probable, only from these servants, that they were to be permanently on the spot, to prevent fraud, and to see that he obtained his just shares. Charbon (Vv. lat. Prox. v. 6. p. 194, Langlois ed.) gives much information on the terms upon which these arrangements were commonly made in France, and proceeds showing how anything that the dishonest and violent breaking of the agreement which is supposed to have been made, might be of frequent occurrence: Ce qui suivi, qui parait se mantien du dehors, et qui le demeure être, se trouve apparemment une source inséparable de fausseté, de corruption, et de violences, en la justice n’est proprement guichet, et ce qu’il y a de plus suggérer n’est que le seigneur est celui qui a toujours du gain, et qui est l’d. He then enters into details of some of these frauds and violations, of which, it is true, none marks the pitch which is here supposed. See De Cassis, a. vs. Meditations and Meditations.

† St. Mark has here (xx. 6) a singular use of the word *appellate*, as to wound
of the original* would seem to indicate, that in the wantonness of their cruelty and pride these husbandmen further derived some insulting outrage, not expressly named in the parallel, against this servant, whereby they might the more plainly justify their blood of the master—some outrage, perhaps, like Hannah's, when she "took David's arras" and "shaved off the one half of their beards, and cut off their garments in the middle, and sent them away." (2 Sam. x. 4). The third they wounded, and cast out of the vineyard with violence—"threw him forth," it might be, with hardly any lift in him. In the two first, the outrage reaches even to the killing of some of the subordinate messengers—in St. Luke's narration it is perhaps preferable, that this last and worst outrage is reserved for the son himself, though on the other hand it might be said that some of the prophets were not maltreated, but actually put to death. Thus, if we may trust Jewish tradition, Jeremiah was stoned by the elders in Egypt, Isaiah was stoned by King Manasseh; and for an ample historical justification of this description, see Jon. xxvii. 10; 1 Kings viii. 13; xxi. 24-37; 2 Kings xli. 31; xxii. 16; 2 Chron. xxiv. 19-22; xxxvi. 15; and also Acts vii. 53; 1 Thess. ii. 15; and the whole passage finds a parallel in the words of the apostle (Heb. xi. 36). "And there was laid at the head of his messengers a shield, and all his vessels were covered with shields, and the torches of Ephraim were broken;...of whom the world was not worthy."

The patience of the household under these extraordinary provoca-
tions is wonderful,—that he sent messenger after messenger for the purpose of bringing back, if possible, those wicked men to a sense of duty, and does not at once resume possession of his vineyard, and inflict summary vengeance, as the end proves that he had power to do upon them: and this his patience is three bought out and magnified, that it

In the head, while yet it is mere elsewhere noted but as to gather up its own, as under one head—of which it is more correct to say we have a good example in the Epistles of Barnabas, x. 9, which as treating in another aspect upon this present passage, may be quoted. It is there said that the Son of God came in the flesh, but his enemies took the form of serpents with serpents' heads and serpents' feet: and so the word rendered "servant" in the Greek, is rendered "servant" in the Latin, "minister," and is rendered "minister" also in the English. To this purpose, Ephesians ii. 20, refers. For it is soon it does not mean to despisants or would-murthers on the head, but his name away on whom they inflicted this injury. We have parallels in parables, to strike on the stomach, "against," to strike on the cheek. The notion of none that here also. It is, brethren, and enemies' servants, they make short work of him, or as Lightfoot expresses it, "afflicting to the circumference that the servant came to demand payment,—they reckoned with him, they squared accounts with him (literally), it quite unten-

* Annulare grammatica.
may set forth the yet more wonderful forbearance and long-suffering of God: "Hereunto I sent unto you all my servants the prophets, rising early and sending them, saying, Oh, do not this abominable thing that I hate." (Jer. xli. 4.) "Nevertheless they were disobedient, and rebelled against thee, and cast thy law behind their backs, and slew thy prophets which testified against them, to turn them to thee, and they wrought great provocation." (Neh. ix. 26.) The whole confession made in that chapter by the Levites is in itself an admirable commentary on this parable.

"But last of all he sent unto them his son," or in the still more affecting words of St. Mark (ver. 9). "Having got therefore one son, his well-beloved, he sent him also last unto them, saying, They will reverence my son." (See Heb. i. 1.) This was the last and crowning effort of divine mercy, after which, on the one side all the resources even of heavenly love are exhausted, on the other the measure of sins is perfectly filled up. The description of the son as the only one, as the well-beloved, marks as strongly as possible the difference of rank between him and the servants, the worth and dignity of his person, who only was a Son in the highest sense of the word" (see Heb. iii. 6); and undoubtedly they who were our Lord's actual hearers quite understood what he meant, and the honor which in those words he claimed as his own, though they were unable to turn his words against himself, and to accuse him on the strength of them, of making himself, as indeed he did, then offer himself, the Son of God. When the householders express his contradiction, that however those evil men may have outraged his inferior messengers, they will stand in awe of and reverence his son, it is hardly worth while to make a difficulty here, as some have done, from the fact that he whom the householders represent must have fully known from the beginning what treatment his Son would receive from those to whom he sent him—not that there is not a difficulty, but that it is the same difficulty which runs through every thing, that of the relations in which man's freedom and God's foreknowledge stand to one another—and it does not in truth come out more strongly here than it does everywhere else, and therefore requires not to be especially treated of in this place.

* This has been often observed by the early Church writers when proving the divinity of the Son; as by Augustine (De Fide, l. i. c. 17). Vide also THEOGENY, pp. 180, 181, 182. (Add: 307, 309.)

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4 But when the husbandmen saw the son, they said among themselves, **This is the heir; come, let us kill him, and let us seize on his inheritance.**

4 Compare John vi. 43-45, and the counsel of Joseph's brethren against him, Gen. xxxvii. 19. 5 When they saw him afar off, even before he came near unto them, they conspired against him to slay him, and they said one to another, Behold this dreamer cometh. Come now therefore, let us slay him, ... and we shall see what will become of his dream. 6 As they, thinking to defeat the purpose of God concerning their younger brother, helped to bring it to pass, so the Jewish rulers were the instruments to fulfil that purpose of God concerning Christ which they meant to bring to nothing. (Acts, iii. 18; iv. 27, 28.) 7 This is the heir! as for whom the inheritance is meant, and to whom it will in due course rightfully arrive—not as in earthly relations, by the death, but by the free appointment, of the actual possessors. For it is evident that "heir" is not here used, as it often lady is, a synonyme for lord! but the idea of one who is not in present possession of a good, but hereafter is coming to it, must be held fast. (Compare Phil. ii. 5-11.) Christ is "heir of all things" (Heb. ii. 5), not as he is the Son of God, for the Church has always detected Arian tendencies lurking in that interpretation, but as he is the Son of man. St. Theophilus: "The Lord Christ is heir of all things, not as God, but as man; for as God he is maker of all."

It is the heart which speaks in God's hearing: the thought of men's heart is their true speech, and therefore here given even as though it were the words of their lips:—the husbandmen say, "Come, let us kill him," not that we are to imagine that the Pharisees ever in their secret counsels ever treated one another so far, or dared to look their own wickedness so directly in the face, as thus to say, "This is the Messiah, therefore let us slay him." But they desired the inheritance should be theirs, they desired that what God had intended should only be transient and temporary, enduring till the time of reformation, should be made permanent.—and this, because they had preconceived and pre-ordained under the imperfect system, which would cease when the more perfect scheme was brought in, or rather which, not ceasing, would yet be transformed into other higher privileges, for which they had no care. The great master-builder was about to take down the temporary edifice which had now served its end, and this his purpose, they the under-builders were not content to resist, but were determined, at whatever cost, to resist to the utmost.—And further, may we not

4 Augustinus: En passamentum, acceperunt, at postierunt, postidem. 5 Just as in Luke's ephemerum hunc—illcsum. 6 Hilary: Coelestis vis est semetipsum, et sanctitatem semetipsum; presumpsi, quae sumi est glories Logos presumpsi Christus pass so redidit.
not in this thought of killing the heir, and seizing on the inheritance and making it their own, an allusion to the principle of all self-righteousness, which is a resting on the divine inheritance, a seeking to comprehend and take down into self that light, which is only light while it is recognized as something above self, and whereof man is permitted to be a pedantic, but which he neither himself originated, nor yet can ever possess in full, or as his own, or otherwise than as a continual receiver of it from another; a light too, which, by the very necessity of the attempt to take it into his own possession, is so inevitably lost and extinguished, as would be the ray of our natural light if we succeeded in cutting it off from its luminous source—a truth of which angels and men have made mournful experience.

"And they caught him and cast him out of the vineyard, and slew him." All three narratives describe him thus: "cast out of the vineyard,"—by which we are reminded of him who "suffered without the gate." (Heb. xi., 12, 13; John xix., 17.) By that, as in the Pentateuch by the exclusion from the camp, was signified the cutting off from the people of God, and from all share in their blessings. Thus when Nahash punished on charges of blasphemy against God and the king, that is, for threatenings, "they carried him forth out of the city, and stoned him with stones, that he died." (1 Kin. xxi., 13.) In St. Mark it would rather seem that having slain the son first, they afterwards cast out the body; they denied it the common rites of sepulture: they flung it forth to show what they had done, and as much as to say, that was their answer to the householder's demand.

Having brought the tale of three husbandmen's guilt to a conclusion, and prophesied to the Jewish rulers the wickedness which in a few days they should accomplish, Christ proceeds to ask, "When the lord, therefore, of the vineyard came, what will he do unto those husbandmen?"

It is very observable how the successive generations, who for so many centuries had been filling up the measure of the iniquity of Israel, are considered, throughout the entire parable, but as one body of husbandmen.

* The act of Nahash dying for his vineyard has often asserted as a prophecy, not by word, but by deed, of the death of Christ and the purpose of that death. Thus, Augustine addresses the vineyard of the Lord, the Church which he has prolonged with his own blood (Epp. in Lec., 1, 6, c. 10); Tertullian takes the same case: in his treatise De domibus exignarum, and in his treatise Prophetae, as (sacred and angelical) prophets curse Domini consummatur. Illa... tempore... (temporibus) iconem, in the perpetration of martyrdoms, that we may be connected to the apostle, and to the Domini consummatur: Domini consummatur: the same with the term usus in oris uterum termini prophetae.

† We have a remarkable example of a like prophecy to save their wickedness, as a last endeavor of turn them away from that wickedness, in Eliezer's prophecy to Hazael, 2 Kin. viii., 12-15.
men. And this, because God's truth is everywhere opposed to that shallow rationalism which would make such a word as 'nation' a dead abstraction, a mere convenient help to the understanding. God will deal with nations as indeed He does, as having a living unity in themselves; as in fact bodies, and not as being merely convenient mental terms to express certain aggregations of individuals. Unless this were so, all confession of our fathers' sins would be mere mockery, and such passages as Matt. xxii. 30-35, without any meaning at all. This is one of the many ways in which God encounters our selfish, self-saturating tendency; and while there is an abundant blessing in this law of His government, supplying as it does new motives and incentives to good, so is there no hardship or injustice in it. For while there is a life of the whole, there is also a life of each part, so that even should we belong to a nation, in that of its generations which is sharpened for all its own and its fathers' iniquities—a generation upon which, having piled up the last drop of the measure, the accumulated weight of chastisement is descending,—yet it remains always possible for every individual even of that generation, by personal faith and repentance, to withdraw himself, not indeed always from sharing in the outward calamity, though often there will be an ask when a world perishes, a whole when Jerusalem is destroyed, but always to withdraw himself from that which really constitutes the calamity,—the wrath of God, of which the outward visitation is but the expression.

The necessity of preserving the due probabilities of the narrative renders it, of course, impossible that it should be the son, through whom the final vengeance is executed, on these thankless and wicked husbandmen; he is slain, and cannot, like him whom he shadowed forth, rise again to take just vengeance on his murderers. It must necessarily be the head of the vineyard,—that is, the Father: neither is there any thing here which is not easily reconcilable to the general doctrine of the Scriptures, for it is the Father revealing Himself in the Son, who both gave the law at Sinai, and will also, in the end of times, return to take vengeance on all that obey not the Gospel. In the question itself, * When the lord of the vineyard came, what will he do unto them that have wronged him? * Christ makes the same appeal to his hearers, compelling them to condemn themselves out of their own mouths, which Isaiah (v. 5) had done before. * It may be that the Pharisees, to whom he addressed himself, had as yet missed the scope of the parable, answering as they did,

* Teringum dono absque Domo Quinque est Dei Ies, et in honos eximio effecto in horto salutis; contemptusque eandem et amore commutata in eam videmus vos, per conscientiam obligatum ad approbationem super divinum justitiam. Haec ministeria Deam semper ac sseque cum concedat constitutis. Robert enim Deus in hominum semet tribunal, sal sese judicet, et per hunc judicet, Deum
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* He will miserably destroy those wicked men,* and will let out his sword upon other husbandmen,* and so, before they were aware, pronounced sentence against themselves; or Oklaham may be more correct in supposing that they as yet pretended not to perceive his drift, and therefore rendered necessary the still more explicit words (ver. 42—44), which it was impossible any longer to affect to misunderstand. * Therefore I say unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof.* Then at length Christ and his adversaries stood face to face, as did once before a prophet and a wicked king of Israel, when the prophet, having obtained in his disguise a sentence from the lips of the king against himself, removed the sallow from his face, and the king *discovered him that he was of the prophets,* and that he had unanimously pronounced his own doom. (1 K i x. xx. 41).—The *God forbid,* which, according to St. Luke, the people asked, when they heard the terrible doom of the Husbandmen, gives evidence that the scope of the parallel had not escaped their comprehension,—that they had understood it, even before its plain interpretation at the last. *The Pharisees had too much vivacity and self-confidence to have allowed such an exclamation to have escaped from them. The exclamation itself was either an expression of fear, desiring that such evil might be averted,—or of unbelief.* That shall never be, it is impossible that our privileges can ever be so forfeited. ——This last


Our version has not attempted to preserve the paranomasia, which for evident reasons is far from being easy. The same difficulty attends the Rabbis also (1 Cor. iii. 17) for which our version has equally failed to give an equivalent. Compare Aristotle: ἔκ τινων πρώτων φραστόρων πραττόντων, Πλάτων οὖσαν, πρώτων ἄδειαν, πρώτων τὸν πρῶτον. In Plutarch's devoted, S K, we meet with similar.—How remarkable in connection with this passage are those words of Josephus, (Bell. Jud. 4, 4, 2) in which he states his conviction that the destruction of Jerusalem would be traced up to the murder of one man, Azzanah the high priest: he only era in the person whom he names.

* Augustine (De Civ. X. v. 1, 2, c. 39) is not very successful in his scheme for reconciling any slight discrepancy which may here appear between the narrations of the different Evangelists; but the apparent discrepancy is in itself so slight, and so easily reconcilable, that even Jansen, who in general makes the weakest and second-class refined objections do service now, has not thought it worth while to bring forward this.
is more probable from the spirit and temper of those who give it utter-

Hereupon the Lord, in confirmation of this truth so strange to his
hearsers, quotes a prophecy from the Old Testament, which proved that
such a turn of things had been contemplated long before in the consuls
of God:—Did ye never read in the Scriptures? The stone which the
builders rejected, the same is become the head of the corner. 11 The
quotation is from Ps cxviii. 22, 23, a psalm of which, as already has
been noted, the Jews recognized the application to the Messiah, and of
which there is the same application at Acts iv. 11; 1 Pet ii. 7; and an
allusion somewhat more remote, Ephes. ii. 20. 2 The passage quoted
forms an exact parallel with this parallel. The builders answer to the
husbandmen—they were appointed of God to carry up the spiritual
building as these to cultivate the spiritual vineyard. The rejection of
the chief corner stone answers exactly to the design and murdering
the heir. The reason why he leaves for a moment the image of the
vineyard, is because of its inadequacy to set forth one important part
of the truth, which yet was needful to make the moral complete, namely
this, that the murder of the husbandman should not deface the purpose
of God—that the son should yet be the heir—that not merely vengean-
s Should be taken, but that he should take it. Now this is distinctly set
forth by the rejected stone becoming the head of the corner, on which
the builders stumbled and fell, and were broken,—on which they were
now already thus stumbling and falling, and which, if they set them-

themselves against it to the end, would fall upon them and crush and destroy
them utterly. 2 They fall on the stone, who are offended at Christ in his
low estate (Isai. viii. 14; Luke ii. 34); of this sin his hearers
were already guilty. There was yet a worse sin which they were on
the point of committing, which he warns them would be followed with a
more tremendous punishment: they on whom the stones fall are they

11 The husbandmen there in alibi die capita scripta; the husband of
Zechari. 2. 7. Agrippa: 4 Alibi 3 moresque. (See 2 Thes. v. 12.) It was a favorite
view of the early Fathers that Christ was called the corner stone, because he unite
the Jews and the Gentiles, making both one: thus Augustinus, in almost innumera-
ble places.—for instance (Rom. viii. 20, 21; 1 Cor. x. 11). Augustus duas partites opprimere do
divisioe vestrae. Quell duas divisiones, duas cernere sed perspicere, idcirco non
partitum de videb, alium partitum de goni thea rem and anguli lapides capientur.

2 Cicero: Finis subjecti estem pondrae posterae; pondrae estis super ad
vincentem ducti; sed hic additio spectatur, sed oculi illius non privati lites
heaudemque: hae sunt aliquo sigillatae praepta de Mosch sub intermembranias
lapides.

2 Some scholars mark ver. 44 in Matthew, as an interpolation, brought in from St.
Luke; and it certainly seems out of its place, as one would have naturally looked
for it after ver. 43.
who set themselves in distinct and self-conscious opposition against the Lord,—who, knowing who he is, do yet to the end oppose themselves to him and to his kingdom,* and they shall not merely fall and be broken, for one might recover himself, though with some present harm, from such a fall as this; but on them the stone shall fall and shall grind them to powder,—in the words of Isaiah, "like the chaff of the summer threshing-floor," destroying them with a doom irreversible, and from which there should be no recovery."

All three Evangelists notice the exasperation of the chief priests and scribes, when they perceived, as they all did at last, though it would seem some sooner than others, that the parable was spoken against them; they no longer kept any terms with the Lord, and, had they not found the people, would have laid violent hands on him at once. Yet not even so did he give them up; but as he had, in this parable, set forth their relation to God as a relation of duty, as he had shown them how a charge was laid upon them, which they incurred the greatest guilt and the most fearful danger in neglecting to fulfill, so in the ensuing parable,—of the Marriage of the King's Son, he sets it forth in a yet more lurid light as a relation of privilege,—not any more as a duty and charge, but as a grace and boon freely imparted to them; which yet they incurred an equal danger and guilt in counting light of or despising.

* In Tertullian (Adv. Marc. 1, 1, c. 7), and Augustine: Christus verus legans in loco accepi quod verum lego, in Julius de libero opio, in sermone verbo, impetus est; hoc dictum est de lapide saec. Qui addiderit in lapidem illum, empassum erat, super quae versaret, contortum erat; alium est exacquassati, alium est essentem: empassum unum est quoniam unum est ursum.

† Ausseris, from ausserit = aussero. Matt. iii, 12, the sin with which the chief, whose the act of threshing had been construed and broken into several fragments, is scattered and driven away upon the wind. (Joh. xii, 25, 10.) In the N. T. it occurs only here; in the parallel passage, Dan. ii, 34, lapides haberis et ex extinguendi.  

‡ H. De San Victor makes the following application of the parable to every man. (Advers. in Io.): Sentientes, trahere recevunt; timens exspectation baptismi obliviscantur ex arcamundos operas contaminare. Ministrant tres cerer ut de Deo accurant, cives Legem Decalogo, Propheta, ad bene legam: horam et contraelegam: ad vel atque ad finem, ut non esses animandi, ut baptismi. Minimis longera heresim seculi, qui solum Dei aeternitatem, et spatium quo sanctitatis est, converti ex judici.
XII.

THE MARRIAGE OF THE KING'S SON.*

Matthew xxii. 1-14.

This parable, and that which is found at Luke xix. 16, are not to be confounded with one another; as if they were only two different versions of the same discourse, though Calvin, indeed, and others have so confounded them. It is true that the same image lies at the root of both, that, namely, of an invitation to a festival; yet it is plain that they were spoken on very different occasions,—that at a meal, this in the temple,—and that, too, at a much earlier period of our Lord's ministry than this. For then the hostility of the Phari see party had not yet openly declared itself, nor indeed reached that pitch to which it afterwards arrived; on the contrary, we find one of the chief Pharisees, on the very occasion when the latter parable was spoken, had invited the Saviour to eat bread with him. (Luke xix. 1.) But when this parable was spoken, their hostility had already attained to the highest point, even to the formal determination of making away with Christ by violent means. (John xi. 47-53.) Then there was yet hope that they might, perhaps, be won over to obedience to the truth; now they were fixed, in their rejection of the counsel of God, and in their hatred of His Christ. And consistently with the different times, and the different temper of the hearers, the parable in St. Luke wears a milder, in St. Matthew a severer aspect,—in the latter the guilt is greater, the retribution more terrible. In that other, the guests decline indeed the invitation, but civilly excuse themselves—

* This title, which is the one given to the parable in the heading of the chapter in our version, seems preferable to that by which it is sometimes called, namely, the Wedding Garmen; for then the name is given, not from the main circumstance of the narrative, but from that which is but an episode in it, and the other title, The Marriage of the King's Son, quite as effectually distinguishes the present parable from that of the Great Supper in St. Luke.

in this, they mark their contempt for the invitation as strongly as they can, not thinking it worth their while to make any excuses, and some of them maltreating and killing the servants, the bearers of the message. Doubtless too, had it consisted with the decourse of the other parts of the narration, the king's son himself would have been the bearer of the invitation: and the victim of their outrage, as was the householder's son in the last parable. In that, the conspicuous graciousness merely emboldened from the festival—indeed, his city being utterly destroyed. And as the contempt would be aggravated in proportion to the dignity and honor of the person inviting and the solemnity of the occasion, this increased guilt is set forth by the fact of its being a king—and as common men, as in that other—she makes the festival—so that rebellion is mingled with their contempt—and the festival itself no ordinary one, but one in honor of his son's marriage—by which latter circumstance is brought out the relation of the Jews, not merely to the kingdom of God in general, but their relation to Jesus, the personal theocratic King; and in every way the guilt involved in their rejection of him is heightened. And again, while in the parable recorded by St. Luke, nothing more is threatened than that God would turn from one portion of the Jewish people—from the priests and the Pharisees—and offer the benefits which they esteemed light of to another part of the same nation—in the parable recorded by St. Matthew it is threatened that the kingdom of God shall be taken wholly away from the Jewish people, who had now proved themselves in the main, and with very few exceptions deserved of their privileges, and should be given to the Gentiles.

But one of the latest scholars, not attending to these circumstances which justify and perfectly explain the appearance of the parable in forms so different, asserts that here St. Luke is the only accurate narrator of Christ's words, and that St. Matthew has mixed up with these some heterogeneous elements—for instance, some particulars, as of the malicious and murder of the servants, drawn from the parable


† Erck: Leben Jesu, v. 1, p. 477, sqq.
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preceding; and has also blended into the same whole, the fragment of another, namely, the Wedding garment, which when uttered, was totally distinct. For the first assertion his only argument wearing the slightest appearance of probability is, that while it is quite intelligible how the hauberkers should abuse and maltreat servants of their lord, who came demanding rent from them; it is inconceivable, and therefore could not find place in a parable, of which the very condition is, that it should have perfect verisimilitude—that invited guests, however unwilling to keep their engagement, should actually massacre and kill the servants sent to remind them that the festival, to which they were engaged, was now ready. It is of course true that this one with difficulty be convinced, when we suppose no other motive but unwillingness to keep the engagement at work in them. But may we not rather presume that a deep alienation from their lord, with a readiness to resist and rebel against him, existing long before, found its utterance here? In the presence of these his ambassadors, an outrage against whom would express so much as an outrage against himself, the desired occasion may have offered itself for showing a hostility, which had long been entertained. The little apparent motive makes their conduct almost monstrous, yet this is to declare the monstrous fact, that men should maltreat and slay the messengers of God's grace, the ambassadors of Christ, who came to them with glad tidings of good things—should be ready to rend them, as well as to treat their people under foot.

His other objection, that the latter part of the parable which relates to the wedding garment cannot have originally belonged to it, is partly the old one, that the guest could not in justice be punished for not having that, which, as the source of the story goes, he had no opportunity of obtaining—on which objection there will be occasion presently to remark—and partly, that this is an entirely new and alien element introduced into, and marred the unity of, the parable; something appended to, not intimately coloring with, it. But so far from this being the case, we have here a wonderful example of the love and wisdom which marked the teaching of our Lord. For how fitting was it in a discourse which set forth how sinner of every degree were invited to a fellowship in the blessings of the Gospel, that they should be reminded likewise, that for the lasting enjoyment of these, they must put off their former condition?

* ...tions to the East, a feast would have a great political significance, would in fact be a great gathering of the regnums of the king; contemplating on this side, their refusal to come at once seemed the aspect of rebellion. Thus there are many reasons to suppose that the feast recorded in Rosh. is the same as the festival gathering which Aristocatas (Ariston) says, who was planning his Greek expid. (so kai deros dhlaistomai tis anapexw, Herod. 1. 2, 6.) though Herodotus brings out more its political, the sacred character of feudal side.
variation.—In Thoephanait's words, "that the entrance, indeed, to the marriage-feast is without scrutiny, for by grace alone we are all called, as well bad as good; but the lot of those that have entered, hereafter shall not be without scrutiny;—the King will make a very strict examination of those who, having entered into the faith, shall be found in unholy garments"—a most needful caution, lest any should abuse the grace of God, and forget that while as regarded the past they were freely called, they were yet now called unto holiness.

Thus much on the relation in which this parable stands to that recorded by St. Luke. In the present, as compared with the last, we see how the Lord is revealing himself in ever clearer light as the central person of the kingdom, giving here a far plainer hint than those of the nobility of his dominion. There he was indeed the son, the only and beloved one, of the household; but here his race is royal, and he appears himself as one as the king, and the king's son. (Ps. cxlv. 1.) This appearance of the household, as the king, announces that the sphere in which this parable moves is the New Testament dispensation—to the kingdom, which was announced before, but was only actually present with the coming of the king. That last was a parable of the Old Testament history; even Christ himself appears there rather as the last and greatest of the line of his prophets and teachers, than as the founder of a new kingdom. In that, a parable of the law, God appears demanding something from men; in this, a parable of grace, God appears more as giving something to them. There, he is dispersed that his demands are not supplied with here; that his goodness is not accepted; there he requires, here he imparts. And thus, as we so often find, the two mutually complete one another; this taking up the matter, where the other left it.

The two favorite images under which the prophets set forth the blessings of the new covenant, and of all near communion with God—that of a feast (Isa. xxx. 6; Jer. x.); and of that of a marriage* (Isa. lx. 1; Hos. ii. 10; Matt. xi. 15; John iii. 29; Ephes. v. 22; 2 Cor. xi. 2)—are united and interpretative one another.

* The phrase wāsē 'ādāme, occurring Gen. xlix. 22; Zech. vii. 10; 1 Macc. ii. 27, § i. 16, (LXX.) is either, as often in classical Greek, to celebrate the marriage feast; than the marriage (see Matt. xix. 10; Mark, xix. 10), and sometimes the notion of the marriage is altogether lost, and that of the feast alone remains: as for instance, Zech. ii. 12, where the word is merely figurative; not otherwise, I think, should the word be understood at Luke xvi. 9, and at ver. 4 of the present parable. Dignitously enough, exactly the reverse has happened with the German Brotek, which signifies at first any high festival, in now only the festival of a marriage. These marriage festivities lasted commonly seven or fourteen days. (Gen. xiv. 27; Zech. xiv. 13; Zeb. viii. 19.)
in the marriage festival? here. There appears indeed this inconvenience, resulting from the inadequacy of things human to set forth things di-
vine, that the members of the Church are at once the guests invited to the feast, and, in their collective capacity, constitute the bride whose espousals the feast is given. But in the progress of the narrative the circumstances of the marriage elsewhere fall into the background; the different conduct of the guests invited to the feast becomes the prominent feature of the narration. This parallelism, like the last, has its groundwork and its fulness in the Old Testament (Isa. xxv. 11; Zeph. i. 7, 8; Prov. iv. 1), and it entered quite into the circle of Jewish expectations, that the setting up of the kingdom of the Messiah should be accompanied with, and ushered in by, a glorious festival; and elsewhere our Lord himself does not refuse to make use of the same image for the setting forth of the same truth. (John xix. 15, 30.) It is true indeed that the marriage is spoken of there, and at Rev. xix. 7, as one that shall not take place till the end of the present age, while here the Lord speaks of it as already present; but the two statements are easily reconcilable, when we keep in mind how distinct the espousals and the actual marriage were held in the East, and contemplate his first coming as the time of his espousals, while not till his second coming will he lead home his bride.

At a fitting time the king "sent forth his servant to call them that were invited to the wedding."—we must presume, a numerous company, for in the corresponding parable of St. Luke, the giver of the feast, a pri-

vate man as it would seem, "hated many." Here then we may suppose

* Vincens (In Apoc. ii. 2.): Nuptiae (pro figuris ordinariis Christi cum Ezechel saeculo, filio utique dominis, et in ordine endematur, ad habita-
dam sapientiae神秘, quae aeternae operis, Ipsum nuptiales ad ornamen-
tum hominum, ad saeculum, ad salutem, et ad remissionem peccati, quae ex fundamentum invenit, etc. in orationibus lucis et saeculi. Non se igitur nuptiae carminibus ullo frequentiores, vel alia spectat. In Ezechel qui frequentiores, si bone frequentiores, quae sunt.

+ This difficulty would be altogether escaped, if we understand the marriage as one between the Divine Word and the Interna Nature;—did not our united and unifying one Christ, so Augustinians and Gregory the Great (Isa. ix. 18; Zeph. i.) have understood it, though certainly rather to the exclusion of the same obvious meaning suggested by such passages as Ephes. v. 25-27, according to which the marriage would be between Christ and his Church. Gregory shows how well the two interpretations can be reconciled, saying: In hoc Poier regnabit hie nuptiae soluit, quisque pro immateriale superius sanctum ecclesiastam secludat.

§ Technical terms, locutions, significations, demonstratives, etc. See Prov. iv. 5-6.
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still larger numbers to have been hidden, even as the master of the feast was a greater person, and the occasion a more solemn one. (Compare Matt. 22:3–9.) This second invitation, or summons rather, is quite according to Eastern manners. Thus Rēhūm invites Haman to a banquet on the narrow (Esth. v. 8), and when the time is actually arrived, the chamberlain comes to bring him to the banquet (vi. 14). Modern travellers testify to the same custom now of repeating the invitation to a great entertainment, at the moment when all things are in actual readiness; so that there is no reason at all why some we should make

* show that were hidden* to mean them that were now to be hidden."

Indeed, deeper reasons than those that lie on the surface of the parable are against this; for our Lord in assuming the guests to have been invited long before, would bring out that the new was not indeed new, but rather a fulfillment of the old, that he claimed to be heard, not as one suddenly standing up, and unaccustomed with all which had gone before him, but at himself the end of the law, that to which all had been tending, the birth with which the whole Jewish dispensation had been pregnant, and which at length gave its meaning to all. When he says, "in shall show that were hidden," he teaches us, as he would have taught those who then heard him, that there was nothing hidden in the coming in of his kingdom, that its fulness had a long while before been laid, that all which they seem to so precious in their past history was prophetic of blessings now actually present to themselves. The invitation first went forth at the constitution of the Jewish nation as God’s chosen people, and ran through all their history. It was taken up and repeated by each succeeding prophet, as he prophesied of the crowning grace that should one day be brought to Israel in the actual presence in the midst of it of its Lord and King, and encouraged the people to hold themselves in a spiritual readiness against that day. Yet they never did more than thus bid the guests, for they only spoke of good things to come. The actual calling of "show that were hidden." parished not to them. John the Baptist was the first in whose time the kingdom was actually present, the wedding feast prepared, the king and the king’s son manifested, and the long-invited guests summoned. By the first band of servants I should certainly now understand John and the apostles in their first ministry—that which they accomplished during the

* Than Storr (Open. Doctr. vol. i. p. 133) affirms that a hypothetical may as well signify anything as vacate! Did not this refine itself, Luke xiv. 22, 27, would be dubiety to the matter.

† See in this view the admirable use which the Province makes of this people, as never of its people, (Luke xiv. 21), arguing against Morison (7:6, c. 43), whose great aim was to cut loose the New Testament from the Old. So too Jerome, Cas. Rer. 1:4, c. 98.
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lifetime of the Lord; his Incarnation being the true bridal of the earth and heaven." His own share in rem summing the guests, consuming them, that is, unto himself, "Come unto me," is naturally in the parable kept out of sight. It would have disturbed those proposici on which it was needful to observe, to have made the king's son himself a bearer of the invitation; but yet did he in the reality of his infinite condescension sustain the double character, and he for whom the marriage was made, was content himself to be sent forth to call the guests thereto. We observe upon the first occasion, there was no actual maltreatment of the servants sent out; a general averseness from the messengers, and alienation from the messengers,—but as yet no positive outrage,—nor was there such against the apostles during the lifetime of the Lord, as at the first against the Lord himself. It was simply "they would not come." "Ye sent not to me, that ye may have life." "Again he sent forth other servants." The second sending forth of the servants describes that renewed invitation to the Jews which was made subsequent to the Crucifixion: of this, as was needful, nothing was said, for the parable would not bear it. It would not permit us to find these spoken of as "other" servants, while, in fact, many of them were the same. In the first place, there were many other new associated with them, Stephen and Barnabas and Paul and a great company of preachers. These, too, who were the same yet went forth as new men, full of the Holy Ghost, and with a somewhat altered message, not preaching generally a kingdom of God, but preaching now "Jesus and the resurrection;" declaring, which it may be observed they had not done before, that all things were destroyed—that all the obstacles which man's sin had raised up, God's grace had removed (Acts ii 38, 39); iii 18-20; iv 12; that in that very blood which they had impiously shed, there was forgiveness of all sins, and freedom of access to God. And let us not miss in the parable

* These missions by the king of his servants to summon the guests (ver. 3, 4) have been sometimes differently understood. Thus Ogbey applies them both to the sending of the prophets under the law; Jesus makes no doubt that the first mission (ver. 5) is to be so understood, though he is more doubtful about the second. So too Gregory the Great (Epist. 31 in Hær.) understands it: "His images serve as intercessors midst, quæ Incarnatae. Unigenti et per prophetae dicta factum, ut præ Apostolico numeris facturum. I am now persuaded however that Hilary's is in the main the true explanation: who (Cox, in Matt., in hor.) thus expresses himself: "Hæc sanctae, et intercessione sanctae, Apostoli factæ sunt, coram unitatem prophetæ, omniæ favent eam, quæ intercessione prophetæ. Qui vult hæc omni intercessione conditum mitrata, Apostolorum nitit et uniusmæ Apostolorum." The death of John cannot be here addressed; for he by whose command he was murdered was an Edomite, not therefore one of the limited guests at all—and moreover, it was for preaching the law, not the Gospel, that he died.
or in its application the infinite grace which gives to the guests the opportunity of coming to a better mind, and making good their first contempt. The king, as though he thought it possible that they believed coming, not being aware that the preparations were yet uncompleted, or that some other misunderstanding had found place, instead of threatening or warning, told his servants only to press the message with greater distinctness and insistence: "Tell them which are bidden," so tell them that they cannot mistake, that every interior preparation is made," and that now "all things are ready." And exactly was it with the apocryphal after the crucifixion; how willing were they to look upon all that was past in the midst of possible light; thus Peter (Acts iii. 17). And now, brethren, I not that through ignorance ye did it;—how did they refuse to dwell upon the past sin, urging rather the present grace!

But the servants upon this second mission were then upon the first. The guests, when they heard the reiterated invitation, "made light of it, and went their ways, one to his farm, another to his merchantman." Nor is this the worse. The careless disregard of the honor vouchsafed, which appeared from the beginning, and has grown in some to this contemptuous rejection of it, has ripened in others to an absolute hostility against the benefactions of the message: "The servant took his masters, and beat them cruelly, and destroyed them." So there are even in the world two kinds of disorders of the Gospel of God: some who take the trouble perhaps of saying, "I pray thee have no careness—others in whom it excites feelings of a positive enmity. Those in the first class are again subdivided; for it is said that they 'went their ways, one to his farm, another to his merchantman.' The question naturally arises, Can we make a distinction here? did the Lord intend a distinction? Perhaps if we understand of the first as one who went to his estate, which the word will perfectly justify, the distinction will come more clearly out. The first is the landed proprietor, the second the merchant; the first would enjoy what he already possesses, the second would acquire what as yet is in his only in anticipation. Exactly so, Luke xiv. 18, 19, the guest who has bought a property and must needs go and see it, is one who has entered into the first condition; the guest who would him try he five yoke of oxen, belongs to the second. The dangers of loving and of getting, though cognate, are yet not at all the same. There is quite difference enough between them to account for the distinction. One of the guests who urged to come, turned to that which

* * * My care and my feelings are bidden." This would be a sign of the immediate nearness of the feast. Chaucer (Troy. ev. Prog. r. p. 45): On the Trojan he mentionet aligne grete manges, biete. ... Las Pentes estreint qui la sollicitude de leur est a plus facile tête. (See Gen. aril. 7, 9; 20, 30; Prov. 24. 24.)
by his own or others' labor he had got—another to what he was hoping to get." They are either those who are full, or are hoping to be full of this world; and the woe which the Lord pronounced, (Luke vi. 32,) has come upon them; for this falseness has prevented them from discovering their emptiness of things heavenly; the divine hunger, the hunger and thirst after righteousness, has never been awakened in their souls. But "he removed took his servants, and entered them spiritually, and slew them." The opposers to the Gospel are not merely natural, they are also devilish. There are other wells in man's heart besides the worldliness of it, which are stirred up by the word of the truth. It wounds men's pride, it affects their self-righteousness, and they visit on the bringers of it the hate they bear to itself. These forms of resistance are enumerated here, and how abundantly do the Acts of the Apostles, and needs else in the latter dispensation, bear out all the three. They "took," or laid violent hands on, "his servants." (Acts iv. 3; v. 18; viii. 2); they "entrusted them spiritually." (Acts v. 40; xiv. 13; xvii. 1; xxvii. 20; xxviii. 2, 3; they "slew them." (Acts vii. 51; xx. 3; Mat. xxviii. 44.)

"But when the king heard thereof, he was wroth." The Israel was to him, and was intended for him; as in every case where an ambassador is outraged it is his master whom it is intended that the blow shall reach. (2 Sam. ii.) As such it was avenged; for the king "sent forth his armies," that is, as some say, his strength, his forces, the armies in heaven (Rev. xix. 14), the legions that are at his bidding (Matt. xxvi. 55; 1 Kgs. xxii. 10; 2 Sam. xiv. 16.) or, it may be, the hosts of Rome (Rom. ix. 29), which were equally "his armies," since even ungodly men are men of God's hand, by whom he executes vengeance on other wicked. (Thus Jer. x. 5, "O Assyria, the rod of mine anger.")

* Bengel who is gifted with such wonderful skill, so iugens ovis, brings out the difference exactly so: Acta per litteras ab experientia, acta per explicationem sequitur determinans. And Gerhard supplies, though with no great confidence, the same explanation. (Comm. Rom., c. 151.) Quod ei per spectatorem ad spectatorem adducit, intelligens non quia infans spectat utrum acquirandum, sed spectatorem ad spectatorem, quia non liberator in spectatorem sese partim et acquirendum? *

† To this part of the passage, 2 Chron. xxx. 10 applies an interesting parallel. When Beemoth restored the worship of Jehovah at Jerusalem, he sent messengers throughout all the tribe, inviting all Israel to share in the solemn passover which he was about to keep, that is, holding them in the benefit. "So the priests passed from city to city... but they brought them to Jerusalem." Yet as priests were brought to the marriage-feast, so in this case, also, "divers assembled themselves and came to Jerusalem."  

‡ Gregory the Great (Hist. and in Rom.) says, "Quod tamquam abs Angels agnitis, ut eorum Rapti saepe!"  

§ So Jerome, Comm. Hier. i. 4, c. 56, § 6.
too, Is. xiii. 5; Ezek. xvi. 41; Jer. xxv. 9, *Nehemiah, my servant.* In fact, the two explanations flow one into the other, for when God’s wrath is to be cured, the worldly and visible ministrations of his judgments and the unseen array of heaven are evermore united. The natural eye sees only those, the spiritual eye beholds the other side behind. It is ever at such moments as it was with Jerusalem of old. (1 Chron. xxvi. 15.) The multitude, to whose purged spiritual eye was nothing, beheld only the outward solemnity, the waving pell-mell, but David lifted up his eye and saw the angel of the Lord, standing between the earth and the heaven, having a drawn sword in his hand. *The city of those murderers* can of course be no other than Jerusalem, the central point of the Jewish dispensation. (Matt. xxviii. 34, 35; Luke xii. 39, 44; Acts vii. 55, xii. 2, 4.) There lies an awful threat in this appellation. It is their city, not the city of the great King, who owns it no more for his own. With a stronger threatening Christ says, *your house is left unto you desolate.* (Matt. xxii. 29; *your house,* not mine, for I no longer fill it with my presence. He to Moses God says, *Thine people have corrupted themselves* (Exod. xxiii. 17; *thy people,* not mine; for the covenant between him and them was suspended by their sin. *Thine!* (compare Acts xiii. 46) *thou art my servant, The wedding is ready, but they which were bidden were not worthy.* Their unworthiness consisted in their rejection of the invitation, even as the workmen of who did find a place at the festival consisted—not in their previous state, for in that regard they were most unworthy of the honor of sitting down at the king’s table, but in their acceptance of the invitation. *Go ye therefore into the highways and as many as ye*...

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* Even the heathen could understand this. When Troy was perishing, the poet describes how the multitude saw not that their Grecian enemies engaged in the work of destruction; but to Jews, when his God’s mother had opened his eye there appeared other ferns; to him the

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† It is some hard to determine whether these ἄδηματα are transient or etern (Passow gives both meanings, Döderlein and Asseman), whether the through- (see Ps. 1. 1, LXX, where the word are used for channels of water), or the (Gr. θέρσεις) out of (Gr. θέρσεις). The heart (or, place where of the sea, Matthew 4. 20, Matthew 24. 30, Matthew 24. 31, Matthew 24. 32, Matthew 24. 33), are more often substituted synonyms. (Bede). You old place place conversant. All these places have an equal stress, in regard of being places of resort, where the servants might hope soon to gather a company. But we must not pervert the English expansion, *highways,* to make us think of places in the country so confined:...
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shall find, but to the marriage.” Here the doctrine so hateful to Jewish ears (see Acts xiii. 21, 22), the calling of the Gentiles, and that by occasion of the disobedience of the Jews, is again plainly declared. By the breaking off of the natural branches of the olive, there shall be room made for the grafting in of the wild olive in their stead (Rom. xi.).--so Paul sets forth the same truth which here his Lord declares under the image of the exclusion of the guest who, in the natural order of things would have been the wedding, and were invited to it, and the reception of those gathered in from the highways in their stead. Compare Matt. viii. 10-13, of which this parable is only the simpler unfolding.

Hence the servants went out into the highways, and gathered together all as many as they found, both bad and good.” In the spirit of this command, “Philip went down to the city of Samaria, and preached Christ unto them” there (Acts viii. 5); Peter baptized Cornelius and his company; and Paul declared unto the men of Athens how God now commanded “all men everywhere to repent.” When it is said they gathered in “bad” as well as “good,”—in which words there is a nothing over from the thing signifying to the thing signified, since moral qualities would scarcely be attributed to the guests as such,—we are not to see here an explanation of the fact that one should hereafter be found at the festival without a wedding garment; it is not to prepare the way for and to account for that fact, that those different qualities of the guests are mentioned. “Bad” here is not equivalent to “not having a wedding garment”; there, on the contrary, many were “bad” when invited, who, through accepting the invitation, passed into the number of the “good.” For here the beautiful words of Augustine, concerning Christ’s love to his Church, find their application: “he loved her when she was bad, that he might make her his.” Neither may the terms “bad and good” and least of all the latter, be pressed too far; for speaking with strict accuracy, none are good till they have been incorporated into the body of Christ and are sharers in his Spirit. Yet, at the same time, few will deny that there are different degrees of moral life, even anterior to obedi- ence to the call of the Gospel. There are “good” such, for instance, as Cornelius, or these Gentiles that were a low to themselves (Rom. ii. 19).
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16); and "And? those who are so far gone in moral depravity, that to
men there seems no hope of restoration for them,"—were some of you," says the apostle to the Corinthians, after enumerating sinners of the worst classes. The Gospel of Christ is the draw-rot which brings within its ample fold both those who have been before honestly striving after a righteousness according to the law, and those who have been utterly dead in trespasses and sins. Its invitation some of both classes accept: "The wedding was furnished with guests."

This, which was the conclusion of the other and earlier synoptic paral-
lege (Luke xiv. 10), is only the first set in the present. There is still
another column set of judgment to follow. Elizabeth the parable, with all
the prophetic hints and glimpses which it gives of the witherlessness of men
and judgments of God, has been addressed to the chief priests and Phari-
sees; or generally to the Jewish nation, in so far as it cared not as so
it hated to hear the glad tidings salvation. It is now for those who have
accepted their portion therein, with an earnest warning also for
them." Besides the separation between those who came and those who
refuse to come, shall be also tried at the last who among the actual
come have walked worthy of their vocation and who not; and accord-
ing to this rule there shall be a second setting and separation. We
have had the judgment on the averted foe: that on the false friend is
yet to find place.

But however it was the servants' work to gather in the guests to
the heavenly banquet, it is not their office here, any more than in the
parable of the Taras, to separate finally and definitively between the wor-
thy partakers and the unworthy intruders. And indeed how should it be:
for the garment which distinguishes those from those is worn, not
on the body, but on the heart; and only "the Lord trieth the hearts."
We may presume that it pertained to the dignity of the king, that he
should not appear at the festival till all were assembled, nor indeed till
all had now occupied their places at the banquet; for so much is im-
portant on these "bad and good." Inter preesque Ethismus et discernent
infinita, quae sciree sive esse praeclara sed Sancta et serous ad max. aliae ob
hominum angustias obviam declinare: argumentum confitentur plurimarum. Declinat, in argumene disputanti cum Pagamen,
would have blinded him from expressing himself exactly in these last words, and
he will only allow these "good" to be more calm than the others. Yet he too is
most earnest against the abuse of these words, which should argue for allowing
men to come to baptism without being sufficiently encouraged, in so far as human-eye
could see all their past unprofitfulness; for that were to make the servants of
the household themselves the owners of the tenants. (Cf. Pauli et Op. c. 27.) Am-
breni (Cf. loc. cit. loc. cit. c. 26); Jujbet bonum et male intrare ut bene acquere,
 maken omnis hominis omnibus communis: ut complectatur (Ibid. quod bene est).
Tum haec et agris et multis assisterat.
plied in the word by which now the guests are described. But then,
when he "came to his uncle's guests, he saw there a man which had not on a
wedding garment." Among the guests, ranged in order and splendidly
arrayed, his eye at once detected one who lacked the apparel that
became a guest admitted to a royal festival. Him he addresses, as you
with a gentle compunction, for it was yet to be seen whether he could
explain away his apparel contempt; "Friend, how came thou in
naked, not having a wedding garment?" But he could not; "he was
speaking.

But why could he not answer that it was unreasonable to expect of
him, brought up of a sudden and without notice from the highways, to be
furnished with such—that he was too poor to provide—or that he time
had allowed him to go home and fetch—a such garment? Some,
loving to set rid of any semblance of harshness in the after conduct of
the king, maintain that it was customary in the east, when kings or
great persons made an entertainment, that costly dress should be
by them presented to the guests. Such a custom, they say, is here tacitly
assumed, so that this guest could only have now appeared not having
such a garment, because he had rejected it when offered to him; and
had thus both despised the grace done to him in the gift, and had also
by that rejection plainly declared that he counted his ordinary work
day apparel, sold and staine as it may probably have been, sufficiently
good in which to appear in the presence of the king, being guilty thus
of a twofold offense. Except, however, and others, have denied that
any certain trace of such a custom are any where to be found, affirming
that the only notice which we have of any thing like it, is the mod-
ern customs of clothing with a ranaus those that are admitted into the
presence of the Sultan.

But while it must be acknowledged that the passage (Judg. xiv. 13)
your answer; fails to prove any thing: and that, perhaps, dis-

* Such wamen. In the Vulgate, Disaccusati: While the man sitting at
the meat.

+ We may observe that it is the adjective, and not the objective, particle of
negation, which is here used, and not et vel nee as above, "not having
and knowing that these belong not the wedding garments." With a construe-
tion that it was meaning:—The above view is not exactly the Latin clause of Plin-
tarch (Anecd. 19), for that is the present not of the guest, but of the bide-
groom; nor yet the double clause of Chilcote, 1. p. 8, which is that of the bride.
(Rexed's Chilcote, v. 2. p. 407.) Yet there may be under the use of this phrase,
which seems to free from the army of the bidegroom, that of the
the bidegroom, that the true decription of each of these at the spiritual marriage
is (identical with that of the bidegroom): from him that have it, is of the same
kind as that which he means himself; for they who are rightly arrayed have put on
the Lord Jesus Christ, and as he is, so are they in the world.
that evidence is not forthcoming of any such practice as that assumed yet we know enough of the undoubted customs of the East to make it extremely probable that presents of drapes were often distributed among the guests at a marriage festival, especially one like the present, celebrated with great pomp and magnificence; so that our Lord's hearers, to whose customs most have been familiar, would have unconsciously supplied the gap in the narrative, and taken for granted such a gift going before, especially when they found no reason to suppose infallibly inflicted upon his guest, for a suit which otherwise he could not well have avoided. We know in the first place, that it was part of the state and magnificence of kings and wealthy persons in the East, to have great stores of costly dress held up, as at the present day a great portion of their wealth is very commonly invested in numerous changes of costly apparel. (Job xxi. 16; Lev. iii. 6; Sam. v. 2; 1 Kings. xii. 23.) Keeping this in mind, we need not suppose that the number of guests, however great, would have created any embarrassment. We know moreover that costly drapes were often given as honorable presents, marks of especial favor (Gen. xliv. 22; 1 Sam. xiv. 4; 1 Kings. v. 5; Dan. v. 7; Est. vi. 8; 1 Mest. vi. 19); that they were then, as now, the most comestrary gifts—and marriage festivals (Est. ii. 18) and other occasions of festal rejoicing (2 Sam. vi. 19) were naturally those upon which gifts were distributed with the largest hand. If the gift took the form of costly reicament, it would reasonably be expected that it should be worn at once, so as part of the purpose of the distribution would else be lost, which was to testify openly the magnificence and liberality of the giver, and also to add to the splendor and glory of the festal time—not to say that the rejection of a gift, or the appearance of a slight put upon it, is ever naturally extenuated as a slight and contempt not of that gift only, but also of the giver.

* The story told by Berosus of the five thousand mantles which Nebuchadnezzar, on examining his wardrobes, found that he possessed, is well known; and the extract from Clayful (Proc Soc. Proc. v. 1, p. 233, Langlotz ed.), a traveller of whom all later historians have Eastern customs with the accuracy and extent of information, may be accepted as proof that the practice of the gentlemen was always to have been ready at hand. On the march, it was the custom that the dress of the soldier was part of his revenue. Le nom de habile de quelques est indiqué. On le fait de faire à magasins auprès des armurerie. On le fait de faire à magasins auprès des armurerie.

* So strongly is this felt, that we are not without example in the modern history of the East (and Eastern manners are little change that modern examples are nearly as good as ancient), of a viceroy having lost his life, through this very failing to wear a garment of lesser sort, in his case the king. Clayful mentions the circumstances:—the officer through whose hands the royal robe was to be forwarded, put of spite sent it, in such a plain habil. The viceroy would not appear in the city.
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But in addition to the affront of rejecting the gift, supposing it to be granted that such a gift going before may be safely assessed, this guest was guilty of a further affront in appearing at the festival in unsuitable, probably in mean and auscult, apparel. Even with us there are occasions when such conduct would be felt as manifesting a serious lack of respect; much more among the nations of antiquity, especially those of the East, where outward symbols have a significance so far greater than with us, would such an omission as that whereby this guest was guilty, be felt as a grievous affront and insult to the person in whose honor received in this last it should be taken as an evidence that he was in disgrace at court, and put on in itself a royal habit, the gift of the late king, and is that made his public entry into the city. When this was known at court, they believed the更为 a day, that he had clandestinely thrown away the royal apparel, saying, I have no need of the Sefs's habit. This account answers the king, who solemnly felt the affront, and he rose the rising his. (Bunyan's Holy Life, v. 3, p. 134. Cf. Herodotus, I. 9, c. 131, for an example of the manner in which the rejecting of a woman's gift was cowardly—Christina Tromp, p. 230), gives an account of himself, with the ambassadors whom he accompanied, being invited to the table of the Persian king. He goes on to say, "It was told us by the ambassador, that we amounting to their stage must bring the splendid vases that were sent us from the king over our drosses, and we appear in his presence. The ambassadors at first refused, but the ambassador urged us so earnestly, alleging, as also did others, that the omission would greatly displease the king, since all other envoys observed such a custom, that at last they consented, and laded, as we also, the splendid vases over their shoulders, and so the ambassadors proceeded." This passage, besides its value as showing us how the rejection of the garment of honor or rather the failing to appear in it, would be felt as an insult, clear away our difficulty which might have occurred to any from the apparent uselessness of the king's palace as a place for changing apparel. In fact, there was actually speaking as such changing of apparel, for the garment of honor was either a red drawn over the other garments, or a mantle hung on the shoulders. Strabo, in his Travels, describes that given to him, as "a long robe with loose sleeves, which hang down (for the arm is not put into them), the white ground of which is gold-laced, lined with some other, but the flowers worn is one of gold-colored silk," and his account of the necessity of putting it on before appearing in the presence of the ruler, agrees with that given by the earlier traveler. (Boece, p. 636; see also New Moxon, v. 5, p. 135.)

* * * Samsung has exactly missed the right point when he says (Ces. Ner. 1, 4, c. 34, § 2): From, qui non habet informatione, neque armis, neque cognominibus. Compare with this the preceding stanzas (Cret. b., in his charge against Vincius (A. Vir., 11, 13), on the fact of the letter having once appeared clad in black at a great and solemn festival (expurgatur)—how much of renown, dignity, and breadth he saw in it, both to the giver of the feast, and also to the other guests. "Who ever," he said, "ever in a time of domestic grief, appeared at a funeral thus arrayed in black?" and we learn from that passage, as from many others, that men but while garments, which, however, would afford great room for magnificence, were considered becoming for a festival. (See Horace's Cistellae, v. 2, p. 668.) It was the same among the Hebrews, for on entering to consultid
the more splendid and becoming apparel ought to have been put on; and, of course, the more honorable the person the more serious would be the offense. So that, though others have been forward to say something in this guest's behalf,—so that he could not help appearing as he did, or that his fault was after all but a slight one,—he did not fail that he had anything to say for himself. "As you question," or literally, his mouth was stopped, he was gagged.* with no plea to allege for his contemptuous behavior; he stood self-condemned, and judgment therefore immediately proceeded against him. "Then said the king to the servants;" or rather to the ministering attendants, "Bind him hand and foot, and take him away, and cast him into outer darkness." Within the palace was light and joy, but without it was cold and darkness,—into this the unworthy guest, with no power of resisting the full blast of the decree, for his hands and feet were forth bound, was to be cast—and there for him, under the name of his shame, and loss and exclusion from the glorious festival, would be "weeping and gnashing of teeth."*

This brings the parable to an end according to the latter, yet is there much in this latter part which demands an accurate inquiry. When, it may first be asked, does the king come in to see, or to scrutinize, the guests? Not certainly exclusively in the day of final judgment, though indeed most signally then. At every other judgment whereby hypocrisies are revealed, or self-deceivers laid bare to themselves or to others, the king enters in to see, or rather, diligently to regard, the assembled guests—at every time of trial, which also in its nature a time of separation, a time when the thoughts of many hearts are laid bare; though for the day of the last judgment the complete and final separation.

morment and total disgrace ensues. "Let thy garments be always white" (Rev. x. 8), that is, keep a consistent front,—so we read that while roles were given to the south under the sun (Rev. vi. 11), a judge to them, that though kept waiting a while, they should put in a little while be admitted to the marriage-supper of the Lamb; and the bride is arrayed in fine linen, clean and white (Rev. xvi. 8).

* "Equally," from γαῖα = morfæna, a gap. Chrysostom admirably explains it, "antiqua brevia." Such gaps (in Latin, casus) were actually in use, not merely for beauty, but sometimes for rebellion shown, or attitude as their way to excision. (See Simonides' Ars, p. 331, and the Perianch. Oivii, p. 331.)

The word is used in its literal sense, 1 Tim. v. 18.

† ἀθάνατος, which is the word here, Stahlinlater explains: "Praeda instinctorum Hisus et iritius ad omnes conscribendum et discriptions." In the Vulgate, C. W. coloris demonstratio: the old Latin had better, "C. iste rapiendi demonstratio."
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The marriage is of course reserved, and then all that has been partially fulfilling in one another will be completely fulfilled in all.

Some would not leave out of sight the sinfulness of the grace without the wedding garment, but seek to hold it fast in the interpretation. They have suggested that Jesus may perhaps be immediately pointed out. It is certainly not impossible that a gracious Lord, who suffers none to perish without warning, may have meant a merciful warning for him here. This, at any rate, were a more tolerable supposition than that of Weitsg, Coccinius, and others, of the historical-prophecic school, to wit, that it is the man of sin, by whom they understand the Pope. It is hardly, however, probable that any single person is intended, but rather under this one a great multitude: for the "few" so precisely said to be "chosen" in comparison to the "many called" would seem to imply that there had been a great sighing. Why these many excluded should be here represented as a single person has been explained in different ways. Tertullian instance it as an example of what he happily calls "the folly of sequestration," which finds place in our Lord's parables; as he instances in like manner there being but one servant who failed to turn his lord's money to account. Gerhard gives an ingenious reason, that "if many had been thrust out from the marriage, the spiritual felicities would have seemed to have been disturbed."

But he is on a true track, when he observes how the fact of his being but one, brings the master home to every man: "So diligent and exact will be the future scrutiny that not so much as one in all that great multitude of men, shall on the last day escape the justifying eyes of the Judge." Nor is there any difficulty in thus contemplating the whole multitude of evil-doers as a single person. For as the righteous are one being gathered under their one head, which is Christ, so the congregation of the wicked are one, being gathered also under their one head, which is Satan. The mystical Babylon is one city no less than the


† As Grotius, Hist. Theol. Paph., p. 276. He finds a confirmation of this view in the fact, that the man is addressed as ἄρχων: Antichristus singulariter est ἀρχων, statorem illius vestigium, et solo ejus eburneum excoluntur reipublicam.—The Jews have a certain tradition about Enoch, who is one standing type of Antichrist, that he will bring a great threat from the kingdom of God. It is found in the Jewish Talmud, and is as follows: "Then the wicked will turn himself with his hands, and sit among the right hand of Paradise in the world to come; and the holy-handed God will throw him and bring him out from thence, which is the sense of those words, Obed. & 6.

‡ Eights the same: Stultiss. diversos in terra, multitudinem desuntibus; quia omne in eis videtur: sit singularem singulatim creata hominem, hoc est, de singulariter nominibus. 15

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mystical Jerusalem. There is a kingdom of darkness as well as a
kingdom of God."

But concerning the wedding garments itself, it has been absolutely
disputed what spiritual grace or gift he lacked, who was lacking in this.
It is well known that the Romanists have been eager to press this pas-
sage into their service, in the controversy concerning the relative value
of faith and charity. But when they assert that it must have been
charity in which this guest was deficient, and not faith,—for that he had
faith, since he would not have been present at the feast at all unless
externally a believer, they are merely taking advantage of the double
meaning of the word faith, and playing off the occasional use of it as a
base assault to the truth, against St. Paul’s far deeper use of the word,—
and this most unfairly, for they must absolutely know that it is only in the latter
sense of the word that any would attribute the guest’s exclusion to his
wanting faith. Were it useful to decide absolutely for one or other of
these interpretations of the wedding garments, I would far sooner
accept the other, as infinitely the deepest and truer, since the flower may be
said to be contained in the root, but not the root in the flower, and so
charity in faith, but not faith in charity! There is however no need
to decide for either interpretation, as so to exclude the other. The great
teachers in the early Church did not put themselves in contradiction to
one another, when some of them asserted that what the interlocutor was de-
deficient in was charity, and others faith; nay, the same writer, without

* Augustine (De Civ. 2. II. 24) says: "Let us return to the
problem which has arisen between the two versions of the text. The
former version, namely, that in the text itself, has the
interpretation: "Let us return to the problem...". The latter
version, on the other hand, has the interpretation: "Let us return to the
other problem...". Both versions are equally valid. The
Augustine (De Civ. 2. II. 24) also says: "Let us return to the
other problem...". Both versions are equally valid. The
interpretation: "Let us return to the problem...". Both versions
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interpretation: "Let us return to the problem...". Both versions
are equally valid.
feeling that there was ought needing to be reconciled, would in one place give the one interpretation, and elsewhere the other. For what this guest lacked was righteousness, both in its root of faith and its flower of charity. He had not, according to the pregnant image of Paul, here pecuniarily appropriated, "put on Christ," in which putting on of Christ, both faith and charity are included, faith as the power putting on, charity or holiness as the thing put on. By faith we receive a righteousness out of and above us, and which is akin to us, and wherewith our spirits can be clothed, while righteousness is in Christ, who is the Lord our Righteousness. And this righteousness by the appropriateness and similitude of power of faith we also make ours; we are clothed upon with it, so that it becomes, in that singularly expressive term, our habitation;—the righteousness imputed has become also a right-
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assumsvin infused, and is in us clarity or holiness, or more accurately
still, constitutes the complex of all Christian graces as they abide in the
man and show themselves in his life.

The wedding garment then is righteousness in its largest sense, the
whole adornment of the new and spiritual man,—including the faith
without which it is impossible to please God, and the holiness without
which no man shall see him, or, like this guest, shall only see him to
perish at his presence;—it is the faith which is the root of all graces, the
mother of all virtues, and it is likewise these graces and these virtues
themselves. Let us contemplate this guest as a self-righteous person,
who in making and trusting in a righteousness of his own, instead of
believing in a righteousness of Christ's, imputed and imparted,—or let
us see in him a more ordinary sinner, who with the Christian profession
and privilege is yet walking after the lusts of the flesh in unholiness
and sin, in either case the image holds good,—he is rejecting something,
even the true robe of his spirit, which has been freely given to him at his
baptism,* and which, if he has once let go, he very yet, on the strength
of that gift, freely at any moment claims,—he is a despiser, counting
himself good enough merely as he is in himself, in the flesh and not in
the spirit, to appear in the presence of God. But a time arrives when
every man will discover that he needs another covering, another array
for his soul. It is too late for him, who like this guest only discovers it
when it is too late to provide himself with such; and then suddenly
stands confused to himself in all his moral nakedness and defilement.

It was the king's word which struck the barrier apprehension—as it will
be the light of God shining round and shining in upon the sinner, which
will at the last day reveal to him all the hidden things of his heart, all
that evil, of the greater part of which he has hitherto wilfully chosen to
be ignorant, but of which now he can remain ignorant no longer. We
may well understand how he also, like the unworthy guest, will be
apprehensive, that however forward he may have been in other times to
justify himself, in that day his mouth will be stopped; he will not even
pretend to offer any excuse, or to plead any reason why judgment should
not proceed against him at once.

The ministering attendants here, who are different both in name and
office from the servants who invited and brought in the guests, can be
to the Jewish tradition: they strip off the gross clothes from every one who enters
Pavilion, and clothe him in white and glistening garments.

* See one of Schleiermacher's Textbooks, in his Predigten, v. 4, p. 707.
† These were, no doubt, these are solemn. (John 13. 6.) They here appear as
Adorna—i.e., vesture, from vikron, having relation to this very function of hiding the
hands and feet of concealed criminals.
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No other than the angels who "shall gather out of his kingdom all things that offend, and them that do iniquity." (Matt. xiii. 41, 44; Luke xix. 24.) These are hidden to "blind him and confound," which by some is made to mean that upon the sinner the night is come, in which no man can work, that for him all opportunity of doing better is gone by; though I should rather see in it the sign of the helplessness to which in a moment every proud striver against God is reduced.* The hands by the aid of which resistance, the feet by whose help escape, might have been mediated, are all but deprived of all power and motion. (Acts xxvii. 13.)

The command "Thou shalt not make" is implied the sinner's exodus from the Church now glorious and triumphant in heaven, the perfected kingdom of God.† (Matt. xxii. 40; 2 Thess. ii. 9.) Nor is the penalty merely preventive: it is not only the loss of good, but also the presence of evil.‡ They shall "cast him out into outer darkness," so called because it lies wholly beyond and external to God's kingdom of light and joy.§ For no light is contemplated as the element of that kingdom, so whatever is beyond and without that kingdom is darkness—the "outer darkness" glaring round the kingdom of light, and into which all fall, who refusing to walk in the light of God's truth, fail to attain in this end and to the light of everlasting life. (Compare Wind. xill. 21; xiii. 1.) On the word following,

* There shall be weeping and gnashing of teeth,* there has been occasion to say something already.§

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* II. de Sis. Victor: "Ligatis nuptiis et pudicitia, id est, abscissi pudicitiae potentates haec operari: sed in nobis nullius. Notitias quasque sibi esse diceram, hinc sibi dicta intellegenda repetitaque explicat. In tunc fore vultur. sine eis non est matrimonium, nuntius" (n.b.): Angulas praebet melius in medio explodere quam in parte, sed non iniquitas et iniquitas propter gratiam, in scaphula nullius, simulque perstructos, idemmodum nuntius, non modo parvum explodere, sed in partem, qua eis experientia statis concubinato, et in portum, unde eis sequebantur. The whole vision (v. 5-14) has its similarity to this passage; for that and this speak alike of the cleansing of the Church by judgment acts of separation upon the sinner in it.

† It is interesting to compare Zeph. i. 7, 8: "The Lord hath prepared a sacrifice, he hath killed his proverb. And it shall come to pass in the day of the Lord's sacrifice, that I will punish the princes and the king's children, and all such as are studded with strange spoil." (deborahum debhata debhata. LXX.)

‡ Augustinus, deis, iii, c. 5.

§ Peter Lombard (i. 4, dist. 49): Exspectum tenebras eciam, quia tenebris potest esse nuptia, Deus... Nuptiis posse habere tot loci.

∥ Menander (N. P. de Thun, addit, p. 106) quotes a Hebrew proverb as bearing
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The parable terminates like that of the Laborers in the Vineyard with that weighty saying, “Men are called, but few are chosen,” which refers not merely to the expulsion of this unworthy guest; but in the “called” and not “chosen” must be included those others also, that did not as much as seem (which he had done) to embrace the invitation, and who espoused their curiosity in the destruction of themselves and their city. And these words do but state a truth which had long before been finding its fulfillment in the kingdom of God, which, also, is always accomplishing there. They were fulfilled in the history of that entire generation which went out of Egypt—they were all “called” to a kingdom, yet were not in the end “chosen” to it, while with most of them God was not well pleased, and they died in the wilderness. (1 Cor. x. 1-10; Heb. iii. 7-19; Jude 5.) They were fulfilled on a smaller scale in those twelve to whom it was given first to see the promised land; they only drew strength and encouragement from that sight, and they only were “chosen” to inherit it. They found their fulfillment in the thirty and two thousand of Gideon’s army; there all were “called” but only three hundred were found worthy, and in the end “chosen” to be the heroes in and heroes of their victory.—such a ruling and winning away had there been before. (Judg. vi.) They were fulfilled too in a type and figure, when Esther alone of all the maidens that were brought together to the king’s place was “chosen” by him, and found lasting favor in his sight. (Esth. 2.)

some resemblance to the present. It is of a king who tried his servants in a natural—some of these prepared and honored themselves, and waited at the door till he should pass in, others said there would be time enough for him, so the head would be a long while in preparing, and we seek about their ordinary business. The latter, when the king demanded suddenly the process of his grace, had no time to change their apparel, but were obliged to appear before him in ill-dressed garments as they were.—he was disappointed, and would not allow them to taste of his banquet, but made them stand by while the others enjoyed.—But this can be said to resemble any of our Lord’s parables. It is evidently the Ten Virgins, with which it should be compared, and not this.

pena autem. Sed quia non verba dicunt. Multum vestri, patru vero christi, nos annos eum ad hanc veritatem sunt adeuti, ad regem suo oliges, qui tamen ille qui tene adhibet verum sermone et sanctum, ut sit ad Regem præservandum intimantium fortitudine, talem tremor, quem hunc magis nulli oliges adhuc reprehendens. Ut ergo tibi posse est, et intelligas quid fore debeat. Postulatis est in Sponsam tuam in Christo, ut multo vere ornaria, varia pignora et extensa aeterni domini, eisque regia de persona sua omnibus uti pensibilis, quippe ad sanctum, quippe ad redemptorem, quippe ad regem regum, quippe ad aeternum dominum noster potest tertius. Carus ergo est ad ostendendam gloriae regipolam, ne lux visibilis tene, oculus in conspectu spes autis regni regnis aeterni fortis, regem (quam adhibet eam omnium ortum). Postum tu, etiam certe spectum Regis, ut spectavit Regis eschatologicus.
XIII.

THE TEN VIRGINS.

MATTHEW XXV. 1-13.

Ten circumstances of a marriage among the Jews, so far at least as they supply the groundwork of the present parable, are sufficiently well known, and have been abundantly illustrated by writers on Jewish antiquities; and indeed no less through the accounts given by modern travellers in the East—for the customs alluded to hold in full force to the present day, and form as important a part of the nuptial ceremony as they did in ancient times. The bridegroom, accompanied by his friends ("the children of the bridegroom") Mark ix. 15; "the friends of the bridegroom" John iii. 50; see John xiv. 11), goes to the house of the bride, and brings her with pomp and gladness (Mt. xix. 27-30) to his own home, or occasionally, should that be too narrow to receive the guests, to some larger apartment provided for the occasion. She is accompanied from her father’s house by her young friends and companions" (Ps. xlv. 10), while other of these, the virgins of the parable, at some convenient place meet and join the procession, and enter with the rest of the bridal company into the hall of feasting. Such seems to me the earliest account of the ceremony, though by some the circumstances which supply the groundwork of the parable are given somewhat differently. They describe the custom to be as follows—the virgins meet the bridegroom, treat as he is returning with, but as he is going to fetch, the bride, and accompany him first unto her house, and only after that

* The emblem Index of Egeria. Pyth. II.

See Walf's Itiner. p. 174, in addition to the accounts given by earlier travellers and quoted by Harbutt and Ruther. Walf (Jub. 1. 22, c. 4, 17) shows the importance which was attached among the early Christians to the leading house of the bride—so that without it the marriage in some legal points of view was not considered as completed.
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to his own. But this supposition has every thing against it; besides being inaccurate in itself, and needlessly compounding the parable, it also considerably weakens its moral force; for the parable is certainly meant to leave on our minds the impression that the joining of the bridal company, for the purpose of passing in with it to the house of feasting, was a sacred and momentous thing, to be done upon the instant, and of which if the opportunity were once lost, it could not be recovered. Such would not be the case, if there were this going first for the bride, and only then—after a considerable pause and delay—which would have naturally taken place at her house,—a leading of her home to her future dwelling. Neither can it be replied to obviate this objection, that perhaps the nuptial feast was celebrated at the house of her parents and friends, for this was so much contrary to all the customs of the Jews (see John 5:1) as of the Greeks,* and such a supposition would seriously affect the parable in its spiritual application.

The marriage in the East taking place of old, as they do now, invariably at night, bears the constant mention of lamps and torches carried by the friends and attendants; therefore we are told here that those virgins “took their lamps.” (Cf. 2 Esdr. ii. 3.) These, however, do not appear to have had the same religious significance which they had in the Greek and Roman marriage, or even in those of the early

* See Buxtorf’s Chrest. v. 2, p. 468. In proof that the celebration of the marriage in the bridegroom’s house and not in the bride’s, was at least the rule.

† One would not far err more on the fact that some of the earliest versions read, “went forth to meet the bridegroom and the bride,” than this reading has been universally rejected,—except as it gives evidence of the light in which the circumstantial was looked at by some, who probably were familiar with the custom as it actually took place in Palestine or the neighboring countries. This extract from Eusebius’ Praecl. in Euseb. 463, v. 1, p. 239, confirms the view first given, in so far as we can argue back from the modern custom to that of the ancient. “We went to view the nocturnal procession which always accompanies the bridegroom in escorting his betrothed spouse from the paternal roof to that of her future husband. This consisted of nearly one hundred of the first persons in Antioch, with a great crowd of such beaux, and a band of music. After having received the lady they returned, but were joined by an equal number of ladies, who paid this compliment to the bride.” These “ladies” evidently answer to the virgins of our parable, and they join the procession, not till the bridegroom with his friends have reached the bride’s house, and are escorting her to her new abode.

‡ This, ver. xxv. 33, the vía Sebaam and the mukh sayyayn or yâmun are joined together.

§ Among the Greeks and Romans torches were in obelisk use. Titus Curtius, Epit. 39. Vitellus 3. Annaeus quattuorcentos, and again: Men. Pana- am quintos; in Apoll. 39: Velleius spectat aquae clarent, omnes illas luminis praebentes, ut ibid.; see this passage. Cf. Buxtorf’s Chrest. v. 2, p. 461. Among the Jews lamps did with oil were more common. The early Christians seem to have used indiscriminately either, as the expression,
Christians: but were in use, partly as being actually needed, partly as adding to the splendor of the scene. That the virgins should be ten in number is not accidental—this number formed a company, which a less number, according to the Jewish notions, would not have done. Of course the first question for the interpreter of the parable will be, Who are meant by these virgins? There are two mistakes to which the word has given rise. There is first thers, who thus again. All are described as virgins: all, therefore, belong at the inmost centre of their life unto Christ. Some, it is true, were found unready at the last moment, and therefore suffered loss (1 Cor. iii. 12), even a long deferment of their blessedness. Yet the name with which the Lord has honored all gives assurance that none were ultimately excluded from the kingdom of heaven and the final salvation. They who take this view of the case of the foolish virgins, in general connect it with the doctrine of the thousand years' reign of Christ on the earth and a first resurrection. From the blessedness of these they could be shut out for the uncondi-
tions in which they were found, whether at the hour of their death, or at Christ's second coming; they should be thus shut out because of their imperfections, and the word that remained in them sanctified and unprofaned still, which needed therefore the long and painful purging of this corruption, and of the dreadful punishments to which all who were thus left out should be exposed. But the rest of the matter being in them, they did not forfeit every thing, nor fell short of the final bliss of heaven! There might be an argument in favor of this view, drawn

faciunt plantas, laurum oryxque decorant. It is only in later Greek, that hau-
num comes in signify not a torch or fire,—but as here it would seem, a lamp ful-
with oil, which would at an earlier time have been exposed by tepes or de-

nantes. (See Psalter, c. ii. 19.) Yet the mention of all would not of itself
exclude the possibility that these also were torches. For Euhemerism (Hist. of
Asia, c. 1, p. 333), has noted, "The true ethical way of lighting up is by torches
held by men, who feed the flame with oil from a sort of bottle (which would answer
in the Greek kerus constructed for the purpose)."

This it was said that whosoever there were ten Jews living in one place,
there was a congregation; and that a synagogue ought to be built. Many names
on the completeness of the number ten may be found collected by Vitarus, the
Traveller, p. 271, reg. and in Buns' Hist. of M. in Cuba, c. 1, p. 179.

Thus the Doctor (Jews, Gibbons, c. 4, c. 12, c. 16, c. 19, c. 2, p. 598). He says temporos
Adventu in statu quidam gratia prostrantur, at multa similis imperfectionibus,
nullius religiosae insignis, quam haec sanctissimae conscribatur nec absurdet,
i hi sunt a reges gloriosi Christi in terrae medio et peridit haec effectum,
echant, personae ideo abesse vulnerarent. Hanc facta subsequebatur in terminis pro-
gressu, ex quo haud natum ad Resurrectione usque generalem et post annum
nulla legit Christi animam sanctae esse singularem. Hoc ipsum saepe dicit
Pseudo Virginum Scornus. Venera enim omnibus aegritudinitatis astra et contemplative
apud salutem elius et Virginem sanctam, et lampadem sibi subseribet,
from the circumstances of these foolish being styled virgins as well as the others, if others sometimes undertook the office of warning the bridegroom, and yet the Lord had chosen to give that appellation to them, and to specify them as virgins. But seeing that to such the task in the natural order of things apprehended, there is no weight in the argument derived from the title which they bear. The second error is one of which Chrysostom is the chief champion. He, taking the title "virgins" in the liberal, while every thing else is taken in a figurative sense, limits the application of the parable to those who had made profession of outward virginity,* instead of seeing that the virginity here is the profession of a pure faith, the soul gullible of

* Augustine (Lect. 98, c. 2) warns his hearers that the parable is not to be applied to such, but belongs to all souls, qua habent Catholicae fides, et habent vitandas mortem iuxta Dei, and he quotes 2 Cor. xi, 2. In another place he says, "Virgines octo sunt nec incipunt," and Jerome (Comen, in Matt., in loc.): "Virgines apparuerunt qui gloriantur in unum Dei notitiam, et multis eorum intellectus turrit non conspiciantur: et aequi (Mt. 25, c. 2): Deo virgines non tollis gratias humanae, sed adoratorum et gloriorum exempla sunt, quae absit secum Daniel possibiliter adventu, aliquas vero iudicio et iudicii sua non possint. There is apparently Chrysostom's limitation of the parable, in the use made of it as a prayer for the consummation of time, given by Mollerus (Ligur. Did. 3, p. 311), where, among other allusions to the parable, this occurs: Regem beniamin caras explices Virgines lucernae intervent. Yet this may be no more than an adaptation. Tottelam (De Anima, c. 16) mentions a chapter of one or other upon which none of the Gunstian reads of this parable. The five foolish virgins are fine et oenas, foolish literally as they are easily deceived, and often give ridiculous notions; while the five who are the reasonable persons, which have the capability of apprehending ideas.
spiritual formation, of apostasy from the one God. For such we are to understand by the virgins who go forth to meet the bridegroom—all who profess to be waiting for the Son of God from heaven, to lose his appearing, all who with their lips join in the glorious confusion, "I believe in Jesus Christ our Lord, who shall come again to judge both the quick and the dead," and who do not by their deeds openly deny that hope; all are included, who would desire to include themselves in the number of his believing people. This they have all in common, that they confess to the same Lord, they profess to have the same hope in him—even as the virgins were alike in this, that they all "took their lamps, and went forth to meet the bridegroom." But, it is immediately added, "few of them were wise, and few of them were foolish;" the numbers make nothing to the case—only the division is essential. They are not distinguished into good and bad, but as the hearers at Matt. vii. 22-27, in two classes, wise and foolish, for as a certain degree of good-will toward the truth is assumed there in the foolish from their putting themselves in the relation of hearers, and even attempting to build, so here from their going forth to meet the bridegroom. We have them described—the wise, 2 Pet. i. 5-9, and the foolish, 2 Pet. i. 9.

The Lord proceeds to tell wherein the folly of these and the wisdom of those consisted. — "They that were foolish took their lamps, but took no oil with them; but the wise took oil in their lamps with their lamps." It is evident that here is the point on which the interpretation of the parable turns: the success of an interpreter must depend on his rightly explaining what he has, or not having, a reserved supply of oil may mean. Here again we meet with a controversy between the Romanists and the Reformers, not different from that which they held concerning the signification of the wedding garment. The latter asserted that what these virgins lacked was the living principle of faith; what they had were the outer doings of Christianity, these were their lamps shining before men—what they wanted was the inner spirit of life, the living faith; this was the oil which they should have had, if their lamps were to burn bright before Christ in the day of his appearing. The Romanist...
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verses the whole, and affirms that what they had was faith, but then it was a faith which, not having works, was "dead, being alone." (Jam. ii. 17); they were not careful to maintain good works, to nourish the lamp of faith, which they bore in sight of men, with deeds of light done for and in the sight of God; they did not by well-doing stir up the grace of God that was in them, and so through the sluggishness and sloth the grace which they did not use was taken from them; their lamps burned dim, and at last were wholly extinguished, and they had not whereby to revive them more.* It is needless to observe in what different senses the two parties use the word faith—the Romanist to the outward profession of the truth—the reformers as the most and living principle of Christian life. If it were not for these opposite uses of the same term, the two interpretations would not be opposed to, or exclude, one another—not certainly would not be incapable of a fair reconciliation. For we may equally contemplate the foolish virgins who were unprovided with oil, as those going through a round of external duties, without life, without love, without any straining after inward conformity to the law of God, to whom religion is all back and no kernel; or again, we may contemplate them as those who, confessing Christ with their lips, and holding fast the form of the truth, yet are not diligent in the work of the Lord, in acts of charity, of humility, and self-denial; and who therefore by that law which decrees that from him who hath not shall be taken even that which he hath, do gradually lose that grace which they had, and find that they have lost it altogether, at the decisive moment when it was need that they should have it in largest measure. It is clear that whatever is merely outward in the Christian profession is the lamp—whatever is inward and spiritual is the oil laid up in the vessels. When we contemplate with St. James the faith as the body, and the

qua sunt omnes Dei, as diligens propter Deum Deam. Alius alia operatur

* This view too has its supporters among the Fathers: thus Juxtorp (in loc.): "Iam hactenus silent, quod videntem sequens Aem. Dominum candentis, non videntem operatur.

† An Angelicus, when he says: Antequam hae uelis fides.

‡ For instance, who would refuse to assent to the explanation given by Gerard: "Pro quamque annomine eorum est profunda et extrema pastosque speciosae per eum opera in uas interior cujus futurum, vera fides, sineca chaussia, vigilantia, prudencia, qua solet Dei, non uerum honestum oevis elevis, intelligitur.
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faith is the lamp, the works the oil in the vessels—but when on the other hand we contemplate with St. Paul the works as only having a value from the living principle of faith out of which they spring, then the works are the lamp, and the faith the oil which must feed it. For in either case, before we have fully exhausted the meaning of the oil, we must get beyond both the works and the faith to something higher than either, the informing Spirit of God which prompts the works and quickens the faith, and of which Spirit oil is ever in Scripture the standing symbol. (Rom. xvi. 20-25; Eccl. vi. 12; Acts ii. 38; Heb. i. 9.)

But under whatever aspect we regard the relation between the oil in the lamps and in the vessels, the purpose of the parable is, as we learn from the Lord's concluding words, to impress upon the members of his Church their need of vigilance. Regarded in one view, it is a warning that they be careful to maintain good works—that they be not weary of well-doing—that they be not of the number of those who are satisfied with saying, Lord, Lord, while they do not the things that he says. Regarded under the other aspect, it is a warning that they be watchful over their inward state—over their affections—over all which, unknown from the eyes of men, is seen only of God—that they seek to be glorious beholders, to have a continual supply of the Spirit of Christ Jesus in their inmost hearts, to approve themselves before God, as well as to show a fair and unblamable conversation before the world.

In either case, we must remember, and it adds much to the solemnity of the lesson, that the foolish virgins are assent,—hypocrites, not

* This is a point which is brought out with great frequency and urgency, by the old expositors, by Augustine, Ep. 186, c. 31, and again, Deuv. 88, c. 8; by Gregory the Great, Hiec. 12 in Rom.; and with most beauty by the author of a sermon found among the works of St. Bernard (v. 2, p. 222). Græce in lampade est opus humi in manifestacione, sed dum videtur in procula certe explicat, dum incoluntur et latens, latet lumen et alios; Sic etiam in lampade olei et alios in lucitudine. But the three vessels are represented as purified, and the lamps as shining brightly, and the oil as being plentiful. The primary name given to the vessels, lampades, is thus expanded into lampades. (Hier./Serm. 12, p. 187.) The term lampades is occasionally applied to the temple, the church, and the soul, as if by way of comparison. The 'lamps' of the soul are the works of the Church, and the 'oil' that feeds them is the Spirit of God. This is the key to the whole parable.
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self-somneous, disdainful, much less the openly profane andungodly, but the negligent in prayer, the slothful in work, and all those, whose scheme for a Christian life is held out to satisfy the eyes of men, and not to please God who seeth in secret. Nor is it that they have actually no oil at all; they have some, but not enough; their lamps, when they first go forth, are evidently burning, else they could not speak of them as on the point of expiring just as the bridegroom was approaching. In fact, the having no oil provided in the vessel is exactly parallel to the having no depth of ear (Matt xiii 2); the seed springs up till the sun scorches it,—the lamps being on till their oil is exhausted through the length of the bridegroom's delay. In each case there is something more than a merely external profession, assertions to itself that it is no thing better;—it is not that there was no faith, but rather that there was only that false temperance which could not endure temptation or survive delay,—the Christian life in manifestation, but not hid from deep internal fountains. But they are like the wise virgins, who recognize the possibility that the bridegroom may tarry long, that the Church may not very soon, perhaps not in their days, enter into its glory;—who, therefore, foresee that they may have a long life to live of soil and seed-sowing, before they shall be called to cease from their labors, before the kingdom shall come unto them;—and who consequently feel that it is not a few warm excited feelings which will carry them successfully through all this,—which will enable them to endure unto the end; nor are these but as a fire among straw, which will quickly blow up and as quickly be extinguished. They feel that principles as well as feelings must be engaged in the work,—that their first good impulse and desires will carry them but a very little way, unless they be assisted, strengthened, and purified, by a continued supply of the Spirit of God. If the bridegroom were to come at once, perhaps it might be another thing, but their wisdom is that, since it may possibly be otherwise, they see their need of making provision against the contingency.

When it is said in the parable that the bridegroom did actually tarry, we may number this among the many hints, which were given by our Lord, that it was possible the time of his return might be delayed beyond the expectation of his first disciples. It was a hint and a mode; if more had been given, if the Lord had said plainly that he would not come for many centuries, then the first ages of the Church would have been placed in a disadvantageous position, being deprived of that powerful motive to holiness and diligence supplied to each generation of the faithful, by the possibility of the Lord's return in their time. It is not that he desires such succeeding generation to believe that he will certainly return in their time, for he does not desire our faith and our practice to be founded on an error, as, in that case, the faith and practice of
all generations except the last would be. But it is a necessary element of the doctrine concerning the second coming of Christ, that it should be possible at any time, that no generation should consider it improbable in theirs." The love, the earnest longing of these first Christians made them to assume that coming to be near at hand. In the strength and joy of the faith they lived and suffered, and when they died, the kingdom was indeed come unto them. But in addition to the reason here noted, why the Church should not have been appointed with the precise time of her Lord's return, it may be added, that it was in itself, no doubt, undetermined. Prophecy is no infallible, and it was always open to every age by faith and prayer to bring about, or at least to hasten that coming, so that the apostle speaks of the faithful not merely as looking for, but also hastening, the coming of the day of God (2 Pet. iii. 18), and compare Acts vii. 50, "Rejoice ye . . . . that the times of refreshing may come," three "times of refreshing" being distinctly identified with "the times of restitution of all things" (Acts xxi), the glorious setting up of the kingdom of Christ; and we find the same truth, that the quicker or fuller approach of that time is conditional, elsewhere declared in closest terms. (2 Pet. iii. 9.) In agreement with these passages, we pray that it may please God "to accomplish the number of his elect, and to establish his kingdom." But while the matter was left by the wisdom of God in this uncertainty, it was yet important that after the expectant anticipations of the first ages of the Church had proved to be unsatisfied, those who examined the Scriptures should find inimations there that this might probably be the case. Of those intimations there are many, and this present passage is one.

But to return; the holiness tarrying, the sighing "all shamed and slothful." The sleep by which they fell into deep sleep are here marked, first they nodded the head or shamed, and next they slept profoundly. Some have understood this sleeping of all, a certain num-

* Augustin: Lex urbium dormit, ut observator emisit dies; et Terrilium: De Annae, c. 32. gives the reason why the Father has wrount to himself the knowledge of that day: 'Ut prædich antiquas accusantibus falsi profetiae, speram semper omnium, dixit Ignatius, quotannis, quotannis, quotannis expectant.

† Yet Augustine, claiming a right to dissent from a scheme of prophetic interpretation given in his day, which made the end of the world to be already hasten, says: "Viti usus, sed diligentia adversatorem divinitatem, quod non mittit profetiam, et non vidit esse profetiam; sed illa quod eius dixit profetiam longum est, sinceritate fidel, firmaeque opus, quod certe certus exspectati.

‡ In Augustine's words, Pref. 95. non est.

§ Augustine (Ep. 198, c. 5). No f.picture, translated true put, quod est credo, quod est verum ventura, ut venire non omnes, ita est optima sed praebet, ut debt invenire optima et praeclare et praeclare ut scribere, ut de ipso recipere fidel acceptatur.
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A certain acquaintance in the present time and in the present things, even among the faithful themselves, though with this difference, that their nascendness will be remediable, and easily removed; its removal being actually signified by the replenishing of their lamps, while that of the others will be beyond remedy.* Anguishful progress, but it is only to reject this interpretation, that by the sleeping of all is signified the love of all in some measure growing cold; for he adds, Why were these wise and 1 admitted unless for the very reason that their... one had not green gold? But there is, he says a sleep common to all, the sleep of death, which by these words is indicated: and this is the explanation of Chrysostom, Theophylact, Jerome, Gregory the Great, and nearly all the ancient interpreters. It seems indeed, for profane to that other which understands by this slumbering and sleeping the negligences and omissions of even the best Christians, for it is scarcely probable that our Lord would have, as it were, given this allowance for a certain degree of negligence, seeing that with all the most earnest provocations to diligence, we are ever inclined to indulge in spiritual sloth. It is most improbable of all that he should have done so in a parable of which the very aim and moral is that we be always ready— that we be not taken unprepared. But perhaps by this slumbering and sleeping more may not be meant than that all, having taken such measures as they thought useful to enable them to meet the bridegroom as they would wish, namely and secretly awaited his approach. Moreover, the convenience of the parabolic narration which required to be concealed seems to require such a circumstance as this. For had the foolish virgins been in a condition to mark the lapse of time, and the gradual wasting of their lamps, they— knowing that they had not where with to replenish them— would naturally have hastened themselves before the decisive moment arrived, to procure a new supply. The fact that they fell asleep and were not awakened except by the cry of the advancing bridal company given— and seemingly any thing else would give—an easy and natural explanation of their utter and irreparable destitution of all at the moment when there was most need that they should have it in abundance. And

* In Cœcina: *Rerum mortuæ Christianorum post mortem quasi vigilantes in parvis bene tractabant*; and Gregory, in this view following the Abbott. *Quæ de summis supererat, quæ de candidis, quæ de temporibus.*

† E. om. 15, c. 24; *Ep. 35*, c. 25, 26. See also *Ep. 12*, c. 27. Clearing this seeming and the preceding. *Ex suspensum, portam credentium opus set, ut in perpetuum teneant esse temporalis unierunt.*
had the wise virgins not slept as well—had they been represented as watching while the others were sleeping, it would have seemed like a lack of love upon their part, not to have warned their companions of the lapse of time and the increasing darkness with which their lamps were burning, while yet help was possible.*

It was at midnight, and not till then, that "there was a cry made, Behold the bridegroom cometh; go ye out to meet him!"—this cry we may suppose to have been made either by a part of the runaway running before, or by the applauding multitude, who, even till that late hour, had been waiting to see the passage of the procession through the streets, and thus testified their lively sympathy in what was going forward. But the spiritual significance of the cry at midnight has been variously given. Most are agreed to find an allusion to "the voice of the archangel and the trump of God" (1 Thes. iv. 16), which shall be heard when the Lord shall descend from heaven with a shout. Some, however, explain the cry as coming from watchers in the Church, each as shall not be altogether lacking in the last time,—by whom the signs of the times have been observed, and who would proclaim about the near advent of the Lord, the heavenly Bridegroom, when he drew nigh, accompanied by the angels the friends of the bridegroom, and leading hence his bride, the triumphant Church, and looking to be met and greeted by the members of his Church yet militant on earth, themselves a part of that mystical bride, that so he may bring her to the glorious union—the house of everlasting joy and gladness which he has prepared for her. And this cry is "at midnight!" It was an opinion current among the latter days, that the Messiah would come suddenly at midnight, as their forefathers had gone out from Egypt and obtained their former deliverance, at that very hour (Exod. xii. 29), from which belief Jerome supposes the apostolic tradition of not dismissing the people on Easter eve, till the middle night was past, to have been derived. They waited till then, that they might be assembled if Christ should come, who was to reveal to glory that night, first, by in it resuming his life, and again, by assuming in it the dominion of the world: and not a few have found in the passage before us an argument for supposing that the Lord's coming would actually take place at the middle night. But it is more natural to suppose that midnight is here meant, simply because that is the time when commonly deep sleep falls upon men,—where such an occurrence as

† Aug. Super (Opera, Lect. xi. c. 1, p. 84). Ex parte virginitatis sanctae ex qua filia nuptiam, tunc spumam in membris Christo sub laminis excrescens horrida ad mundum errores distant, ens ex quibus filia congregata sancta ex quae descinit water. (See Rev. xvi. 5, 9.)
‡ Cass. in Join., in ib.
that in the pulpit would be least looked for, accountant least likely to happen; and because thus the unexpectedness of Christ's coming, of the day of the Lord which "cometh as a thief in the night" (1 Thess. v. 5), he in a lively manner set out."

But when the cry was heard, "then all those virgins arose, and trimmed their lamps." Every man at the last prepares to give an account of his works, inquires into the solidity of the grounds of his faith; seriously researches whether his life has been one which will have praise not merely of men, for that he now finds will avail nothing, but also of God. Many put off this examination of the very grounds of their faith and hope to the last moment—say, some manage to defer it, and the invariable dissuasion which will then be made, beyond the grave, even till the day of judgment—but further it cannot be deferred. When the day of Christ comes, it will be impossible for any to remain ignorant any longer of his true state; for that day will be a revelation of the hidden things of men, of things which had remained hidden even from themselves;—a flood of light will then pour into all the darkest corners of all hearts, and show every man to himself exactly as he is,—so that self-deception will be no longer possible. Thus when the foolish virgins arose to trim their lamps, they discovered in their dimness that their lamps were on the point of expiring for lack of nourishment,—and that they had not wherewith to replenish them;—so that they were compelled in their need to turn to their wise companions, saying, "Give us of your oil, for our lamps are gone out." Of course the

* Augustinus (Deu. 16, 6): Quid est notis notae? Quandam non spectare, quandam non creditum;—et Veritas: Sophia einas, quaedam interpretativa notae, at secundum Christi consensum adverbiorum concinnata.
† Ward (Prove of the Muses, v. 2, p. 21), describing the part of a marriage ceremony in Italy of which he was an eye-witness, says: "After waiting two or three hours, at length near midnight it was announced as in the very words of Scripture, "Schall, the bridegroom come; go ye out to meet him." All the persons employed now lighted their lamps, and ran with them in their hands to fill up their stations in the procession—some of them had had their lamps and very superious, but it was then too late to use them; and the cavalcade moved forward."
‡ Augustinus (De civitate Dei, x, 22): "Domine preposterus nobis de speculis misisti. Consilia: Quia bona sunt ipsa illa summatorum requirita."
request and the refusal which it calls out,—like the discourse between Abraham and Dives,—are only the clothing and outer garb of the truth,—but of what higher importance,—no other indeed than this, that we shall look in vain from men for that grace which God only can supply, that we shall be miserably disappointed, if we think thus to borrow in an easy furtive way, that which must be bought,—even, that is, by earnest prayer and diligent endeavor.

"But the wise answered, saying, 'Not so, but there shall not be enough for us and you.'"—Every man must live by his own faith. There is that which one can communicate to another, and make himself the richer,—as one who gives another light, has not therefore less light, but walks himself in the light of two torches instead of one; but there is also that which being divine is in its very nature incomprehensible from man to man, which can be obtained only from above, and which every man must obtain for himself,—one can indeed point out to another where he is to dig for the precious ore, but after all is said, each one must bring it up for himself and by his own efforts. The wise virgins did all they could for their unfortunate companions, gave them the best counsel that under the circumstances was possible, when they said, "Go ye rather in to them that sell, and buy for yourselves," turn to the dispensers of heavenly grace, to them whom God has appointed in the Church as channels of his gifts, or as some would explain it, to the prophet and apostle, and learn from their words and teaching, how to arrive at the grace of God in your souls, if yet there is time. Sometimes the words have been understood as literally spoken, but how much more pleasing, how much more consistent with their character whom the wise virgins represent, to see in them a counsel of love, of that love which only can fill all things,—an exhortation to their companions that they trust not in man, but betake themselves, if it yet be time, to the sources from which true effectual grace can alone be obtained, that they seek yet to revive

resuming whatever had gathered round, and was clogging the vick. For the lamp itself,—pointed for the receiving of the swelled (the patina ducta) from around the frame, and furnished with a little hook at the side by which the wick, when used was, might be drawn further out. This instrument in sometimes found still adhered to the bronze lamps discovered in sepulchres. In Virgil's Menonon, 36: Et producta cuncta liumes operantes. (See Bacon's dias, v. 2, p. 20, seq.)

"The answer to the Greek is strongly elliptical as in a moment of enthusiasm and haste. Bengel: & Lavigerium mysticum, sealing ill connection. On the spirit of the answer of the wise-virgins as regards themselves, Augustin remarks: Non desponsioe, distribution, sed actus et patris transmissae; and Chrysostom (in Ps. 5): De uterquebus opera aequales. Rex hic et secundus rei equalis.

Augustin (hom. 21, c. 6): Non obstentem et iritatem set inte respondet; and Luther quotes, Justi rhorant in laetitia ipsius.
the work of grace in their hearts.—Nor can we refuse to see in the
reason which they give for refusing to comply with the others' request,
namely, "but there be not enough for us and you," an argument against
works of supererogation; however the Romish expositors may resist the
drawing of any such conclusion from the words. "The righteous shall
hardly be saved,"—she was virgin, did not feel that they had any thing
even—ought which, as not needing for themselves, they could import to
others. All which they hoped to obtain was, that their own lamps might
be bright enough to allow them to make part of the bridal company,
to enter with those that entered into the joy of the nuptial chamber.†

So much was greatness;—while the others were absent, seeking
to repair their past neglect, "the bright-eyed gaze, and they that were
ready," they whose lamps were burning, having been fed more from

* Augustinian (Ep. 140, v. 34): Potest a seipsetibus oleum, nec levem, nec
acutissim, illa responsionem esse mosse, utrem vel at subitum ipsa consensum,
quae composite无数eritorem ecclesiae, quae in alibi, qui in alio, in alio sedis, qui glo-
riabantur causam in se habere non, sed quia gloriositatem mundum non potu,
ubi superfectis eumdem spectabilis iustitiae? 
† Tortillius (De Præli. c. 22) makes good application of this part of the par-
able, when he is opposing the rich prince which the confessors in the African
Church gave to this legend: Sufficit trinitas præsepe dellae pædagges. Augu-
sti aut aut, et in alle plerumque temporum, quae pro magna Christo concordia.
Quem alium mortem earum habebit nisi Deus? —Praedone quae sanitatis
mandata habebat, ac stil emplendos, plantarem per se. Si sequeretur ea,
cutnne oleum damnum tuum suferre at qui et nihil potest? —Gustavus (Cist. Thol.
Præb. p. 711) gives a strange story from Maldonado Adamus, which betrays how
strongly it was once felt that there was here an argument against all luxury in
man and in the works of men rather than in God. The words are these: "There
was a, b. 332, exhibited at Riom, before the Magistrates of Riom, the
mystery concerning the two who and in many foolish virgin, who were St.
Mary, St. Catharine, St. Barbara, St. Dorothy, and St. Margaret. To these came
the foolish, seeking that they will impart to them of their oil; that is, as he
explained it, burned with God for them that they also may be admitted in the
marginal, that is to the Kingdom of Heaven. What happier is the wise absolute-
depth that they can communicate? Then a sad spectacle begins—she
foolish knocked, they went, they were instant in prayer—but all professed a
job, they were hidden to depart and buy oil. Which when that prince saw and heard,
he is said to have been so amazed, that he fell into a grievous and dangerous stin-
kness. What, he exclaimed, 'is our Christian faith, if neither Mary nor other
saint can be persuaded to intercede for us?' From this another in apathy had the
rest, of which he died the fourth day after, and was buried at Riom. This
event is told with some difference in Cœtura's Miscellanea, v. 2, p. 415. It may
be observed here, that this princess was a very favorite subject for the mystics in
the middle ages. (See De Mauro, Flodoard populatoris Latini, p. 159.)
‡ In the Polos exist there is this comparison: Scelus locutus est vestibus
et vices aequales, et vestibulæ, et leges populi in stichosoma.
their vessels, "went in with him to the marriage," and "the door was shut;" shut as much for the solemnity and joy without interruption of those within, as for the lasting exclusion of those without. (See Isa. viii. 16; Rev. iii. 12.) "What door?" explains the author of an ancient heathen parable.† "That which now is open to them coming from the east and from the west, that they may sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven,—that Door which saith, Him that cometh to me I will in no wise cast out. Behold how it is now open, which shall then be closed for evermore. Murderers come, and they are admitted,—perversions and heresies come, and they are received,—uncleanness and adulteries and robberies, and whatever is of this kind, come, and the open door doth not shut itself to them, for Christ, the Door, is infinite to pardon, reaching beyond every degree and every amount of wickedness. But then what saith he? The door is shut. No one's pretences,—no one's prayer,—no one's groan ing shall any more be admitted. That door is shut, which received Amos after his idleness,—which admitted David after his adultery,—after his homicide, which not only did not repel Peter after his threshold denial, but delivered its keys to be guarded by him." (See Luke xxi. 36.)

* The door was shut, "afterwards came the other virgins, saying, Lord, Lord, open to us." not that they have now found the oil, but having sought it in vain, they come looking for mercy, when now it is the time of judgment. In the title "Lord," by which they address the bridegroom, they claim to stand in a near and intimate relation to him; as in the "Lord, Lord," twain repeated, is an evidence of the earnestness with which they now claim admission; some say, also of their vain confidence, but perhaps rather of the singing which already possessed them, lest they should be excluded from the nuptial feast, lest it be now too late, lest the needful conditions be found unfulfilled on their part;—even so it was; for in them that solemn line of the old Church hymn must find itself true. Then bare heart fronts bare perdition. And in reply to their claim to be admitted, they hear from within the sentences of their exclusion,—"He answered and said, Truly I say unto you.*

† Compare Milton's "Address to a Virtuous Young Lady," where there is allusion to almost every word to this latter portion of our parable.

‡ The verse from which an extract is given, p. 295, *etc.*
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you, I know you not." It is not that he disclaims an outward know-
ledge, but he does not know them in that sense in which the Lord says,
"I know my sheep, and am known of mine." This knowledge is of ne-
cessity reciprocal, so that Agasias, though it may seem at first a slight,
is indeed a very profound remark, when explaining, "I know you not," he assures, it is nothing less than, "Ye know not me." Of course, the issue is, that the foolish virgins remain embalmed, and for ever, from the marriage feast." (Rev. 14:6.) On this their condition Jesus observes, that there are four classes of persons; those that have an abundant entrance into the kingdom, entering as it were with sails set into the heaven; those again that are saved, as shipwrecked mariners reaching with difficulty the shore. On the other side, there are those who go evidently the broad way to destruction, whose sins go before them; while again, there are those who, though they seemed not to fall from the kingdom of God, yet miss it after all; such were these five foolish virgins, and the fate of those, who were so near, and yet after all fell short, he observes with truth, must always appear the most miserable of all. Last that may be our fate, the Lord says in sa— for what he said to his hearers then, he says unto all, to his Church and to every member of it in every age.——"Watch therefore, for ye know neither the day nor the hour." And this being so, the only certain way to be ready upon that day, is that you be ready upon every day: and the parable has taught you that unpreparedness upon that day is without a remedy; the doom of the foolish virgins has shown you that the work, which should have been the work of a life, cannot be huddled up into a mo-
mint. — Watch therefore, for ye know neither the day nor the hour." This parable will obtain a wider application if we keep in memory that, while it is quite true that there is one great coming of the Lord at the last, yet not the less does he come in all the great crises of his Church, at each new manifestation of his Spirit; and at each of these too there is a separation among those who are called by his name, into wise and foolish, as they are spiritually alive or dead. Thus at Penta-
crest, when by his Spirit he returned to his Church, he came to the pre-

4 We have at Luke xii. 25, the same image of the embalmed widow seeking an extremum, though it appears with important modifications. It is there the rustic, who has appointed a set time in the evening by which all his servants shall have returned home. When the honest servant, he rose up and bare his head, and those of the household who have lingered and arrive later cannot persuade his agent to open doors. They remain without, and he declares the fellowship between them and him has never been more than an outward one, and now is broken altogether.

5 What is gone in this verse should have no place in the text, and has proba-
ibly been brought into it from the parallel passages, such as Matt. xxv. 54. It is emblazoned by Lachmann.
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dest in Israel went in with him to the feast, the foolish tarryed without. Those two he came at the restoration: those that had oil went in; those that had empty lamps, the form of godliness without the power, tarryed without. Each of these was an example of that which should be more signally fulfilled at the end.

It remains to say a few words on the relation in which this parable stands to that of the Marriage of the King's Son, and how it happens that in that the unworthy guest actually finds admission to the marriage supper, and is only from thence cast out, while in this the foolish virgins are not so much as admitted to the feast. It might indeed be answered, that this is accidental—that the differences grew out of the different construction of the two parables; but by such answers every thing that is distinctive in the parables may be explained away: and we treat them with greater respect, when we look for some deeper lying reason. The explanation seems to be, that the marriage festivities which are there spoken of, are different from these. In Germain's words, "Those are celebrated in this life in the Church militant, these at the last day in the Church triumphant. To those, even they are admitted who are not adorned with the wedding garment, but to these only they to whom it is granted that they should be arrayed in fine linen, clean and white, for the fine linen is the righteousness of saints (Rev. xvi. 8); to those, men are called by the trumpet of the Gospel,—to these, by the trumpet of the Archangel. To those, who enter, four again go out from them, or be cast out:—who is once introduced to these, never goes out, nor is cast out from them any more: whereas it is said, 'The door was shut.'"—We may finish the consideration of this exquisite parallel with the words in which Augustine concludes a homily* upon it: "Now we labor, and our lampes fluctuo among the gusts and temptations of

* See, II. c. 10.—Besides the passage referred to in p. 234 ante, there is another in Luke (xvii. 22-30) offering many analogies to this parallel, though with differences as well. The faithful appear here not as virgins but as servants, that is, their active labor for their Lord is never brought out, and they are waiting for him not to come when he shall come, but when he shall return from the wedding not to see him as when he shall come, but when he shall return from the wedding (cf. Luke xxii. 29-30). From this the difference. The waiting to a preparedness to meet him commences itself under images not exactly similar. They must have their lamps given up (Zech. i. 17; 1 Pet. i. 19), and their light burning—that is, they must be prompt and ready to go forth upon him, and his house must be lighted up with lights. The faithful must be prepared which should celebrate his return, and his admission must be without delay, and then that which they have prepared for him shall instead prove to have been prepared for themselves—' He shall ged him and take them to six doors to meet, and come in, and close them.' What he did at the Parable supper (John xii. 4) shall prove but a prophecy of what he shall repeat in a more glorious manner at the Marriage Supper of the Lamb.
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The present world; but only let us give heed that our flame burn in such strength, that the winds of temptation may rather fan the flame than extinguish it.*

* In early times and in the middle ages this subject was a very favorite subject of Christian Art. Wësner (Geschichte d. Alt. Christ., v. 3, p. 93) mentions a picture of the five wise virgins in the courtyard of the Church of S. Agnes, at Rome, probably of very early date; and Cruyssen (Archd. Belg. en Meyer Art, p. 184), describing the representations of the Last Judgment as often found over the great western door of a Cathedral, says: On rencontre partout dans les traversées des portes d'entr'etres de France les meurs tenant seigneur de deux saints tes loges et parfois de moins; les autres tenant médiocrement d'une seule mais la même lueur renversée. Le sculpteur a toujours en outre de placer les Vierges aux pied du Christ et du côté des lâches; les Vierz Sit à un gauche, du côté des mécréants. For many further details of interest, see Dussault's Manuel d'Iconographie Chrétienne, p. 207.
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Matthew xxv. 14-30.

When the virgins were represented as waiting for the Lord, we have here the servants seeking for him—here the inward spiritual rest of the Christian was described,—here his external activity. There, by the end of the foolish virgins, we were warned against dilapidations and decay in the inward spiritual life,—here against sluggishness and sloth in our outward vocation and work. That parable enforced the need of keeping the heart with all diligence; this the need of giving all diligence also in the outward work, if we would be found of Christ in peace at the day of his appearing. It is not, therefore, without good reason that they appear in their actual order, that of the Virgins first, and the Talents following, since the sole condition of a profitable outward work for the kingdom of God, is that the life of God be diligently maintained within the heart. * Or there is another light in which we may consider the distinction between the virgins and the servants, that the first represent the more contemplative,—the last, the more active working members of the Church,—a distinction universally recognized in early times, though of late nearly lost sight of among us. It is true that every member of the Church ought to partake of both, of action and contemplation, so that even under this view both the parables will still keep their application to all; but one element may predominate in one, the other in another: the endeavor of each must be harmoniously to proportion them in his own case, according to the gifts which he finds within himself, and the needs which he sees in others around him.

We meet with another reason, so to speak, of this parable as Mark

* Or they may be co-ordinated with one another. Thus Gerhard (Ker., frag., n. 269): Levesque fulgures et talentera sicut dorares, lampas et lanxas, talentera diversa sunt ut in terris diversa.
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xlii. 34, with not unimportant variations, as there also are traces at the same place of the ten virgins ("Lost coming suddenly he find you sleeping," ver 30), the whole, however, which St. Matthew records more distinctly, being by St. Mark blended together, and more briefly recorded.

There is no doubt, however, that it is the same discourse which both Evangelists are relating, as in both it occurs immediately after the warning concerning the evil days of the last days. St. Luke (xii. 11) has recorded for us a parable very similar to this one, but certainly not identical, however some expositors, as Maldanado, may have affirmed the identity of the two.* But every thing is against this. The time and place are different; the parable which Luke records, having been spoken when Jesus was now drawing near to Jerusalem, but had not yet made his triumphal entry—this, while he was seated on the Mount of Olives, the third day after his entry into the city. That was spoken to the multitude as well as to his disciples; this in the innermost circle of his own most trusted followers, of those to whom he was about to confide the carrying forward of the great work which he had himself commenced on earth. The scope of that, which is the more complex parable, is twofold, and may be thus defined. The multitude, and perhaps many that were following the Lord with too hearty thought, thought that he was now going to take his kingdom and to reign—to sit on the throne of his father David in Jerusalem. He would teach them, on the contrary, that there must yet be a long interregnum that should be—that he must go away, and only after a long period return, and that not till that period last elapsed, should the powers that opposed his kingdom be finally put down. In the mean time (and here is the point of contact between the two parables), those who stood to him in the relation of servants and friends, were not to be idle waiting the time of his coming back, but should seek earnestly to forward his interests according to the ability which was given them, being sure that at his return he would reward such according as his work should be—at which time of his return, as St. Luke, in accordance to the plan of his parable, relates, he would also utterly destroy his enemies—break in pieces with the end of his anger those who refused to bow to the sceptre of his love. The scope of his parable then is twofold. It is addressed, in part, to that giddy light-minded multitude, who were following Jesus with an expectation that his cause would speedily triumph, and who, when they should find their expectations disappointed, might, perhaps, many of them turn against him and join in the cry, Crucify him. He warns them that his triumph over his enemies, though not speedy, yet should be certain, even as it would be terrible: it will

* The arguments against the identity of the two parables are well stated by Gericke. (Bibl. Divin., c. 324, ad fin.)
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takes for them a double warning, that they be not offended or prevented from attack in the whole by the things which should befall him at Jerusalem; and that, last of all, they should suffer themselves to be drawn into the ranks of his foes, since these were doomed to an utter destruction. For the disciples also it contains a warning, that this long period which should intervene before his coming again in glory and in power, was not to be for them a period of sloth and inactivity, but a time in which they would be required to show all good fidelity to their absent Lord; which fidelity would by him be acknowledged and abundantly rewarded, even as negligence and sloth would meet also their due recompense of reward.

Here it is at once evident how idle the objections are which have lately been brought against the parable as given by the third Evangelist. The objector1 imagines that he detects there, as in the case of the Marriages of the King's Son, a blending together, through loose and floating tradition, of heterogeneous materials—that in fact we have there, joined in one, what ought to be two parables, and this so awkwardly that the joinings are plainly discernible—the occasion of their confusion being that they both turned upon the common foot of a Lord abasing himself from his home for a while. He observes that servants and citizens stand in no relation to one another, that with the very slightest alterations, ver. 12, 14, 15, 27, would form a complete whole, and standing by themselves might be entitled the parable of the Rebellious Citizens; the remaining verses would form the parable of the Pound which would still be free from all admixture of foreign elements.

But only let that be kept in mind which this objector seems to have forgotten, or never to have perceived, that there were two groups of hearers in different states of mind and needing different admonitions, to whom the Lord addressed the parable which has been recorded in St. Luke, and it will at once be perceived how he divided all to his own disciples and to the multitudes, according to their different needs. In Luke the parable is of necessity more complex, as having a more complex purpose to fulfil. In Matthew it is simpler; for it is addressed to the disciples, or rather to the apostles alone, and the part there meant for the multitudes would be superfluous here, and accordingly find no place.


This view is not new; indeed his whole book is little more than a retelling up and setting in array objections which had been made, and most of them answered, long ago. Unger on the outer ground of the facts of story in this parable, says (in loc.): "Unger's scholium is Matthew's parenthesis, et eiusdem Christi pars inuersa pars humanae similitudinis alia minima responsum est. Eius visum est ut ea (as simply) existens hic aminatos studios, sed ulterior problema, in hisce commento.
To the apostles then and to none other the parable of the Talents, which alone concerns us now, was spoken. It is useful for the right understanding of its outward circumstanes, that we keep in mind the relation of masters and slaves in antiquity: for that between masters and servants, as it now EXISTS among us, affords no satisfactory explanation. The master of a household going away does not leave with his servants, and it is foreign to all the relations between them, money wherewith to trade in his absence; nor if he did, could he punish them on his return for neglect of duty, as the slothful servant is here punished. But slaves in antiquity were often Itinerents, or were allowed otherwise to engage freely in business, paying, as it was frequently arranged, a fixed yearly sum to their master; or as here, they had money given them wherewith to trade on his account, or with which to enlarge their business, and to bring him in a share of their profits.* In the present instance something of the sort is assumed, when it is said, "The kingdom of heaven is as a man travelling into a far country, who called his own servants and delivered to them his goods." It was "a far country" into which the Lord Jesus Christ was about to travel; and that his servants might be furnished in his absence, he was about to interest them, and all their successors, whom representatives they were, with many excellent gifts.

The day of Pentecost was no doubt the time when the goods, that is, spiritual powers and capacities, were by him most manifestly and most abundantly communicated to his servants, that they might profit withal. (Ibnson 56 25.) Yet was not that the first occasion when they were so given: the Lord had communicated to them much during his earthly sojourn with them (John v. 3), and before his ascension (John xx. 23), and from that day forth he has been evermore delivering his goods to each successive generation of his servants. This being so, the parable has application to all times—"put primarily to all persons: it was first addressed to the apostles alone, and the gifts for the exercise of the ministry, the powers which Christ has given to his Church, are signified, in the first place, by the committed talents. Saving, however, that all are called in their measure to add to one another, that all Christians have a spiritual vocation, and are intrusted with gifts, more or fewer, for which they will have to render an account, the parable is applicable to

* See M. Chrysost. in the Parv. v. 1 part 2, p. 27 seq., and the Sum. of St. Jerome, ed. Auri., s. v. Servos, pp. 967, 972.
† It should not be "his own servants," for there is no emphasis here on the name. It is only the same sentence that in later Latin has proper for vos or eis. So Matt. xxii. 14. (Literally ou eis the same apple.
‡ Acts. 19, 8. (Literally ou eis the same office.
§ Act. Petre, Epist., Rom. 55.: Ad Patern. Horæ, perg. nos. (Literally diec, people ou eis the same office, que ou eis the same office, ou eis the same office inconstAnts.

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While, too, it has relation first to spiritual gifts and capacities, yet it has not therefore no relation to those other gifts and endowments, as wealth, reputation, ability, which, though not in themselves spiritual, are yet given to men that they may be turned to spiritual ends—openings of being sanctified to the Lord, and consecrated to his service, and for the use or share of which, the possessors will have also to render an account. There is, indeed, a witness for this in our English word "talent," which has come to signify any mental endowment, facility, or power whatever, a use which is of course entirely the growth of this parable, even as it is a proof of the manner in which it has worked itself into the thoughts and language of men.

But different men receive these gifts in very different proportions:

1. Less one be gone five talents, to another two, and to another one, to every one according to his several ability. It is not that the gifts, as Theophylact explains it, were to each "according to the measure of his faith and purity," for the faith which justifies is itself one of the chiefest of those gifts, but to each according to his ability; inasmuch as the natural is the ground upon which the spiritual is superinduced, and grace does not dissolve the groundwork of the individual character, nor abolish all its peculiarities, not being all that are subject to it to a common standard. (See 1 Cor. xii. 4–31; Ephes. iv. 16.)

The natural gifts are as the vessel, which may be large or may be small, and which receives according to its capacity, but which in each case is filled; so that we are not to think of him who had received the two talents, as incompletely furnished in comparison with him that had received the five; any more than we should suppose a small circle incomplete as compared with a large. Unfitted he might be for so wide a sphere of labor, but unprovided as perfectly equipped for that to which he was destined; for "there are diversities of gifts, but the same Spirit," and as the body is not all eye, nor are all in an army generals or captains, so neither in the Church are all furnished to be leaders and governors. Yet while we speak of natural capacity as being the vessel for receiving the wine of the Spirit, we must not leave out of account, that comparative unfaithfulness, stop-ping short instead of that which would cause the gift to be quite taken away, was yet narrow the vessel; even as fidelity has this tendency—to dilute it, so that the person with the inferior natural gifts yet often

* Cephas: Disput. superint. Deum in Ecclesia sancti canonic: nee tota mentis capacitas simul operatur.
† Sermo de natura spirituum in Christo.
‡ See Common Res. ad Civitas, p. 37, where this expression is used.
brings in a far more abundant harvest, than one with superior powers, who yet does bring in something.

Having then committed the talents to his servants, and divided wisely amongst each according to his several powers, the lord, without more delay, *straightway took his journey*. In the things earthly the husbandman's distribution of the gifts naturally and of necessity proceeds his departure; in the heavenly it is not altogether so: the Assumption, or departure, goes before Pentecost, or the distribution of gifts; yet the *straightway* still remains in full force: the interval between them was the smallest, one following hard upon the other, however the order was reversed. The three verses which follow (17–19) embrace the whole period intervening between the first and second cuming of Christ. Two of the servants, those to whom the largest sums had been committed, lay out those sums with diligence and success. These are the representatives of all that are diligent and faithful in their office and ministry, whatsoever that may be. There is this variation between our parable and St. Luke's, that here the faithful servants multiply their unequal sums in the same proportion: *"He that had received the five talents, made them other five talents;"* and again, *"He that had received the two, he also gained other two;"*_while there they multiply their equal sums in different proportion: all had alike received a talent, but one gained with that pound ten pounds, and another five. Two most important truths are thus brought out, as it could not have conveniently been done in a single narrative—first by St. Matthew's truth, that according as we have received will it be expected from us—and this secondly by St. Luke, that as was differ in fidelity, in zeal, in labor, so will they differ in the amount of their spiritual gains._

But if two of the servants were thus faithful in the things committed to them, it was otherwise with the third: *"He that had received one talent, went and dug in the earth, and hid his lord's money;"*—an apt image for the failing to use divinely imparted gifts, for *"Wisdom that is hid, and treasure that is hoarded up, what profit is it to them both? Better is it that hideth his folly, than a man that hideth his wisdom."* (Sirach, xx. 30, 31.) In St. Luke He hides his pound in a napkin, but that would have been impossible with so large

* Compare Shakespeare—

*"Haste thee with me, so we may meet the day:
Not long shall this possession be, or any worse.
Did not we deal at once, take all the while?
In capes, or coifs, or cassocks they are wonted,
As I was by my master's will and leave.
But for the issue, our bases serve to none.
The smallest word of his command,
But like a thirty psalm he doth presume
Hence the play zs a comedy,
Both thanks be us."*
a sum or a talent, which is, therefore, more fitly said to have been concealed in the earth."  

"After a long time the lord of those servants cometh, and recketh with them." In the faithful coming forward of the faithful servants, we see an example of boldness in the day of judgment: they had something to show, as Paul so earnestly desired that he might have, when he said to his beloved Thessalonian converts, "What is one hope, or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ as his coming?" (1 Thess. ii. 19; 2 Cor. i. 14; Phil. iv. 1.) In St. Matthew the faithful servant comes forward, saying, "Behold, I have gained," while in St. Luke it is, "They proved hath gained," thus between them they make up the epoch of St. Paul, "I—yet not I, but the grace of God that was with me." And even in St. Matthew, "I have gained" is preceded by that other word "when deliveredst me," it is only the gift which I have so multiplied. In St. Matthew, as has been observed, the gain is ascribed to the talents, five for five, and two for two. Consistently with this, the commendation of the servant is expressed in exactly the same language, even as the reward to each is precisely the same: to each it is said, "Enter thou into the joy of thy Lord." That is, become a share of my joy. No doubt the images underlying this language is, that the master celebrates his return by a great feast, to which each of the servants, as soon as he has rendered his accounts, and shown that he has been true to his master's interests in his absence, is hidden freely to enter. It is well known that under certain circumstances the master's inviting his slave to sit down with him at table, did itself constitute the act of messianism; henceforth he was free.† Perhaps

* Jerome (Ad Diem) finds a further distinction between being in the earth and in a napkin: Heute hebetem non est in salute collegeway, si est, definit absequendum, nec in terra delibandum, terminus existit omnium observandorum.

† Lightfoot's words on this entering into the joy of the Lord are beautiful: "It is but little we can receive here, some drops of joy that enter into us, but there we shall enter into joy, as vessels put into a sea of lightness." Gerhardt has the same thought: "Tum truagam sinis orti hiud passuit, ut non possit in hunc secundum talem volvi so comprehendi; thee horae instauravit illum incomprehensibilem passuit, non aeternum instauravit in hoc humanum; ut humanus comprehenderis; et O. de St. Victor (Red. Test., 1 E.) says on this joy of the Lord: Triplex est gustus: est gustus nominal, est gustus sensual, est gustus Dei; et iste Dei gustus est tertius aequissimus; seculum de bovis concistoria; tertium de aeternitate expectest; Non ignar esse in gaudium potest, non renescit in gaudia tua, sed ignar gaudium Dei et. . . Ad primum existit homo, eum credidit de paradiso: ad secundum sceleris hostem, eum profetflレストランrecommissa Deo. Tunc istum et tertium personam, uta velabat quem stare in aeternum frustra hoste.

‡ See the Dict. of Gr. and Rom. Ant., s. v. Messianism, p. 586.
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there may be here allusion to something of the kind—the incorporation in an act of what once he had spoken in words, "Henceforth I call you not servants, but I have called you friends." (John xii. 26, 27; Rev. iii. 20.)

But there remains one who has not yet given in his account, and it has been often observed how solemn a warning there is, and how many, in the fact, that he to whom only the one talent had been committed, is the one who is found faulty—since an excuse like the following might very easily occur to each: "So little is committed to my charge, that it matters not how I administer that little; at the best I cannot do much for God's glory; what signifies the little, whether it be done or left undone?" But here we are instructed that the Lord looks for fidelity in little as well as in much. We can well understand why he should have lingered in the field, being reluctant to appear in the presence of his Lord. It is true that he had not wasted his master's goods like the Unjust Steward; nor spent all his portion in riotous living like the Prodigal; nor was he too flippant and thoughtless in debts like the Unmerciful Servant; and it is an entire mistake to mix up his case with theirs, when it should be kept entirely distinct. The consequence of such condoning his guilt with theirs would be, that the very persons whose circumstances the parable was meant to reach would evade its force. When we weave the meshes of the spiritual net so large, all but the very worst offenders are able to slip through; and theparable is not for such, not for those that are evidently by their lives and actions denying that they own Christ to be their Lord and Master at all: it is not for them who thus squander their talent, or deny that they have ever received one: the law, and their own hearts, tell them sufficiently plainly of their sin and danger. But the warning we have here is for those who hide their talent, who being equipped for a sphere of activity in the kingdom of God, do yet choose, to use Bacon's words, "a godly retirement and particular, rather than generous and social." There is great danger that such might devise themselves, as there are so many temptations to a shrinking from the labor and the toil involved in a diligent laying out of our talent. There is a slope of humility in the excuse that a person so inclined would make; as for instance, "The care of my own soul is sufficient to occupy me wholly:—the responsibility of any spiritual work is so great, so awful, that I dare not undertake it." While I am employed about the souls of others, I may perhaps be losing my own." We read repeatedly of those in the early Church, who on grounds like those, persisted in refusing...
charges to which they were called, and when they should have been the
salt to salt the earth, chose rather to retire into caves and wildernesses,
flaunting their brotherhood, whom they were called to serve in the active
ministries of love.*

* The warning then is addressed to such as might be tempted to fol-
low after this goodness secretly and particularly, instead of serving their
generation according to the will of God. The root out of which this
misleading fruit is laid bare in the words which this watchful servant utters,

**Lord, I know that thou art a hard man.**

It has this, an absolute every thing else that is evil, in a false view of the character of
God. For we must not understand this speech as an excuse framed
merely for the occasion, but it is the true out-speaking of the hidden
heart, the exact expression of the repent in which the servant did actu-
ally regard his lord. The chief accounted him Balaam, thought him even
such an one as himself: he did not believe in his lord’s forgiving
love, and in his gracious acceptance of the work with all its faults,
which was done for him out of a true heart, and with a sincere desire to
please him. This was his wilful and guilty ignorance concerning the
ture character of the master whom he was called to serve. But to know
God’s name is to trust in him. They indeed who undertake a ministry
in his Church, or any work for him, are well aware that they shall com-
mit manifold mistakes in that ministry, which they might avoid, if they
disposed that ministry altogether, even many sins in handling divine

tings which they might escape, if they wholly refrained that change?

* Augustine, in a sermon preached on the anniversary of his elevation to the
episcopal dignity (Nov. 318, c. 1), making striking use of this parable, while he is
speaking of the temptation, wherein he was conscious, to withdraw from the active
life in the Church, and to cultivate a solitary life:—Sic non eritis, et postea sermo,
tertie no Evangelium. Fonsa estra dixere: quid nihil est belli esse humilitatem, dixere lex, tunc, dixit, non agam, non agam denique? Quid
nihil est omet esse humilitatem? Assumpsit virum, quemque commove unum
quemque perseveran sem, assumptam quoadm tamen; de uno non reperiorem remun-
em qui velit? Evangelium me ternum. Nunc addimus scelentes, ut unam on nttim
mense, tali est, nullam est. Portiuncula, aquam, scriptura, militarum, pro
magnoque multa, magnum se, magnum sermon, magnum litteram. Quis vos re-
spatit sua benignitate? Sed tunc Evangelista. Et eum (Pa. Ro. 9, Thadd. 10):
Sic ante facit filium, et dedit ad solitum scripturum, et quindicem sufi-
cionem, et dedit in corde tuo: quid nulli est eum qui immensum poeni, scribit multa in multa
mensa, quae bingerum servos Domini non se natum servum et qui
ascepsit tabernaculum et multum oeger; unum, unum tertie, iterum tertie, iterum
tertii, et unum tertie et tertie servitor. Compare what he beautifully says, Nov. in Pa.
not. 9, and also in Pace et sive, p. 17.

† This verse of the careful and accurate handling which all divine things re-
quire, and the exceeding gravity of a fault therein, though very liable of being
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But shall those who are competently furnished and evidently called, be therefore justified or excused in doing so? would they not, on acting, share in the condemnation of this servant? would they not testify thereby that they thought of God, as he thought of his master—that he was a hard lord—extreme to mark what was amiss—making no allowance, accepting never the will for the deed, but watching to take advantage of the least failure or mistake on the part of his servants? 

Nor does the sluggard in the parable stop here. If only he may roll off a change from himself, he cares not for affecting one to his lord. In his speech, half covering and half defying, and in this respect, a wonderful picture of the sinner's bearing towards God, he shrinks not from attributing to him the character of a harsh unreasonable master, who requires the bricks but refuses the straw (Rev. v. 7, 8, who would reap what he has not sown, and gather where he has not sown? In these words he gives evidence that he no entirely has mistaken the nature of the work to which he was called, as the character of the master for whom it should have been done. In the darkness of his heart he regards the pleased as he here by the selfish and the flesh-lord; and ever reading, ever seeing, ever understanding, ever believing, ever shaped by thoughts concerning God, he not in himself a high grace, and has no word of his own to express it. 

* slate ad scriba. This last is an apostle properly applied to fruit or wine, which is crude, ripe, ever, yielding to nourishment, and would fill its opposite in a fruit (Luke x. 19), as the Latin eastern with a word, which is to make dry and hard, as through thought, involving alike the upper and the deeper, and is opposed to soma. 

* titlic, titlic. Titlic fits the example, when he describes one as Titlic, parac, transcribed, taken. The words are distributed in Veranus' Synopsis, c. 19. 

* "timeous" does not refer to the stamping of the word, for then, he would not be saying the same thing twice. Rather there is a step in the process of the harrow. 

* When this last unavoiced, or better, marked with the tons in the above note, there expected them to "go with" the mill as one who will not be at the house to pay any away the chief, yet expects to gather in the golden grain into his store. (Matt. xii. 13) "arumare," the word here used, might properly be applied to the measured and orderly sowing of the master's seed. It is rather the "disposing, making to fly" in every direction, as a purpose the raised enemy (Luke i. 27.) Acts xvi. 17; or as the word of the sheep (Matt. xix. 16); or as the Prophet his guides (Luke xx. 11; Acts 19:1); or as here, the husbandman his chief. This tightly fights the "borne up:" Notice the vertical translation in best exposition expressed.

* Aquinas asserts the true doctrine, which this servant denies: Deus rubid
1. There is an instructive Eastern tale, which in its deeper meaning was remarkably parallel to this parable. It is as follows:

There was a man born lame; and he had eighteen hands.

His feet, she brings his eyes to the earth beneath him,

Deeps in his heart out of the purest chalice exalting

And each the other went and served in the field.

The man returns at last one of the first he went:

"Born made it: 'by the same hand he born a willy hand.'"

Unknown a shadow without; but when he would expire

His back's his woman, since then that his own a man's

Then he both hands toward and upward prays.

The second king is that in the dark corner.

"Where is my eyes of every?"

And stark and showed the folk with moving heaven spread

Then bendeth the man hundred and one.

"That man a mile north, and there: "This one is born a willy hand:"

The parable is true to it in the dark corner.

"Who are my eyes of every?"

And stark and showed the folk with moving heaven spread

Then bendeth the man hundred and one.

"That man a mile north, and there: "This one is born a willy hand:"

The parable is true to it in the dark corner.

In heaven then she shall till two solace of his eye, and

The nation of sight musta in to the eye."
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But his lord answers him on his own grounds, and making his own mouth condemn him (Joh. xx. 6; 2 Tim. I. 16); nor does he take the trouble to dispute or deny the truth of the character which his servant had given him:—"Then 
asidet and thankful servant?" a servant, in that he defended himself by exalting his lord, and "thankful" as his whole conduct has shown, —"then answered that I was where I should not, and gather where I had not strewn."—that is, Is it so, grant me to be such as thou dost deem, severe and exacting, yet even then thou art not deserted, for thou must not to have done me justice still; and there was a safe way, by which thou mightest have done this, with little or no peril to thyself, and thereby have obtained for me, if not the large gains, which were possible through some better means, yet something, some small but certain return for my money.—"Then answered, therefore, to have put my money to the exchanger, and then at my coming I should have received some more with money." This putting the money to the exchanger, Obadiah ingeniously explains:—"These idle nations which are not ended to independent labor in the kingdoms of God, are here commanded at least to invest themselves to other stronger characters, under whose leading they may lay out their gifts to the service of the Church."
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This explanation has the advantage that it makes those words not merely useful to add vivacity to the narrative, as the natural conclusion of an offended master—but gives them likewise a spiritual significance, which is not generally sought in them, but which, if they yield it easily and naturally, must by no means be rejected. Certainly this meaning is better than that which Jerome proposes, that the money-changers are believers in general, to whom the interested word of grace should have been committed, that they, trying it, and rejecting any erroneous doctrine which might be associated with it, but holding fast what was good, might be enriched with the knowledge of God. Such an explanation as is the very thing which the servant ought to have done in the first instance, had he but laid out his gift for the profit and edification of his brethren: while this kind of committing the talent to the money-changers is the only alternative proposed to him, in case he had shrunk from that other and more excellent way.

And hereupon, his doom is either in one way or the other less sought his master’s interests, is pronounced, in the first, in the loss of the talent which he had suffered to lie idle. “And Zlhe, therefore, the talent from him.” We have here a limitation of Matt. xii. 23. This limitation may be considered partly as the direct penalty, partly as the natural consequence of his sloth. For there is the analogy, between the course of things in the natural and in the spiritual world, that as a limb which is never called into exercise loses its strength by degrees—the muscles and sinews disappear—even so the gifts of God, manifold, fade and fall from us: “Then shall he beo taken away that which he hath.” And on the other contrary, as even as we that see, he (the sun) sometimes called an apostolic saying, attributed by many of the Fathers not to the Lord but to one of his apostles, or to St. Paul by some, and by some, indeed, even inserted before this very passage—for example, see Souter; and the whole sense is thoroughly disapproved by Havelock, in the third, book, and xi. of 1847, p. 239. He maintains this latter origin of the words. See also Converaux, Post. Apost., i, p. 242, and the Levites. in which, p. 219. He holds that the meaning of this word, as in the first word, has undergone some change. But, therefore, rightly finds away, Matt. xii. 32; Matt. vi. 16. Jerome (Comm. in Mat. xii. 32, 33.) has a singular, but erroneous doctrine of the last word.

1 Augustin ad Haec (Aures. in Pl. III. 22.) Quod reprehendit deus, qui omni horribili commissione, si demum quisque civilitatem servatur? And again, in exposit. on xi. 15. 15. (Cf. Cæs. in ibid. xii. 32, 33.) has two other conclusions, to show that the grace itself will quickly depart: “For as the corn, if it be let lie for ever in the barn, is consumed, being devoured by the worms; but if it is brought forth and cast into the soil, is multiplied and renewed again: so also the spiritual word, if it be ever so shut up within the soul, being consumed and eaten by envy and sloth, and decay, is quickly extinguished; but, if, as on a
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the limb is not wasted by strenuous exertion, but rather by it served and strengthened, not otherwise is it also with the gifts of God; they are multiplied by being laid out. "unto every one that hath shall be given, and he shall have abundance." "The earth which bringeth forth herbs meeteth for them by which it is dressed, receiveth blessing," that is, a further blessing, the gift of a continued fruitfulness. "from God." (Luke vi. 7.) Not is it merely that the one receives more, and the other loses what he had; but that every gift which the one loses the other receives; he is excused with a talent taken from the other; while on his part, another takes his crown. We see this continually; one by the providence of God steps into the place and the opportunities which another left unused, and so has forfeited. (1 Sam. xvi. 26.)

For this taking away of the unused talent which will find its complete consummation at the day of judgment, yet is also in this present time continually going forward. And herein is mercy, that it is not done all at once, but by little and little, so that till all is withdrawn, there is still the opportunity of recovering all; at each successive withdrawal, there is some warning to hold fast what still is left, "to strengthen the things which remain that are ready to die." It is quite true that in each successive stage of the decline, the effort required for this is greater,—the strength for it less: but to complain of this, is to complain that sin is sin, that it has any curse with it; and however this is the measure of his sin, yet, at the same time, it remains always possible, till the last spark is extinguished, to blow up that spark again into a flame: even the sense of the increasing darkness may be that which shall arouse the man to a serious sense of his danger, and to the need of an earnest revival of God’s work in his soul. But this servant had never awaked to the sense

situeth itself, it is scattered on the seeds of the brethren, the treasure is multiplied to them that receive it, and to him that possessed it,—not as a fountain from which water is continually drawn forth, is thereby rather polluted, and tumbled up the more; but as a spring that filleth the lake, so the spiritual gift and word of doctrine, if it be continually drawn forth, and if who will has liberty to share it, riseth up the more; but if restrained by care and a guarding spirit, distillates, and at last perishes altogether."—Augustine too, (or Cassian, as the Benedictine edition affirms, August. Opt., v. 6, p. 81, Appendix) has an admirable discourse on the manner in which gifts multiply through being imparted, and diminish through being withheld. It is throughout an application of the story of the widow (2 Kii. iv.) whose two sons Eliah obtained from bondage by multiplying the oil which she had in her single vessel so long as she provided other vessels into which to pour it, but which, when she had no more, at once ceased.—at all foretastes, all protestations, all present promises, all former promises inhouders, quite perditions; not them able Isaiah promised, plus Sabaenas. Yea constabiles, battle-born.
of his danger till it was too late,—till all was irreversibly lost; and now it is said, not merely that he shall forfeit his talent, but yet farther, "Cut go the unprofitable servant into outer darkness: there shall be weeping and gnashing of teeth." While there is light and joy and feasting within, to celebrate the master's return, the darkness without shall be his portion.

The composition of the causes which led to this servant's exclusion, and those which led to the exclusion of the foolish virgins, is full of important instruction for all; the virgins erred through a vain over-confidence, this servant through an under-confidence that was equally vain and sinful. They were overbold, he was not bold enough. Thus, as in a chart, the two temptations, as regards our relation to God and his service,—the two opposing rocks on which faith is in danger of making shipwreck,—are laid down for us, that we may avoid them both. Those virgins thought it too easy a thing to serve the Lord,—this servant thought it too hard;—they esteemed it but as the going forth to a festival which should presently begin, he as a hard, dreary, insupportable work for a slack-handed master. In them, we have the perils that beset the sages, to him the melancholy, corruption. They were representative of a class needing such warnings as this: "Strait is the gate, and narrow is the way, that leadeth unto life, and few there be that find it." (Mat. vii. 14); "Work out your own salvation with fear and trembling." (Phil. ii. 12); "If any man will come after me, let him deny himself." (Matt. xvi. 24). He was representative of a class that would need to be reminded: "Ye have not received the spirit of bondage again to fear." (Rom. viii. 15); "Ye are not come unto the mount Sinai, and unto the city of the living God, and to Jesus, the Mediator of the new Covenant, and to the blood of sprinkling, that speaketh better things than that of Abel." (Heb. xii. 18, 20, 24).
XV.

THE SEED GROWING SECRETLY.

Mark iv. 26-29.

Thus is the only parable which is parallel to St. Mark. Like that of the Leaven, of which it seems to occupy the place, it declares the secret invisible energy of the divine word,—that it has life in itself, and will unfold itself according to the law of its own being; and besides what it has in common with that parable, declares further, that this word of the kingdom has that in it which will allow it safely to be left to itself. The main difficulty in the parable is the following: When shall we understand by the man casting seed in the ground?—is it the Son of man himself, or those who in subordination to him declare the Gospel of the kingdom? There are embarrassments attending either explanation. If we say that the Lord points to himself as the sower of the seed, how then shall we explain ver. 27,—it cannot be said of him that he knows not how? the seed sown in the heart of his people springs and grows up, since it is only his continual pressure by his Spirit in their hearts which causes it to grow at all. Neither can he fairly be compared to a sower who, having scattered his seed, goes his way and occupies himself in other business, feeling that it lies henceforth beyond the sphere of his power to further the prosperity of the seed, but that it must be left to itself, and its own indwelling powers, and that his part will not begin again till the time of the harvest has come round. There is no such description of him, who is not merely the author and finisher of our faith, but who also conducts it through all its intermediate stages, and without whose blessing and active operation it would be totally unable to make any, even the slightest, progress. Or on the other hand,

* It is a poor way to get out of this difficulty to say with Exner, that, “he knows not how,” ought rather to be, “it knows not how,”—that is, the seed knows not how it grows itself, else, as we can hardly suppose that it did, who would think of doubting it?
shall we say that the source of the seed is here one of the inferior ministers and messengers of the truth, and that the purpose of the parable is to teach such, that after the word of life, of which they are hearers, has found place in any heart, they may be of good confidence, trusting to its own powers to unbid itself, for it has a life of its own,—a life independent of him who may have been the original instrument for the communication of that life, even as a child, after it is born, has a life no longer dependent on that of the parents, from which yet it was originally derived? But then, with this explanation, there is another and not slighter difficulty; for at v. 29 it is said, "when the fruit is brought forth, immediately he" (the same person clearly who sowed the seed) "perisheth in the stubble, because the harvest is come." Of whom can it be said, save of the Son of man, the Lord of the harvest, that he perisheth in the stubble,—that he gathereth his people, when they are ripe for glory,—when they have finished their course,—when the work of faith has been accomplished in their hearts,—into everlasting habitations? So that the perplexity is this,—If we say that the Lord means himself by the principal personage in the parable, then something is attributed to him which seems unworthy of him, less than to him rightly appertains; while if, on the other hand, we take him to mean those that, in subordination to himself, are hearers of his word, then something more, a higher prerogative, as it would seem, is attributed, than can be admitted to be given rightly to any, save only to him. I cannot see any perfectly satisfactory way of escape from this perplexity. It will hardly do to say, for the purpose of avoiding the embarrassments which beset the first explanation, that the circumstantial mention at v. 27, are not to be passed, and that they belong, not to the body itself, but only to the drapery of the parable; for clearly there,—in the sower absolving himself after he has committed the seed to the ground, and in its growing without him,—is the very point and moral of the whole, and to strike out that, would be as striking out of its right eye, leaving it altogether dark.

Not admitting then this too convenient explanation, I will yet take the parable as having reference in the first place, though not exclusively, to the Lord himself, the great Sower of the seed, and it will then remain to see how far the acknowledged difficulties are capable of being removed or mitigated. It commences thus:—"So is the kingdom of God, as if a man should cast seed into the ground, and should sleep, and rise night and day." By these last words it is agreed among interpreters,—old

It would be subject to degree Strauss (Ezech. Jerr. v. 1, p. 666) of the glory of his theory concerning the parable,—namely, that in another and imperfect version of that of the Targum, only with the circumventions of the text left out.
and new, almost without exception— that is signified not his carefulness after having sown the seed, but his absence of such an after-cosinfulness, he does not think it necessary to keep watch over his seed after it has been cast on the ground, but he sleeps securely by night, and by day he rises and goes about his ordinary business, leaving with full confidence the seed to itself; which means simultaneously, should spring and grow up, he knoweth not how. These words have no difficulty—in the contrary, are full of most important instruction—so long as we apply them, as no doubt we fully may, to those who under Christ are teachers in his Church. They are here implicitly hidden to have faith in the word which they preach—in the seed which they see; for it is in the soul of God; when it has found place in a heart, they are not to be tormented with anxiety concerning the final issue, but rather to have confidence in its indwelling power and might: not supposing that it is they who are to keep it alive, and that it can only live through them; for this of maintaining its life in God's part and not theirs, and he undertakes to fulfill it. They are instructed also to rest satisfied that the seed should grow and spring up without their knowing exactly how; let them not be searching at its roots to see how they have stricken into the soil, nor seek prematurely to anticipate the shooting of the blade, or the forming of the corn in the ear;—for the mystery of the life of God in any and in every heart is unfathomable—any attempt to determine that its course shall be this way, or shall be that way, is only misleading. It has a law, indeed, for its orderly development, first the blade, then the ear, then the full corn in the ear, but that law is hidden; and as manifold as are the works of God in nature, so that they never exactly repeat themselves, so manifold also are they in grace. Therefore let the messengers of the Gospel be content that the divine word should grow in a mysterious

* See Pub. (Spence, loc. cit.) In a passage woven out of several commentators: Seneca: Si quis transigit omnes rerum et dies, nequeam Deus omnium, sed certatur quis germinet, ipsa agit alia utramque. The only interpreter that I know, who takes an opposite view, is Theophylact, who understands the rising night and day to mark the continual watchfulness of Christ over his Church. Yet what then will the sleeping mean? and, moreover, this explanation goes directly contrary to the whole aim and purpose of the parable.

* Senex bringer forth this side of the truth, though not in an exact sense, when he thus explains the parable: sememnem ad verbi substitutus dicit, sive filiis terrae seu terrae seminibus quin eam stantibus fructus apparat. Ego hie spectabilis ad inaudita paro passum qui sub apio notatur semem in terram praecipit, seque acertat inceptis temporibus, sed semen eburneo vel sepulchro, longo esse, pro more intellectu quotidiano labor, et se metuent quanta reducta, dicens tamen usque temporis continuo solet. Ego quaeque velis semem ad tempus indefinitum iuventute plane docuisti, quin difficillum fiee ignorantem intellet.
manner, and one of which the process is hidden from them, and believing that it is a Divine power and not a human, let them be of good courage assuring the issue, and having sown the seed, commit the rest to God in faith, being confident that he will bring his own work to perfection. Of course this is not meant as though they are not to follow up the work which has been through their instrumentality commenced. For, as when it is said "the earth brings forth fruit of herself." this does not exclude the rain, and sun, and all other favorable influences, so neither, when we say that the seed of God implanted in any heart has life of its own, is it hereby implied that it will not require the nourishment suitable for it,—no, rather it is affirmed that it will require it; were it a dead thing it would require nothing of the kind, but because it is living, it has need of that wherein it may feed. But then it is a different thing to impact life, and to impact the statement for life: this latter the Church has still to do for her children, but then it is in faith that they have a life of their own once given, and continually maintained from on high, by which they can assimilate to themselves this spiritual food provided for them, and draw nutrition from it. But it still remains to consider, in what sense that which is said of hearing the seed to itself can be affirmed of Christ. Oehler suggests this explanation of the difficulties above noted. It is true, he says, that the inner spiritual life of man is never in any stage of its development without the care and watchfulness of the Lord who first communiated that life: yet are there two moments when he may be said especially to visit the soul, at the beginning of the spiritual life, which is the medium, and again when he takes his people to himself, which is their time of harvest." Between these times lies a period in which the work of the Lord is going forward without any such manifest interruptions or on his part—not indeed without the daily supply of his Spirit, and the daily ordering of his provisions, but so as that he does not put to his hand so plainly and immediately as at these two cardinal moments. And the difficulty will be slighter when we make application of the parallel,—as

"We may compare Job v. 20: "Then shall come to thy grave Is a full age, like as a shock of corn cometh to his season." There, however, it is rather said, that the favor of God shall not do till they have known the fulness of earthly blessing, till they have reached Abraham's "good old age," and (if one may use the image not affectively) enter as satisfied guests from life's feast. But in our parallel, consistency with the higher discussion which looks to higher blessings, it is rather affirmed, that the faithful are not taken away while yet the work of grace is incomplete in them, while yet Christ is not fully formed in them, that is in this respect there is a preventive love ordering their deaths as well as their life, that it is only "when the fruit is brought forth," that Christ "patts in the midst."
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undoubtedly we are bound to die,—to the growth and progress of the
universal Church, and not only to that of the individual soul. "The Lord
at his first coming in the flesh saved the word of the kingdom in the
world, planted a Church therein, which having done he withdrew him-
self; the heavens received him till the time of the consummation of all
things: Many and many a time since then the cry has ascended in his
ears: 'O that thou wouldst rend the heavens, that thou wouldst come
down!'—often it has seemed to man as though the hour of intercession
had arrived, as though his Church were at its last gasp, at the point to
die, as though its enemies were about to prevail against it, and to extin-
guish it for ever, unless he appeared for its deliverance. Yet he has not
come forth, he has left it to surmount its obstacles, not indeed without
his mighty help, but without his visible intercessions. He has left the
divine word, the seed which he has planted, to grow on by night and by
day, through storms and through sunshine, increasing secretly with the
increase of God; and will let it so continue till it has borne and brought
to maturity all its appointed fruit. And only then, when the harvest of
the world is ripe, when the number of his chief people is accomplished,
will he again the second time appear unto salvation, thrusting in his
swords, and reaping the earth, and gathering the wheat into his barns."
The convenience of interpreting the parable altogether, and taking it
as a whole object and aim at a single view, has caused one or two less
important circumstances to be passed over, which yet it might be well
not to leave quite without notice. When it is said that "the earth bring-
eth forth fruit of herself," it may surprise some that it is not rather said,
'---the seed groweth secretly of itself,' for that, strictly speak-
ing, is the doctrine which the Lord is now teaching: and if the earth be
here, as it must be, the heart of man, it is not there, but in the word of
God which is sown there, that the living power resides. But the Lord's
object, in using the expression, is pointedly to exclude the agency of

* Genesis: Semea vel maxime sursum perspectas: Christum autem se mens sacerdotum

+ Aemulus: The word, derived from aemulo, and the obsolete ade, adelphum, is

of significative force and beauty. Elsewhere it occurs but once in the New Tes-

tament. (Acts xi. 10. Cf. Josh. vii, 1, LXX.) It is often used by classic authors
to describe the spontaneous bringing forth of the earth in the golden age, during
the primordial state anterior to the change marked Gen. iii. 17. Yet here it is
not exactly correct to speak, as has been done, the aemulus of adhesiveum of
Sophocles, Ajax, 380; for having set out to show that that does not mean the earth
which brings forth without labor, but which is mere scythe of bringing forth, it
becomes not the notion of previous labor bestowed on the soil which is here
excluded—lest of inferior excellence. In the next verse, however, it must be supplied
after equally. Virgil will then have exactly the same idea:

Mens aemulorum recepta aut extra doctrinam.
the more, at least a continuous agency on his part of the same kind as he exercises at the first, and this done he is not careful for more.—The three stages of spiritual growth implied in "the child," "the son," and "the full grown to the son," suggest a comparison of this passage with such as 1 John ii. 12-14, where the apostle in like manner divides the faithful into "little children," "young men," and "fathers," evidently according to the different degrees of progress which they have made in the spiritual life.—With ver. 20 we may compare Rev. xiv. 14, 15; and the comparison supplies an additional reason why we should not rest satisfied with the application of the parable to any less than the Son of man himself.—

And I looked, and beheld a white cloud, and upon the cloud one sat, like unto the Son of man, having on his head a golden crown, and in his hand a sharp sickle. And another angel came out of the temple, crying with a loud voice to him that sat on the cloud. Thrust in thy sickle and reap: for the time is come for thee to reap: for the harvest of the earth is ripe; and the entire parable gives the same encouragement which St. Peter means to give, when he addresses the faithful in Christ Jesus, as "being born again not of corruptible seed, but of incorruptible, by the word of God which liveth and abideth for ever," and that whole passage (1 Pet. i. 23-25) supplies a parallel than which no other could be found in the entire circle of Scripture or the parable which we have been now considering.

* This passage also shows us that Soteria is not here, as so many say, a part of the whole, and in place of Schoena. There is no argument for this to be derived from the word described here, which is not stronger than the which there, where put it in plain, that the Lord is imagined as in his own person the rejoicer; and compare Joel iii. 19, LXX. ἡσυχεῖται ἥπερ. So in Latins, tranquillitates felix.
XVI.

THE TWO DEBTORS.


We may affirm with tolerable certainty that the two first Evangelists
are the last, in all their relations of our blessed Lord's ministering, refer
to one and the same event. (Matt. xxvii. 7; Mark xiv. 8; John xii. 3.)
But the question whether St. Luke narrates the same circumstances, and
the woman here, "which was a sinner," to Mary the sister of Lemas, 
which they must follow, is more difficult, and has been the subject of
much variety of opinion from the earliest times in the Church. The
main arguments for the identity of all the relations are, first, the name
Simon, so that of the giver of the feast in one place (Luke vii. 39), and
most probably so in the other, in which he appears as the master of the
house where it was given (Matt. xxix. 6): secondly, the seeming unlik-
lihood that twice the Lord should have been honored in so very unusual
a manner; and thirdly, the strange coincidence, as it would otherwise be,
that in each case there should have been on the part of some present a
misinterpretation of the thing done, an offense taken.

To these arguments, however, it may be answered that the name
Simon was of much too frequent use among the Jews for any stress to be
laid upon the sameness of the name. Again, that the anointing of the
feet with odor or with uncleanliness, though not so common as the anoint-
ing of the head, yet was not in itself anything without precedent.*

* Thus Curtius of the Indian monks (I. 8. c. 9): Denique mox edocebat Illu-
strum pedes, et Piliturchius masare, though on a very peculiar occasion, of
who and what standing such an use was used for this purpose. (Horace's Carthical,
v. i. p. 425): The custom of having the noblest take off by those in attendance
before meal, which would render the service of the woman easy and natural to be
done, is frequently alluded to by Classic writers. Thus Terence:

Ad. terrae aevi, quamvis diutissimae:
Sed et illa nobisque, sine olivis,
Cecis apertum.
only remarkable coincidence have been, that Mary the sister of Lazonis, and the woman "which was a sinner," should have each wiped the feet of the Lord with the hairs of her head. (Luke vii. 38; John xii. 3.) Now if this had been any merely fantastic honor paid to the Lord, which to affair would scarcely have occurred to more persons than one, we might well wonder to find it twice, and on two independent occasions, reported—but take it as an expression of homage, of reverence and love, such as would naturally rise out of the deepest and truest feelings of the human heart, and then its recurrence is no wise wonderful. And such it is; in the hair is the glory of the woman (see 1 Cor. xi. 15), long beautiful tresses having evermore been held as her chiefest adorn-ment;* their are in the human person highest in place and in honor—while on the contrary the feet are lowest in both. What then was this service, but the outward expression, and incorporation in an act, of the inward truth, that the highest and chiefest of man's honor and glory and beauty were lower and meaner than the lowest that pertained to the Son of God; that they only found their true place when acknowledging their abjectness and doing service to him? And what wonder that the Lord, who called out all that was deepest and truest in the human heart, who won in it, as note else might ever do, feelings of the warmest love and profoundest reverence, should twice have been the object of this honor? Yet was it in honor, we may observe, with some difference in the moti- vate which called it forth. Once, in the case of Mary the sister of Lazonis, she immediately impelling some was intense gratitude,—she had found the words of Christ, words of eternal life to herself, and he had crowned his gifts to her by giving back to her a beloved brother, whom she now beheld restored to life and health before her; the pour of fount-ain "very needy"* which she brought, was a thank-offering from her, and as loss of shame was mingled in her feelings, she anointed both her

and in all the ancient bas-reliefs and pictures illustrative of the subject, we see the giants colliding with their feet bare. (See theboat of Os and Amen, and, in Egypt,Cumas, p. 225.)

* In the Latin post: Quo pulchro Jesse auxilium conerit, enoble missa. And of nearly similar use of the hair to extreme humiliation and degradation of the devotee anger we have abundant examples in popular history. Thus Liby. i. 8. v. 2: 'Strena pectoris natura corona impura servavit venas humanas extremas expressit. C. F. Delagra, i. 1. 6.

* Here, as in so many other places, Styes (Latax. fust. 2. v. 222), like one before him, recovers against the commonplace history, crying: "To what purpose is this waste?" as though that history could not but be wrong which was thus profesi- ed in taking honors due to the lawful. (f. 492.) Of course, "very needy" in this history, was beauti- fully (Conf. 35 in Lating.) "Conscivit quid facti, et nobis moderati quid servaret. The whole discourse is full of beauty.
THE TWO EMMONS.

Lord's feet and also his head. But what brought this woman with the alabaster box of ointment to Jesus was the earnest longing after the forgiveness of her sins, and also in her deep shame and abasement of soul before him, presumed not to approach him nearer than to anoint his feet only, standing while behind him; and kissing them with her lips, and wiping with the hair of her head, she realized, as it were, in an outward act, the bidding of St. Paul, "as ye have yielded your members servants to uncleanliness and to iniquity unto iniquity; even so now yield your members servants to righteousness unto holiness." (Rom. vi. 19)

And to the third argument it may be answered, that though the two events have this in common, that there was on each occasion an offensive taken, yet beyond this there is nothing similar. In the one case it is the Pharisee, the giver of the feast, that is offended—in the other sense of the disciple, and surely Judas—again, the Pharisee is offended with the Lord—but Judas, not so much with him, as with the woman—the Pharisee, because the Lord's conduct seems inconsistent with his reputation for holiness—but Judas, as is well known, from a yet newer and baser motive of covetousness. To all which it may be added, that there is nothing to make it the least probable, that the Mary of the happy family circle in Bethany, to whom the Lord bore such honorable testimony, had ever been adorning one to whom the title of sinner; if as it is here

*  1 eukos en ruchas, as a Greek Father entitles her.

  1. "Which was a sinner," most men mean, "which had been a sinner," that is, in former times, but had long since been brought to repentance and chosen the better part, and returned to, and been received back into, the bosom of her family; even so the history must be retained here altogether out of the place; for the anointing by Mary took place immediately before the Lord's death, it was for his burial. (Matt. xxvi. 12.) Many do thus understand the words to refer to this long ago committed, even as they had been long ago forgiven: as for instance, Gogus, who is partly moved thereby by the necessities of his harmony, which admits but one anointing; and partly, I should imagine, also by his fear of ambiguous transitions in the other interpretation; for that he was in this respect somewhat afraid of the Gospel's great cry of God, his Commentary on the Romans gives sufficient evidence: even as the same fear makes another expiatory affront, that her sins, for which she was thus anointed as a sinner, was not more than that she was too fond of adorning her person, just as others will not allow Isaiah to have been, at least in the common sense of the term, a wise one, but only the herper of a lodging-house. But how much does that view maintained by Gogus wash off the moral effect of the whole scene, besides being opposed to the plain sense of the words—of the woman had long since returned to the praise of piety and holiness; it is little likely that even the Pharisee should have been so vehemently offended at the gracious reception which she found, or would have spoken of her as he does, "for she is a sinner." We should rather consider this as the turning moment of her life, and it is evident that Augsburg (1643) by no means considered it, for he says of her, "Accursed be Judas, was honored at Christ's table, accorded with, of Christ's man. Moreover in that other case, the insulting words, " Thy sins are forgiven," instead of bringing those of
of the interpretation is that the two Deutors will be considered without any reference to the history in the other Gospels, in which indeed I have the fullest conviction that it is altogether independent.

a present forgiveness, now first revealed to him, can only be the repeated assurance of a forgiveness which she must long since have received; and how strange and unnatural a supposition this is, every one must judge.

"The fruit of this opinion being introduced into one of the hymns in the Liturgy as by him referred,"

must have had great influence in preserving its general acceptance. Even as we have in the Septuagint Dix ioe, composed in the thirteenth century,

though at may possibly be alluded to Mary Magdalen, who indeed was often, though without the slightest grounds, seen that the first records of her occur shortly after this incident (Luke vii. 3), identified with this woman that was a sinner; so that many have made but one and the same person of Mary the sister of Lazarus, Mary Magdalen, and this woman. Thus Gregory himself, Hom. 38 in Euseb. The belief in the identity of the two last has indubitably impressed itself on the very language of Clementines; but there is nothing to make us suppose that Mary Magdalen had let an unwilling spirit lift, before she was found in the company of the holy women, that ministered to the Lord, unless we should interpret the seven devils which were cast out of her, to mean seven sins.

There is a good sketch of the history of the controversy concerning this matter in Festus's Deo Soc. V. 8 p. 291.
Our Lord having been invited to the house of a Pharisee, had there "
not made to seat me."
That a woman, and one of a character such as is here represented, should have pressed into the great-chamber, and this
uninvited, either by the Lord, or by the master of the house, and that
she should have there been permitted to offer to the Saviour the form of
honour which she did, may at first sight appear strange; yet after all
does not require the supposition of anything untold for its explanation,
as that she was a relation of Simon's, or lived in the same house,—con-
sequences which are altogether strange, not to say contradictory to the
narrative. A little acquaintance with the manners of the East, where
meals are so often almost public, where meals are not associated with
each from barriers as with us, will make us feel with what ease such an
occurrence might have taken place. Or if this seem not altogether to
explicate the circumstances, one has only to remember how easily such
obstacles as might have been raised up against her, and would have
seemed insurmountable to others, or to herself in another state of mind,
would have been put aside, or broken through by an earnestness such as
now possessed her; even as it is the very nature of such religious ar-
gment to break through and despoil these barriers, or rise to a pause
and ask itself whether according to the world's judgment it be in rea-
son1 or out of season.2

* The following confirmation of what above is written has been since put into
my hands: "At a dinner at the Council's house at Damascus we were much inter-
ested in observing a custom of the country. In the room where we were received,
besides the doors on which we sat, there were seats all round the walls. Many came in and
took their places on those side-wise, uninvited and put unchallenged. They spoke to
these at table in business or the news of the day, and our host spoke freely to
them. This made us understand the scene in Simon's house at Bethany, where
Jesus sat at supper, and Mary came in and anointed His feet with ointment; and
also the scene in the Pharisee's house, where the woman who was a sinner rose up,
uninvited and yet not challenged, and washed His feet with her tears. We there-
were afterwards at Jerusalem, and there it was still more fitted to illustrate
these incidents. 'We were sitting round Mr. Nicol's dining table, when first one and
then another stranger spread the door and came in, taking their seat by the wall.
They lifted the seat, and spoke to those at the table.' Narrative of a Mission of
Inquiry to the Jews from the Church of Scotland in 1833.

1 Augustinian (Deve, p. 174): Ela interpres, quadruncii fruent ad festi-
nationum, foundat ad mitum lusit ad fomentum alienum; et aequo (qcm. 99, c. 1): Valde servilem famosum...voluit iustitiam invenire misericordia, nil se
meditasse remissa, ut quomodo ad licentiam mutaret (romus ad impor-
tum constitut, opposum beneficius: et Gregory the Great (qcm. 11 in Eusev.):
Quin majorita est coevisus super, deo ad foment miseriorem curasse,
exemplo serenatis castis: Xuan quin sententiam: victor exequenter, ille, nihil
esse condition, quid promercendi fere: et another (Bernardus Opp., v. 3, p. 496):
Civitatem, &c. It was not uncommon: on the contrary, on the contrary, no more.
THE TWO DEFECTORS.

In the thoughts which passed through the heart of the Pharisee,—displeased at seeing that the Lord did not repel the woman, but graciously accepted her homage,—the true spirit of a Pharisee betrays itself—of one who could not raise his thoughts beyond a ceremonial pollution, nor understand of holiness, so standing in any thing save the purifying of the flesh,* who would have said to that woman, had she dared to approach unto him, "Stand by thyself, for I am holier than thou."? In the conclusion to which, in his inward heart, he arrived, "This man, if he were a prophet, would have known who and what manner of woman this is;" we trace the belief so evidently current among the Jews, that discerning of spirits was one of the marks of a true prophet, and, in an especial degree, of the great prophet of all, the Messiah,—a belief founded on Isaiah xi. 3, 4. (See 1 Kin. xix. 6; 2 Kin. iv. 28; v. 39.) Then Nathanael first embraces in wonder to the Lord, who has truly read his character, "Whomever knowest thou me?" and then presently breaks out into that unfeigned confession of faith, "Thou art the Son of God, thou art the King of Israel," and so the Samaritan woman, "Come and see a man who told me all things which I ever did; is not this the Christ?" (John vi. 29); and on account of this belief it is, that the Evangelists are so often careful to record that Jesus knew the thoughts of his hearers, or as St. John (v. 35) expressly states it, "needed not that any should testify of man, for he knew what was in man."? So that, in fact, the Pharisee mentally put the Lord into this dilemma,—either he does not know the true character of this woman, in which case he lacks that discernment of spirits which pertains to every true prophet; or if he knows it, and yet endures her

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* Augustine: Habebat metatresin in ensis non in corde, ut quis non habebat semen in corde, ut quis fuisse habebat. Inillis. Cf. Ecceh. in Ps. c. 6; exx. 2; and Gregory the Great (Hom. 34 in Evang.). Verum justitiam comparatam habebat, fuisse justitiam segregatae. As a specimens of similar notions of holiness current among the Jews, a comment on Prov. v. 8, says this very question: Quanto aptius a procul loquentium est? B. Chrysostom. Ad tria orationem. (Sermonev. Hom. 197, c. 1, p. 141.) And again, p. 351, various Rabbinis are satisfied for the provisions which they took to keep lepers a distance from them; for example, by digging stones at them if they approached too near. T. Bernard, in a beautiful passage (De Jesu, Ec., tom. 3), states how: Phari:

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† Tertullian (Adv. Mar., v. 1, p. 47) has an interesting and instructive essay (De Spiritu et Mortuus) on the expediency of the Jews concerning the miracles which the Messiah was to perform, and by which he was to legitimate his proclamations.
truth and is willing to accept a service at such hands, he is lacking in that holiness which is also the mark of a prophet of God; such therefore in either case he cannot be. Probably as these thoughts were passing through his mind, he already began to repent of the needless honor he had shown to one, whose pretensions to a peculiar mission from God he had thus quickly concluded were unfounded. But the Lord showed him that he was indeed a dissembler of the thoughts of heart, by reading as once what was passing in his heart, and laying his finger without more ado on the tainted spot which was there. "Simon," he said, "I have something to say unto thee." The other could not refuse to hear, nor has he yet so entirely renounced his faith in some higher character as belonging to his guest, but that he still addresses him with an application of respect, "Master, say on." With this introduction,—with this leave to speak edified and resolved,—the parable is uttered. "There was a certain creditor which had two debtors: the one owed five hundred pence and the other fifty. And when they had nothing to pay, he kindly forgave them both." In the words themselves there is no difficulty, though in the application of them to the case which they were spoken to illustrate, there are one or two of considerable importance. God, it seems not to say, is the creditor, men the debtors, and sins the debts. Of the sums named as the amount of the debts, fifty and five hundred pence, it may be remarked that they vary indeed, but nothing like in the same proportion as the two debts vary in the parable of the Unmerciful Servant. (Matt. xviii.) There the difference is between ten thousand talents and one hundred pence, an enormous difference, even as the difference is enormous between the one which a man commits against God, and those which his fellow-man may commit against him; but here the difference is not at all so great, the sums vary but in the proportion of ten to one, for there is no such insuperable difference between the sins which one man and another commits against God. Our Lord proceeds: "Tell me, therefore, which of them will love him most? Simon answered, I suppose that he, to whom he forgave most." The difficulties meet us when we come to the application of these words; for while that which Simon says is true in the order of things natural, can the consequence which would be thereupon to be induced as relates to the spiritual world be true also? Are we to conclude from here, as at first sight might seem, that there is any advantage in having multiplied transgressions,—that the wider a man has wandered from God, the nearer, if he be brought back at all, he will stoop to him afterward,—the more sin, the more love? Would it not then follow, "Let us do evil that good may come,"—let us sin much now, that we may love much hereafter,—that we may avoid that lethargy of affection which will be the condition of those that have
sinned but little? And would it not then seem, that for a man to have been kept out of gross offences in the times before he was awakened to a deeper religious consciousness,—or, better still, for a man to have grown out of his habitual rest,—instead of being a blessing, and a mercy, and a matter of everlasting thanksgiving, would prove a hindrance, opposing, in his case, an effete barrier to any very near and very high communion of love with his Saviour? And to understand the passage then, would it not be to affirm a moral contradiction,—to affirm in fact this, that the more a man has upheld himself of love,—the more he has held waste all nobler affections and powers,—the deeper his heart has sunk in solitude and unactivity (for sin is all this), the more capable he will be of the highest and purest love?

But the whole matter is clear, if we consider the debt, not as an object, but as a subject, debt,—not as so many outward transgressions and outbursts of evil, but as so much conscience of sin: and this we well know is in no wise in proportion to the amount and extent of evil actually committed and brought under the exigencies of other men. Often they who have least of what the world can call sin, or rather crimes (for the world knows nothing of sin), have yet the deepest sense of the exceeding sinfulness of sin—are most conscious of it as a root of bitterness in themselves—are the most forward to explain. "Was it not, I am undone, because I am a man of ascetic life?" and therefore, as they have most ground under the evil, are the most thankful for the fact of a redemption, for the gift of a Redeemer. But he who has little forgiven is not necessarily he who has sinned little, but he who is looking in any strong conviction of the exceeding evil of sin, who has little feeling of his own share in the universal guilt and corruption that covers to all the descendants of Adam, who has never learned to take home his sin to himself; who, therefore, while he may have no great objection to God's plan of salvation, may have a cold respect, as this Fabricius had, for Christ, yet esteems that he could have done as well, or nearly as well, without him. He loves little, or scarcely at all, because he has little sense of a deliverance wrought for him; because he never knew what it was to lie under the curse of a broken law, having the sentence of death in himself, and then by that wondrous Saviour to be set free, and hidden so live, and brought into the glorious liberty of the children of God."

* Augustin (devo. 60, c. 5) feebly acknowledges the stress of this difficulty: Dixit enim huius: Si est mediocris dissimilitur, non est dissimilis; nisi est maxima dissimilitur, non est dissimilis; expetant quae sunt minus diligentis; operet se maioribus poenitentiae... ut Ezechiel magis tumulatum debetur amplius diligentias; sed nesci: Si invocare plus diligentior, non plus peracta divina est, ut ille multe parent, numque multa ipseque, ex eadem ipso caritas. And he adds
Simon himself was an example of one who thus loved little, who having little sense of sin, felt little his need of a Redeemer, and therefore loved that Redeemer but little: and he had betrays this his lack of love in small yet significant matters.Accounting, probably, the invitation itself as sufficient honor due to his guest, he had withheld from him the ordinary courtesies almost universal in the East—had neither given him water for the feet (John viii. 4; John xix. 23), nor offered him the kiss of peace (Gen. xxiii. 4; Exod. xvi. 7), nor assisted his head with oil, as was over the custom at festivals (Ps. xxiii. 5; Exod. ii. 17). But while he had fallen so short of the customary courtesies, that woman had far excelled them. He had not poured water on the Saviour's feet—she had washed them, not with water but with her tears—she kissed the feet of her heart; as Augustine calls them,—and thus wiped them with the hair of her head;—he had not given the single kiss of salvation on the cheek, she had multiplied kisses, and those upon the foot; he had not anointed the head of Jesus with precious ointment; but she with precious ointment had anointed even his feet.

"Wherefore I say unto thee, His sins which are many, are forgiven; for she loved much: but to whom little is forgiven, the same loveth little." There is no embarrassment, by all acknowledged, on the face of these words; first how to bring them into agreement with the parable, for in that the debtor is said to love much, because forgiven much, and not to be forgiven much, because he loved much: and again how to bring them into agreement with the general doctrine of Scripture, which ever teaches that we love God because he first loved us—this faith is the previous condition of forgiveness, and not love, which is not a condition at all, but a consequence. Some have felt these difficulties so strongly, that in their terror lest the Romish priests should draw any advantage for their false formula from the passage—which indeed they are willing enough to do—they have affirmed that the word designating the cause really stands for that designating the consequence, that "her sins are forgiven, for she loved much," means, "her sins are forgiven, therefore she loved much." But in the first place, it was not true that she yet knew her sins to be forgiven, the absolving words are only spoken in the next verse; and moreover, this way of escape from a doctrinal it is as done above: O Philemon. Ibes. parvi diligentia, quia parum dedit ac per absolutionem, non parvi parvus exercitatio, sed quia parvus parvi esse, eundem diminutum. Compare a beautiful sermon by Schleiermacher. (Preface, p. 104.)

† Fulke burnet, sanguinis corde.

† They are Re in Hos. vii. 4, and oppose to 1 John iii. 14; but neither passage, rightly interpreted, yields the least support to the view that the words could ever be interchangeably used. (See West's Grammar, p. 463.)
embarrassment, by some violence done to the plain words of the text, will at once be rejected by all, who justly believe that in the interpretation of Scripture, grammar and the laws of human speech should first be respected, and that the doctrine on and will take care of itself—will never in the end be found in any contradiction with itself—that the faith of the Church will ever come triumphantly forth out of every part of the word of God. And as far as regards advantage which the Romanists controversialists would draw from the passage, such, whatever may be the explanation, there can really be none. The parable stands in the heart of the narrative, an insuperable barrier against such; be he who owed the large debt not forgiven, it so freely as the other is his smaller debt, because of the greater love which he before felt towards the creditor;* but, on the contrary, the sense of a larger debt remitted, makes him afterwards love his creditor more. And besides, were it not that her sins were forgiven, because—in their sense who would make charity justify and not faith,—she loved much, the other clause in the sentence would necessarily be, "But he who loveth little, to the same little is forgiven."

But the words, "for she loved much," may best be explained by considering what the strong sorrow for sin, and the earnest desire after forgiveness, * incredible as it will appear, this is actually the interpretation of the parable given by Mahometans (sic etc.): "Which of them will lose him most?" is only, he affirms, a popular way of saying, "Which of them did love his most?—which of them may you conclude from the effort to have had most affection for him, and therefore, to have been dearest to him, be in whose behalf he was willing to remit a large debt, or he in whose behalf he only received a small?—He answers the sense to have been the interpretation of the parable given by Ethiopia, and also by Augustine; in the case of the lost this is certainly untrue.

Let me quote, were it only with the hope of bringing it before one reader who was favorable to an end of it, the following passage on the attempt thus to substantiate charity for faith in the justification of man. "To many, to myself formerly, it has appeared a mere dispute about words; but it is by no means of so harmless a character, for it tends to give a false direction to our thoughts, by diverting the associations from the raised and corrupted state in which we are without Christ. Sin is the disease. What is the remedy?—Charity!—Punishment! Charity is in the large apostolic sense of the term the health, the means to be obtained by the use of the remedy, not the sovereign balm itself—faith of grace,—faith in the God-manhood, the cross, the mediation, the perfected righteousness of Jesus, to the utter rejection and alpeneneration of all righteousness of our own: Faith alone is the restorative. The Romanists scheme is preparatory—it puts the sill before the spring. Faith is the source—charity, that is the whole Christian 30, is the steam from it. It is quite childish to talk of faith being imperfect without charity, as wisely might you say that a dim, however bright and strong, was imperfect without heat; or that the sun, however dim, is imperfect without beams. The true answer would be—it is not faith,—but other represents faith amiss." (Cassovius, Literary Remains, v. 2, 468.)
THE TWO DIVINES.

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... gracious, such as this woman displayed, mean, and from whence they arise... only from this, from the deep feeling in the sinner's heart, that by his sins he has separated himself from that God who is Love, while yet he cannot do without his love... from the feeling that the heart must be again permitted to love him, must be again assured of his love toward it, else it will actively suffer and die. Sin unconfess'd is this to be the great barrier to this, and the desire of forgiveness... if he does not a more selfish desire after personal safety, in which case it can be nothing before God... as the desire for the removal of this barrier, that so the heart may be free to love and to know itself beloved again. This desire then is itself love at its negative pole, not so yet made positive for the work of grace, the abasing word of God can alone make it so; it is the flower of love desire to bud and bloom, but not during and not able to put itself forth in the chiling atmosphere of the anger of God... but which will do so at once when in the stern winter of God's anger, the genial spring of his love succeeds. In this sense that woman "much loved,"" all her conduct proved the intense yearning of her heart after a reconciliation with a God of love, from whom she had alienated herself by her sins; all her tears and her services witnessed how much she desired to be permitted to love him and to know herself beloved of him, and on account of this her love, which, in fact, was faith... "The faith hath saved thee," she obtained forgiveness of her sins. This sense of the miserable complaining of the creature... this acknowledgment that a life apart from God is not life but death, with the exhortation that in God there is fulness of grace and blessing, and that he is willing to impart of this fulness to all who bring the empty vessel of the heart to be filled by him; this, call it faith, or involuntary love, is what alone makes man receptive of any divine gift... this is what that Pharisee, in his legal righteousness, in his self-sufficiency and pride... had merely at all, and

* Very distinctly Thorowgood (in loc.) "He prayed made, not God, and sinner... a sinner, and presently before he calls at which she had been doing for her decease, without sin, or by prayer. For further testimony in favor of this exposition, see Guizot's "Jes. Theol," ch. 18, c. 6, § 1.

† In the History of the future Pharisee post-baptism (see Trench's "Mkthw. and, see D. M'Gregor, "Mkthw," p. 263) there is a story which seems an echo of this evangelical history. Jesus, while on earth, was once entertained in the inn of a Pharisee on a morn, of repentant repentance of sinners; in the same city death a youth sunk in every sin... whose heart was so black that slaves himself shrank back from it in horror. This had previously appeared before the soul of the youth, and, as written by the very presence of the Divine prophet, began to lament deeply the sin and misery of his life past, and shudder at itself, to impose parole and promise... this much humiliating humbled the young man, by whom he shrank to appear in his presence and in that of God's holy prophet, assured him that for him it was vain to seek forgiveness; and in proof how literally he considered
THE TWO DESTORS.

Therefore he derived little or no good from communion with Christ. But that woman had it in large measure, and therefore she bore away the largest and best blessing which the Son of God had to bestow, even the forgiveness of her sins; to her these blessed words were spoken, "Thy faith hath saved thee, go in peace," and in her it was proved true that "where sin abounded, grace did much more abound."

His lot was tried for hell, exclaimed, "My God, grant me but one thing, that I may stand far from this man on the judgment-day." On this Jesus spoke, "It shall be even so: the prayer of both is granted. This sinner has sought mercy and grace, and has not sought them in vain—his sins are forgiven—his place shall be in Paradise as the last day. But this man has prayed that he may never stand near this sinner: his prayer too is granted—hell shall be his place, for those this sinner shall never come."
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Luke x. 38-42.

We need not suppose that the lawyer, who "stood up" and proposed to our Lord the question out of which this parable presently grew, had any malicious intention therein, least of all that deep malignity which moved questions like those recorded at John viii. 6; Matt. xxii. 15; which were, in fact, nothing less than slander for his life; nor need we attribute to the lawyer even that desire to perplex and silence, out of which other questions had their rise. (Matt. xxii. 23.) For in the first place, the question itself, "What shall I do to inherit eternal life?" was not an excommunicating one; it was not one like that concerning the tithe-money, which it was hoped would put the answerer, however he replied, in a false position; and further, we may conclude from the circumstances of the Lord's reply, that the spirit out of which the question was proposed, had not been altogether light or mocking; since it was not his manner to answer so the more cutting or disparaging. The only ground for attribut- ing an evil intention to this scruple, or lawyer,—for Matt. xxii. 35, compared with Mark xii. 29, show that scruple and lawyer are the same,—is that he is said to have put the question to Christ " tempting him." But to tempt, in its proper signification, means nothing more than to make trial of; and whether the tempting be good or evil, is determined by the motive out of which it springs. Thus God tempts man, when he puts him to proof, that he may show him what is in himself,—that he may show him sins, which else might have remained concealed even from himself (Jen. i. 19); he tempts man to bring out his good, and to strengthen it (Gen. xxi. 1; Heb. xii. 7); or if to bring his evil out, it is that the man may himself also become aware of some evil which before was concealed from him, and watch and pray against it,—it is to
kumble him and to do him good in his latter end;* only Satan tempts man purely to inflame and bring out and multiply his evil. The purpose of this lawyer is tempting Jesus, as it was not on the one side that high and holy one, so as little seems it this deeply malignant on the other. The Evangelist probably meant nothing more than that he desired to put the Lord to the trial. Comparing Matt. xxii. 35 with Mark xii. 28-34, both records of the same conversation, we shall see that in the first the questioner is said to have proposed his question, as in the present verse, tempting the Lord; while in the second Evangelist, the Lord bears witness concerning the very questioner, "Thou art not far from the kingdom of God," even as he was evidently a seeker and lover of truth. We cannot, indeed, suppose that the question, on the present occasion, arose purely from love of the truth, and a desire to be further instructed in it; but the lawyer probably would find much proof of the skill of this famous Galilaean teacher, he would measure his depth, and with this purpose he brought forward the question of questions. * What shall I do to inherit eternal life?"* The Lord's reply is so much as to say, "The question you ask is already answered; what need to make further inquiries, when the answer is contained in the words of that very law, of which you profess to be a searcher and expounder? What is written there concerning this great question? * How readest thou?"* That the lawyer should at once lay his finger on the great commandment which Christ himself quoted as such on that other occasion just referred to, showed no little spiritual insight, proved that he was superior to the common range of his countrymen: he quotes rightly Deut. vi. 5, in connection with Lev. xix. 18, as containing the essence of the law. Thereupon our Lord bears him testimony that he has answered well—"that his words were right words, however he might be ignorant of their full import,—of all which they involved: * Thou hast answered right; this do, and thou shalt live;"* put this which thou knowest into effect,—let it prove from deed, not only theoretical knowledge into living practice, and it will be well. Now at length the lawyer's conscience is touched; these last words have found him out; however he may have owed in theory the love of love, he has not been

* *Rogas—what hangs. Augustin very frequently forms the present in which it can be said that God tempteth, and the purpose which he has in tempt- ing; thus (De Civ. in Ph. 15): "Omnia nostrum probat et unam probabuntur effecta laboris fibrarum semina. Quam vero plerique citam et lud ignatae est: quid flest, quid fecit non fact ignorant, et aliquando pronuntiat se form quad non posset, et aliquando desperat se posse form quad posset. Aquilis tentavit quid interrogaret, et investigas horum k. et s. facit: quid etiam et quid, ad artificem non habet. Tum God tempteth, et cumse n. d. e. et s. et s. s. et s. et s. s. et s. s. et s. s. et s. s. et s. s. et s. s. et s. s. et s. s. et s. s. et s. s. et s. s. et s. s. et s. s. et s. s. et s. s. et s. s. et s. s. et s. s. et s. s. et s. s. et s. s. et s. s. et s. s. et s. s. et s. s. et s. s. et s. s. et s. s. et s. s. et s. s. et s. s. et s. s. et s. s. et s. s. et s. s. et s. s. et s. s. et s. s. et s. s. et s. s. et s. s. et s. s. et s. s. et s. s. et s. s. et s. s. et s. s. et s. s. et s. s. et s. s. et s. s. et s. s. et s. s. et s. s. et s. s. et s. s. et s. s. et s. s. et s. s. et s. s. et s. s. et s. s. et s. s. et s. s. et s. s. et s. s. et s. s. et s. s. et s. s. et s. s. et s. s. et s. s. et s. s. et s. s. et s. s. et s. s. et s. s. et s. s. et s. s. et s. s. et s. s. et s. s. et s. s. et s. s. et s. s. et s. s. et s. s. et s. s. et s. s. et s. s. et s. s. et s. s. et s. s. et s. s. et s. s. et s. s. et s. s. et s. s. et s. s. et s. s. et s. s. et s. s. et s. s. et s. s. et s. s. et s. s. et s. s. et s. s. et s. s. et s. s. et s. s. et s. s. et s. s. et s. s. et s. s. et s. s. et s. s. et s. s. et s. s. et s. s. et s. s. et s. s. et s. s. et s. s. et s. s. et s. s. et s. s. et s. s. et s. s. et s. s. et s. s. et s. s. et s. s. et s. s. et s. s. et s. s. et s. s. et s. s. et s. s. et s. s. et s. s. et s. s. et s. s. et s. s. et s. s. et s. s. et s. s. et s. s. et s. s. et s. s. et s. s. et s. s. et s. s. et s. s. et s. s. et s. s. et s. s. et s. s. et s. s. et s. s. et s. s. et s. s. et s. s. et s. s. et s. s. et s. s. et s. s. et s. s. et s. s. et s. s. et s. s. et s. s. et s. s. et s. s. et s. s. et s. s. et s. s. et s. s. et s. s. et s. s. et s. s. et s. s. et s. s. et s. s. et s. s. et s. s. et s. s. et s. s. et s. s. et s. s. et s. s. et s. s. et s. s. et s. s. et s. s. et s. s. et s. s. et s. s. et s. s. et s. s. et s. s. et s. s. et s. s. et s. s. et s. s. et s. s. et s. s. et s. s. et s. s. et s. s. et s. s. et s. s. et s. s. et s. s. et s. s. et s. s. et s. s. et s. s. et s. s. et s. s. et s. s. et s. s. et s. s. et s. s. et s. s. et s. s. et s. s. et s. s. et s. s. et s. s. et s. s. et s. s. et s. s. et s. s. et s. s. et s. s. et s. s. et s. s. et s. s. et s. s. et s. s. et s. s. et s. s. et s. s. et s. s. et s. s. et s. s. et s. s. et s. s. et s. s. et s. s. et s. s. et s. s. et s. s. et s. s. et s. s. et s. s. et s. s. et s. s. et s. s. et s. s. et s. s. et s. s. et s. s. et s. s. et s. s. et s. s. et s. s. et s. s. et s. s. et s. s. et s. s. et s. s. et s. s. et s. s. et s. s. et s. s. et s. s. et s. s. et s. s. et s. s. et s. s. et s. s. et s. s. et s. s. et s. s. et s. s. et s. s. et s. s. et s. s. et s. s. et s. s. et s. s. et s. s. et s. s. et s. s. et s. s. et s. s. et s. s. et s. s. et s. s. et s. s. et s. s. et s. s. et s. s. et s. s. et s. s. et s. s. et s. s. et s. s. et s. s. et s. s. et s. s. et s. s. et s. s. et s. s. et s. s. et s. s. et s. s. et s. s. et s. s. et s. s. et s. s. et s. s. et s. s. et s. s. et s. s. et s. s. et s. s. et s. s. et s. s. et s. s. et s. s. et s. s. et s. s. et s. s. et s. s. et s. s. et s. s. et s. s. et s. s. et s. s. et s. s. et s. s. et s. s. et s. s. et s. s. et s. s. et s. s. et s. s. et s. s. et s. s. et s. s. et s. s. et s. s. et s. s. et s. s. et s. s. et s. s. et s. s. et s. s. et s. s. et s. s. et s. s. et s. s. et s. s. et s. s. et s. s. et s. s. et s. s. et s. s. et s. s. et s. s. et s. s. et s. s. et s. s. et s. s. et s. s. et s. s. et s. s. et s. s. et s. s. et s. s. et s. s. et s. s. et s. s. et s. s. et s. s. et s. s. et s. s. et s. s. et s. s. et s. s. et s. s. et s. s. et s. s. et s. s. et s. s. et s. s. et s. s. et s. s. et s. s. et s. s. et s. s. et s. s. et s. s. et s. s. et s. s. et s. s. et s. s. et s. s. et s. s. et s. s. et s. s. et s. s. et s. s. et s. s. et s. s. et s. s. et s. s. et s. s. et s. s. et s. s. et s. s. et s. s. et s. s. et s. s. et s. s. et s. s. et s. s. et s. s. et s. s. et s. s. et s. s. et s. s. et s. s. et s. s. et s. s. et s. s. et s. s. et s. s. et s. s.
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living in obedience to it. Still he would fain justify himself; if he has not been large and free in the exercise of love towards his fellow men, it is because few have claims upon him. — "True, I am to love my neighbor as myself, but who is my neighbor?"* The very question, like Peter's, "How oft shall my brother sin against me, and I forgive him?" was not merely a question which might receive a wrong answer, but itself a wrong question, involving a wrong condition of mind, out of which alone it could have proceeded. He who asked, "Whose shall I love?" proved that he understood not what that love meant of which he spoke, for he wished to have laid down beforehand how much he was to do, and where he should be at liberty to stop,—who had a claim and who not upon his love; thus proving that he knew nothing of that love, whose essence is, that it has no limits, except in its own inability to proceed further,—that it receives a law only from itself,—that it is a debt which we must be well content to be ever paying, and not the less still to owe. (Rom. xiii. 8.) Especially wonderful in the reply which our blessed Savour makes to him, wonderful, that is, in its adaptation to the needs of him to whom it was addressed, leading him, as it does, to take off his eye from the object to which love is to be shown, and to turn it back and inward upon him who is to show the love; for this is the key to the following parable, and with this aim it was spoken.

* "A certain man went down from Jerusalem to Jericho." He says, "went down," not "was going down," not merely because Jerusalem stood considerably higher than Jericho,—for the phrase would have its fitness in this view,—but because the going to Jerusalem, as to the metropolis, was always spoken of as going up. (See Acts xix. 2.) The distance between the two cities was about a hundred and fifty stadia,—the road lying through a desolate and rocky region,—the wilderness that goeth up from Jericho." (Josh. xvi. 1,) though the plain of Jericho itself, the second city in Judah, was one of extraordinary fertility and beauty, well watered, and abounding in palms ("the city of palm-trees," Judg. i. 16), in roses, in balsam, in honey, and in all the choicest produce.

* Theodore (Anleitung der Bibelgespräche, Hist. v. 43) has an instructive inquiry on the interpretation which the Jews gave to the term "neighbor." In the law, it is stating to see the question of the narrow-hearted writer. Who is my neighbor?" recurring in one who would think that they two had little in common. I make this extract from Rosen's "Rosen" (Hist. 2) — "Do not tell me, as a good man did today, of my obligation to put all poor men in good situations? Are they my poor? I tell thee, then, foolish philanthropist, that I grudge thee sugar, the dyes, the cloth, the coffee to such men as do belong to us, and to whom I do not belong. There is a class of persons to whom by all spiritual affinity I am bound and sold; for them I will go to prison, if need be; but your miscellaneous popular eloquence." &c.
tions of Palestine. St. Jerome mentions that a particular part of the road leading from one of those cities to the other, was called the red or bloody way; so much blood had there been shed by robbers; and that in his own time, there was at one point in this wilderness a fort with a Roman garrison, for the protection of travellers; so that the incident of the poor traveller falling in that very journey among robbers seems taken from the life. Those among whom he fell did their best to maintain the infirmities of the spot, for they "striped him of his raiment;" and, because, perhaps, he made some slight resistance as they were spilling him, or out of mere wantonness of cruelty, "wounded him, and departed, leaving him half dead.""

As he lay bleeding in the road, "by chance there came down a certain priest that way." The original would justify us in saying rather "by coincidence," than "by chance," by that wonderful falling in of one event with another, which often indeed seems to men but chance, yet is indeed of the first weighing in, by God's providence, of the threads of different men's lives into one common web. He brings the negative pole of one man's need into contact with the positive of another man's power of help—one man's emptiness into relation with another's fulness. Many of our resonances as acts of love are of this kind, and they are those perhaps which we are most in danger of missing, through a failing to see in them the finger of God. He at least who went down that day missed his opportunity. There would be a fine irony in the supposition that he was one who was journeying from Jericho, which was a great station of the priests, to Jerusalem, there to execute his office before God, "in the order of his office," or who, having accomplished his turn of service, was returning to his home. But whether this was so or not, at all events, he was one who had never learned what that meant, "I will have mercy, and not sacrifice;" rather one who, whatever duties he might have been careful in fulfilling, had "omitted the weightier matters of the law, judgment, mercy, and faith;"—"for when he saw him, he passed by on the other side.""1 No Levite did a Levite, though in his charity there was


1 Jerem. 6:1. There is a particularly impressive description of this dirty road in Lucretius' De Rerum Natura in the Latin text. Indeed no travellers seem to have given the journey without being deeply impressed with the wilderness and desolation of the road.

2 Greek: ἔπτω. ἔπτω, or more commonly ἐπετώ, the falling in one event with another, exactly our English "incidents."
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an additional aggravation; for he, it might be out of curiosity, drew near and looked at the miserable condition of the wounded man, claiming, as it did, instead help; for the life that remained was fast slipping through his open gashes, and yet after all would endure to pass forward without affecting him the slightest assistance. Thus did they, who made their boast in, and were the assumed interpreters of, that law which was so careful in pressing the duties of humanity, that twice it had said, "Thou shalt not see thy brother's see, or his on, fall down by the way, and hide thyself from them; thou shalt surely help to lift them up again." (Deut. xxi. 4. 5; Kind. xiii. 5.) Have not a brother's see or his see, but a brother himself, was lying in his blood, and they hid themselves from him. (Teni. III. 7.)

But a certain Samaritan, as he journeyed, came where he was* He might have found the same excuse for hurrying on as those who had gone before him had done, for no doubt they did make excuses to themselves—they did, in some way or other, justify their neglect to their own conscience; as perhaps they said that there was danger where one outrage had happened, of another happening—that the robbers, probably, were not far distant, and might return at any moment,—or that the sufferer was beyond the help of man,—or that he who was found near him might himself be accused of having been his assistance. The Samaritan was exposed to at least the same danger as all these respects, as those that had passed before him, but he took not one of these selfish fears, for whom he saw the wounded and bleeding man, * He had compassion on him.* While the priest and Levite,—marked out as those who should have been foremost in showing pity and exercising mercy,—were forgetful of the commonest duties of humanity, it was left to the uncompromised Samaritan, whose very name was a by-word of contempt among the Jews, and synonymous with heretic (John viii. 47.) to show what love was; and this, not as was required of them, to a fellow-countryman, but to one of an alien and hostile race,—one of a people that had no dealings have been any other, his countrymen (the priest and the Levite) were in this way far behind from learning even that limited prize which Tact has given them; Apar has nonnulla in promptu.

* This companion, as the best thing to give, is identified first, by Gregory the Great says with great beauty (Moral. 1. 39, 40); Extremus est superfluo, ut aliquid illius de sanctissimis diebus.

* One Lord calls the Samaritan a stranger (Acts iv. 27), one of a different stock. It is very curious how the titles of the Samaritans, as being a mingled people, composed of two elements, one heathen one Israelite, should of late have so universally been read as not merely two popular but two honored books; so that they are often spoken of as, in a great measure, the later representatives of the ten tribes. Christian antiquity have nothing of this view of their origin, but now
in them a people of translated heathen blood (see instances in Bossuet’s Theol. s. 7. Samaria, to which may be added Tholepht at Luke xvi. 10, οἰκείου τοῦ άμαλομανή); and the porrogue itself affords no continuance whatever for this view, but such that makes against it. In 2 K. xlii. 13, when the desolation of the Samaria is revealed, there is not a word to make us suppose that any were left, or that there was any blending of the Canaanites and other Asirites colonists that were brought in, with a remnant of the original inhabitants, when they found still in the land. It is true that when Jezebel was carried away captive, many of the people were left still in the land; but we can easily explain why they should have been thus differently dealt with; their rains comparatively were smaller, and the Lord moreover had a purpose of bringing back the captivity of Judah. Winer (Israel Wirtschaft, s. v. Samaria) says that it is very unlikely that some out of the ten tribes were not left behind in the same manner. But 2 K. xlii. 13, seems to give the strongest testimony that there were none whatever. For there the Lord threatening Judah says, “They shall smite them round about in the land of Samaria, and the plagues of the house of Ahab, and I will smite Jerusalemites as if a man with a fish, and smite it upon both sides.” This, which was only a threat against Judah, in part invested by repetition, had actually been executed against Samaria. (See Jer. vii. 15.) That such an utter clearance of a conquered territory was not unusual, we may see from Hos. i. 48: 6, 7. For an account of the process by which it was sometimes effected, and which the Persians may well have learnt from their Babylonian and Assyrian successors in captivity, see p. 137, note. The historian describes a Greek island which had undergone the process, as being delivered in a new level, longer below beneath. If the Samarians had carried any Jewish blood in their veins, they would certainly have brought this forward, as mightily strengthening their claim to be allowed to take part with Bethshuboth and Ziza, and the returned Jews in alike, in the rebuilding of the temple; but they only say, “We took our God as ye did, and we do sacrifice unto him since the days of Esdras, king of Ahasuerus, which brought us up hither.” (Kern ii. 2.) When our Lord, at the first asking out of his scripture, said, “Take any city of the Samarians unto ye not?” (Matt. x. 3.) he was not of sense tell us, yielding to popular prejudice, but grew the question because, till the Gospel had been first offered to the Jews, “as the least sheep of the house of Israel,” they had no more claims to it than any other Gentiles, being as much kiaapados (Jephtah call them Abbaakko), as any other heathen. What is singular is, that the moody is altogether of recent origin; the arguments of two hundred years ago are quite clear of it. Hammond speaks of the Samarians in their parallel, as “being of an Athenian extraction,” and Maestlini, Samarian (origins Chaldee race); and Reuband, De Samarianis, and many more. For the opinion of Mohel, the very serious and learned Arabic geographer, concerning the origins of the Samaritans, as opinion altogether agreeing with that here stated, see 8. on Sauss’s Chrest. Arabic, p. 2. p. 137. And Rohlfsen, in his Biblical Researches, speaking of the Samaritans, says, “The physiognomy of those we now are not Jewish.”
have no portion in the resurrection of life,—and proclaimed that his tombstone was worth nothing and might not be removed,—that he who entertained a Samaritan in his house, was burying up judgments for his children,—that to eat at a meal of his face was an eating victim's flesh—and in general would rather suffer any need than be beholden to him for the smallest work of charity; the Samaritan was not behindhand in curing, nor yet in active demonstrations of charity and ill will. We are not without evidence of this in the Gospel (John iv. 9; Luke xi. 25), and from other sources more examples of their spite may be gathered. While, for instance, the Jews were in the habit of commencing the exact time of the new moon to those at a distance from Jerusalem, by less kindled on the highest mountain tops, they would give the signal on the day preceding the right one, so to perplex and mislead.* And Josephus mentions that they sometimes proceeded much further than merely to refuse hospitality to the Jews who were going up to the feast at Jerusalem,—that they fell upon and murdered many of them—and once which must have been to them most horrible of all, a Samaritan entering Jerusalem secretly, polluted the whole temple, by scattering in it human bones.†

But the heart of this Samaritan was not hardened, though so many influences must have been at work to harden and to steel it against the needs and distresses of a Jew. Exceedingly touching is here the kindness with which all the details of his tender care toward the poor and unknown stranger, of whom all he knew was, that he belonged to a nation bitterly hostile to his own, are given. He "bundled up his money," no doubt with stripes torn from his own garments, having first poured in wine to cleanse them, and then all in savages their mouth, and to bring gently the sides of them together, these two being surely but well known, and highly esteemed remedies throughout the East.‡ All this must have consumed no little time, and the too while there was every anxiety to hasten toward. But after thus he had ministered to the wounded man's most urgent needs, and revived him the dying spark of life, he "set him on his own beast, and brought him to an inn," and there again renewed his care and attention. Nor even so did he account that he had done all, but before he departed from the source, with the remaining

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* This fact is mentioned by Rabbin (see S. in Scott's Great Jews, c. 2, p. 152), who affirms that it was this which put the Jews in making accurate calculations to determine the moment of the new moon's appearance. Cf. Symmachus's De Or. 28, v. 1. p. 344
† Josephus, Ant. 18, 2, 6.
‡ See Justin, c. 16, 3, 21; Pinn, i. 3, 1. c. 4. Both Greek and Latin physicians compounded vinegar and oil, or wine and oil, to be used in cases of bruises and wounds.
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Soothing of love, be provided for the sufferer wants of the— 2 he took out two pence and gave them to the host, and said unto him, Take care of him, and whatever thou spendest more, when I come again, I will repay thee."

Beautiful as this parable when thus taken simply according to the letter, and full of incentives to active mercy and love, hiding us so "put on bowels of mercies," to be kind and tender-hearted, put how much fuller still, prevailing how much more strongly still to love and good works, when, with most of the Fathers of the Church, with many too of the Reformers, we trace in it a deeper meaning still, and see the work of Christ, of the merciful Son of man himself, portrayed to us here. It has been objected to this interpretation, that it makes the parable to be nothing to the matter immediately in hand. But this is a mistake; for what is that matter? To magnify the love of love, to show who feels it, and who not. Inasmuch then as Christ himself, he who accounted himself every man's brother, in its largest extent fulfilled it, showed how we ought to love and whom; and inasmuch as it is in his example, or rather faith in his love towards us, which is since really effectual in causing us to "love one another with a pure heart fervently," he might well propose himself and his act in covering the polishing humanity, as the everlasting pattern of self-denying and self-forgetting love, and bring it out in strongest contrast with the selfish narrowness and neglect of the present leaders of the saceracy. They had not strengthened the diseased, nor healed the sick, nor bound up the broken, nor sought that which was driven away (see Rev. xxxiv. 4), while he had bound up the broken-hearted (Jer. iii. 1), and poured the balm of sweetest consolation into all wounded spirits. Moreover, even the adversaries of this interpretation must themselves acknowledge the facility with which all the circumstances of the parable yield themselves to it; and it certainly affords a strong presumption that a key we have in our hand is the right one, when in thus turning in the lock without forcing, when it adapts itself at once to all the words of the lock, however many and complex. Of course, the deeper interpretation was reserved for the future elucidation of the Church. The lawyer naturally took and was about to take the meaning which lay upon the surface; nor will the parable lose its value to us, or showing forth the pity and love of man to his fellow, because it also shadows forth the crowning act of mercy and love shown by the Son of man to the entire race.

The traveller then is the personified human Nature, or Adam as he

* Let me not mislead the 3rd class, I will repay thee. Trouble not the poor man upon that score; I will take those charges on myself, or it might be, fear not there to be a loss; I will be thy payment.
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is the representative and head of the race. He has left Jerusalem, the heavenly city, the city of the vision of peace, and is travelling toward Jericho, he is going down toward it, the profane city, the city which was under a curse. (Josh. vi. 25; 1 Kin. xvi. 24.) But no sooner has he forsaken the holy city and the presence of his God, and turned his desires toward the world, than he falls under the power of him who is an ensnaring rubber and a murderer (John viii. 44), and by him and his evil angels is stripped of the robe of his original righteousnesses; nor this only, but grievously wounded, left full of wounds and almost mortal stricken, every sin a gash from which the life-blood of his soul is copiously flowing." Let it be at the same time not altogether dead! for so all the curse of the good Samaritan would have been expended in vain upon the poor traveller, had the spark of life been wholly extinct, so a recovery for man would have been impossible, if there had been nothing to recover, no spark of divine life, which by a heavenly breath might again be breathed into him—no truth which, though desired in an righteousmness, might yet be delivered and extricated from it. When the angel fell, as it was by a free self-determining act of their own will, with no solicitation from without, from that moment they were not as one half-dead, but altogether so, and no redemption was possible for them. But man is "half dead";—he has still a conscience witnessing for God; evil is not his god, however little he may be able to resist its temptations; he has still the sense that he has lost something, and at times a longing for the restoration of the lost. His case is desperate as concerns himself and his own power to restore himself, but not desperate, if taken in hand by an almoner and all-merciful Physician.

And who else but such a Divine Physician shall give him back what he has lost, shall lead and bind up the bleeding hurts of his soul? Can the law do it? The apostle answers, it could not; "if there had been a law which could have given life, verily righteousness should have

* H. de Sis. Victoris. (Amstel. in Lex.) Herba . . . . guere originale humanae, quod in priscis parentibus egearae divinae deorum, in boves sciret et exclamaret per exspect normam; per similibus hacte divinissima, voces inunecrat et immortale est sapientia, et originae simul studiaque valentia. See Aristotle, Exp. in Lex. t. 7, c. 75. Aristoteles, Ethica in Ph. can. 6, and the sermon (Matt. xi, 28-30.) which Justin has translated out of Origen. For the later Fathers prescriptions of the possible in this direction, see Nemesius, Lib. de civ. x. 1, p. 1221.

* H. de Sis. Victoris. Quemvis ex nostris talenti positi sunt et stult dilecto beati non tamen argumine fruevunt se ceperunt potentis et stultorum bucor. . . . . Harilla gladius haereticos positum non captivum, dux est omnium haereticorum centra dolet, non potius. Augustine (Quar. x. 2, p. 19). In partes quae potentis intelligentem et sagacem Deum, vitam est hanc; et partes quae potentis manifesti et praecordior, moribus sit.
been by the law." (Gal. iii. 21.) The law was like Elias's staff, which might be laid on the face of the dead child, but life did not return to it the more (2 Kin. iv. 21); Elias himself must come ere the child revive. Or as Theophylact here expresses it: "The law came and stood over him where he lay, but then, overcomes by the presence of his wounds, and unable to heal them, departed." Nor could the sacrifices do better; they could not "make the corners thereof perfect, nor 'take away sins," nor "purge the conscience." The law, whether natural or revealed, could not quicken, neither could the sacrifices truly abolish guilt and reconcile us unto God. The priest and the Levite were alike powerless to help: so that in the eloquent words of a scholar of St. Bernard's: "Many passed by, and there was none to save. That great patriarch, Abraham, passed by, as he justified not others, but was himself justified in the faith of one to come. Moses passed by, as he was not the giver of grace, but of the law, and of that law which leads none to perfection: for righteousness is not by the law. Aaron passed by, as the priest passed by, and by those sacrifices which he continually offered, was unable to purge the conscience from dead works to serve the living God. Patriarch and prophet and priest passed by us, helpless both in will and deed, for they themselves also lay wounded in that wounded man. Only that true Saviour's beholding was moved with compassion, as he lay all composition, and poured all into the wounds, that is, himself into the hearts, purifying all hearts by faith. Therefore the faith of the Church passes by all, till it reaches him whom alone would pass at it."

* The selection of this passage, Gal. iii. 20-22, for the Epistle on the Sunday (the thirteenth after Trinity), when this passage applies the Gospel, shows I think, very clearly, the interpretation which the Church puts upon the passage. The Gospel and Epistle agree in the same thing, that the law cannot quicken, that righteousness is not by it, but by faith in Christ Jesus.

If it is absolutely needful to give a precise meaning to the soil and the
wine, we might say, with Chrysostom, that the soil is the blood of
Passion, the soil the offering of the Holy Spirit. On the binding up of the
wounds, one might observe that the instruments are often spoken of in
the language of the early Church as the ligaments for the wounds of the
soul! It is moreover a common image in the Old Testament for the
healing of all spiritual hurts. When we soil the Samaritan seeking the
wounded man on his own heart, and therefore of necessity himself
pausing on foot by his side; we can scarcely help drawing a comparison
with him, though he was rich, yet for our sake became poor, that
we through his poverty might be rich,—the Son of man who came not
proof that our Lord intended himself to be understood by the Samaritan, in
single... He says then: Cān du ęst vent vēra vēritātēs ęglīdo Domīsc, dīmārrē u clí, dāmārrē e et dāmārrē hāves, pūntā rēspōdrē. Nē dāmārrēm eum, dāmārrē hāves: rēspōdrē tąm, dāmārrē tām hāves. Qudād rēspōdir, rōfīdrē: quēd tāchē, cōnfrerē. Cf. Bovr. in Ps.
cuex. 5.

* There were sometimes interpreted differently; the soil as the bandage contains,
the wine as the nature incorruptible. Thus Bernard says of the good pastor: Sama-
ririām si, cūminācē et obovērr cas vocē tēnātseret, quādī Vocē fīvēsē cīthēt; be bēffīstī, and be māre lēaght. Jē Cōst., dērē, 44, 5. So too Gregory the Great (Mec., 1, 30, c. 5). It was necessary to call at Jesus some-
less ministerial, et phē service discipulē. Hēs est quēd sēmilīt Hēs vērēch-
hēs qui quē Samaētās in sāctīum drēmēt eum, et vēmin ašīlētēr et skēmē; et
per vēmin mēnēstār vēlērs, per clēm vēmēntēr; quēmēn vērēchēsēs qui
mēnēstār vēlērsēs pāsēt, in vīna mēnēstālē dēttēsētālē, is oph mēnēstālē
pīlētē; per vēmin mēnēstār patricē, per clēm vēmēntēr vēmēntēr. And very
beautiful is the prayer. Its which in another place he has resolved this whole
hymn (Ec. in Ps. 1). Urban, Donnēs, id dē mēnēstālētēfō lēntē, lēntē
cēsmēs, qui dēmēntēsā dē Jērēmēs dē Jērēcs, prēmētēs sēlfēt dē mēnēs dē
infrēs, dē vēmērēs dē lēntēs, in angēlōs vēlēsēmēn hēsēt, qui nē sēmēn dēnī
gētālēs mēnēstāmā sēlfētāmā abēhētēt, et clēmēn pēgēlē hēsēmēn vērēvēn
spērētā. Urban pāsēmūrs mēnēstāmā vēlērs, dēs mīlē rēpērēlē mēnēs kērēc,
aliqē, dē mēnēs abēhēt, dē sēmē dērēphēs. Urban abēlē mēlē dē
mēnēstāmā abēhētē, et vēmin cōmpēlētōs lēfōlsētōs. Quid et quē Jērēmēs trūn
mē rēmēntērēs, dē lēntē rēmpērēs, pāsēmūrēs dē sēmē rēmēntēs. Te nē cēmē
qui pērēvēn mēnēs pērēlētālē, qui pērēlētālē qui nē rēmēntēs cēmētētālē. Ilē
mēnēstāmās nē vēsēmē tēn dērētēr, cēhpēlē et sēmpēlē tēn dē sēmē dē
phēlē. Quid cēmē nē cēmpēlē tēn pērēpīsēs tēn pērēpīsēs, nē mēnēstāmā mōcē
mēnēstāmā. Cēmpēlē cēmē tēn bēphēlē, quērēvēρēs hōc cēmētēsēs pērēpīsēs.
Arē dō sēmē, prēmēntēs, gētōlsētēs et vērēvērēs, fōtēmē et pērēpīsēs, θυμ-
ēntēs et cuv. David cēmpēlē Monsērē mei, Deus, mōcēvēρēs mōcēvēρēs
mēnēstāmā.}

† Augustine not precisely so: Allāgēs vēlērsēs et cīthētēs pērēpīsētēs, the
shammig of the ever-forsmēntēs vēlērsēs in the heart.
‡ Cf. Ps. cap. 8. (LXXX): "O vēlērēs tēn prēpētētēs tēn dērētēs, nē dēmpērēs
ei rēmēntērēs bēphēlē."
to be ministered unto, but to minister—"who his own self bare our sins in his own body." Neither is it for-fetched to see in the son the figure of the Church, the place of spiritual reflection, in which the healing of souls is ever going forward,—by some called on this last account a hospital,—whether the merciful Son of man brings all those whom he has rescued from the hand of Satan, and in which he cares for them evermore.* In harmony with this we find Christ's work continually set forth in Scripture as a work of healing; for instance, Mal. iv. 2; Hos. xiv. 4; Ps. ciii. 3; Matt. xiii. 15; Rev. xxii. 1; and typically, Num. xxii. 9.

And if, like the Samaritan, who was obliged on the morrow to take his departure, he is not always in body present with those whose cure he has begun, if for other reasons it is expedient even for them that he should go away, yet he makes a rich provision of grace for them during his absence, and till the time of his coming again. It would be entering into various discussion, which rather tend to bring discredit on this scheme of interpretation, to affirm decidedly of the two persons, that they mean either the two sacraments, or the two testaments, or the word and the sacraments, or necessarily to ascend to any other of the ingenious explanations which have been offered for them. It is sufficient that they signify all gifts and graces, sacraments, powers of healing, of remission of sins, or other powers which Christ has left with his Church to enable it to keep house for him till his return. As the Samaritan took out two persons and gave them to the host, and said, "Take care of him!"—even so the Lord Jesus sent unto Peter, and in him, to all his fellow apostles, having first promised unto them heavenly gifts, and richly furnished them for their work, "Feed my sheep." * Feed my lambs." To them, and in them to all that succeed them, he has committed an economy of the truth, that as stewards of the mysteries of God, they may dispense those mysteries as shall seem best for the health and salvation of his people. And as it was said to the host, *Whatever thou spendest more, when I come again I will repay thee;"* so the Lord has promised that no labor shall be in vain in him—that he will count what is done to the least of his brethren, as done unto him—that they who "feed the flock of God," not by constraint but will-

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* Augustine brings out another side of the symbolism: Editionum et Endoesis, uti redactoribus vitae divinos de propugnatione delectationes in maxima parte se in illo (weddugiae), aequaneo (Osiurus, Non. 24 in Lœc.) uterque velut ex ostentatione spectabilis.

† Ambrose (Ep. in Lœc., I. 7, n. 19): Non quod Sacerdotes brevis divinae decies, sed ministeria divini ordinis decersis.

‡ Socrathen: Si quid egregiora sit, subveni quae dist. Accipient bles-

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"peracta, terpia consulit, in his evadit atque evadere tu.
THE GOOD SAMARITAN.

It is difficult enough to admire the divine wisdom with which the Master, having brought to an end this affecting parable, reverses the question of the lawyer, and asks, "Which man of them three thinkest thou was neighbor unto him that fell among the thieves?" The lawyer had asked, "Who is the neighbor to whom I am bound to show the service of love?" But the Lord asks, "Who is a neighbor, he who shows love, or he who shows it not?"—for herein lay the great lesson, that it is not the object which is to determine the love, but that love has its own measure in itself; it is like the sun, which does not ask on what it shall shine, or what it shall warm, but shines and warms by the very law of its own being, so that there is nothing hidden from its light and from its heat. The lawyer had said, "Declare to me my neighbor; what makes a man to be such?"—is it one's flesh, one's blood, the bonds of natural benevolence, or what else, that I may know to whom I owe this debt of love?" The Lord rebukes the question by holding up before him a man, and this a despised Samaritan, who so far from asking that question, freely and largely exercised love towards one who certainly had none of the signs such as the lawyer conceived would mark out a neighbor in his sense of the word. The parable is a reply, not to the question, for so that it is no reply, but to the spirit out of which the question proceeded. It says, "You ask who is your neighbor? I will show you a man who asked not that question, and then your own heart shall be judge between you and him, which had most of the mind of God, which was most truly the door of his will, the minister of his perfections." The parable is an

* Cyril's application of the parable (Ep. 53) force a sort of connecting link between these two interpretations, the literal and the allegorical: the wounded man is a suffering brother. In this particular case one who had not stood steadfast in the time of persecution. Cyril, who desired to follow the wiser course with those lapsed, and to reclaim them to Christian communion, exhorts: "Iteadi eos sensum et ab adversariis in actum convertatis. In quo diaboli venerunt, ibi Christi institutum est in totum presentem redemptorem. Oui de divinis assistance, in his pereat anno. Hoc est nobilem victoriam in prostrato, et seminaturo fraternis fraternitatem, sicut in evangelio incomitavit et legitimavit. Absque eo in sacris Domini et Christi, quia Christiano et Deo et Christo instituuntur, venerationem ab adversariis facientes reginam, ut ostentat Dei judicium et veritatem. Cf. Ammonius, De Pontif., 1, 1, e. 6; and Cassiodorus, Anth. Alt., credit 8, 5.

+ Maldonatus is the only commentator I have seen who has fully put this, and acknowledged the difficulty which is on the face of the parable. It is one of the many merits of this most learned and most upright Jewell (Maldonatus multiformis, continuatio), that he never slight a difficulty, nor pretends not to see it, but fully and fully states it, whether he can resolve it or not.
appeal to a better principle in the squire's heart, from the narrow and
unloving theories and systems in which he had been trained. It is to be
hoped that through no unwillingness to acknowledge the truth, though
it has something of that appearance, the lawyer in reply to the Lord's
question, Who was this poor man's true neighbour? candidly replies,
"He who shewed mercy on him?" gratefully to give his house directly
and by name to a Samaritan." But having acknowledged this, whether
gratefully or freely, "Go," said the Lord to him, now we trust to a
humbler and larger-hearted man, "Go, and do thou likewise."

Those last words will hardly allow one to agree with those, who in
later times have maintained that this parable and the discourse that led
to it are, in fact, a lesson on justification by faith—that the Lord sent
the questioner to the law, to the end that, being by that convinced of sin
and of his own shortcomings, he might discover his need of a Saviour.
His intention seemed rather to make the lawyer aware of the great gulf
which lay between his knowing and his doing—how little his actual ex-
pression of love kept pace with his intellectual acknowledgment of the debt
of love due from him to his fellow-men: on which subject no doubt he
had secret misgivings himself, when he asked, "Who is my neighbour?"

It is true indeed that this our sense of how short our professed falls of our
knowledge, must bring us to the conviction that we cannot live by the
keeping of the law, that by the deeds of the law no flesh shall be justi-
fied—so that hence we shall get at last to faith as that which alone
can justify: but this is a matter consequence, not, as it seems to me,
the immediate purpose of the parable.

* See Lange: Non scripta auctoris legi periter applicationes propriae Sancett. 
XVIII.

THE FRIEND AT MIDNIGHT.


The connection between this parable and the words that go before is easy to be traced. The disciples had asked his Master to teach them how to pray, and here, in answer to their cry, he gives them a model prayer. But before they can bow their heads in prayer and say, ‘Our Father who art in heaven,’ they must bow themselves in submission to the will of God: “This is the prayer of faith, and it is such as no one can offer in vain.” The prayer of faith is the true prayer, the prayer that is heard by God, the prayer that is answered by God. And here we see the connection between the words that go before and the words that follow. The disciples had asked for a model prayer, and here, in answer to their cry, the Lord gives them a model prayer. But before they can bow their heads in prayer and say, ‘Our Father who art in heaven,’ they must bow themselves in submission to the will of God: “This is the prayer of faith, and it is such as no one can offer in vain.” The prayer of faith is the true prayer, the prayer that is heard by God, the prayer that is answered by God.
God may present himself to us, similar to that of the Unjust Judge and this stewardish neighbor, yet is there ever this difference—that his is a seeming neglect and unwillingness to grant, theirs a real. Under such an aspect of seeming unwillingness to hear, did the merciful Son of man present himself to the Syro-Phœnician woman. (Matt. xv. 21.) But why? Not because he was reluctant to give, but because he knew that her faith was strong enough to bear this trial, and that in the end, though the trial for the moment might be hard, it would prove a blessing to her, more mightily calling out that faith, since faith ever needs to God some resistances, before it can be called out in any strength. In like manner the angel of the Lord, the great Covenant-angel, contends with Jacob, and wrestled with him all the night, yet allowed himself the last to be overcome by him, and left a blessing behind him; and Jacob henceforth was Israel, that is, was permanently lifted up through that conflict into a higher state, marked by thatroller name which henceforth he bore,—for as a Prince hath thou power with God and with men, and hast prevailed.” (Gen. xxxii. 28.)

The parable with which now we have to do, rests on a humble and familiar incident of our common life; and spoken to humble men, it may easily have come within the limits of their own experience:—Which of you shall have a friend, and shall go unto him at midnight, and say unto him, Friend, lend me thine harp: for a friend of mine is come in his journey, and I have nothing to set before him? I do not see in these words any deeper meaning than lies on the surface; yet is it well worth observing that they have afforded ample scope for allegorical and mystical interpretations, and some of those of considerable beauty. For instance, it has been said that the guest newly arrived is the spirit of man, which, weary of its wanderings in the world, of a sudden desires heavenly entertainment—something that will truly nourish and satisfy it—begins to hunger and thirst after righteousness. But the host, that is, man, in so far as he is “sensual, having not the Spirit,” has nothing to set before this unexpected guest, and in this his spiritual poverty and distress, he is here taught to appeal unto God, that from him he may receive that which is broad indeed, and spiritual nourishment for the soul.

* * *
There is, besides, another interesting adaptation of the parable, which Augustine gives. He is urging upon his hearers the duty of being able to give a reason for their faith, a reason not merely defensive, but one which shall win and persuade: and this, because it might often happen that some one from the heathen world, or it might be a heathen, or even a nominal Catholic, weary of his wanderings in error, weary of the bondage of sin, and desiring now to know something of the Christian faith, but lacking confidence or opportunity to go to the bishop or catechist, might hesitate to himself to name one of them, desiring fuller instruction in the faith. While this was possible, he therefore urges upon all, that they have what to communicate; or if, when such occasion arises, when such a friend comes to them, creating spiritual hospitality, they find they have nothing to set before him, he instrues him out of this parable what they should do, and to whom they should hesitate for the supply of their own needs and the needs of their friend,—that they go to God, praying that he would teach them, that so they might be enabled to teach others.∗ Vinlingo's explanation is a modification of this last. With him the guest is the heathen world; the host who receives him, the Servants and disciples of Jesus, who are taught from this parable that they can only nourish those that come to them with bread of life, as they themselves shall receive the same from God, which therefore they must restitute with all perseverance and constancy of explication.
THE FRIEND AT MIDNIGHT.

plication—at all events a most important truth, whether it is here to be found or not, for those that have to feed the flock of Christ. 4 In like manner in the "three" leaves various Scriptural truth have been traced, as for instance, it has sometimes been said that the host crowing the three leaves, conveys the knowledge of the Trinity, of God in his three persons; sometimes again, it is the three choicest gifts and graces of the Spirit, faith, hope, and charity, which he desires may be his. 5

When he from within replies, "Trouble me not, the door is now shut;" it means evidently more than merely closed; he would say, "The door is fastened, barred, and bolted, the house is made up for the night, and at this unreasonable hour I cannot disturb my children, who are now with me in bed, by rising and giving them." Thus it makes those last words yet further significant; "My children are with me in bed." that is, "All who by sincerest application to me have obtained right to be called my children, have secured their admission into my kingdom, and are now resting with me there; it is too late to apply, the door is closed, the time is past." The lesson to be here learned would then be, that through earnest important prayer, even lost opportunities may be made up and recovered. 6

"I say unto you, Though he will not rise and give him, because he is his friend, yet because of his importunity he will rise and give him as many as he needeth." Our version, translating "importunity," has rather softened the original word, which might be rendered by a stronger term; it is his "abundancia," 7 which excites the gift. At the same time, the "abundance" which is here attributed to the petitioner is greatly mitigated by the consideration, that it is not for himself but for another, and that he may not be wanting in the sacred duties of hospitality.

4 Augustine: Deo vino, ibi dixit, unde passurus, hoc minime: Contra a mora saecularis in Benedict., lib. 2, p. 1335.
5 Augustine, Enarr. in Ps. cii. 6. Quæst. Enarr., 1, 2 c. 23.
6 This is given as a negative reason, why it should be rather charity alone: De esti quod quattuor sensu divino: teget officilis, necque juridice, necque consuetudinis motu peo puse, in quacia exempta se Deus non manifestum plant, et aliquo orbis orbis. Quæstiones: "Temporæ" de Sacerdistio quae causa Miraculis.
7 Augustine: Quod præsens non teneatur, quod per fidem utramque. Deus fecit, et in honore se manifestit, non mortalibus, et suarum mansuetudine. I. It is possible that the word which we translate "sorrow," would be better translated "sorrows," and the sense then would be, "I cannot myself rise; my household as well as myself are gone to rest." It is clear that the word is not "sacros" as understood by Augustine (Ry. 131, 8): "Jeans aus nicht sonderlauer, oder Unterrichtung in mehrsprachigem medizinhistorisches manifest.

"Ecclesia." The Vulgate gives it by a largely chosen word, "importunation," which, like the adjective from which it is derived, may describe an unceasing in a good cause as well as in a bad.
tality, that he so pertinaciously urges his request.* Through this pertinacity he at length obtains, not merely the three which he asked, but "as many as he meekly," like that woman already referred to, from whom the Lord at first seemed to have shut up all his compassion, but to whom at last he opened the full treasures-house of his grace, and bid her to help herself, saying, "O woman, great is thy faith! be it unto thee even as thou wilt." Augustinian observes, that he who would not at first do such as much ask of his house, himself new rise, and supplies all the wants of his friend; and adds on the return of prayers not being always immediate many excellent observations, as this. When sometimes God grows tardily, he commands his gifts; he does not deny them.—Things long desired, are more sweet in their obtaining; those quickly given, soon lose their value;—and again, God, for a time withholdeth his gifts, that they mayest learn to desire great things greatly.†—Faith, and patience, and humility, are all called into exercise by this temporary denial of a request. It is then seen who will pray always and not faint, and who will groan but as the leopard, whilst it does not sustain its prey at the first spring, turns suddenly back and cannot be induced to repeat the attempt.‡ The parable concludes with words in which the same duty of prayer is recommended, and no no longer in a figure, but plainly: "And I say unto you, And, and it shall be given you; and, and we shall find; and, it shall be opened unto you." The three repititions of the command are more than mere repetitions; since to seek is more than to ask, and to knock than to knock; and thus in this narrating souls of exhortation is given, not merely to prayer, but to increas-

* In the same manner Ambrose's conversation with God (Gen. xvi. 22:32), which almost rick into a like Ahab's, is not the asking any thing for himself, but intercession for the people of Israels.
† Augustinian (Interpret. in Ps., c. 5): Exteriorly slow and godly prepare.
‡ Few have a prayer, Exsultation est regimen sine cura; and again they say, Exsultationem sitmen Dei pretictia. Ven. Marx. (Stiger, lib. iii. cap. i. p. 45) has some interesting remarks on the balance of this petitioner, and how it is reconciled with the humility which is praised in the psalm. (Psalm exv. 5.)
‡ Cita aliquando tribulabat dominus, commiserat hominim, non angatus.—Dicto theorico delictum imber est, sed animarum, et aliquando. Et sic disce magis magistrum disce. 
§ Stellae. Best mulit qui natura non est conditum; qui est conditum, et multa, vol necesse est excepit quod posse, et non amplius nec habitu, nec habitum nec habitacul. In isti sunt qui post quin centurias vel sexaginta non constiteri, professo al post centurie constauerit, et in perficere habuerint.
‡ Augustinian (De Fide, Dom. in Gen., 1.2, c. 55) had made only one of these three necessaries (Matt. x. 1) to have direct reference to prayer, whilst the other two he referred to other forms of urgent striving after the kingdom of God—last in his Exhortations he says, we doubt not sincerely; ad insipientiam etiam multis referenda. Their position in relation to this parable leaves no doubt on the matter.
THE FRIEND AT MIDNIGHT.

ing urgency in prayer, even till the suppliant carry away the blessing which he requires, and which God is only waiting for the due time to arrive that he may give him.* All that we have here is indeed a com-

* Augustine: Deo ad hono se poti: "Quis ut capreus desrectum ejus feaut, quod potens; sed neque. Non dul dilet potens," si det non capitum.
XIX.

THE RICH FOOL.

LXXXII. 19-21.

In the midst of one of our Lord's most interesting discourses an inter-
ruption occurs. One of his hearers had so slight an interest in the
spiritual truths which he was communicating, but had so much at
heart the redressing of a wrong, which he believed himself to have sustained
in his worldly interests, that, as would seem, he could not wait for a
more convenient season, but broke in upon the Lord's teaching with that
request which gave occasion for this parable, "Master, speak to my
brother, that he divide the inheritance with me." It has been sometimes
taken for granted, that this man who desired a division of the inheri-
tance, had no right to what he was here claiming, and was only seeking
to make an unfair use of the Saviour's influence. But how much does
this supposition weaken the moral. All men, without any especial
teaching, would condemn such unrighteousness as this. But that hearer
of the world, which, keeping itself within limits of decency and legality,
yet takes all the affection of the heart from God, and rels divine things
of all their interest—against that man we need to be continually
warned; and such a warning is here—"a warning, not against unright-
ceousness, but against covetousness." For this may display itself in the
manner and temper in which we hold and reckon our own as truly as
in the undue matching at that of others.—"Take heed and beware of
covetousness." 1 From this man's confident appeal to Jesus, made in

1 Not aida, non nuzan. It is exactly opposed to the adjective which has
always enough, as the noun has never.

2 In the Vulgate, Caesar or semit apod. So Lachmann, but ed. nuzans.

The explanation of this "semit" is strikingly brought out by Augustine (serm. 132,
no. 2), as though Christ were here alluding to such a text as this, "Neminem discipulam et
semit semit apod.

Non nuzan semit semit apod. Simplex semit semit apod. Non nuzan semit apod.

the presence of the whole multitude, it is probable that his brother did withhold from him a part of the patrimony, which fell justly to his share. But it was the extreme importance of the season which he chose for urging his claim, that showed him as one in whom the worldly prevailed to the danger of making him totally insensible of the spiritual, and that drove him from the lips of the Lord. For that he should have desired Christ as an umpire or arbitrator—and such was the word in the original name (see Acts vi. 25, 26; Rom. ii. 14), such was the Lord, without publicly recognized authority, could only have been—a this in itself had nothing sinful. St. Paul himself recommended this manner of settling differences (1 Cor. vi. 1-6), and how weighty a burden this arbitration afterwards became to the bishops of the Church is well known!  

In the request itself there was nothing sinful, yet still the Lord absolutely refused to accede to it; he declined here, as in every other case, to interfere in the affairs of civil life. It was indeed most true, that his word and doctrine received into the hearts of men, would modify and change the whole framework of civil society, that his word and his life was the seed out of which a Christian would evolve itself; but it was from the inward to the outward that he would work. His adversary more than once sought to thrust upon him the exercise of a jurisdiction which he so carefully avoided, as in the case of the woman taken in adultery (supposing that passage to belong to the true Gospel of St. John)—as in that of the Roman tribute. But each time he avoided the scene which was hid for him, keeping himself within the limits of the moral and spiritual world, so that from which alone effectual improvements in the outer life of man could proceed.  

* Gentles explains, quique, 'Qui faciliter herculeum, commoni dividendum, et fatero regnanda arbitrari numeros.' Lucanian has admitted nuper, in the place of herculeum, into his text.  

† Augustine (Enarr. in Ps. iv. 115) complains of this distinction from spiritual objects, and that he was not allowed to say to those who came to him with cause for arbitration, 'Who made me a judge or a divider over you?' And Bernard, writing to Pope Eugenius, especially warns him against this distinction of mind, arising from the multitude of those worldly causes which would be brought before him.  

‡ The latter part of ver. 35 is difficult, not that there is any difficulty in tracing the connection of thought, or the meaning, but that the sentence is more burdened with words than can be conveniently taken up in the construction. Thoughts, thoughts, and others, and in modern times Fables, would make this the compend. When a man possesses much substance, yet is not his (God's) life one among his possessions; in short, A man, though he is rich, is not the fitter for ever,
THE RICH FOOL

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The Lord having uttered a warning against covetousness, a sin which is always united with the trusting in uncertain riches (1 Tim. vi. 17), for who that did not trust in them as a source of good, or as a means of blessings, would be so eager in their accumulation?—he proceeds to show by a parable the folly of such trust,—how, though man is ever dreaming that these worldly goods are the sources of happiness, and is thus drawn to trust in them, rather than in the living God, yet in truth they cannot constitute a man's blessedness. For, besides other reasons, that only is blessedness, which has in it security and endurance; but that earthly life, which is the necessary condition of drawing enjoyment out of worldly abundance, may come to an end at any moment, and then will come utterly less and destitution to him who has thus been laying up treasure for himself, instead of seeking to be rich toward God.

"The ground of a certain rich man brought forth plentifully." It was said long before. "The prosperity of fools shall destroy them" (Prov. i. 20), a truth to which this man sets his seal, for his prosperity ensnared him in a deeper worldliness, draws out the selfish propensities of his heart into stronger action. In this respect how deep a knowledge of the human heart the warning of the Psalmist displays. "If riches increase, set not thy heart upon them." It might, at first sight, appear, that the time when we should be in deepest danger of acting our heart upon riches, would be when we saw them creeping from our grasp,—perishing or, Riches will not lengthen his life. It may certainly be said in favor of this explanation, that it suits well enough with the parable which follows, and it might pass. If it were this kind of fair prosperity which our Lord was in the habit of speaking of; or if it were ever in Scripture degraded to this lower scene, and used to designate the mere worldly life, the flesh. It is much better to take it here as that deeper sense, which in Scripture it has ever, man's true life,—his blessedness; and then with Shiloh (at. d. Parable vs. Verbal, p. 27) to put a canon before and after (e.g. vs. previous and, and translate thus: When a man comes to have abundance, set not thy heart upon it. His life (his true life,—his blessedness) does not grow out of his worldly goods. Thus will be preserved all the force of the proposition, as expressing the expression of the growing out of one thing from another. (See Luke x. 37, John iii. 5, &c. xxxii. 36, at which last place the Lord assures his kingdom grows not out of an earthly root, and then the parable is brought in exhor. The sudden taking away of the rich worldly's goods, or which comes to the same thing, his sudden taking away from him, shows that his life, his true blessedness, was not from them,—that he had made a fruitful mistake in supposing that it was: since the very idea of blessedness involves that of permanence, set of something that may slip from under a man's foot at any moment, which a happiness linked to a merely earthly life, and dependent upon the duration of that life, is ever liable to die; and then, at the conclusion of the parable, a glimpse of the true (6) is opened to us as being a certain ob Idols, a life, a blessedness, which is eternal as the first upon which it is built.

* Ambrose: De VII. Sacramentis Deum, ut sit vehementes, non condemnis saepe chantem.
from under our hand. But all experience testifies the contrary—thath earthly losses are the remedy for sorooses, while increase in worldly goods is that which chiefly provokes to it, serving, not as water to quench, but so fuel to enrage, the fire. "He that loveth silver shall not be satisfied with silver, nor he that loveth abundance with increase." (Ecc. v. 13.) St. Basil, in the opening of his noble sermon upon this parable, observes: "There are two manneres of temptations, either affluences torment the heart, as gold in the furnance, through the trial of faith working patience, or else the very prosperity of life are too many in place of other temptation." But it seems a certain sagacity when he explains, as many others here done, the following words. "Let thought wrestle himself inquiring, What shall I do?" as though they were the utterances of one brought to sore straits and difficulties through the very abundance, for the sake of which others were envying him, as though they were the ansious deliberations of one that was now at his wit's end, and knew not which way he should turn, who was in so painful perplexity by his riches as others are through their poverty.

Rather, we should say, that the curtain is here drawn back, and we are admitted into the inner council-chamber of a worldling's heart—rejoicing over his abundance, and reasoning to the very letter the making "provision for the flesh to fulfill the lusts thereof." As far as he may be said to be perplexed, this is his perplexity: "I have no room where to lay up my fruits." It has been well answered to him, "Thus hast thou—the bosom of the needy—the bosom of the widows—the mouth of orphans and of infants." If he had listened to the prophet admonition of the son of Simeon (Luke, ii. 12), "Shut up alms in thy storerooms;" he would not have found his barns too narrow. To one thus ignorant where

* Plutarch, in his excellent little treatise, De Rationariis, applies to the same the line,

Πιθανόν τοῦ πλούτου μη ήσσον, οὔτος οὖν κόσμος ἡμῖν ἐσθίσιν. and the same truth is contained in the Latin proverb: Avarus latentur pecunia, non anima. Compare Sirens, 1. 360, c. 11; and the fine Eastern tale of Abrahah, the camel-driver, has the same motto. See also Aquinas, Sum. 56, q. 4.


* So Augusine: Tractat hancsum opera pugilum iapiui. And Jerome quotes in this view: Consuetum acquirere consensum. Thus too Gregory (Moral. x. 15, c. 22): O amplius in subtilitate tibi. Ex silentia apta sapientiae abstrahes. Hector tenuiss. Quis solius ? praecepta bellato qui de ventris momento est. Nisi quisque in munere affretos passus hab, quodam tumore faciat laborant. But August is a better account of these words. Opulentis pecunia parvulis clara deliberatur.

* Ambr. (de Nihilo, c. 7): Hoc aput alium, inquam eir, vitare de- um, sae in fortuna. There is nothing else that is excellent in this passage. Cf. Aquinas, Sum. 56, q. 8.
THE RICH FOOL.

... to hoard his goods and so in danger of losing them. Augustine gives this merry anecdote of an old man. "God desires not that thou shouldst lose thy riches, but that thou shouldst change their place: he has given thee a counsel, which do thou understand. Suppose a friend should enter thy house, and should find that thou hadst lodged thy fruits on a damp floor, and be, knowing by chance the tendency of those fruits to spoil, whereof thou wert ignorant, should give thee counsel of this sort, saying, Brother, thou hast a store of things which thou hast gathered with great labor; thou hast placed them in a damp place: in a few days they will corrupt.—And what, brother, shall I do?—Raise them to a higher room;—thus wouldst thou thy hedges suggesting that thou shouldst raise thy fruits from a lower to a higher floor, and thus will not listen to Christ advising that thou raisest thy treasure from earth to heaven, where that will not indeed be restored to thee which thou layest up, for he would have thee lay up other than that thou mayest receive treasures, lay up perishable things that thou mayest receive eternal.""*  

This would have been his wisdom, but he determined otherwise—not to provide thee for himself "baskets which were not old, a treasure in the heaven which faileth not" (ver. 23), but on the contrary, "I will pull down my barns and build greater, and there will I lay up all my fruits and my goods."  

"Observe," says Thaelst, "the words, another folly.—my goods, and my fruits—so he did not count that he had done from God, else, as a steward of God, he would otherwise have disposed of them, but he counted them the products of his own labors,—wherefore separating them exclusively for himself, he said, my goods, and my fruits." Yet according to the world's judgment there was nothing sinful in all this; his riches were fairly got, and this makes the answer the better to suit the present occasion. Nor yet was there any thing which the world condemns in the plans which he laid out for his future enjoyment, in the devout Epicureanism which he meditated: "I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry." Having now at last, as he imagines, secured himself against every thing that could disturb his felicity, he determines to rest from his labors, to enjoy that ease and quiet from which beholds the anxious acquisition of wealth had hindered him: like the rich man in another parable, to fare sumptuously every day. His plans of felicity, it may be observed, rise no higher than to this satisfying of the flesh, so that there is no infancy or melancholy as it is profound in making him address this speech, not to his body, but to his soul—to that soul, which...  

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* Augustin (brev. 318, c. 2): Non luteo perturbationem, non epulato paupere, non ducam... sempiternum simplicem.
THE RICH FOOL.

though thus capable of being dragged down into the basest service of the flesh, indulged and inherited, was also capable of being infused by the Divine Spirit, and of knowing and loving and glorifying God.

He expects he shall thus nourish his soul "for many years" (see Sir v. 1), he hopes not merely of tomorrow, but of many years to come; he expects, as Job did once, to multiply his days as the sand; his felicity shall not cease to come to an end, but to-morrow shall be to-day, and much more abundant.* Compare with all this the words of the son of Simeon (xii. 10, 12), framing as they do a remarkable parallel: "There is that wicked rich by his wisdom and pinching, and this is the portion of his reward: whereas he said, I have found rest, and now will eat continually of my goods; and yet he kneweth not what shall come upon him, and that he must leave those things to others and die." Therefore deserves he the appellation of fool which immediately after is given him,

"But God said unto him, Thou fool, this night thy soul shall be required of thee." Thus foolishness is opposed to the opinion of his own prudence and foresight which he entertained,—"this night," to the many years that he promised to himself, and that he supposed to nourish and make fat, it is declared shall be insufferably opposed, and painfully rendered up. There is no need to inquire here, as has been sometimes done, in what way God spoke to the man,—whether by a sudden presentaion of approaching death, by some strong alarm of conscience, by some mortal sickness at this instant falling upon him, or by what other means. We are not to understand that in any of those ways God spake to him. It was not with him as with the Babylonian king, while the word was in whose mouth there fell a voice from heaven.

* Tertullian: Proverbiorum fracta insinuare amplissimum heresem; et longe suavitate quis captivit.
† See a striking Epiphan (the title) of Simeon, on the sudden death of a rich apostate, where, among other things, he says: Quum stultus est sitio-nis-dispen-su, non creatus situlam distinctam. O quanta metamorphos, exa longo interregno! Span, sollicitus, excitum, origine, homines germinis, tum deditus homini et pleonas suis artificios in artem refugunt. See, too, more than one of the Greek Epigrams giving the same truth, that with all his boasting a man is not able (καθαραίας, καθαραίας) to the less; that one can add to her term of life (κοιμήσαι), for while many would fain so add to their length of life, who ever wanted to add to his station? And it is not nearly a great addition, such as a child, which he could not make, but the smallest, not even an inch, which would naturally be the thing expressed, if that were the meaning.
‡ Virgil (OVID: C. Pud. p. 78) makes here an ingenious reference to I Sam. xxv. 25, and observes that this rich fool is the Nebuch of the New Testament: "As his name is, so is he: Nebuch is his name, and folly is with him." Compare ver. 20-26, then with this ver. 20 of our parable.
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Telling him that the kingdom was departed from him. (Sorac. 3:1.)

Here we are to suppose nothing of the kind, but more awful still, that while these severe deliberations which have been just described were going on in the thoughts of the man, this sentence was being determined in the council of God: *it is for you to know the end of your own days.*

There is a sense in the words, *"shall be required of thee,"* (with which we may compare Wiel, x. 8. "His life which was lent shall be demanded,"* for the plea, and the prayer, will bring out: *"For the pious enwraps of tribute, terrible angel shall require thy soul from thee unwilling, and through love of life resisting." For from the righteous his soul is not required, but he commits it to God and the Father of spirits, pleased and rejoicing, nor finds it hard to lay it down, for the body lies upon it as a light burden. But the sinner who has encumbered his soul, and embodied it, and made it earthly, has prepared to render its division from the body next hard: therefore it is said to be required of him, as a disobedient debtor, that is delivered to pious enwraps."* For he is not as a ship, which has been long waiting in harbor, and joyfully when the signal is given lifts its anchor, and makes sail for the harbor of eternity, but like the ship which by some fierce wind is dragged from its moorings, and driven furiously to perish on the rocks. The more worldling is torn from the world which is the only sphere of delight which he knew, as the fabled mariners were torn from the earth, shrieking and with bleeding roots. *"Then where shall those things be which thou hast provided?" Solomon long before had noted this as constituting part of the vanity of wealth, and the eager pursuit after wealth, namely, the uncertainty to whom after death it would come, and of the use which the heir would make of it (Revel 16:19). *"Yes, I hated all my labor..."

* God said to him this, in the words of Genesis. Non obedientas lexsequa. *This will come out yet more strongly if with the best manuscripts we read not "secundum lexseu," but the nominative lexseu. Feidt! It is so in Lachman's text.*

1 So on the other side, the Jews declare taught that the angel Gabriel drew gently out with a bow, the souls of the righteous from their mortal; to something of which kind, the phrase so often used to express the peaceful departure of the saint, in words Denzel abditum, mitem affluat, is derived. *See Luzzana's dissertation, the eighth (Ciogola), for a commentary, in its way, on these words, "shall be required," as well as on those which next follow."
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which I had taken under the sun, because I should leave it to the man that shall be after me: and who knoweth whether he shall be a wise man or a fool?" Compare Ps xxxix. 6, "He keepest up riches, and know- eth not who shall gather them." (Esther ii. 20; Ps xlix. 26; Joh. xviii. 16, 17.)

"So it is he that layeth up treasures for himself, and is not rich toward God." Or, does not enrich himself toward God—for the two clauses of the verse are parallel, and in the second not merely a state or condition, the being rich, but as in the first, an effort and endeavor, the making oneself rich, though in a manner altogether different, is assumed. Self and God are here contemplated as the two poles between which the soul is placed, for one or other of which it must determine; and thus makes that one the end of all its aims and efforts. If for the first, then the man "layeth up treasures for himself," and what the end of this is, we have seen; the man and his treasure, so far at least as it is his treasure, come to nothing together. He has linked himself to the perishable in his nearest being, and he must perish with it. His very emptying of himself outwardly, while that is made the object of his being, is an impoverishing of himself inwardly, that is, toward God and in those which are the true riches; for there is a continual draining off to worldly objects, of those affections which were given him that they might find their satisfying object in God; where his treasure is, there his heart is also. Now the Scriptures ever consider the heart, so that which constitutes a man truly rich or poor. He that has no love of God, no large spiritual affections, no place in the inexhaustible riches of Christ, no sympathy with his brethren, is in fact, "wretched and miserable, and poor and blind, and naked," and shall one day find out that he is so, however now he may say, "I am rich and increased with goods, and have need of nothing." He is poor toward God, he has nothing with God; he has laid up in store no good foundation against the time to come. On the other hand, he is truly rich, who is rich toward God—who is rich in God—who has made the eternal and the unspeakable the object of his desires and his efforts. He in God possesses all things, though in this world he were a beggar, and for him to die will not be to quit, but to go to, his riches!*

* So the Greek epigrammatist on the painful gathering of wealth for others:

*O χρυσόν τινα ἄλφην ἀληθέον ἄλφην ἄλλην*  
Μεγαλον. ἀληθεον ἀληθεον ἄλλην.  
*Gather an alabaster box of gold for another, gather a golden box of alabaster, the great one, the great one.*

† I cannot give better what seems to me the true view of the passage than in Cyril's words addressed to the corretors (De Opere et Oculo): "O dissipatii... si insinuaveris in corretoribus, ut moderate lido, non sine verbis, cernere potes alio at profunda arriane calque esset: poneam tue captivam et eum rebus.
Ouer Lord having thus warned his hearers against overreasures, and
knowing how often it springs from a distrust in God's providential care,
goes on to teach them where they may find that which shall be the best
preservative against all such over anxious thoughts for the future, name-
ly, in the assurance of the love and care of a heavenly Father (ver. 26-
30), so that the connection is as close as it is beautiful, between this
parable and the instructions which immediately follow. There is also,
perhaps, in the words of ver. 24 a distinct reminiscence of the parable

occurs passage; quae te secura non servat, patris confidet omnia, quae te per-
demere non gravia sunt: nec noninquit qui Deus responses dirigit excoluntur
frustra surgens est quod eum caelestis jurando, . . . Quod accidat tale utile honesta?
quod iuuenis non servare non possit se cogito; de quo languerit (saec.

juxta, propriet de past) ? See Storr's Thes. s. v. inarbia.
XX.

THE BARREN FIG-TREE


The eagerness of men to be the first narrators of evil tidings, an eagerness which can only spring from a certain secret pleasure in them,* though that be most often unacknowledged even to themselves, was perhaps what moved some of those present to tell the Lord of a new outrage which Pilate had committed. Those persons understood rightly that he was speaking, in the words which conclude the last chapter, of the severe judgments which men bring upon themselves through their sins; but, as is generally the manner of men, instead of applying those words to their own consciences, they made application of them only to others. Of the outrage itself—which however agrees well with the quarrel between Herod and Pilate (Luke xiii. 13), and might have been either its cause or its consequence—there is no historical notion. For it is little probable that the scattering or slaying by Pilate of some fanatical Samaritan insurgents, recorded by Josephus, which is here referred to by some of the early commentators, is the event referred to; and it is something too bold a change, as Lightfoot observes, to make rebelling Samaritans of those sacrificing Galileans. Among the numberless atrocities with which the Romans exhausted the patience of the Jewish nation, and as length drove it into open resistance, it is nothing strange that this, which must have been but a drop of water in the sea, should have remained unrecorded. It is no more strange than that the slaughter of a few infants in a small country town like Bethlehem should find no place in profane history. The troublesome insurrectionary character for which the Galileans were noted,f may have been the motive

* Two languages at least, bear inarchetely witness to the existence of such a saying, having a word to express this joy at calamities—the German, Schadenfreude; and the Greek, θεοπλησία.

† The Galileans are described by Josephus as industrious and brave; but, though not in the least considered heretical like the Samaritans, by the other
THE BARENEF FIG-TREE.

or causes for this outrage, which must have been perpetrated at Jerusalem where alone meritorious were offered. There is something significant in the language in which the slaughter of these Galileans is narrated,—"whose blood Pilate had mingled with their sacrifices." It is probable from our Lord's reply, that the narrators urged this circumstance, or at least would have had it understood, as a peculiar evidence of the anger of God against the sufferers. If men might have been safe anywhere or at any time, it would have been at the altar of God, and while in the act of offering meritorious unto him. But here, they probably meant to infer, just as Job's friends inferred some great guilt on his part from the greatness of his calamities, there must have been some hidden enormous guilt, which rendered the very meritorious of those men to be sin,—not a precipitation of God, but a provocation,—so that they themselves became partial expiatory, their blood mingling with, and itself becoming part of, the sacrifice which they offered.

But whether exactly this was what they meant or not, the Lord at once laid bare the evil in their hearts, rebuking the cruel judgments with which they certainly had formed concerning those that perished: "Suppose ye that these Galileans were sinners above all the Galileans, because they suffered such things?" He does not deny that they were sinners, justly obnoxious to this or any other average visitation from God, but he does deny that their calamity marked them out as sinners above all other of their fellow-countrymen; and then he leads his hearers, as was ever his manner (see Luke xiii. 27; John xxi. 22), to take their eyes off others, and to fix them upon themselves.—"Except ye repent, ye shall all likewise perish." Here, in these words, we are exactly taught how rightly to use the calamities which befall others; what their significance is, as regards ourselves,—that they are loud calls to an earnest repentance. For instead of exalting ourselves above and against the sufferers, so though we were more righteous than they, and on this account exempt from the like tribulations, we are on the contrary to recognize that whatever befalls another, might justly have befallen ourselves. So it will be ever felt by all who, not altogether ignorant of their own sinfulness, and of the holiness of God, apply any right measure to their own actual transgressions.

Jews, they were yet held in a certain degree of contempt by them, partly because their blood was considered less pure, many bastards being mingled among them, whereas their country is called "Galilee of the Gentiles" (Matt. iv. 15; Luke iii. 8), and partly because their faith was considered by the Jewish doctors as less sincerely orthodox (John vi. 52; Acts i. 69; Acts ii. 27). They in many respects differed from the Jewish condition. They spoke a bad Greek (Matt. xiv. 25), characterized particularly by a confusion of patterns, and a broad Syriac pronunciation, as to give occasion to the strongest suspicion, and often to be untranslitable to a native of Jerusalem. (See LITVINOF'S Grammat. Greæ., c. 30, 82.)
against the law of God. Moreover, when we have learned to see in ourselves the bitter root of sin, we shall learn to acknowledge that what ever deadly fruit it bears in another, it might have borne the same or worse, under like circumstances, in ourselves. But when this is felt, it will be no longer possible to triumph over the doom of any sinner. The thoughts of a man that taught to know himself will fall back on his own life and on his own heart. He will see in the chastisement which has overtaken another, the image of the chastisement which might justly have overtaken himself; he will see in it a message of warning addressed to himself. For he will not deny, as neither does our Lord here deny, the intimate connection between sin and suffering, but it is the sin of the race which is linked with the suffering of the race—not, of necessity at least, the sin of the individual with his particular suffering. So far from denying this connection, the more the Christian conscience is developed in him, the more freely he will acknowledge it, the more close and intimate will it appear. At every new instance of moral and physical evil which he encounters in a world which has departed from God, he will now justify God as the Author of all good, even when he proves himself negatively such, in the misery of man as he is a sinful creature separated from his God, as well as positively in the blessings of man as he is redeemed and re-united with himself.

Our blessed Lord, to set the truth he would fail enforce yet more plainly before his hearers, himself brings forward another instance of a

*Stimac (John. Jev. c. 2, pp. 84-89) terms the faith in a connection between sin and suffering a "vulgar Hebrew notion," from which this passage might at first sight appear to draw the Lord, but which such other passages as Rom. iv. 2, John v. 14, John again at his death, of that of the historian; and says that this passage and those are in contradiction to one another, and cannot be reconciled. He will not see, I know not whether in folly or willfully, that what Christ condemns is this, the alleging that any man's particular calamity is the consequence of his particular sin. He affirms, all Scripture affirms, that the common calamity which oppresses the human race is the consequence of the sum total of its sin; nor does he deny the relation in which a man's actual sin may stand to his sufferings. What he does deny is man's power to trace the connection, and therefore his right to attribute particular cases, to enact such connections. And this, instead of being a "vulgar Hebrew notion," is one of the most deeply rooted conceptions in the infallible human heart, witnessed for by the prophets of all nations, inculcated everywhere in all languages—a truth which men may forget or deny in their prosperity, but which in the hour of adversity they are compelled to acknowledge—when this confidence is ever extorted from them. Our sin hath found us out. Then was it with Joseph's brethren; in the hour of their own affliction, they remembered their own sins: "We are verily guilty concerning our brother," (Gen. xxii. 21; cf. 1 Esd. xii. 17;—therefore in this instance we banish it." (Gen. xxii. 21; cf. 1 Esd. xii. 17; Judg. 17: Acts xxiii. 4.) There are some excellent observations upon this subject in Mommsen's Analec. d. Pessimistica, c. 2. p. 671, seq.
swift destruction overtaking many persons at once. — Those eighteen
on whom the tower of Siloam* fell and slew them, think ye that they
were sinners above all men that dwelt in Jerusalem? Neither in this
case were unavertable judgments to find place, as though these were
sinners above all men, as though they owed a larger debt to God than
others. But while none were to attribute a preponderance of guilt to
these who perished, yet here also, in these accidents, in this disarray
of outward nature, all men are to recognize a null to repentance, partly
as these swift calamities should stifle them of the uncertain tenure of
life, and how soon therefore the day of grace might be closed for them;
but chiefly as awaking in them a sense of consciousness of sin. For
the disorders of outward nature, storms and floods, earthquakes and
pestilences, and so too all disasters such as one here referred to, are
parts of that curse, that subject of the whole creation to vanity, con-
sequent on the sin of man. All were to speak to sinners in the same
warning language, — Except ye repent, ye shall all likewise perish."
There is a form in the original word (σωτηρία), which our English "like-
wise," from its frequent use usage as a synonym for "as well," fails
to give. The word is, that they shall literally in the wise perish, in a
manner similar to that in which those perished: for, as it has often been
observed, the resemblance is more than accidental between these two
calamities here alluded, and the ultimate destruction which did over-
take the rebellious Jews, those who refused to obey the Lord’s bidding,
and to repent. As the tower of Siloam fall and crushed eighteen of the
dwellers at Jerusalem, exactly so multitude of its inhabitants were
crushed beneath the ruins of their temple and their city; and during
the last siege and assault of that city, there were numbers also, who
were pierced through by the Roman darts in the courts of the temple,
in the very act of preparing their sacrifices, as that literally their blood,
like that of these Galileans, was mingled with their sacrifices, and blood
with another.

These two calamities then are alluded as slight foretastes of the
doom prepared for the whole rebellious nation. If the warning was
taken, if they would even now bring forth fruit meet for repentance, that

* This tower was, from its name, probably in the immediate neighborhood of the fortress of Siloam, though Josephus (Bell. Jud., iv. 7, 2) seems to distin-

** This is a form in the original word (σωτηρία), which our English "like-

*** Literally, "Think ye that they were delivered above all men?" a remarkable clause, selected for its peculiar fitness here, and with reference no doubt to chapter xi.

down might still be averted: but if not, if they refused to return, then those calamities would in the end be headed up by that one great and final catastrophe, which would leave no room for repentance. In the meanwhile they were to see in the fact that as yet the stroke descended upon them for warning, and not the stroke for execution, a proof of the long-suffering of God, not willing that any should perish: so Olshausen observes,—"the discourse of Jesus, severe and full of rebuke, is closed by a parable, in which the gracious Son of man again brings the side of grace prominently forward. He appears as the Intercessor for men before the righteousness of the heavenly Father, as he who obtains for them space for repentance. This idea of the differing of the judgment of God, so as to leave men opportunity to turn, runs through all the Holy Scriptures; before the deluge, a period of a hundred and twenty years was fixed (Gen. vi. 3); Abraham prayed for Sodom (Gen. xviii. 24); the destruction of Jerusalem did not follow till forty years after the announcement of the Lord; and the coming again of Christ is put off through the patience of God (2 Pet. iii. 9)."

This parable then is at once concerning the long-suffering and the severity of God; it begins thus: "A certain man had a fig-tree planted to his vineyard."

The vineyard here must be the world, and not, as in the parable of the Wicked Husbandman, the kingdom of God; in the midst of the world the Jewish people were set and appointed that they should bear much fruit, that they should bring much glory to God.

(Deut. iv. 6) Yet though the parable was directly pointed at them, it is also of universal application; for as Israel according to the flesh was the representative of all and of each, who in after times should be allotted out of the world to the privileges of a nearer knowledge of God, so is a warning herein contained for the Gentile Church and for every individual soul. Indeed there is proverbial application made of the image which supplies the groundwork of the parable, by the Baptist (Matt. iii. 10), and of an image very nearly the same by Christ himself. (Luke xii. 5)—The possessor of the fig-tree "came and sought fruit thereon." What is here paradoxically related was on another occasion typically done in a kind of" "saw one of his fig-trees in bloom; "seeing a fig-tree after he had left it, having leaves, he came, if haply he might find anything thereon." (Mark xi. 13.) But he then, as the master of the vineyard now, "pounded..."
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Long since the prophet had upbraided their people, and laid this charge against them, that though ordained to bring forth much fruit to the glory of God, they had fallen from their high calling, and brought forth either no fruit or bitter fruit. (Isa. vi. 7; Jer. xv. 5; and, if our version is to stand, Hos. x. 1.)

There is a wonderful significance in the simple image running through the whole of Scripture, according to which men are compared to trees, and their work to fruit—the fruit being the outward product and evidence of the inner life, not something arbitrarily attached or fastened on from without. (Ps. i. 3; Jer. xvii. 8; John xv. 4, 5; Rom. vii. 24.) It is a comparison which helps greatly to set forth the true relation between faith and works, which relation is, in fact, just as plainly declared by our Lord, when he says, "A good tree bringeth not forth corrupt fruit, neither doth a corrupt tree bring forth good fruit." (Luke vi. 43,) as by St. Paul in any of his Epistles. There are three kinds of works spoken of in the New Testament, which may all be illustrated from this image: first, good works, when the tree, being made good, bears fruit of the same character; then clean works, such as have a fair outward appearance, but are not the living outgrowth of the renewed man—fruit, as it were attached and fastened on from without, alas given that they may be gloated in, prayers made that they may be seen, works such as were most of those of the Prazanists—deadly, useless works, when the corrupt tree bears fruit manifestly of its own kind. Here it is, of course, those good fruits which the tree is assured of not bearing: both the other kinds of fruit the Jewish nation abundantly bore.

For "these porous" the master of the vineyard complains that he had some seeking fruit, and in vain. Of these "these porous" very many explanations have been offered. Augustine understands by them the taint of the natural law,—of the written law,—and now, at last, of grace. Theophylact: "Christ came thrice, by Moses by the prophet, and shortly, in his own person," or, when application of the parable is

-- Brown. on Mist. vii. 26: Frustra est, quod homines, tangentes arbor, et bene, vel sicut intulit caro, causae hinc conscribantur personas, auctorit. Decresceo utraque complices et linguæ aliquae non est fruitor: sed si satis quod doctor aliqui usque et sine errore pretios et profect, in sermones et actiones, est utilem et ut, sive sunt constitutis fructus, ut hie quod mater pretios excipe. See an admirable sermon by Aquinas (trium, 72) on the tree and its fruits, as setting forth the relation between a man and his works.

""Et pueris libani" (John vi. 52), euch isis (I Tim. ii. 10), euch eis (1 Tim. ii. 10), euch eis (1 Tim. ii. 10)."
made to the individual,—in childhood, in manhood, in old age. Obadiah thinks that they may refer to the three years of the Lord's open ministry upon earth, but Gressmann had already observed against this view, that if the three years are chronological, the one year more, which at the intersection of the dresser of the vineyard is granted to the tree, ought certainly to be chronological also, whereas not one, but forty years of grace were allowed to the Jews, before their final destruction. — Cut it down! (See Isa. v. 5, 6; Matt. vii. 19; Luke xix. 41-44). "why"—combleath it the ground?—St. Basil beautifully observes the love which breathes even in the threatenings of God. "Thus," he says, "is peculiar to the dispensation of God toward men, that he does not bring in punishment silently or secretely; but by his threatenings, first proclaims them to be at hand, thus inviting sinners to repentance. There is a blessed science in which that word of the Greek proverb, "The foot of the avenging duties are shod with wool," to express the meekness of their approach, is not true. Before the locust down begins, the axe is laid at the root of the tree (Matt. iii. 10), laid there, as prompt and as kind for immediate use, though as yet no blow has been struck; but laid there also, that if possible, this sign of what is threatened may serve the actual fulfill¬ment of the threat!" (1 Chron. xxviii. 13). "The commingling of the..."
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ground implies something more than that it occupied the place which
might have been filled by another and a fruit-bearing tree: the barren
tree injured the land, spreading infectious shade, and drearying off to itself
the fitness and accomplishment which should have gone to the trees that
would have made a return. Thus, like the fig-tree, the Jewish Church
not merely did not itself bring forth fruits of righteousness, but it
injured the ground in which it was planted. Through them the name
of God was blasphemed among the Gentiles (Rom. ii. 24): they hindered
the spread of the knowledge of God among other nations, through
the miserable influence of their pride and hypocrisy (Matt. xxiii. 15, 16);
ev'n as it is true of every individual sinner, that he is not merely unprofit-
able to God, but has an miserable influence; by his evil example, by his
corrupt maximus, he is a hindrance and a stumbling-block to others in the
way of their attainment of salvation.

The dresser of the vineyard, who plods for the tree, and would, if it
might be, overt its doom, saying: "Lord, let it alone this year also" is
manifestly the Son of God himself; the Intercessor for men (John xxiin.
36; Zech. i. 12; Heb. vii. 25); yet not as though the Father and the
Son had different minds concerning sinners—as though the counsels of the
Father were wrath, and of the Son, mercy; for righteousness and
love are not qualities in him, who is Righteousness and who is Love—
they cannot, therefore, be set one against the other, since they are his
essential being. Yet, on the other hand, we must not, while escaping
this error, fall into the opposite, letting go the reality of God's wrath
against sin,—the reality of the sacrifice of Christ, not merely on the side
with which it looks towards men, but also on the side with which it looks
towards God; the death of Christ was really a propitiation of God, not
merely an assurance of God's love towards sinners. The way of escape
from both these errors is shown to us in those words: "the Lamb slain
from the foundation of the world" (Rev. xiii. 8): "from the foundation of the
world" (1 Pet. i. 20). The sacrifice, though of necessity outwardly brought to pass in time, “now manifest in these last
times for you,” yet took place in the purpose of him who offered, and of

*f* Necesius, Theocrit. arboret. etc., lib. x. cap. vi. xx. "*cum mortuis*.

The word, *expleo* is a very delicate one with St. Paul, occurring no less than
twenty-six times in his Epistles, and only once besides in the N.T. We have
*apodeixe* and *holopneustes* joined together; 1 Pet. i. 8. See Scrutari's Thes., s. v.
him who accepted it, before all times, or rather, out of time; so that we must not conceive of men as ever not contemplated by God in Christ: there was no change in God's mind concerning the sinners," because he who beheldeth the end from the beginning, had beheld him from the first as reconciled and reconstituted in his Son. (Rom. xvi. 25, 26.) In this view we may consider the high priority of intercession of Christ as having found place and been effectual even before he passed from earth into the heavens,—before he had carried his own blood into the truly Holy of holies  1 for to that intercession: all the long-suffering of God toward sinners is to be referred;—"The earth and all the habitants thereof are dissolved; I bear up the pillars of it." (Ps. lxxv. 5.) Some of the Fathers see here allusion also to the intercessory work, which the Church, in her body, is ever carrying forward on behalf of its sick members, or that of the Church for the world.  2 No doubt such intercession is always going forward, and has a real worth before God (Gen. xxvi. 25-33; Exod. xxii. 11; D. u. xxxviii. 1; 1 Sam. xlii. 19, 22; Zeph. xii. 14; Jer. xxv. 1; Zeph. xii. 1; Eze. xxvii. 1; 1 John v. 10), and such need not here be of necessity excluded; but at the same time, it seems simpler and more satisfactory, with Theophylact and others, to refer this primarily to that one Intercessor, on whose intercession that of all others must ultimately rest. It is plain, too, that he must be exalted, for the pleader now is the same who but for this pleading should have executed the sentence. But to him only, to whom all judgment is committed, could the command have been given. "Cede it down." Certainly it would not have been given to men: for if to any beside him, it must have been to the angels. (Matt. xxiii. 19, 20.)

As he pleads for men, not with the purpose that they may continue in their sins with impunity, but obtain that ceases may for a while be suspended to see if they will turn and repent, so the vino- ducet have pleads for the barren tree, not that it may be required to stand for ever, though it continue in barrenness; for on the contrary he consents to its doom, if it thus continue unfruitful, as a doom righteous.

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1 As Augustine (loc. cit. & c. 2): Interprelat missione misericordiae. Qui enim ex voluntate omnium misericordiae, ipsi est appetit intercessorum.

2 Cessavit, & his successor, as is well known, laid much stress on the distinction between the μετέφερα (Rom. xii. 20) and the οἰκονομία. The first, the postmission of sins through the intercession of God, they say, was what the law obtained for men till he had actually come to the faith, and then execute the blame, or entire remission, the last going along with the gift of regeneration, exclusively the prospective of the New Covenant.

3 As Augustine (loc. cit. 2, & c.): Quod intercedere colores est carnis necessitas, quid utam Rechabitis esse posse ut esset extra Rechabitan.
and good," but he asks for it one year of grace, to see if it will yet be better: "If it bear fruit, well!" and if not, then after that thou shalt cut it down." During this year he "be still dig about it, and do not; that is, he will hollow out the earth from around the stem of the tree, and afterwards fill up the hollow with manure; as one may often see done now to the orange-trees in the south of Italy. By these appliances is signified that multiplication of the causing of grace, which in God's dealing with men, we may so often observe to find place at the last moment,—before those means are withdrawn for ever. Thus, before the flood, they had Noah, a "preacher of righteousness;"—before the great catastrophe of the Jews, they had among them some of their most eminent prophets, as Jeremiah before the taking of Jerusalem by the Chaldaeans,—and before its final destruction, they enjoyed the ministry of Christ and of his apostles. To this last, no doubt, allusion is here more immediately made, to that larger, richer supply of grace,—that free outpouring of the Spirit, which was consequent on the death, and resurrection, and ascension of the Lord. So Theophylact explains this digging about and manuring the hitherto unfruitful tree: "Though they were not made better by the law and the prophets, nor yielded fruit of repentance, yet will I water them by my doctrines and passion; it may be, they will then yield fruits of holiness." No doubt if the history of men's lives were writ as large as the history of nations and of churches, and could we, therefore, read the history of those so plainly as of those, we should oftenere perceive what is true of the last is also true of the first: we should mark critical moments in men's lives to which all the future was linked, on which it was made altogether to depend,—times of gracious visitation which it was of the deepest importance to know, and not to suffer to escape unobserved and unimproved. Such a time of visitation to the Jewish people was the Lord's ministry in the midst of it (Luke xix. 41): then was the digging about and manuring the tree which had been so long barren. But it abode in its harseness,—its day of grace came to an end; and, as here is threatened, it was incessantly cut down. We may observe, however, that in the parable our Lord does not actually affirm that the tree will certainly continue unfruitful to the last, but suggests the other alternative as possible; "If..."
it bear fruit, well." For then the door of repentance is left open to all; they are warned that they are not shut up, except indeed by their own evil will, in unbelief and hardness of heart;* that it is they only who make inexcusable their doom.

* Rosenmüller (All and Nine Messenian, v. 3, p. 57) quotes an Arabian writer the following receipt for curing a jujube tree of barrenness. "Then must be taken a hatchet, and go to the tree with a bundle, into where thou smoothe, I will cut down this tree, for it is unfruitful. To answer, Do not so this year it will certainly bear fruit; but the other way, it must be done; it must be done, and give the stick of the tree that broke with the back of the hatchet. But the other replies him, say, Nay, do so as, then will surely have fruit from it this year, only have patience with it, and he cut away thereby is cutting it down; if it still refuse to bear fruit, then cut it down. Then will the tree that year be certainly fruitful and bear abundantly." The same story is to be found in Rambur's Jahreswenden Bruchlaugen, so that it would appear widely spread in the East; also in 8. of Buxtorf's Gesch. Arab. v. 3, p. 371, and in the oral rum. of Arabic Al-Be Nabidi, entitled Gmpoonet.
XXI.

THE GREAT SUPPER.


It is not ours while to repeat the arguments which seem to prove beyond the shadow of a doubt, that the parable, and that recorded at Matt. xxii. 3, are entirely different, spoken upon different occasions, and with (partially) different aims. On the present occasion, the Lord had been invited to eat bread at the house of one of the chief of the Pharisees. (Ver. 1.) Much happened at this meal, which was probably as common then, but an entertainment prepared with much cost and expense, and at which many, and it is likely, guests of consideration, were present. This would seem probable for many reasons; there were contest among the guests for precedence, or at least a silent, but not unobserved or unrelaxed, attempt on the part of some to select for themselves the places of honor and dignity.* (Ver. 7.) Then again, in the Lord's address to his host, in which he points out to him a more excellent way of hospitality (ver. 12), it would seem implied that at that feast were present many of his kindred and richer neighbors—such a supposition adds much force to the astonishment. And yet further, our Savior so often borrowed the images of his parables from that which was actually at the moment present before his eyes and the eye of his hearers—that his speaking of a certain man having made a great supper, would seem to indicate that this also at which he was now sitting was no ordinary, but rather some costly and numerous attended entertainment.

The circumstances out of which the parable immediately grew were these: one that sat at the table with him, after hearing some of the gracious words that proceeded out of his mouth, could not help explaining,

* This reading of the first phrase is adopted by Tholuck in (Crit. 20) as an example of the hypetaporia. See also Bezae's Chrest., p. 432.
certainly not in the spirit of mockery, rather in approval and admiration. "Blessed is he that shall eat bread in the kingdom of God!" But here, it may be asked, was the Lord's last words, "There shall be recompense at the resurrection of the just," to elicit exactly this observation? What natural connection was there between the two; for such a connection is clearly marked in the narrative? When we keep in mind the notions then current among the Jews concerning the resurrection of the just, or, which was the same thing, the open setting up of the kingdom of God,—that it would be ushered in by a great and glorious festival, of which all the members of that kingdom should be partakers, it is at once easy to perceive how this man's thoughts, a man it might be with certain favorable dispositions towards the truth, but of a natural mind like the rest of his countrymen, should have passed on from the resurrection of the just, of which Jesus spoke, to the great festival which was to accompany that resurrection, or rather, should have interpreted the Lord's words, when he spoke of the recompense that would then be given to the merciful, as meaning participation in that festival. His explanation, "Blessed is he that shall eat bread in the kingdom of God!" might be understood thus: "Blessed is he that shall share in the recompense whereof thou spakest, in the reward which shall be given at the resurrection of the just." His words are an entirely new way of saying, "Blessed and holy is he that hath part in the first resurrection." It is likely from the warning conveyed in the parable, which we are told was particularly, though we cannot suppose exclusively, addressed to him, that he spoke these words with a very easy and comfortable assurance that he should make one of those that should thus eat bread in the kingdom of God. He, as a Jew, as a member of the elect nation, had been invited to that great feast of God; that was all which he needed to consider; and not whether he had truly accepted the call, or, on the contrary, had suffered cruel desires and lusts to keep him away from rightly embracing it; certainly he had not at all considered whether in the refusal to enter into that higher spiritual life of the Gospel, to which Christ was now inviting him, there was not involved his own ultimate rejection from the heavenly festival! For his warning, and for the warning of all like-minded with him, the parable was spoken.

A certain once made a great supper. Many have said, "a supper," because a supper takes place at evening, so it was in the evening of

* See Bremer's Einlaut. Actuaciones, x. 2, p. 512, etc.—Augustine warning against a moral interpretation, contends concerning this supper: Heil presents Source, not ever.
† Augustine (Serm. 112, c. 5): Quasi in languges inita sagranda, et ipse Pandare sime eum discuerit.
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time, the last hour (1 John ii. 18; 1 Cor. x. 11), that Christ came, and invited men to the fulness of Gospel blessings. But this is pressing the word of the original too far, which is of very wide and fascinating use: a great feast, and nothing more, is signified. Men's revels is as little, their desires as faint for the things heavenly, therefore are they presented to them under such inviting images as this, that if possible they may be stirred up to a more earnest longing after them. — And how many!—these were the Jews, and the latter part of the parable slips so as to understand by those hidden, not as much the entire nation, as those who might be taken for the peculiar representatives of the theocracy, the priests and the elders, the scribes and the Pharisees, in opposition to the publicans and sinners, and all the despised portions of the people. Those other as claiming to be leaders for the law, to be following after righteousness, seemed as it were to be painted out as the first who should embrace the invitation of Christ. The maker of the feast sent his servant at supper-time, to say to them that wereidden, Come, for all things are prepared. Romans will have that the guests, in sending them to be reminded that the hour of supper had arrived, already begun to show how slightly they esteemed the invitation; but this is a mistake.

* alunno, which, as is well known, originally, at least in the time of Homer, meant the morning, in opposition to the evening meal, and as little indicates the time when the meal was made as does the Latin cena. Or even granting that alunno in the late Greek of the New Testament had come to signify the evening meal, yet still the evening meal, as the chief and most important meal in the day, was naturally what came it here to be selected, and not the additional circumstances of its being nodded towards evening.

1 A woman by the name of the Great (Acts i. 42), in this parable begins beautifully thus: But others after deifici espirito sancto sed est de déi filiis ac sanctis de sacerdote et filiis ejus, haec est alunno, in spiritu sancto, in sancto sanctis, in sancto sanctis, in sancto sanctis. To make the supper place, exasperation displaces; in this apocryphal villa est, ut exasperat magis quam placet.

2 Kainō, like the Latin viro, is the technical word for the inviting to a festival. (Matt. xl. 3; John ii. 2; 1 Cor. x. 22.) It is also the word which St. Paul uses to express the union of an outward word and an inward Spirit drawing whereby God seeks to bring men into His kingdom. The corresponding word in St. John is scanf viii. 32. They have both their peculiar force, in that both express how the power brought to bear on man will be a moral power, and men a moral being, capable, though not, of not coming, if He chooses, of meeting the attraction that would draw them in, if He will. This attraction is feeling, outward by the Word, inward by the Spirit, is the alunno (St. John i. 11), where red dōlen (Rom. xi. 29), dōlen dōpēmen (Rom. ii. 11), where dōlen (Phil. ii. 12). — which last is not the calling to a height, but the calling from a height; not, as we have it, the "high calling," but the "calling from on high."
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as it has been already observed that such was the usual custom; and
their contempt of the honor done them, and their neglect of their word
given—so we must suppose they had accepted the invitation before,—
is first justified by their excuses for not appearing at the festival.—There
was, beyond a doubt, in the world's history a time, when more than any
other it might be said "all things were more ready," a fulness of time,"
which, when it was arrived, and set till then, the kingdom of heaven
was set up, and men invited, the Jews first, and afterwards the Gentiles,
to enter into it. The servant who is sent to bid the guests is not, as
Theophylact seems, our blessed Saviour himself, who "took the form
of a servant," and might therefore be aptly represented under this name.
Nor yet can we include under this single servant, the prophets of the
old covenant, for it is not till "all things were more ready" that this ser-
vant is sent forth. He represents then not the humble who went before
the king, but those who accompanied him, preachers, evangelists, and
apostles, all who, reminding the Jews of the prophets that went before
convincing the coming kingdom of God and their share in that king-
dom, bade them now enter on the enjoyment of those good things, which
were no longer good things in the distance, but now actually present.

"And they all with one consent,"[1] (on, out of one mind or spirit)
"begun to make excuses." Whether there is any essential difference
between the excuses which the first gentile offers, and that offered by the
second, whether these are represented hindrances different in their
nature and character which keep back different men from Christ, or that
both would alike teach us the same general lesson, that the love of the
world takes away from men a desire after and a relish for heavenly
things, it is not easy to determine. I should imagine there was a dif-
ference, as I have already incidentally suggested, in speaking of the
regnum parables in St. Matthew. Perhaps the first who said, "I have
bought a piece of ground, and I must sell it and go and zie it,"" repre-

[1] Rupertus: Quid autem tali, uti per praeecessum vocet prophetas?
1 Cor. viii. 11, or some similar word, must be supplied, and such, as mark-
ing the reserves of spirit out of which all the refrains proceeded, would, I think, be
better than marks, which some propose.
2 Σχηματισθήσσαί συνέχειας τιμΗς; for the former, Acts xxvii. 31; for
the present at τυφώνας πλησίως, where εἰς the expression is similar a Latin
phrase (libens nec excusatione) from a Greek one. "Σχηματίσασαι τιμής would be
the more exact phrase for declining an invitation.
alyth those who are slate of heart through acquired possessions. He is going to see his ground, not exactly in the spirit of Ahab when he visited the vineyard which he had taken by violence, for there is no guilt of the sort, and it makes much for the earnestness of the warning conveyed in the parable, that there is no such attribution to any of the guests, that none are kept away by any occupation in itself sinful—and yet all become sinful, because they are allowed to interfere with higher alpine, because the first place, instead of a place merely subordinate, is given to them. But he is going to see his possession that he may glory in it, as Nebuchadnezzar gloriéd when he walked in his palace and said, "Is not this great Babylon that I have built . . . by the might of my power, and for the honor of my majesty?" (Dan. iv. 30.) While in him then is "the lust of the eye and the pride of life" which are intended as the things keeping him from Christ, with the second guest it is rather the care and anxiety of business which fill his soul; he has made an important purchase, and cannot put off for a single day the trial of how it is likely to turn out; "I have bought forty yoke of oxen, and I go to prove them." He is one who is getting what the other has already got.

If in these two it is the pride and the business, in the last it is the pleasure, of the world that keeps him from Christ. 38 See you not that I have a feast of my own? why trouble me then with yours? I have married a wife, and therefore I cannot come.? The other two, even while they plead their ownness, are themselves conscious that they are hardly valid, so that they add out of a sense of this their insufficiency, "I go in to be circumcised." But this one accounts that he has a reason perfectly good, why he should not attend, and troubles not himself, therefore, to make a courteous denial, but blandly refuses. 39 As there was no preceding seal of expectancy in the hearing of the guests in the other parable (Matt. xxi.), some making light of the massoga, others

* So Augustine (Sermon. 132, c. 2): In vilia rupe, dominantis notoritas; ego supellex contigat, . . . vitae nullas, vitae principis. He mystical explanation of the things which kept away the second guest is less satisfactory, but this is as true as beautiful: Amen nunc terrarum, vicenum est spiritualem paxarem. Eux conceptum, hanc: Quin debebimus, ut subvenere, quin debebimus ut venire sequamur, quando hicnil habemus, prorsum sequamur voluntatis? Cf. Ecce же. Pr. xxxvii. 9.

1 The number need not perplex us, as Elisha (2 Kings xix. 19) found idolaters gathering with twenty yoke of oxen. As a bullock unencumbered to the yoke would be nearly useless, the total of the show was very small, and was probably to that place before the purchase was finally concluded.

2 On the same grounds Cæcumen would excuse his son from the great hunting party (Hieron. 1, c. 39): Subvenite ut videat, sed non habet eum yokes. 3. Ex. 19. Hic venit cor nostrum, qui specieliter ut bonum parvum visibiliter habere consulat, ut est octo regnum.
THE GREAT SUPPER.

Killing the messengers, so is it here. It is true that in no case the evil grows to such an enormous height as these, yet still is there this same attending evil. The first would be very glad to come, if only it were possible, if there were not a constraining necessity keeping him away. It is a need be, so at least he describes it, so he would have it no doubt represented to the maker of the feast. The second allies no such constraining necessity, but in simply going upon sufficient reason in another direction, yet he too, at the same time, prays to be excused. The third has place of his own, and says outright "I cannot come." According to the Levitical law, this reason of his would have been a sufficient one why he should not have come to the feast (Deut. xix. 5), but it is none why he should not come to the feast."

In what remarkable connection do the words, put into the mouth of the guests, stand with the declaration of the Saviour which presently after follows. "If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple;" and how apt a commentary on the parable is supplied by the words of St. Paul. "This I say, brethren, the time is short; it remains that both they that have wives be as though they had none, and they that weep as though they wept not, and they that rejoice as though they rejoiced not, and they that buy as though they possessed not, and they that use this world as not abusing it (1 Cor. vii. 29-31), since it was not the having—for they had nothing which it was not lawful for men to have—but the unduly loving these things, which proved their hindrance, and ultimately concluded them from the feast.

The servant returns and declares to his lord the ill success which he has met—how all have caused themselves from coming—even as himself it is probable that in no single instance had any one of the spiritual chief of the Jewish nation attached himself openly, and without reserve, to Christ, so that they could say. "Have any of the rulers or of the Pharisees believed on him?" (John vii. 48.) "Then the master of the house being angry, said to his servant, Go out quickly into the streets and houses of the city, and bring in here the poor, and the maimed, and the halt, and the blind." In these words there would seem a distinct remi-

* Gockel gives well the three hindrances in these words, Digitation, open, voluntary, and in the old manuscript rendering there is evidently an interpretation of them intended, something similar to that given above;

** Corne, etc., certain changes required;

† Of all the reasons made by the invited guests, Bengel well says: Hieronymus

‡ Andree: Post dictum restitua tuexit.
THE GREAT SUPPER.

nineteen of the precept which Christ just before had given to him at whose table he was sitting: "Call the poor, the maimed, the blind." (Ver. 12.) He would encourage him to this by showing him that it is even thus with the great Giver of the heavenly feast. He calls the spiritually evil, the spiritually needy, while the rich in their own merits, in their own virtue, at once exclude themselves and are excluded by him, he calls these poor to sit down at his table. The people who have not the law, and when the Pharisees accounted exiled—she despised and outcasts of the nation, the publicans and sinners, they should enter into the kingdom of God, before the great, the wise, the proud,—before those who said they saw,—before those who thanked God they were not as other men,—before those who counted that they had need of anything.

Historically the parable has been historic, now it passes on to be prophetic, for it declares how God had a larger purpose of grace than could be satisfied by the coming in of a part and remnant of the Jewish people,—that he had prepared a feast, at which more shall sit down than they,—that he has founded a Church, in which there would be room for Gentiles as well as Jews,—that those, too, should be fellow-citizens with the saints, and of the household of God."

It is not that this is explicitly declared in the parable, for the time was not yet for unfolding plainly the great mystery of the calling of the Gentiles, but it lay wrapt up therein, and, like so much else in Scripture, hiding its time. The servant returning from the accomplishing of his second mission had said, "Lord, it is done as thou hast commanded, and yet there is room."—whereupon, since grace will endure a vassal so little as nature," he receives a new commission, "Go out into the highways and hedges, and compel them to come in, that my house may be filled." If those in the streets and the lanes of the city are the most object of the Jews, the meaner, the more ignorant, the more sinful, then those without the city—which city will here be the symbol of theocracy—those in the country round, those wandering in the highways and bypaths, as Gipsies now and then, under the hedges, will be the yet more despised, and yet more recently alight Gentiles, the pagans in all senses of the word.

Concerning these the master says, "Compel them to come in." It is strange how any argument for a compulsion, save indeed a moral one, should ever have been here drawn from these words. In the first place, in the letter of the parable to suppose any other compulsion, save that of earnest persuasion, is absurd; for how can we imagine this single servant—for he is but one throughout—driving before him, and that from the country into the city, a flock of unwilling guests, and these, too, gathered from those rude and harmless men unto whom he is now sent.

* Bengel: Non natura nec gratia potius vaccinum.
THE GREAT SUFFERER.

The words imply, not that the giver of the feast assumed there would be, on their part, any reluctance to accept the invitation which should be given in every instance, 
education, and the love of the assurance of the word, and of the presence of the Lord. The invitation was not merely to be given, but to be accepted.—The

It was rather that these homeless dwellers in the highways, and by the hedges, would hold themselves unworthy of the invitation as surely as to believe it was intended for them, surely to be, implied—without earnest persuasion, without the application of anything almost like force—to enter the rich man’s dwelling, and share in his magnificent entertainment. And when we come to the spiritual thing signified, since faith cannot be compelled, what can this compelling men to come in mean?—sure that strong, earnest exhortation, which the ambassadors of Christ will address to men, when they are themselves deeply con

wined of the importance of the message which they bring, and the mighty issues which there are for every man, linked with his acceptance or rejection of that message of the Gospel?—If they compel them, it will be as did the angels who, when Lot lingered, held him up his head and brought him forth, and set him without the city of destruction (Gen. xix. 16); or the ambassadors of Christ will, in another way, compel men to come in, for they will speak as delivering the words of him who has a right to be heard by his creatures,—who not merely entreats, but com

mands, all men, everywhere, to repent and believe the Gospel. "And observe, that God may be said to compel men to come in, when he drives them by strong exactions to seek and find refuge with him and in his Church; or as Luther explains it, they are compelled to come in when the law is clearly preached, terrifying their conscience, and driving them to Christ, as their only refuge and hope.

The parable closes with the householders’ indignant declaration,

* Vox Vulgatae explicat illo: Sinistre, he says, are to be also regarded, who, in connexion with explanat viro sempiternum; and Beza, ex communicant.

* Ex verbo sacrato scripta, &c. After consults Diller, pro Septuaginta lusione, after Peshito servus, &c. (Christi. See on the other hand this phrase addressed and used by Augustine, as justifying a certain degree of constraint for the bringing men into the outward unity of the Church, Ep. 38, De evang. sacri. Haec, and Deor. 112, c. 7, where he says, Psech. breviarium, sancti, in locum voluntatis, et compar De unit. Christ., c. 29, and Bernardus, De stat. et de. Aeb., c. 14. See, also, Gregory the Great (Lib. 36 in Evang.). Qui ego habeo, saeculo, &c. Dei elucet, videlicet, comparavit a laet. Eub. 38, c. 7. In loco etiam comparavit a laet. Eub. 36, c. 7. In loco etiam comparavit a laet.

1 The plural is peculiar, only one servant having been named throughout. Is it that that one is considered as the representatives of many? or that this declaration is made in the presence of the whole household? or, as Beza explains it, of such guests as were already by the first invitation assembled? Plural poetico, and all introduction proper to. It must be that Christ is ever speaking in his own person in the Parable, and not in the household.

2 It is true with observing that it is before not subsequent here, which is such
of my supper." Final exclusion from the feast, to which, when they
see others partaking, they might wish to regain admission on the plea of
their former invitation,—this is the penalty with which he threaten
them,—he declares they have forfeited their share in it, and for ever;
that no alter currentness in claiming admission shall profit them now.
(Prov. l. 29: Matt. xxv. 11, 12.)

It is worth while to compare this parable and that of the Marriage
of the King's Son, for the purpose of observing with how fine a skill all
the minor circumstances are arranged in each, to be in perfectly consistent
keeping. The master of the house here does not assume, as he does not
possess power to avenge the insult; even as the offenses committed in
both much lighter in itself, and lighter in the person against whom it
is committed, than the offense which is so severely punished in the paral-
lel narrative. There the principal person, being a king, has arisen as
his command, as he has also whole bands of servants, and not merely a
single one, to send forth with his commands. The refusal to accept his
invitation, was, in fact, according to Eastern notions of submission,
nothing less than rebellion, and being accompanied with outrages done
to his servants, called out that terrible retribution. Here, as the offense
is in every way lighter, so also is the penalty,—that is, in the outward
circumstances which supplies the groundwork of the parable, since it is
merely exclusion from a festival; though we should remember it is not
lighter, when taken in its spiritual signification; for it is nothing less
than exclusion from the kingdom of God, and from all the blessings of
the communion of Christ, and that exclusion implies "everlasting de-
struction from the presence of the Lord and the glory of his power."

brings this verse into interesting relation, as indeed the whole parable suggests the
paralleled, with 1 Cor. i. 20-23.
XXII.

THE LOST SHEEP.

Matthew xiii. 35-44; Luke xx. 8-10.

Was St. Luke says, "Then drew near to the Lord all the publicans and sinners for to hear him," this does not imply that all who were at some particular moment in a certain neighborhood drew near with this purpose; but the Evangelist is rather giving the prevailing feature in the whole of Christ's ministry, or at least in one epoch of it—that it was such a ministry as to draw all the outcasts of the nation, the rejected of the scribes and Pharisees, round him—that there was a secret attraction in his person, in his Word, which drew all of them habitually to him, so to hear him. Of these "publicans and sinners," the first were men infamous among their countrymen by their very occupation—the second,

* We find this intimated in the words, ης και επιστάμαντον, which have the force, instead of the singular imperfect. They were in the habit of having sighs, religiously. Acts xiv. 18. St. Luke gives one particular instance of this in Acts xx. 24, to which we might have added Mark ii. 16, and other examples.

† Taxers (Lat. vino-dicabae) were of two kinds. The publicans, so called while they were gatherers of the publicans, or state revenue; these were commonly Roman citizens, who owed the taxes in comparison, and paid occupation was a part in assortment, but not the custom. Besides these were the porters, or noisemakers, who are here named by voces, men of an inferior sort, freemen, provincials, and the like, who did the lower work of the collection, and probably greatly abused the power which of necessity was left in their hands. They were commonly stationed at borders, at gates of cities, on rivers, at havens (conventus fluviorum) at home at market, in towns, and so forth, for the purpose of collecting rents on the duties which were brought into the country. They were sufficiently hateful among the Greeks on account of their dishonesty, their frauds, their extortions and oppressions; as they are here classed with hóauscris, or for their very useful and worthless, and their being given is given of the oppressions inflicted which they were useless. Greece (St. Paul, 1) gives a lively picture of their things, telling Varus he must have thought himself one of these publicans, ετος ρυθμιστες ετος συστασα, ετος.
such as till awakened by him to repentance and a sense of their past sins, had been notorious transgressors of God's holy law. He did not repel them, nor seem to fear, as the Pharisees would have done, pollution from their touch; but being come to seek and to save that which was lost, received them graciously, instructed them further in his doctrine, and lived in familiar intercourse with them. At this the scribes and Pharisees murmured and took offence—seeing as it did to them conduct unbecoming a teacher of righteousness. They would more easily have understood a John Baptist, flying to the wilderness, so as to avoid the contamination of sinners, separating himself from them outwardly in the whole manner of his life, as well as inwardly in his spirit. And this outward separation from sinners, which was the Old Testament form of righteousness, might have been needful for those who would preserve their purity in those times of the law and till the Lord came;—till he, first in his own person, and then through his Church, brought a far mightier power of good to bear upon the evil of the world, than ever had been brought before. It had hitherto been prudent for those who felt themselves predisposed to the infection to keep from the infected, but he was the physician who rather came boldly to seek out the infected, that he might heal them; and furnishing his servants with divine antidotes against the world's sickness, sent them also boldly to reveal and overthrow it. This was what the Pharisees and scribes could not understand; it seemed to them impossible that any one should walk pure and unspotted amid the pollutions of the world, seeking and not shunning sinners. They had neither love to hope the recovery of such, nor meekness to effect that recovery.

fumus et occasio, homines negati gentes judaeis insinuatur. ignorantes erant quae res esset sacramenta, sacrilega mundi secessiónes. Christus (Jo: 3:16) therefore it seems to say that the bruised leaf is in its very nature, apart from the hands to which it is often led, was righteousness; (see also the

THE LOST SHEEP.

As another expression of their discontent (Luke v. 30) had called out those blessed words, "Those that are whole need not a physician, but they that are sick; I came not to call the righteous, but sinners to repentance," so their later murmurs were the occasion of the three parables which here follow one another, in which he seeks to shame the murmurers out of their murmurs, showing them how little sympathy those murmurs found in that higher heavenly world from whence he came. He holds up to them God and the angels of God rejoicing at the conversion of a sinner, and silently contrasts this, the liberal joy and exultation of heaven, with the narrow discontent and various reproaches that found place in their hearts. The holy inhabitants of heaven did not even sers of the repentant sinner, but welcomed him into their fellowship with gladness. Would they dare, in the pride of their legal righteousness, and of their exemption from some great offences whereof he had been guilty, refuse to receive him, keeping him at a distance, as though his very touch would defile them?

Nor is it merely that there is joy in heaven over the repentant sinner, but the Lord waits them, if they indulge in this pride,--if they shut themselves up in this narrow form of legal righteousness,--there will be more joy in heaven over one of these prodigals than all the righteous of the earth. He does not deny the good that might be in them; many of them, no doubt, had a zeal for God,--were following after righteousness such as they knew it, a righteousness according to the law. But if now that a higher righteousness was brought into the world,—a righteousness by faith, the new life of the Gospel,—they obstinately refused to become partakers of this new light, preferring to serve in the oldness of the letter instead of the newness of the Spirit, than such as would receive this life from him, though having, in times past, departed infinitely wider from God than they had ever been, yet would now be brought infinitely nearer to him, as the one sheep was brought home to the house, while the ninety and nine abode in the wilderness,—so for the prodigal a failed self was slain, while the older brother received not so much as a kid. Nay, in the last parable they are hidden to become lost the spirit they are now indulging in, if allowed further, do not shut them out altogether, or rather, lest they do not through it exclude themselves altogether from that new kingdom of righteousness and peace and joy in the Holy Ghost, which the Lord was establishing upon earth, and into which they, as well as the publicans and sinners, were invited kindly to enter.

Of the three parables, the two first, those of the Lost Sheep and the Lost Piece of Money, set forth to us mainly the seeking love of God; while the third, that of the Prodigal Son, describes to us rather the rise and growth responsive to that love of repentance in the heart of men.
THE LOST SHEEP.

It is, in fact, only the same truth presented successively under different aspects, God's seeking love being set forth first, and this not without reason, since we thus are taught that all first notions toward goodness from him, that grace must proceed as well as follow us. But yet is it the same truth in all; for it is the consequence of this. So that the seeking love from without, and of the faith awakened by the same power from within—the confidence of these two streams, the objective grace and the subjective faith, out of which repentance springs. The parable in this chapter would have seemed incomplete without one another, but together form a perfect and harmonious whole. Separately they would have seemed incomplete, for the two first speak nothing of a changed heart and mind toward God; no, indeed, would the image of a sheep and piece of money have conveniently allowed this; while the last speaks only of this change, and nothing of that which must have caused it, the antecedent working of the Spirit of God in the heart, the going forth of his power and love, which must have found the wanderer, before he could ever have found himself, or found his God. We may thus contemplate these parables under the aspect of a trilogy, which yet again is to be divided into two unequal portions of two and one—St. Luke himself distinctly marking the break and the new beginning which finds place after the two first.

But there are also many other inner harmonies and relations between them which are interesting to observe and to see. Thus there is a seeming anti-climax in the numbers named in the successive parables, which is in reality a climax—a one in a hundred—one in ten—one in two; the feeling of the value of the part lost would naturally increase with the proportion which it bore to the whole. And other human feelings and interests are implied in the successive narratives, which would have helped to enhance in each successive case the anxiety for the recovery of what was lost. The possessor of a hundred sheep must have been, in some sort a rich man, therefore not likely to feel the loss of a single one out of his flock, so deeply as the woman who, having but ten small pieces of money, should lose one; again the intensity of her feeling would come infinitely short of the parental affection of a father, who, having but two sons, should behold one out of those two go away. Thus we find ourselves moving in ever narrower and ever intenser circles of hope and fear and love—drawing in each successive parable nearer to the innermost centre and heart of the truth.

* This was a familiar way of numbering and dividing among the Jews, of which examples are given by Lightfoot here. There is also a saying attributed to Maimon, in which the same appears. The Lord God has divided mercy and pity into a hundred parts; of these, he has retained seventy and nine for himself and sent one upon earth. (Tay Herson's Paraphrases of Origen, v. 1, p. 288.)
THE LOST SHEEP.

In such case too we may see shadowed forth a greater guilt and therefore a greater grace. In the first parable the guilt is the smallest. The sinner is set forth under the image of a silly wandering sheep. Though this is but one side of the truth, yet is it a most real one, that sin is oftentimes in ignorance: the sinner knows not what he does, and if in one aspect he deserves wrath, in another claims pity: he is a sheep that has gone astray, ere it knew what it was doing, ere it had even leisureed that it had a shepherd, that it belonged to a fold. So is it with a multitude of wanderers, in whom all this knowledge was yet latent, and who went astray before ever it was effectually called out. But there are others, set forth under the lost money, who having known themselves to be God's, to be stumped with his image, the image of the Great King, on their souls, do yet throw themselves away, renown their high birth, and willfully lose themselves in the world. Their sin is greater, but there is a sin yet greater than theirs behind—the sin of the prodigal—who have known something of the love of God—to have known something of him, not as our King who has stumped us with his image, but as our Father in whose house we are, and yet to have slighted that love, and worsened that house—this is the evening guilt; and yet the grace of God is sufficient to forgive even this sin,* and to bring back such a wanderer even as this to himself.

The first parable of the series had a peculiar fitness addressed to the spiritual rulers of the Jewish people. They too were shepherds—continually charged, reproofed, warned, under this very title (Ezek. xxvii.; Zeck. xi. 19), under-shepherds of him who set forth his own watchful tenderness for his people under the same image (Isai. x. 11; Jer. xxxiv. 8; Ezek. xxiv. 12, xxxii. 34; Zeck. xii. 17; cp. Ps. iii. 7); yet now were they feeling fault with Christ for doing that very thing which they ought, and which the name they bore should have reminded them they ought, to have done. Not only were they themselves no seeders of the fruit! no beholders back of the sowing, but they measured against him, the Shepherd of Israel, the great Shepherd of the sheep, because he was doing in his own person, what they had deplored so long had neglected to do, because he came to make good what they had murmured.

In the common things of our daily experience, a sheep which could wander away from, could also wander back to, the fold. But it is not so with a sheep of God's pasture: this could lose, but it could not find

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* Bengel: Orci, ducimus, sine possidet: pecusor singulitus, ut placit deinius quando ad voluntatem.

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* One of the charges against the false shepherds, Ezek. xxiv. 4. Is it just this, as Sebastian says?
THE LOST SHEEP

Itself again; there is in it a centrifugal tendency, and of necessity the wanderings of this sheep could only be further and further away. Therefore, if it shall be found at all, it can only be by its Shepherd going to seek it; without this, being once lost, it must be lost for ever.

It might at first sight appear as though the Shepherd were caring for the one strayed, at the expense and risk of all the others, leaving as he does the other "many and none in the wilderness." But it need hardly be observed, that we are not to understand of "the wilderness," as of a sandy or rocky desert, without habitation—the haunt of wild beasts or of wandering robber bands—but rather as wide-extended grassy plains, steppe or savanna, called desert because without habitations of men but exactly the finest place for the pasture of sheep. Thus we read in St. John (vi. 10) that there was much grass in a place which another Evangelist calls a desert, and no doubt we commonly attach to "desert" or "wilderness," in Scripture, images of far more uniform barrenness and desolation and dreariness than the reality would warrant. Partly, it is true, of any of the large deserts of Palæstina or Arabia, too desolate and desolate as can be imagined, though quite so much from rock as from sandy beaches—yet we learn from travellers, that on the whole there is in those deserts, or wildernesses, much greater variety of scenery, much more to refresh the eye, much larger clumps of fertile or at least grassy land, than is commonly supposed;† so that the residue of the flock are

† Augustine presents this point, observing how, though nothing is said of the father either willing by the hand of another or himself looking for the prodigal son, yet we are not thereby to see in his return, in his "I will arise," an independent resolution of the sinner's own, but rather to complete that passage from this (Isaiah, vi. 11, 12): Both off perish, not taken in vitiis soli, sed in homine experimenta patiuntur, quae se perducunt patiuntur, dum aperunt resurrexit, in actum locuntur non potuit, non s针n inventae, sed patiuntur quita locutae. Not even in this film ad have even non potuerit, qui revenerat in aesop- tum num, Vergens et in ad pattam num. Occurs in various versions of Latin authors, see Spenser, on the mariners, nautae et illae qui vivunt omnia: et inventae, a qua, nisi ab illa, potuisset invadere et omnem quod pertinet.†

‡ This is the admirable description of a late traveller in the East: "Here and everywhere as may be called the general features of a desert, let not the reader suppose it is all barren. There are indeed some arid patches, where acres of miles lie before you, like a tawny Atlantic, one yellow wave rising before another. But far from随处可见 there are regions of wild fertility, where the earth shuns forth a jungle of arid vegetation, and most delightful is the sensation conveyed to the journeying European, as the camel trots down the undulating, with his broad feet, and scatters to the winds the exhalations of a thousand herbs. There are other districts, where the hard and compact ground would do honor to a lady's straitness: in these regions you meet with dwarf trees, and long ridges of low bare rocks, of fantastic configuration, along whose base you find the yellow rubbish and the black-eyed gazelle."
THE LOST SHEEP.

left here in their ordinary pasturage, while the shepherd goes after that one which is lost till he finds it.

Christ's Incarnation was a giving of himself to go after his lost sheep. His whole life upon earth, his entire walk in the flesh, was a following of the strayed one; for in his own words he was come, this was the very purpose of his coming, namely, "to seek and to save that which was lost." And he sought his own till he had found it. He was not weary with the greatness of the way; he shrunk not when the thorns wounded his flesh, and tore his feet. He followed us into the deep of our misery, came under the extremity of our unbelief. For he had gone forth to seek his own till he had found it, and would not pass till then. And having found, how tenderly the shepherd handles that sheep which has cost him all this labor and fatigue! he does not punish it; he does not smite, nor even hardly drive it back to the fold; nay, he does not deliver it to a scourgent, but he lifts it upon his own shoulders, and himself carefully carries it till he brings it to the fold. In this last circumstance we recognize an image of the sustaining and supporting grace of Christ, which does not cease till his own have been made partakers of final salvation. But when some press and make much of the weakness which this had must have caused to the shepherd, seeing here an allusion to his sufferings,—who here our sins in his own body,—upon whom were laid the iniquities of us all, this seems to me a missing here of the true significance. For rather the words "till he find it" I should take as having told the whole story of the painfulness of his way, who comes in search of his lost creature, a way which led him, as he would not cease till he had found his own, to the cross and to the grave; and this is now rather the

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† Capitula: Imposita etsi in historia redemptoria sunt humana operationes et opus apostolorum. *Note* (from the Greek); "Note* (from the Greek).
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story of his triumpant return to heaven with the tropheus that he had won, the spal that he had delivered from the lion's jaws.

And as the man reaching home summoned friends and neighbors to be chosen in his joy, as they had been chosen in his anxiety, for he speaks of the sheep as one with the loss of which they were acquainted and had sympathized, so Christ declares that there shall be joy in heaven on the occasion of one sinner repenting, one wandering sheep of the heavenly fold brought back to it again—that heaven and earth form but one kingdom, being bound together by that love which is "the bond of perfections." He keeps indeed back, as far as any distinct declaration in words goes, who she bringer back is, but since he is justifying his own conduct in inditing sones to repentance, it is sufficiently plainly appear who it is, that it is even himself, who returning to the heavenly places shall cause jublile there. For we must observe, that he speaks of this joy as future, as one hereafter to be—nor as yet does he contemplate the occasion of this joy as having been given, since not as yet has he returned to his house, not as yet has been, and ascended, leading captivity captive, and bringing with him his reward and recompense. Nor should we miss the slight yet majestic intimation of the dignity of his person which he gives in that "I say unto you"—"I who know, I who, when I tell you of heavenly things, tell you of mine own, of things which I have seen" (John iii. 11)—I say to you that this joy shall be in heaven on the recovery of the lost.

Were this all that Christ had declared, there would be nothing to perplex us; but he declares further, that there is not merely joy over the one punished, but over joy over him "than over ten "whide and nine just persons which sinned against me unto the third generation". Now we can easily understand, how, among men, there should be more joy for a small portion which has been endangered, than for the continued secure possession of a much larger portion: we might ask with Luther, it is the mother, concentrating for the moment all her affection on her sick child, and seeming to a bystander to love none but that one, and rejoicing at that one child's recovery more than at the uninterrupted health of all the others. Or to use Augustine's beautiful words, "What then takes place in the soul,

* Gregory the Great (Off. 36 in Rom.), De morte Domini, sive Passio martyris martyris ad regnum abscondi. Bengel: Jesus Christ's place in no manner, demur demur, in Joh xx. 2.

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1 Confessio, b. 5, c. 2. I have taken the liberty of using here and even before the noble translation of the Confessio, published in the Library of the Fathers.
when it is more delighted at finding or recovering the things it loses, than if it had ever had them? Yes, and other things witness heretofore, and all things are full of witnesses, crying out, 'So it is.' The comparing commoder triumpheth; yet had he not conquered, unless he had fought, and the more peril there was in the battle, so much the more joy is there in the triumph. The storm teases the sailors, threatens shipwreck; all wax pale at approaching death; sky and sea are calm'd, and they are exceeding joyful, as having been exceeding afraid. A friend is sick, and his pulse threatens danger; all who long for his recovery are sick in mind with him. He is restored, though as yet he walks not with his former strength, yet there is such joy as was not when before he walked sound and strong. Yet whence arises the disproportionate joy? clearly from the unexpectedness of the result, from the temporary uncertainty concerning it. But nothing of the kind could find place with God, who knows the end from the beginning, whose joy needs not to be provoked and heightened by a fear going before; nor with him need the earnest love for the one, as in the case of the mother and her children, thrown into the background, even for the moment, the love and cares for the other—so that the analogy hardly holds good.

And yet further, there being said to be any "unich need opernance" is difficult, since the prophet says, "All we like sleep have gone astray," and therefore all must have need to search and try back our ways; nor do the explanations commonly given quite remove the perplexity. We may indeed get rid both of this difficulty and the other, by seeing here an example of the Lord's severe yet loving tyranny. These ninety and nine, not needing repentance, would them be—like those.

* These ten Bernard says (Ex Cont. 20, 21). Nothing nation a quoqsi brancis aut substricto aut qui post hasternam et per hasternam tandem conversavit de substantia, pote qui facit et aliter perscrutavit, sed indicaverit interiumed nockem, vordiqua qui non communicavit, nisi quae voce sibi communicavit. Verum in tali veste eam duebat pennaestet mediomita; nec quoque quem ubi iussit eum extinquit, quem cepisse sibi quoniam non est usus spesius sufficit. A very curious, but not very fortunate, scheme for getting rid of the difficulty which attends the words "who need no repentance" has been proposed by some. The ninety also just signify the whole condition created, the world of spirits.

* These, says Ephraem, who however proposes the interpretation not as in the oun (passage), "the good Shepherd left in the wilderness, that is, in the higher heavenly place; for heaven is this wilderness, being separated from all worldly tumult, and filled with all tranquillity and peace," and comes to seek the wandering and lost human nature. The interpretation finds more favor with Eliot, Comm. in Matt., p. 19.
whole who need not, or want that they need not, a physician,—self-righteous persons, persons therefore displeasing in the eye of God, and whose present life could naturally cause no joy in heaven—so that it would be easy to understand how a sinner's conversion would cause more joy than their continuance in their evil state. But the Lord could hardly have meant to say merely this; and moreover, the whole construction of the parable is against such an explanation: the ninety and nine sheep have not wandered, the nine pieces of money have not been lost, the elder brother has not left his father's house. The one view of the parable which affords a solution of the difficulties appears to be this—that we understand these "righteous" as really rich, but also that their righteousness is merely legal, is of the old dispensation, so that the least in the kingdom of heaven is greater than they. The law had done a part of its work for them, keeping them from gross positive transgres-sions of its commandments, and thus they needed not, like the publicans and sinners, repentance on account of such; but it had not done another part of its work, it had not brought them, as God intended it should, to a conviction of sin, it had not prepared them to receive Christ, and gladly to embrace his salvation. The publicans and sinners, though by another path, had come to him; and he now declares that there was more real ground of joy over one of these,* who were now entering into the inner sanctuary of Elych, than over ninety and nine of themselves, who lingered at the Legal vestibule, refusing to go farther in.

* Here the illustration of Gregory the Great may fairly be applied. But in pacis plus suo multa diligentque, qui post insignem conversionem, subitae hostis permissi, quos sibi qui se novis tempus regulator eumque aliquo deterrei posset. And Amasis (Hex. 12): Sunt alii qui, ubi possunt, et nullisque considerent, vel potius conscribuntur ex eo semel, quae in illius temporis conciliari, se tuo vel doloribus capare, inesse sit ad servios Dei, quaeque in magis tribuere non exist. caritas Elias similis certaminis apparet, carita semel Elisha oculi certaminis appticat, et quis cum animo, ut se cum complectantur, sit praeconem fortis acceptarit (reconciliavit).
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He left his staff on the ground which he is leaning on his shoulders. Sometimes he is sitting down, as if weary with the length of the way. And it is observable that this representation always occupies the place of honor, the center of the vault or tomb. In Moreau's Devoilement du St. Christ, v. 3, pp. 60-63, there are various facts on the subject, and many copies of these representations, which are interesting specimens of early Christian art. See also Basset's Revue iconographique, pp. 153, 164, 188, 313, 327, 367, for various delineations of the same, and Devres's Armoiries chrétiennes, p. 144.
XXIII.

THE LOST PIECE OF MONEY.

Luke xv. 8-10.

Ten parables which have just gone before, have naturally anticipated much that might have been said upon this, and yet we must not think so poorly of our Lord's wisdom as a speaker of parables, as to conclude them merely identical. It would be against all analogy of preceding parables to presume that these two said merely the same thing, twice over. The Pearl and the hid treasure, the Leaven and the Mustard Seed, at first sight appear the same, and the second last to repeat the first, and yet, as we have found, on closer inspection important differences reveal themselves; and so is it here. If the shepherd in the lost parable was Christ, the woman in this may, perhaps, be the Church;* or if we say that by her is signified the Divine Wisdom,1 which so often in Proverbs is described as seeking the confidence of men, and is here as elsewhere set forth as a person (Luke xiv. 41), and not as an attribute, this will be no different view. For rather these two explanations flow into one, when we keep in mind how the Church is the organ in and through which the Holy Spirit seeks for the lost, and how only as the Church is quickened and inflamed by the Divine Spirit, is it stirred up to those active ministrations of love for the seeking and saving of souls. That the Church should be personified as a woman is only natural; nor has the thought of the Holy Ghost as a mother been at different times far from men's minds.† Keeping prominently in mind then that it is only the Church,

* Ambrose: Qui est lex, pater, pater, mater? Quia Donum patris, Christum pater, unius Ecclesiae! 1 Gregory the Great: Deo est panem. 2 Irenaeus, De Or. Dei Sub polarity. 3 See some interesting remarks by Eusebius (Comm. in Evang. xii. 3, p. 366) explaining and justifying this language; while at the same time he speaks with irony: In simulata nullas ulla sustinebit. Christ claims too for himself the mother's heart in his affectionate words, Luke xii. 34.
because and in so far as it is wrought in by the Spirit, which appears as
the woman wailing her lost, that it is only as the Spirit says "Come,"
that the Bride can say it, we shall have in the three parables the three
Persons of the Holy Trinity, albeit not in their order, since other re-
spects prevailed to give the parables a different execution. Moreover,
any reluctance to accept this interpretation, as though it were putting
the Church too near upon an equality with its Lord, is in this way re-
moved; and besides, if we do find in this parable a picture of the Church
carrying forward the same work which its Lord appointed and com-
manded, what is this but in agreement with Christ's own words, that it
should do the same works that he did and greater—only, however, be-
cause he went to the Father, and shaking abroad the Holy Ghost, him-
sell carried on from hence the work which he had begun in his own
people upon earth?"

In the one piece of money, which the woman loses out of her ten,
expresses, both ancient and modern, have delighted to trace a resem-
blance to the human soul, which was originally stamped with the image
and superimposition of the great King ("God created man in his own
image" Gen. 1:27), and which still retains traces of the image from
which it proceeded, though by sin the image has been terribly effaced,
and the superimposition has well nigh become illegible. Nor is this all;
as the piece of money is lost for all useful purposes to its right owner,
so man, through sin, is become unprofitable, and worse than unprofitable,
to God, who has not from him that service which is due.

But as the woman having lost her piece of money, will "light a

* In the original, it is not infrequently a piece of money, but a drachma, the

* commens of Greek coins. Except during a part of the Macedonian rule, the

* king never issued any money of their own. The Macedonian coins were issued,

* were rather medals struck on particular occasions, than money.

* Thus Augustine (De civ. in post. xv. viii.): "Sapiens Dei perditione drach-

* man, dulce est in quinque tempora vivere, in quinque tempora mori." Comit.

* saeuos. (Ac. iv. 19), though he notes out in this parable: "Eos scilicet, qui

* aeternam de futura, aut iis aeternam, qui sedent aeternam, iis necessum

* erat, quod omnem tempus pepererint, et aeternam, qui sedent aeternam, eam

* aeternam vivere, et aeternam esse," etc. (Eccles. viii. 14, 15, etc.).

* It is true that against this view it may be said that the Greek drachma,

* the gold, here particularly named, had not, like the Roman denarius (Matt. xvi.

* the image and superimposition of the emperor upon it, but completely some image,

* which is not of its own, or biblical, or of Fibula.

* The erroneous reading, accidit, is accedit, prevailed in the copies of the Vul-

* gile during the middle ages. It appears as early as Gregory the Great (Adm.

* 31 to Elven.), who says: "Denique accidit, quam consensu multorum sed hominum

* accidit predictum, predictum, probatur. And Theod's interpretation is a good deal

* of that.
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so the Lord, through the ministries of his Church, gives diligence to recover the lost sinner—to bring back the piece of money that was lost to the treasury of God, from which originally it issued. The meaning which the Mystics have often found in the lighting of the candle or lamp, namely, that there is an allusion here to the mystery of the Incarnation—the divine glory which the Saviour had within, shining through the fleshly covering which only in part concealed it—the more of course give way, if we take the parable as I propose. Rather the lighting of the candle must be explained by the help and lures of such passages as these, namely, Matt. v. 14, 15; Phil. ii. 15; Ephes. v. 13. The candle is the word of God;—the candle the Church holds forth, as she has and exercises a ministry of the Word. It is by the light of this Word that sinners are found—that they find themselves, that the Church finds them. Having this candle now to assist her in her search, she proceeds to sweep the house, which, as Bengel well remarks, is not only palavers. What a deranging of the house for a time! how does the dust which had been allowed to settle down and accumulate begin to rise and fly about in every direction; how, unaccountably, that which is going forward to say that any both the house and have no interest in the finding of the that has been lost. Thus it is with the word of God. Therefore, the charge against it is, that it turns the world upside down, even as indeed it does. For only let that word be proclaimed, and how much of latent enmity to the truth becomes now open enmity; how much of trepidation against God is changed into active hostility; what an outcry is there against the troubles of Israel, against the witnesses that torment the dwellers upon earth, the men that will not leave the world alone. But amid all this, while others are making outcry...
about the dust and inconvenience, she that bears the care. If of the Lord is diligently looking meanwhile for her lost, not ceasing her labor, her care, her diligence, till she has recovered her own again. We must not omit to remark a difference between this parable and the preceding, which is more than accidental. In that the shepherd went to look for his lost sheep in the wilderness; but it is in the house that this piece of money is lost, and there by consequence that it is sought for.* There is then a progress from lost parable to this. The earthly house, the visible Church, now first appears. In that other there was the returning of the Son to the heavenly place, but in this there is the sending of a church which has been founded upon earth, and to which also sinners are restored. And there are other slighter variations between the two parables, explicable at once on the same supposition that we have there the more immediate ministry of Christ, and here the secondary ministry of his Church. The shepherd says, "I have found my sheep"—not so the woman, "I have found the coin"—for it is in no sense here as the sheep was his. He says, "which was lost," but she, "which I lost," conferring a fault and censures of her own, which was the original source of the loss—even as it must have been; for a sheep strays of itself, but a piece of money would only be by a certain negligence on the part of each as should have kept it.

* Origen also proves the fact that this money was found within the house, and not without, through a different purpose. He is dealing with Gen. 41. 28, to which he very forcibly a new and allegorical interpretation, besides that which lay in his text, namely this—that these sheep were the foundation of eternal life, which the Philistines, that is, Satan and sin, had chased, but which our Father, the shepherd of gladness, opened anew for us. And observing that each soul, though sheep indeed, are within every one of us (compare John iv. 14), he brings into comparison this parable, saying that the lost money was not found without the house, but within it. If, he would say, at the bottom of every man's soul there is this image of God, snatched lost and quite out of sight, overlaid with a thousand other images, covered with dust and delusion, but which will be found, and in his hands from whom it first came, may again recover its first brightness, and the shadow of evil which it had at the beginning. His words are (De Gen. Hier. 12): "Muller illa quae pariter destitutum, non illam innatam exstraximus, sed in domus sal. posthumam asservavimus et numquam domum certum et immemorabil, quae longi tempus ignotis et horum cogens erat, et ibi occasu destitutum. Et in eis, si inveniessin locessent, e salubris vidit Illuminavimus Spiritus Sancti, et in humana sphaeram humana transierunt ut destitutum. Una enim hominum habens ex hoelis terrarum, ad laudem et salutem. Hic non alienus est hominum ex hoc qui levis est, sed eneas est, et ad laudem et salutem. Eneas hic est, non alienus, non alienus Deus non mortis, esse deum ad medicum omni, immensum et radiantem spectaculum. Eneas enim scientia eis ut est dilectus, sed nee alienus, sed deum ad medicum omni, immensum et radiantem spectaculum. Sed in potestatem sublimem terrae ascendit, unde per homines die illi sius modo et opus historia temporum est Verbum Dei prorsus, laudem celebrans in deo splendore lucis.
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The woman having found her own, "called her friends and her neighbors together," that they may be sharers in her joy. (Compare Ruth ix. 16, 17.) It is only natural that, according to the groundwork of the parable, this being a woman, the friends and neighbors she summons should be described as female also, though this escapes us in the English version. That they are so does not hinder us in applying the words—we have indeed in the next verse the Lord's warrant for applying them—to the angels; whose place we shall observe is not "in heaven" in this parable which it was in the last; for this is the aspiring together of the redeemed and short creation upon earth at the republication of a sinner. The angels that walk up and down the earth, that are present in the congregations of the faithful, attest to sight unerringly among them (1 Cor. xi. 10), joying to behold their order, but most of all joying when a sinner is converted,—there shall be joy before them, when the Church of the redeemed, quickened by the Holy Spirit, summons them to join with it in confessing hymns of thanksgiving to God for the recovery of a lost soul. For indeed if the "sons of God" shouted for joy and sang together at the first creation (Job xxxviii. 7), how much more when a new creation has found place, at the birth of a soul into the light of everlasting life (Ephes. iii. 19; 1 Pet. i. 12); for according to that exquisite word of St. Bernard's, the tears of penitence are the wine of angels; and their conversion, as Luther says, causes St. Dorotheus among the heavenly host.

* Pecorinum laetorum, visum Augustorum; and with affection to this noblest of the Christian poet apply—:

[Addenda and references not fully visible due to image quality]
XXIV.

THE PRODIGAL SON.


We have now come to a parable which, if it be permitted to compare things divine one with another, we might call the poor and sordid of all the parables of Scripture; as it is also the most oblong, if again we might venture to use a word, which has an evident unison when applied to the spontaneous and the free, but which yet the completeness of all the minor details seems to suggest; one too containing within itself such a circle of doctrine as abundantly to justify the title Evangelium or Evangelos, which has been sometimes given it. In regard of its great primary application, there have always been two different views in the Church. There are those who have seen in the two sons the Jew and Gentile, and in the younger son's departure from his father's house, the history of the great apostasy of the Gentile world, in his return its reception into the privileges of the new covenant;—as in the elder brother a lively type of the narrow-hearted, self-satisfied Jew, who grudged that the "dainties of the Gentiles" should be admitted to the same blessings as themselves, and who on this account would not themselves "go in." Others, again, have beheld in the younger son a pattern of all those who, whether Jews or Gentiles, whether in that old dispensation which was then drawing to an end, or brought up in the bosoms of the Christian Church, have widely departed from God, and after having tasted the misery which follows upon all departure from him, have by his grace been brought back to him, so to the one source of blessings and life;—while they in the elder brother have seen either a narrow form of real righteousness, or, accepting his words to be only his own account of himself, of Pharisaical self-righteousness,—one righteous in his own sight, not in the Lord's.

They who maintain this last explanation, object to the other which makes the two sons to represent the Jew and Gentile (and the objection
appears decisive, that it is alien to the scope of the parable; for that was spoken in reply to the murmurings of the Scribes and Pharisees (ver. 2), who were offended that Jesus received and associated with publicans and sinners. Before that interpretation can have any claim to stand, it must be shown that these publicans and sinners were heathens. Tertullian, indeed, boldly asserts that the publicans were always heathens; but he was not very careful what he asserted when he had a point to prove, while he had in the present instance, namely this, that no encouragement could be drawn from the Scripture for the receiving back of great offenders into Church communion. But there is abundant evidence, some Scriptural, and more derived from other sources, that many of the publicans, probably of those in Judæa, if not all, yet for the greater number, were of Jewish birth. Zacchæus was "a son of Alca- ban" (Luke xix. 9), and Levi, who sat at the receipt of customs, must needs have been so too: and publicans were among those who came to the baptism of John. (Luke iii. 21.) They were indeed placed by their fellow-countrymen on a level with heathens: and some heathen publicans even within the limits of Judæa there may have been, but doubtless those whom Jesus received, and with whom he associated, were publicans of Jewish origin, for with none but Jew did He familiarly live during his walk upon earth; he was "not sent but unto the lost sheep of the house of Israel." (Matt. x. 5-15; Mark iv. 15-20) shows us how unusual a thing it was for him to break through this rule.

* See also Leviticus, xxii. 22, 23, on Matt. xi. 19. Many of these arguments in proof that the publicans of the New Testament were Jews, are adduced by Jerome. (Ep. 25, ad Serapion.) He sums up his own and the wonder (voluntas alioqui) at the authority of Tertullian's assertion in the sentence: "The great aim of the letter in his treatise De Paupertat, v. 7, written after he had forsaken the Catholic Church, is by proving that contrary, to rob the publicans of all the encouragement and consolation which it might otherwise afford to the poorest sinner; and in his postscript he says for this, he does not pass at a small matter;—for instance, he declares the occasion of the parable to have been, that the Pharisees and publicans of publicans and sinners, and on the whole to be an unsalutary doctrine. One cannot sufficiently admire his bold insertion of the citation, nor how elsewhere (Acts xxii. 30; Rom. vi. 23) even our Lord's declaration that Zacchæus was "a son of Alcaban." I am not dealing with him. (Zacchæus et aliphas Jesu, tamen alipox tēla kai taupmyne ex enavoricō tēla.)" His proof from Matt. xi. 19, that no Jewliness could have been a publican, in which matter it is difficult to think that one so profoundly skilled in all Roman antiquities should not have known better. His fear is lest sinners should be overlooked in their sins, having hope, like the prodigal, to feel favor and grace whenever they will return to their God; and he adds, "Who will fear to sin, when he can afterwards repent? Who will care always to keep what he is not in danger of always losing?" But it once, having the ground of Scripture, he comes to arguments of this sort, we might demand in return,—Is it on calculation of this sort that men rush into sin?
The Prodigal Son.

Those "publicans and sinners" they were Jews—unless indeed of the nation, severed and despised, and till the words of Christ had awakened in them a sober life, no doubt deserving all or nearly all the scorn and contempt which they found. The parables in this chapter are spoken to justify his conduct in the matter of receiving them, not to unfold another and more deeper mystery—that of the calling of the Gentiles, of which during his lifetime he gave only a few hints even to his chosen disciples, and which for long after was a difficulty and stumbling-block even to them. Much more would it now have been an affront to the scribes and Pharisees; to them therefore he would not needlessly have opened it least of all at a time when he was seeking to reconcile them to his dealings, and if possible to win them also for his kingdom. Both these reasons, first, that the parable was spoken to justify his reception, not of Gentiles, but of Jews; and secondly, that the mystery of the Gentiles is follow-hoars with the Jews in the account of promise was not unfolded till a later period, and certainly not first to australians and adherents, but to foreigners—strongly recommended the latter as the true interpretation. Yet will not the other therefore be rigorously excluded; for the parable sets forth the relations of men to God, and wherever these relations exist, it will find a more or less extensive application. It found a fulfillment, though not its primary one, in the relations in which Jew and Gentile stood to one another and to God. Again, what the whole Jewish people were to the Gentile world in respect of superior privileges and advantages, in respect too of freedom from some of its worst enemies, that, within its own body, were the scribes and and not rather because they believe their good is there, and not in God! And how little was he really preventing, believe this his fiction and for it! For there had been a deeper depth of sin and filth, into that as doubt the prodigal words have much, but that his own dark in the exchanging love of his father exalted him both from the sin in which he was, and that yet further six into which he would bet that inevitably have fallen. But men after they have shown themselves willing to be the force of his mercy, and humbly to be God, and every one of those that is kept at a distance will insidiously be falling down to worse, departing wider and wider from his God. It is worth while to see what method to express Chrysostom (All Thet., 1.2) does from this very possible, and he yet more memorable words (De Paen., 1.2, 6), where among other things he says,—when revised 6 he shows the word "vulgaritas" from which Preach, to prove. Compare the expression of the parable by St. Ambrose (De Paen., 1.2, 6) against the Novatians.
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Philemon to the publicans and sinners, so that here too it found its application. And not less within the Christian Church,—however wide it may have been the sinner's departure from God, he may be encouraged to return by the example of the prodigal, who returning found yet again a place in his father's house, and in his father's heart. This blessed assurance we win from the fact that it was sinners within the covenant to whom the Lord had regard and whom he portrayed in the younger son, not sinners, as Tertullian would fain have us believe, without it.

Of these two sons, "the younger son to his father, Give me the portion of goods that falleth to me!" His claiming of his share in this technical and almost legal form, is a delicate touch, characteristic of the entire attention from all loose affections which has already found place in his heart. It is apparently too as a righ that he claims it, not as a favor; and such a right the Lord may mean to assure that he had. Those authors indeed who have brought Oriental customs and manners in illustration of Scripture, however they may prove such a right or custom to have existed among some nations of the East, for example, among the Hindoos, without any satisfactory proof of its having been in force among the Jews? But we need not execute of the younger son as asking this his portion of goods as a right—only as a favor; "That portion which will hereafter fall to me, which thou hast kept for me, I would fain receive it now." This portion, according to the Jewish laws of inheritance, would be the half of what the elder brother would receive. (Deut. xvi. 17.) What does this request mean, when we come to give it its spiritual significance? It is the expression of man's desire to be independent of God, to be a God to himself (Gen. iii. 5), and to lay out his life according to his own will and for his own pleasures. It is man growing weary of living upon God and upon his father, and desiring to take the ordering of his life into his own hands, and believing that he can be a fountain of blessing to himself. All the subsequent sins of the younger son are included in this one, as in their germ—are but the unfolding of this, the sin of sins. We express the true godly feeling

* "W. J. Thurlow says τίς εἰς αὐτὸν πέφη καθαρότατον πατρίδος; the phrase like as many in Luke is classical and happily selected; it is of no rare occurrence in good Greek authors. (See Winer, in loc.)

+ Rosenmuller, Alte und Neue Morgen, v. 8 p. 157. There is reference indeed to something of the sort, Gen. xxi. 5. 6, where Abram in his lifetime would seem to have given the main body of his possessions to Isaac, having given gifts also to the sons of his concubines, evidently their portions, for having redded them with these, he sent them away. But it seems there needed as something external—perhaps a wise provision to avoid disputes after his death.

+ I cannot observe, that it is a sign of evil surgery, when this son—huses night, casts off, God to consume did his possession, of which notes, good participation two minister, partitions in.
which is directly opposed to "Give me my portion of goods," in our daily petition. "Give us this day our daily bread," we therein acknowledge that we desire to wait continually upon God for the supply of our needs, both bodily and spiritual, that we recognize our dependence upon him as our true benediction. In the earthly relationship which supplies the groundwork of the parable, the fact of the son first growing weary of receiving from his father, and presently afterward quitting his father's house, has not the full amount of guilt which it has in the heavenly; though, indeed, the contempt, or slighting of the earthly relationship inevitably brings with it contempt, or slighting of the heavenly; the former being constituted to lead us into the knowledge of the blessings which are tied up in the other: and where the lower is despised, the higher will inevitably be despised also.

The father "divideth unto them his living."* It would have little pretexts to retain him at home against his will, who had already in heart become strange to that house: rather he will let the young man discover, by bitter experience, the folly of his request. Such, at least, is the dealing of God: he has constituted man a spiritual being, that is, a being with a will; and when his service no longer appears to man a perfect freedom, and man promises himself liberty elsewhere, he is allowed to make the trial, and to discover, if needs be, by painful experience, that the only condition of his freedom is his clearing unto God; that departing from him, he inevitably falls under the horrible bondage of his own lusts and of the world,** and under the tyranny of the devil.

And now the younger son is that which he desired,

"Lord of himself—shalt heering of war.*

as he, too, shall shortly find it. Yet though he had then coveted and obtained his portion, it was not till after a few days that he left his home.

St. Bernard sees a force in this circumstance, and observes how the apostle of the heart will often precede the apostasy of the life; that there may be an interval between them, though the last must of necessity sooner or later follow the first. The sinner is, indeed, pleasing himself,

* The Son—servus; see Matt. xii. 41. Luke viii. 31; xvi. 4; and 1 John iii 17; the Son not abased. There is this use of the word in Plato. (De Resp. I. 6. p. 228. Stahil's ed.)

† See Castaigne, De Penit., Nov. 1. 4

‡ Augustine: ut invenisti supereminem, subtulit inferior; si contra cordeum suae per- sideri fuit idem in explicationem convertatur.

§ De Offic. (Nov. 3): Ed. auctore, librum habet hominum, omnes proprias satisfacciones voluntas, nonus tamen possibile est vitam et per se. Iam hanc vero proficul- tum ad reigum longinquam, qui praetulit sequentia orbis, et semetum elegan- tum s o p t e.

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but the discrepancy of his will and the will of God does not immediately appear: now, however, it must; and thus it came to pass, that "not many days after the younger son gathered all together," turned, we may suppose, all that fell to his share into ready money, or into valuables that he could easily carry with him, and took his journey into a far country. "By this gathering together of all and departing, some insinuated the collecting, on man's part, of all his energies and powers, with the deliberate determination of getting through their help, all the gratification he can out of the world, — the open preference of the creature to the Creator,—the manifest turning of the back upon God." The "far country" is a world where God is not. There he "stayed," or scattered, "his substance with riotous living"—so quickly has the gathering which was mentioned but now, issued in a scattering, so little was it a gathering that deserved the name. But there it is no such waste as the sinner.

For a while, it may be, the supplies which the young man brought with him into that far land lasted; and while this was so, he may have congratulated himself and counted that he had done wisely in claiming liberty for himself. Even so the sinner for a while may flatter himself that he is doing well at a distance from God; he discovers not all as once his misery and poverty; for the world has its attractions, and the flush of pleasure; his affections are not all at once laid waste, nor the sources of natural delight drawn dry in an instant. But this is the end whereunto he is more or less rapidly hastening. The time arrives when he has come to an end of all the satisfaction; and joy which the creature can give him—for it was not as a springing fountain, but a scanty cistern—and then it becomes with him as with the prodigal: "when he had spent all, there came a mighty famine in that land, and he began to be in want." He, too, begins to discover that there is a great spiritual famine in the land where he has chosen to dwell—a famine of truth and love, and of whereby the soul of man indeed lives; he begins to discover his wantfledness and misery, and that it is an evil thing, and a

* Capitum in seminibus dicitur subter et gestus animi et corporis, est horum congregat.
1 Augustini: Regi loquentae abyssa Dei est. Deo: Non regendam longe
2 De other "he began himself" to be his world: the famine reached even to him.
3 The Vulgate has not missed the form of the adjectives. Et ne confitez egress. (See
5

21
The Prodigal Son.

bitter, to have forsaken the Lord his God. (Jer. ii. 15; xxi. 6.) In the spiritual world there need be no outward dissentions or calamities, though often there will be, bringing on this sense of sinfulness. A man's outward possessions, supposing him to have such, may stand in his fal-
ness, may go on abounding more and more, all his external helps to fal-
licity may remain; while yet in the true riches he may have run through all, and may be commending " to be in want." This furnace sits down, an unbidden guest; at rich men's tables, finds its way into kings' palaces. In these palaces at these feasts, the immortal soul may be fum-
ing, yea, ready to "perish with hunger."

When we see portrayed in this parable the history of the great apo-
tasy of the human world from the knowledge and worship of the true
God, as well as the departure of a single soul, this wasting of goods will be exactly that which St. Paul describes, Rom. i. 19-21, as the remain-
ing part of the chapter will exactly answer to the prodigal's joining his-

* Thus, when a great English poet, with everything that fortune, and rank, and genius could give,—and who had laid out his whole life for pleasure and not for duty,—yet before he had reached half the allotted period of man, already

> Nisus ans in the yellow sea,
> The broken, the blunted, of love are gone;
> The worn, the riddle, and the ring
> All yet to be seen.

what are these deeply affecting words, but the conclusion of one, who having spent all, had found himself in want? Or again, the prodigal's misery, his sense of the barrenness of sin, and a yet deeper woe —

> The flower on my house pansies,
> No more to view, nor to revive, \footnote{We are not in this early part of the parable expressly told, but from ver. 30 an infer, that he consumed *with disorder* the ditty which he had gotten from his father. This too suits well, when we see here the history of the world's departure from God, since in the deep symbolical language of Scripture futility is the standing theme of history; they are, in fact, ever spoken of as one and the same sin, considered now in its earthly, now in its spiritual aspect. (Jer. iii.; Ezek. xvi., with.) And as much, indeed, is implied in the following, bring themselves, of ver. 15. *Avarice, from a word, which, as one who thinks he need not spare, that he never will come to an end of what he has. Censure of Avarice given in a passive signification, *values* — *values*, one who will not be spared, who is far from abasing, *boves* obe knowing the portion of the Lotus, so Proper: holding, also sating wretched. Censer has softened the word (De Plu. 3, 3), and used it of those given to prodigal luxury and corn at the table; but it also includes the other ranks less of the feast; and it offers a depth of moral degradation, a desperate debauchery (boves—*boves*, Hor.); which it may be questionable whether our translation has quite reached. See Price, n. v., and Byfield (Ons
> Sen., v. 3, p. 42.)}
to the citizen of the far country, and seeking to fill his belly with the **wiser**'s breads. The great famine of that benighted world was at its height when the sons of God came to the fields: in this consisted a part, though of course, only a part, of the fulness of time — the fitness of that time, above all other, for his appearing. The glory of the old world was fast fading and perishing. All childlike faith in the old religion had departed. They were crows outside, unable any longer to nourish, ever so little, the spirit of man. The Greek philosophy had completed its possible circle, but it had found no answer to the doubts and questionings which tormented humanity. *What is truth?* This was the question which all asked; *some, indeed, in mockery, some in despair,*—some without the desire, but all equally without the expectation, of obtaining an answer.

When in this fashion, the prodigal *A营商环境 to be in scorn,* for as yet he had but a faint taste of his coming was this, no doubt, was a summons to him to return home. But as yet his proud heart was ashamed; his confidences in his own resources not altogether exhausted. The first judgments of God do not always come, but the stripes sinner says, like Socrates,* "The bricks are fallen down, but we will build with hewn stones; the sycamores are cut down, but we will change them into oaks."* (Isai. x: 18; Jer. v: 5; Isai. li: 10; Amos v: 6-10). It was, we may suppose, in such a spirit as this that *"he went and joined himself to a citizen of that country.***—*A Antony,* or *planted himself upon* this, as Hennecq expresses it, hoping to repair his broken fortune by his help. And here, no doubt, is meant to be set forth to us a deeper depth in the sinner's downfall; a fall within a fall—a more others and self-deceit yielding of himself in heart and will to the servitude of the world. St. Bernard understands by the citizen of the far country, Satan himself as one of his angels. *That citizen I cannot understand as other than one of the malignant spirits, who in that they sin with an irreducible obstinacy, and have passed into a permanent disposition of malice and wickedness, are no longer guests and strangers, but citizens and children, in the land of sin.* Yet rather I

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* In English: * sedet et contentus, or otherwise; he thrust himself upon, as in Latin, hence or otherwise is often used, with something of contempt, as in inferior into close to some superior, through whose help he hopes to advance his fortune, —and see Sisera, x: 7; Fideleben. But there is no contempt necessarily involved in the word; it is not in the charity itself, but in the unworthiness of the person to whom he offers, that the contempt lies: in proof compare: Exod. xxii: 1, with

† Ex. vi: 30.
‡ Thendorf: *non est esse inferi.*
§ De Eliana, Sec. 8. S. Amb. Cipriani: *Sedepet ac totaliter Domini, qui venit et sit orbis regnum posse.*
should say that by the term "citizen" is brought out the distinction be-
tween the prodigal and the lord to whom for a while he addicted himself.
He with all his misery was not a "citizen," but a stranger, in that far
land. He did not feel himself at home, nor was he able to be so.
The elder was to do; the famine had not touched him; herein how
far more miserable indeed, though he knew it not, than he who "hopes
be too soon." 7 For there is hope for the sinner so long as he feels him-
self a miserable alien in the land of sin: his case is hopeless, while he
has made himself "a citizen" there, where he is troubled with no
resting place after a lost paradise, after a better land that he has left be-
hind. But how shall we understand his "joining himself" to the citizen
of that far country? The sinner sells himself to the world, he entangles
himself more deeply in it. Our Lord gives us a hint here of that awful
mystery in the downward progress of souls, by which he who begins by
using the world to be a servant to minister to his pleasures, submits in
the end to a reversing of the relationship between them, so that the
world owns him as its design, and sin as its slave. He becomes cheap
in the sight of that very world for the sake of which he has forfeited all
his good wine, which it offered him at the first, it offers him no more, but
now that he has been drunk, that which is worse.

It was small help that the young man found from the new master on
whom he had thrust himself. Sinful man finds no mercy from his fellow-
sinner, no love, no pity. 8 All thy loves have forsaken thee; this is the
doom of each soul that breaks faith with its heavenly bridgework.
(Deut. xvi. 27; Amul. 22:25.) This new master cared not whether
he had him or no—and if he must needs engage him, who so counting
to him for a mere of hire (I Sam. ii. 36), he will dismiss him out of
sight, and send him to the nearest and vilest employment which he has;
He sent him into his fields to feed swine. 9 We might easily guess, and
indeed we know, how exceedingly vile and degrading, and even servile,
this employment was esteemed in the eyes of a Jew: so that misery
would seem to have come upon him in the utmost. And now 10 he
would fain have filled his belly with the husks! that the master did not;

8 See Lightfoot's Hor. 248, on Nat. vii. 15; and Guiraud's Univitmus, v. i, p. 111. Herodotus (i. 2. 42) describes the scholarships as the only persons who were deducted from the temple of Egypt.
9 These swine are not the brutes or pets of some other folk, but themselves the fruit of the corn field (cornfield), of which there is a good account in Winer's Max, 198, 249, and Johnson's Dictionary. This name of St. John's bread, the two derives from the tradition that the Baptist fed upon it (fruit) in the wilderness. I have seen and tasted them in Galilee, when they are very abundant, and being sold at a very low price are sometimes eaten by the poorer people, but are mainly
used for the feeding domestic animals. They are also common in Spain, and still
and no man gave unto him."

Shall we understand that he was reduced so low as to look with a longing eye upon these sinner's horses, but that a share even of these which he distributed to them, was withheld from himself?—so much goes unto him of those—as the passage is generally taken. But seeing they must have been in his power, it seems preferable to understand that in his exasperated hunger he was glad to sell himself with those horses, and did so, no man giving him any noble sustenance. With these he would have filled his belly;—the expression is chosen of design—all he could hope from them was just this, to dull his grinding pain—not that he should with them truly satisfy his hunger, for the food of beasts could not suppress the cravings of men. Thus a deepest moral truth lies under the words,—that even but God can satisfy the longing of an immortal soul,—that as the heart was made for him, so he only can fill it.

The whole description is wonderful, and for nothing more than the evident relation in which his punishment stands to his sin. He who would not, as a son, be treated liberally by his father, is compelled to be the servant and bondslave of a foreign master,—he who would not be ruled by God, is compelled to serve the devil,—he who would not able in his father's royal palace, is sent to the field among hinds,—he who would not dwell among lexeters and princes, is obliged to be the servant and companion of brutes,—he who would not feed on the bread of angels, petitions for his hunger for the bread of the series. In his feeling of more so on the northern coasts of Asia, and in the Levant. They are in shape something like a honey-pot, though larger, and carved more in the form of a niche; those called aedicula, or little huts, and the term sometimes in German, Backenhaus. They have a dark hard outside, and a soft sweet taste, hardly. I think, justifying Fitz's position of alicpe. The shell or pod alone is eaten; the wine was sometimes expressed from it in ancient times; Robinson mentions when steeped in water they afford a pleasant drink; the fruit within is bitter and root soaked, Medeana gives an accurate account of the aedicula, and also Fret's Shorely in his "Notes from Robinson's Air and Near Megiddo," c. 6, p. 226.

* Ovid: "Ubi aestimis quotern virtem, et nec saturi, qui parvus pueras marker, quinis patritii cupit saperi."—"

† Cairo: Significat pro fines ass umbrosi capite existit dictum et scriba verum alicipe: magnum celum obscuro quae duae basi celesti aqua, secum petuly.

‡ Additur nolle, quae summe dilabatur, nunc capta in causam patiendam, novis judicis, provido debit.

§ Or the words ad albis Aleris sede may be a new and the final truth in the picture of his misery, and express generally that there was none that showed any pity upon him.

As we see in the Psalms of David, "Hic est hominum umbra, sed vestra mane gravis est;" and Amos (vi. 15, 18): Others,—quae corpora non rediniter ad quietem. Augener: "Paucam alicipe aegypti, non ordinantes."—Cov. & Lepsius.
THE PRODIGAL SON.

wine, what a picture have we of man "serving divers lusts and pleasures"—in whom the divine is totally obscured—the beastial merely predominant. And in his fruitless attempt to fill his belly with the fruits what a picture, again, of man seeking through the unlimited gratifications of his appetite, to appease the fierce hunger of his soul. But in vain, for still "it enlarge his desire as hell, and is as death, and cannot be satisfied." alas as well might one hope to quench a fire by adding fuel to it, so to stifle desire by gratifying it." (Ezek. vii. 9, 10.) And the further misery is that the power of sinful gratifications to stay that hunger even for the moment, is ever diminishing—the pleasure which is even hoped for from them still growing fainter, and yet the goal behind, urging to seek that pleasure, still becoming more—this sense of the horrible nature of the bondage ever increasing, with the power of throwing off that bondage ever diminishing. All the numerous luxuries and frantic wickedness which we read of in the later Roman history, at that close of the world's Pagan epoch, stand there like the last despairing effort of man to fill his belly with the fruits. The attempt by his emperors was carried out under all the most favorable circumstances of wealth and power, for, in Solomon's words, "what can the man do that seeketh after the wind?" In this light we may behold the incredibly stupendous feats—the golden palaces,—the enormous shows and spectacles,—and all the pomp and pride of life carried to the utmost,—the size of nature, and the size below nature; while yet from amidst all these the voice of man's misery only made itself the louder heard. The experiment carried out on this largest scale, only caused the failure to be more signal, only proved the more plainly that of the fuel of beasts there could not be made the nourishment of men.


† Cf. Cicero: Quaeque equidem dominus jam postesiratis Democritus hancem, inquit illa satiati appetitum, quem non possumus quiescere. Hanc ille sublustram. Compare a passage from the Table of Cebes, quoted by Mr. Gresswell. (King of the Jews, c. 8, p. 545.)

‡ The explanation which Augustine gives is not virtually different from this. The books he explains: Seeclibus doctrinæ sterilem multum trivium, cum non habuerit in hoc ignotis inhum. Compare a passage from the Table of Cebes, Ep. 21, c. 10, and R. de St. Victor: Secundum fragmata posterae, ut divinitas salutis pollicita dignitas philosophorum.

§ See, for instance, St. Augustine, Col. 12, c. 10.
It might be here, perhaps, said, that the picture drawn in the parable, if it be applied to more than a very few, the deepest sink in depravity, is an exaggeration, both of the misery and also of the wickedness even of those who have turned their backs upon God; that, in the most corruped times, not all, and in more moral epochs only a few even of those, fell so low in wretchedness and guilt. This is true, yet all might thus fall. By the first departure from God, all this misery, and all this sin, are rendered possible—all are its legitimate results; there is nothing to hinder them from following, except the mercy and restraining grace of God, who does not suffer sin, in all cases, to bear all the bitter fruit which it might, and which are implicitly contained in it. In the present case, it is suffered to bear all its bitter fruit: we have one who has done "evil with both hands earnestly," and deposed himself even unto hell; and the parable would be incomplete without this; it would not be a parable for all sinners, since it would fail to show, that there is no extent of departure from God, which renders a return to him impossible.

Hitherto we have followed the sinner step by step in a career, which is ever carrying him further and further from his God. Another task remains—to trace the steps of his return, from the first beginnings of repentance to his full reconciliation in all the rights and privileges of a son. For though he has forsaken his God, he has not been broken by him—so not upon in that he had; for the misery which has fallen upon him there is indeed an expression of God's anger against sin, but at the same time of his love to the sinner. He begins up his way with thorns, that he may not find his path (Hos. ii. 6); he makes his sin bitter to him, that he may leave it. In this way God pursues his fugitive, summarizing them back in that only language which now they will understand. He allows the world to make its bondage hard to them, that they may know the difference between his service, and the service of the kings of the countries (i Chron. xii. 9), that those whom he is about to deliver may cry to him by reason of the bitter bondage, and in that cry give him something that he may take hold of (Pent. iv. 29-31; x Chron. xxviii. 11-13). Here we have one upon whom this sinner bears but loving discipline is not wanted. Presently, "he came to himself." How full of consolation for man, how deeply significant are these words, *he came to himself*—so that to come to one's self and to come to God,
are one and the same thing. He being the true ground of our being when we find ourselves we find him; or rather, because we have found him, we find ourselves also. It is not then the man living in union with God who is raised above the true condition of humanity, but the man not so living, who has fallen out of and fallen below that condition.

When he thus "came to himself," he said, "How many hired servants of my father's have bread enough and to spare, and I perish with hunger." This too is a truth of the deepest nature: for there is nothing that so causes the sinner to feel the discord which he has introduced into his innermost being, as to compare himself with all things around and beneath him. He sees the happy animals undisturbed with his longings, unable to exist themselves with his own; he beholds all nature calm and at rest, and fulfilling its law and its order for which it was ordained. Every where, peace and joy—he only condemned the mean while

To be a journey and discontent thing
Amid this world's noise and wretchedness.

He saw also many of his fellow-men, who without any very lofty views concerning living to the glory of God, without any very lively affections towards him, do yet find their satisfaction in the discharge of their daily duties, who though they do work rather in the spirit of servants than of sons, rather looking to their hire than out of the true impulse of love, are yet not without their reward. It is true, they may not have the highest joy of salvation, or condescensions of his grace, but, on the other hand, they are far from the misery and distraction into which he has sunk. They at least have bread enough and to spare: while he is tormented with the fierce hunger of desires which are ever craving, but which can never be satisfied.

Comparing his state with theirs, what does the prodigal determine now? How many, even at this point, do not determine as he does. They abide them to some other claim of that far country, who promises them a little better fare or less contemptuous treatment. Or is

* See Acts, ch. 15, v. 10. 

+ This, in the text, is the interpretation of these words by the Fathers. See Jerome (Ad loc. c. 16), Ambrose (loc. cit. v. 17, c. 229), and Bernard (De Euchar. Brev. 8). Quite clear personal concentual obligation, but so fifteen years ago, if even basaricus verum or his, quas in sacros leges spirit, vitios eis materia, michi ins sign, verumque, ut quantum seque torment. In proof of this distinction between the first and the second work, was clearly recognized among the Jews, see Eusebius' Hist. Eccl. 1, v. 4, pp. 240, 242.
may be they learn to dress their bands, so that they shall look like human fools, and they then deny that they are the folder of swine. Or glorying in their shame, and wallowing in the same sty with the beasts they fed, they proclaim that there was never intended to be any difference between the fool of men and of swine. But it is otherwise with him.  

* I will arise.*—We may picture him to ourselves as having sat long upon the ground, revelling the extreme misery of his condition—for the earth becomes the natural throne of the utterly destitute. (Job ii. 8, 13.) But now he gathers up more his prostrate energies, so a better hope wakens in his bosom; *Why sit I here among the swine? I will arise and go to my father.* These words the Pilgrims of old adhered, in proof that man could turn to God in his own strength,—that he needed not a drawing from above, that the good thought was his own; just as the (self-styled) Unitarians of modern times find in the circumstances of the prodigal's return, a proof that the sinner's repentance alone is sufficient to reconcile him with his God,—that he needs not a Mediator and Surety. But these conclusions are sufficiently guarded against by innumerable clearest declarations, the first by such as John vi. 44; the second by such passages as Heb. x. 10—22; nor are we to expect that every passage in Scripture is to contain the whole circle of Christian doctrine, but the different portions of truth being gathered by the Church out of the different parts of Scripture, are by her presented to her children in their due proportions and entire completeness.

Returning to that father, he *will say unto him, Father!*—for so that relation was one which his obedience has not sanctioned, so his disobedience could not annul. And what is it that gives the sinner now a sure ground of confidence, that returning to God he shall not be repelled or cast out? The adoption of sensibility, which he received in Christ Jesus at his baptism, and his faith that the gifts and blessing of God are on his part without repentance or recall. For the recreation of his baptism is not to him as a mourning angel, keeping with a fiery sword the gates of that Paradise which he has forfeited, and to which he now solely desires admission again; but there he finds consolation and strength,—he too, wretched and degraded though he be, may yet take that desert name of Father on his lips, and claim own his adoption into the household of faith, on the ground that he was once made a member thereof, and that his privileges abide for him still in their full force.

* Augustinus: Supra, tituli—sedent-orum.*

† But Augustine says in reply (Ep. 196): Quam egaliorem beatus quando laboras, nisi et tuus illis in scruplo Peter misericordiam imprescat? (Ep. 196, 20.)
however he may have chosen to remain in guilty ignorance of them for so long. 2 I have sinned against heaven and before thee. he recognizes his offenses to have been committed not merely against man, but against heaven, or against God: he shows his repentance to have been divinely wrought, a work of the Spirit, in that he acknowledges his sin in its root, as a transgression of the divine law, as exceedingly sinful, being wrought against God. Thus David, when he explains, 3 Against thee, thou only have I sinned; 4 while yet his offspring had been against the second table. For we may injure ourselves by our evil, we may wrong our neighbor, but stolidly speaking, we can sin only against God; and the recognition of our evil as first and chiefly an offense against him, is of the essence of all true repentance, and distinguishes it broadly from many other kinds of sorrow which may follow on evil deeds. When we come to give these words their higher application, the two acknowledgments, I have sinned against heaven, and before thee, merge into one, 4 I have sinned against thee, my Father in heaven. 5 Not here alone, but throughout all Scripture, this willingness to confess is ever noted as a sign of a true repentance begun, even as the sinner’s refusal to humble himself in confession before God, is the sure note of a continued obstinacy. (2 Sam. xii. 13; Job iv. 20; xxxi. 33; xxxii. 27; Prov. xviii. 13; Jer. ii. 35; xvi. 18; Hos. xiv. 2; 1 John i. 9, 10.) In Augustine’s words, 6 He shows himself worthy, in that he confesses himself unworthy.”

With this deep feeling of his unworthiness, he will confess that he has justly forfeited all which once was his: 7 I am no more worthy to be called thy son. This is well, and a confession such as this belongs to the essence of all true repentance. But the words that follow, 8 Make me as one of thy hired servants, are those the words of returning spiritual health, so that we should desire to meet them in each sound repentance, or not? We shall find that at a later period he drops them (ver. 23), and shall then have something more to say about them. A scholar

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1 Cor. viii. 9 And again: Esto servator tui, et ille est meditator tuae: cf. 1 Cor. ix. 13; 1 Tim. v. 15. Tertullian, in his treatise De Penitentia (c. 15, 16), has many words meaning, in connection with this parable, as the benefit of unreserved confession: Plutos etiam confessus delitiorum quintae dicitur, qui delegit, confusus. 1 In quantum nos pauperis simus, in hunc illi Deus, verba, parent. The whole treatment breathes a far different spirit from that in which the other above referred to, De Penitentia, is written, and it is more useful, as showing us how the more serious and coward a thing repentance was accounted in the early Church, than it is commonly now, how much more it is linked itself with outward self-denial and justification.

2 Cf. Col. i. 20: Non autem pecus redemptor omnium est stations, in pristino fide gaudia: sed pecus domus liberritatis, qui amore scientis mercede servavit Deum.
of St. Bernard's has explains: "Keep, O happy sinner, keep watch-
fully and carefully this thy mouth just feeling of humility and derision:
by which thou mayest ever esteem the same in thyself in humility, of
the Lord in goodness. Then it there is nothing greater in the gifts of
the Holy Spirit, nothing more precious in the treasure of God, nothing
more holy among all graces, nothing more wholesome among (all) pre-
cepts. Keep, I say, if thou wilt thyself be kept, the humility of that
speech and feeling, with which thou comest of thyself to thy Father, and
sayest, 'Father, I am no more worthy to be called thy son.' For humility is of
all graces the chiefest, even while it does not know itself to be a grace at
all. From it they begin, by it they advance, in it they are completed,
through it they are preserved." But it is wholly against the spirit of
this parable, when he compels him still to persist in taking the place of
a servant, even after his father shall have hidden him to resume the
position of a son. This is that false humility of which we find no need,
and which often is so nightly entailed, in mockery, but of which we find
nothing in this parable, nor anywhere in the Scriptures. It is true hu-
manity when hidden to go up higher, to go. It was true humility in Peter
to suffer the Lord to wash his feet, as it would have been false humility,
as well as disobedience, to resist longer than he did: it was true humil-
ity of the prodigal, when his father would have it so, to accept at once
the place of a son.

There is no tarrying now; what he has determined to do, at once
he does; being about to prove how much larger are the riches of grace,
which are laid up with his father, than he had dared to hope: 'It is
even, and come to his father'; but when he was yet a great way off, his
father saw him, and had compassion, and ran, and fell on his neck (Isa.
xxiv. 14; xi. 30; Job xl 9) and blessed him.1 The evidences of the
father's love are described with touching minuteness; he does not wait
for the poor returning wanderer till he has come all the way, but him-
self hastens forward to meet him; he does not wait at first an aspect of
sedateness, only after a season to be relaxed or laid aside, but at once wel-
comes him with the kiss, which is something more than an evidence of
affection, being the significant, and in the East well understood, pledge
of reconciliation and peace. (Gen. xxxiii. 4; 2 Sam. xiv. 31; Ps. ii.
15.) It is thus the Lord draws nigh unto them that draw nigh unto
him (2 Sam. iv. 9); he saves them while they are 'yet a great way off.'

1 Genesis, is a truly beautiful reason in the Breton. ch. 2 of St. Bernard,

1. 2. 998. Habilisius scilicet omnium virtutum et maxima, sine tamen virtu-
tem se esse nesciat: ad ipso exitum, per ipso prodest, in ipso concurrentur, per ipso conservantur.
It was he who put within them even the first weak notions toward good;—and as his grace prevented them, so also it meets them;—he listens to the first hintings of their hearts after him, for it was he that first awake those sighings them. (Ps. x. 17.) And though they may be "not a great way off," though there may be very much of ignorance in them still, far too slight a view of the evil of their sin, or of the holiness of God with whom they have to do, yet he meets them, notwithstanding, with the evidences of his mercy and reconciled love. Neither makes he them first to go through a dreary apprenticeship of servile fear at a distance from him, but at once embraces them in the arms of his love, giving them at this first moment strong conceptions, perhaps stronger and more abounding than afterwards, when they are settled in their Christian course, they will oftentimes receive. And this he does, because such they need at this moment, to assure them that notwithstanding their moral backslidings and defilement and misery, they are accepted in Christ Jesus, to convince them of that which it is so hard for the sinner to believe, which it is indeed the great work of faith to realize, that God has put away their sin, and is pacified toward them.

But the returning son, though thus graciously received, though his sin is not mentioned against him at all, yet not the less makes the confession which he had determined in his heart, when the purpose of returning was first conceived. And this was fitting; for though God may forgive, man is not therefore to forget. Nor should we fail to note that it is after, and not before, the kiss of reconciliation, that this confession finds place; for the more the sinner knows and tastes of the love of God, the more he grieves over to have sinned against that love. It is under the genial rays of this kindly love, that the heart, which was before bound up as by a deadly frost, begins to thaw and to melt and to know, and the waters of repentance to flow freely forth. The knowledge of God's love in Christ is the crane of salt which alone can turn the bitter and heart-making streams of remorse into the healing waters of repentance. And thus the treas and best repentance follows, and does not precede, the sense of forgiveness; and this too will repentance be a thing of the whole life long, for every new insight into that forgetting love, is an as new reason why we should assured that we ever sinned against it. It is a mistake to affirm that man, those I mean in whom there is a real spiritual work going forward, will lay aside their repentance, so soon, as they are convinced of the forgiveness of their sins, and will draw near to him as to a friend. (Pet. ii. 24.)

"When sick the heart grows wise, and we stir into life its latent energies, And we our framed energies unloose, when sick we are in mystery wise."
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that therefore,—since repentance, deep, earnest, long-continued, self-mortifying repentance, is a good thing, as indeed it is,—the longer men can be kept in suspense concerning their forgiveness the better, as in this way a deeper foundation of repentance will be laid. This is surely a wrong view of the relation in which repentance and forgiveness stand to each other; and their true relation is rather opened to us in such passages as Mark xxvi. 31, where the Lord says, "Then" (and for what that reason, see ver. 24-30). Then, after I have cleansed you,—after I have given you a new heart,—after I have hewed all my oldest bless-
ings upon you, then under the sense of these—shall ye remember your own evil ways, and your doings that were not good, and shall loathe yourselves in your own sight for your iniquities and your abominations." Compare Ezek. xvi. 60-63, where the Lord declares he has established his covenant with Judah for the very purpose "that thou mayest remember and be confounded, and never open thy mouth any more because of thy shame, when I am punished toward thee for all that thou hast done." The younger son, while he has the clearest evidence that his father is partial to him, does not the less confess his shame. He does not indeed say all that he had once intended,—he does not say, 'Make me an one of thy hired servants;" for this was the one troubled element of his repentance, this purpose of shrinking back from his father's love, and from the free grass which would restore to him all, and in his dropping of these words, in his willingness to be blest by his father to the uttermost, if such is his father's pleasure, there is beautiful evidence that the grass which he has already received he has not received in vain. Bengel thinks it possible that his father cut him short, and so took these words out of his mouth, but he has also suggested the true ex-

planation.stä

And now the father declared plainly in act, that he meant to give him a place and a name in his house once more; for he" said to his servants, Bring forth the best robe and put it on him, and put a ring on his head and shoes on his feet;" those all being the ornaments, not of the slave, but of the free; and therefore, speaking of restoration to his

* Bengel: "si quis ex eis sancto patris accepto accensum filiis et eis accepto re-

* ventionem effregit ab igne, et quod paginis remittit, fullick inter dextram. Se

Augustine (Quint. Rom. l. 2, q. 82): Como missum pons quod haberit, et manu-

* uncias esse eligere, et quod pertinere quod graduolitum non deligatur.

* Theo Tertullian (De Hom. Corp., c. 57) speaking of the ornamented slave:

"Patri ads Fine, et servum servum bonus; et patri nolle est bonum servum bon-

* essum. Gentiles: American apud Romanos ingentissimum, apud Orientes populus

dignitatem orationis, et eis ornamentum. (Gen. xxi. 42). He might have

* added Gen. xxi. 42. (Cf. Keene, in the Biblical Rev., v. 3, p. 90). For the

* significance of the ring, the Dist. of Gr. and Rom. And, s. v. Rings, p. 241.
former dignity, and his lost privileges. Or if we cannot suppose the
Roman custom which accompanied the lifting up of a slave to a free-
man's rank, to have been familiarly known in Palestine, or to be here
alluded to, yet the giving of the robe and ring were ever accounted, in
the East, among the highest tokens of favor and honor (Gen. xli. 42;
1 Macc. vi. 15); so that, in fact, these words would still testify of highest
blessings and choicest favors in store for him who had most freely con-
fessed that he had forfeited his claim to the least of these.

Few interpreters, even among those who commonly are most opposed
to the giving a spiritual meaning to the minute circumstances of a par-
table, have been able to resist the temptation of doing so here; and there
is a pretty general agreement concerning the manner in which these cir-
cumstances shall be explained. There is a question, however, whether
"the first robe" is to be understood as the first in worth, as our transla-
tion has it, or "the best robe" most excellent that was laid up in the
house,—or "the former robe," that which he wore when of old he walked
a son in his father's house, and which has been kept for him, and was
now to be restored. The difference is not important, though our trans-
lators take it clearly the right; nor whether we say that the giving of this
robe is signified the imputation to him of the righteousness of Christ,
or the restoration of sanctity to his soul. If we see in it his reintegration
in his baptismal privileges, then both will be implied. They who
bring forth the robe have been generally interpreted as the ministers of
reconciliation; and if we may imagine them first to have removed from
him, as they would naturally have done, the tattered garments, the poor
swineherd's rags which were hanging about him, Zech. iii. 4 will then
suggest to us an interesting parallel. Those who stood before the Lord
there, would answer to the servants here,—and what they did for Joshua
there, removing his tattered garments from him, and clothing him with
a change of raiment, and setting a fair mitre on his head, the same would
the servants do here for the son, with the difference only that instead of
the mitre, the appropriate adornment there of the high priest, the ring

* The Vulgate: Sabinus praeux, Tertullian: Vestrum praeux, praecum.
Thyrsobut: The cratn e hagouve, but rather, Sabinum praeux praeclaram,
as Epiphanius: praeexam. Of Gen. xlvii. 15, LXX. The cratn e hagouve.
Three need no exegesis in proving her choice, as used in this sense of the
prince, the most excellent (see 1 Clem. xvi. 33; Kock. xxvii. 22, LXX).
Tortore, a. v. der verbannen, ausgesetzten. The evact in the world taken, the
long and wide upper garment of the higher classes. (Mark xviii. 23.)
† Tertullian: Indumenta Spiritus sancti. Jerome: Sabinus que in eis parum-
beck indumenta dextrar coronas. Aquinas: Sabinus sent digitus quae
petebant Ad scrum; and in another place, oper intractabilis in baptismo. Theophyl-
act: To felisci vel applaudere. Gregorius: Indumenta Spiritus, quis baptizat-
tur intus est penitus relinquatur.
and the shoes are here mentioned; and the symbolic act has in each case, no doubt, the same signification: what that is, the Lord there expressly declares—"Behold, I have caused this man to pass from thee." These words, brought to bear on the passage before us, make it, I think, more probable that by this bringing out of the best robe, and putting it upon him, is especially signified that act of God, which, considered on its negative side, is a removal from condemnation, a causing the sinner's iniquity to pass from him—on its positive side, is an impugnation to him of the merits and righteousness of Christ.

This explanation, for other reasons also, is preferable, since we have the gift or resurrection of the Spirit indicated in the ring with which the returning wanderer is also clothed. It is well known, and despite Phèny's denial is unquestionable, that in the East, as with us, the ring was also often a seal (Ezech. iii. 16, 18; Jer. xxii. 24), which naturally brings here to our minds such passages as Ezech. i. 14; 2 Cor. i. 20, in which a sealing by God's Spirit is spoken of, whereby they that have it are sealed, as by an earnest, of a larger inheritance one day coming to them, and which witnesses with their spirits that they are the sons of God. (Gal. iv. 6; Rom. viii. 17; 2 Cor. v. 5.) The ring, too, may be the pledge of betrothal. * And I will betroth thee unto me for ever; thou shalt be to me a queen and a princess, and thou shalt know the Lord." (Ezek. xii. 10, 20.) The shoes also are given him, to which answers the promise, * I will strengthen thee in the Lord, and they shall walk up and down in his name." (Zech. x. 3.) The procession shall be equipped for holy obedience, having his "feet shod with the preparation of the Gospel of peace."
peace." (Eph. vi. 15.) No strength shall be wanting to him. (Deut. xxxiii. 25.) When it is added, "Bring my son the fatted calf," and tell him, "It would create a confusion of images, again to go back to the merci-
sour of Christ, which was implicitly contained in the first image, that of
the giving of the robe, and which, moreover, is not a consequence of the
sinner's return, as the killing of the fatted calf is the consequence of the
prodigal's, but the ground which renders that return possible. Not
should I have seen (with Tertullian) and Clement of Alexandria) spe-
cial allusion to the Eucharist, but more generally to the festal joy and
rejoicing which is in heaven at the sinner's return, and no less in the
Church on earth, and in his own heart also.

As in the preceding parable the shepherd summons his friends (ver. 6),
and the woman her female neighbors (ver. 9), so here the house-
holder his kinsmen, to be sharers in his joy. For this is the very na-
ture of true joy—that it is open, that it desires to impart itself:
and if this be true of the joy on earth, how much more of the pot holier joy
in heaven! And summoning them to rejoice, he declares to them the
ground of the joy in which they are invited to share. In an earthly
household, we might naturally conclude some to have made part of the
household now, who had not made part at the time of the young man's
departure. To them, therefore, it was useful to declare that this wan-
derer, this beggar as it seemed, was no other than a son of the house,
who should hitherto be by them treated and regarded as such.

were not such examples domestic, and quotes ver Ps. II. 15. in this view. And see
Clement Alex. (Paterin., ed. p. 208) for words that is beautiful and something that
is familiar as these shore—though the sandbars were probably richer islands
than since, the latter being in very rare use in the East. The weed is used in
incorruptible with sandbars, by the LXX, though there is a distinction. (Heb
Tertullian's Apology, and the Douce of Ge. and Rom. kid., v. 22.) Erasmus,
p. 82.) workshops were often deserted among the weedy in this article of these
(see 2 Esd. xxv. 9, and, etc., cai., p. 19, sent, ed.) so that we can easily understand
why they should have been especially mentioned; not to say that these usually
were deserted.

* The plagia vox corona. Cp Judg. vi. 25 (LXX); Tertull. Virgin. pre-
episcopos.—that are by the same special occasion of festal rejoicing. In the Geneva
version, "that fatted calf." * Augustinian solves this difficulty: Trans evis opus (Christia) quadline dias
credit emeram.

1. De Propio, c. 6.
}\ Absal (De Prop. Chrest, 1.2, c. 8): Hieronymus terzani gravis antiqui-
osis, scr. confessiones, spatium, et coramnum christianaesse quae Ps. Ill. 2;
Deut. xxi. 11, deplagli.
1. Orig. (Hist. 26 in LXX.) on the word "My father," which there occurs,
area. Ebrar erga Deum dies festos non? Habet. Est enim al magna festivitas
beata aetate.
The father solemnly reinstates him, before them all, in the honours of a son. "This my son," he says—and then, comparing the present with the past, "was dead, and is alive again."—dead," for the state of sin is ever considered in Scripture as a state of death—(1 John iii. 14; 1 Tim. v. 6; Ephes. ii. 1)—he was lost, and is found.—compare 1 Pet. ii. 25: "Ye were as sheep going astray, but are now returned unto the shepherd and bishop of your souls," and while that the lost was found, and the dead alive, "they began to be merry!"

Here this parable, like the two preceding, might have ended. But our Lord at ver. 11 saying "then arose" had promised something more; and complete as is this first part within itself, yet is it also to form part of another and more complex whole, and to derive new beauty from the contrast which is thus brought out between the large heart of God and the narrow grudging heart of man. For the purposes of this contrast the elder brother, who so yet has been named to us, and no more, is now brought upon the scene. He, while the house is ringing with the festive rejoicing, returns from "the fields" where, no doubt, he had been, as usual, laboriously occupied; so much is implied in the words; and it is not without good reason that this intimation is given us. For thus we are informed that while the other had been wasting time and means and strength,—his whole portion of goods,—in idle and sinful pleasures abroad, he had been engaged at home, on his father's ground, in pursuits of useful industry. This is not a jurisdiction, but yet is a task explanation, of the complaints which he presently thinks himself entitled to make. As he "drew nigh to the house, he heard music and dancing." It would be alien to the manners and feelings of the East, to suppose the guests themselves to have been engaged in these diversions: they would best be hostesses and spectators, the singers and dancers being hired for such occasions. Surprised at these uncustomed sounds, "he called one of the servants and asked what these things meant." Let us note here with what delicate touch the unsparing character of the man is indicated already. He does not go in; he does not take for granted that when his father makes a feast, there is matter worthy of making merry about. But, as if already determined to unlike what is going forward, he prefers to remain without, and to learn from a servant the occasion of the joy, or rather, as he puts it, "what these things meant," demanding an explanation, as if they required it. And then the tidings that his father had received his brother "safe and sound," with the

* How nice is the observance of all the lesser proprieties of the narration. The father, in the midst of all his natural affection, is yet full of the moral significance of his son's return—that he has come back another person from what he was when he went, or while he tarried in that far land; he sees into the deep of his joy, that
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thought of his father’s joy, his brother’s envy, instead of stirring any gladness in his heart, move him rather to dispassion; "he was angry," and in view of rushing to that brother’s arms, "would not go in." 

Nor even when his father so far bore with him as to come out and entreat him, would he lay aside his displeasure, but loudly complained of the usurper with which he was treated—the bounty which was bestowed upon his brother’s misdeeds: "Lord, these many years do I serve thee, neither transgress I any of thy commandments, and yet thou never gavest me a kid, that I might make merry with my friends."

And then he insidiously compares the father’s conduct to his brother; "This thy son, he says not, my brother,—which hath deserved thy loving," again invidiously, for in a sense it was his own—"with kindness," very probably, yet only a presumption upon his part:—"as now as he was come," he says not, was returned; not of one who had now at length resumed his own place, but spoke of him as a stranger—upon the first moment of his arrival, and after years, not of duty, but disobedience—"thou hast killed for him," not a kid merely, but the choicest mutton in the stall. What would he have said, if he had known all, and seen him arrayed in the best robe, and with all his other adornments, when this which alone he mentions, as it is all which he has learned from his informant, so moves his indignation? It is too obvious an occasion for the father to take the just exception which he might at the tone and temper of this remonstrance. There shall not be, if he can help it, a cloud upon my brow, and instead of answering with aught of severity, he anticipate with the malcontents, would have him see the unreasonableness of his complaint—nor does he fail to warn him that he is now, in fact, falling into the very sin of his brother, when he said, "Give me the portion of goods that falleth to me." He is feeling as though he did not truly possess what he possessed with his father,—though he must separate and divide something off from his father’s stock, before he could call it truly his own. The father’s answer is a warning against this evil, which lay at the root of the elder

he is receiving him now instead a son, one dead but now alive, one lost to him and to God, but now found and by both. But the servant unlocks himself to the more external business of the case, to the fact, that after all he has gone through of excess and hardship, the father has not received him "a child and not a servant." Even if he could enter deeper into the matter yet with a suitable discretion he confines himself to that which lies plainly under his and every man’s eye.

* Jerome (Ad. Don. Xiv. 21) taking as emphasis in these last words, "wilt thou tarry?" adds of him, "Patibulo quis aliusJacobinum sit patre in consubstantiis consistentem?" C. J. Buckland, In Cant. Serin. LIII. 4.

† This is one of Beza’s few and delicate notions: First, first, et de aliquo loco habere: not, reddit.
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brother's speech, though it had spoken out more plainly in the parable, the same which spoke out most plainly of all in the words of the wicked husbandman. "This is the last; let us kill him, that the inheritance may be ours." "Son, thou art ever with me, and all that I have is thine." and then he makes him see the unloving spirit out of which his discontent proceeded. "It was meet that we should make merry and be glad; for this thy brother is dead; and is alive again;" as then hast magnificently put it, but "thy brother," tossed to thee, and to whom therefore kindness is due—he "was dead, and is alive again." What moves the father's exhortations not, we are not told. Whether we shall assume them to have been successful or not will, in fact, be mainly determined by the interpretation which we give to this enjoining part of the parable. Those who see in the younger brother the Gentile, and therefore in the elder the Jew, certainly find this portion of it remembered with fewer difficulties than those who deny that its primary purpose can be to set forth their history, and their relations to one another and to God. As in the interpretation which I have here sought to establish, the correctness of such application, as the parable at least, has been denied, it will be useful to look elsewhere for a solution of the difficulties, which are indeed the same which beset us in the parable of the Laborers in the Vineyard. They resolve themselves into this single one,—Is it their righteousness, whose the elder brother represents, real or not? If real, how can this be reconciled with his contumacy towards his father, and his unloving spirit towards his brother?"
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For does the true believer accuse God of unrighteousness in his dealings with men? does he grudge, and not rather rejoice, when one who has departed more wildly, it may be, than himself, is brought home to the fold of God? How again does the supposition that his righteousness was real, agree with the aim of this part of the parable, which is directed against the Pharisees, whose righteousness, for the most part, was not such, but Figured and Hypocritical? But on the other side, if it is not real, how is this reconcilable with the course of the story, according to which the elder brother had remained ever in his father's house, or with his uncontradicted assertion concerning his own continued obedience, or with the need of approbation and assurance of favor which he receives from his father's lips! Each determination of the question is embarrassed with difficulties—and that certainly with considerable, though perhaps not with the greatest, which, it is true, to Jerome, 1 by Thomas, and by others, namely, that by the elder son the Pharisees are signified, whose righteousness was figured and hypocritical—that his sentiments concerning his own continued obedience are suffered to pass uncontradicted, because, even granting them to be true, the case would not be altered—the father arguing with him conversely: 2 Be it so, that is not the subject now in hand—allowing your obedience to have been without interruption, your words always to have been well-pleasing in my sight, yet ought you in love to rejoice that your brother has returned to me once more, and to be well-pleased at this exuberant joy and gladness with which he is welcomed home!

But there seems a possible middle course, which shall escape the embarrassments which undoubtedly perplex this as well as the opposite scheme of interpretation—that we see in him, or in those whom he represents, a law, but not altogether false form of legal righteousness. He is one who has been kept by the law from great offenses—he has been excepted, though in a servile spirit, in the words of that law. So, no doubt, had been many of the Pharisees: many of them hypocrisy—but also many of them sincerely, though in much blindness of heart, following after righteousness (Rom. x. 1, 2.)—a righteousness (indeed of a low sort,) in the strictings after which, while these were mostly external, they *

* Christ, to save, pour the Pharisee, non, equals crust, and equals one debase.

1 Jerome, in confessing very one gres discipilina, and terracotta and satire complexum.
2 I counsel, however, from the notion Isoclina (see 22.) into service here, as Ben- gel-dean, whose note upon it—Curantur scribbtulus. There is no confusion of a relating time, an abomination of a state of death, adoption, of Acts xx. 20. 3 Thoma. 1, 9. or in many passages when Isocle is used,—any more than when Paul calls him self a servant (faith) of Jesus Christ.
4 Sufficient: Intelligitur venere juvatis, sed mediterraneis.
did not attain to any deep, self-acquaintance, any such knowledge of the plague of their own hearts as should render them mild and merciful to others; any such insight into the breadth of that bow which they professed to keep, as should thoroughly shame them before God. Such may have been some of the murmurers here—persons not utterly to be rejected, nor the goods in them be utterly denied, but who had need either to be shown what was faulty, defective, narrow, and homeless in their religion, to be invited to renew their service for a little spirit, and to enter into the sober liberties of that Church and kingdom which Christ was establishing upon earth. And in this sense we must then understand the father's invitation to the elder son to come in. Hitherto he had been laboring "as the fool," but now he is invited to a festival. They whose work for God had hitherto been servile, the hard taskwork of the lord, are invited now to enter into the joy of the Lord, the freedom of the Spirit. This part of the parable will then be so much a proclaiming of the Gospel of the kingdom to the legalist, as the earlier part of it had been to the great sinner, to love to the one spoke them, as love to the other here.

The elder son's reply to the father's invitation (ver. 20, 29), and especially these words, "I have always served thee," show too plainly that he understands not the nature of that kingdom to which he is invited. He is looking for certain definite rewards for his obedience, to the giving something from God, instead of possessing all things in God. Instead of feeling it his true reward, that he had been ever with his father, he rather would plead this as establishing his claim to some other reward. In the father's reply, "Son, they are ever with me, and all that I have are thine," we must be careful that we place the emphasis on the right word, for without this we shall entirely miss the meaning. It is not, "Son, thou art ever with me," as though the contrast was drawn between him and the younger son who had so long not been with his father; but we should read rather, "Son, thou art ever with me," setting the emphasis on the last words. What need we talk of other friends then ever with a better than them all, with myself? Why shouldst thou have expected a kid, when all that I have is thine?" To make the first clause of the sentence an honorable recognition of his past obedi- ence, or the second a promise that he shall inherit all things, is an


* Augustine: Ad perfectionem potius aequato juridico omnino invito.

* Augustine: Non delit perites, Omnia possides, sol, Omnia mea tu mea.

* He should have this, in Bernard's words: Sapere velle, sapere velle necesse, nec similis quam sapere, sapere invenire.
entirely misgiving and maundering of the whole. Rather in the first words less the hokste, though at the same time the most losing, rebuke: "Am not I to thee more than all bondes?" in the second the most extreme warning: "What is mine is thine, if only thou wilt regard it; what can I do for thee, if thy fellowship in my things fails to make thee feel rich?" and how wonderfully do these last words foister in the true nature of the rewards of the kingdom: "All that I have I thee give," the elder son no doubt had thought that what was given to his brother was taken from him; but in the free kingdom of love one has not less, because another has more; but all is possessed by each. The fountain of God's grace is not as a little busy spring in the desert, round which thirsty travellers need to strive and struggle, saddling the waters with their feet, pushing one another away, lest those waters be drawn dry by others before they come to partake of them themselves, but a mighty incalculable river, on the banks of which all may stand, and of which none need grudge last if others drink largely and freely, there will not enough remain for themselves. To each of his true servants and children the Lord says, as the father did to his elder son, "All that I have I thee give!" If any then is straitened and counts that he has not enough, he is instructed, as in the elder son here, not in God, but in himself, in his own narrow and grudging heart.

There is abundant reason why nothing should be said of the issue of the father's expostulations with his discontented son. That could not yet be told, even as it was yet uncertain whether the rites and Passover might not also he was to repentance, which indeed, though of another kind and for other sins, they needed quite as much as the publicans and harlots. The Lord not distinctly declaring that the elder son arbitrarily refused to the last to enter in, or that he was finally excluded for his contumacy, intimated to them, that as yet the kingdom of God was not closed against them—that they too, as well as the publicans and sinners, were invited and recommended to have their low, poor, and formal service, "the elements of the world" (Gal. iv. 3), and to enter into the glorious liberator of the kingdom of Christ—to be present at that spiritual festival wherein he should manifest his glory, changning the weak and wretched elements of that old dispensation into the generous and gladdening wines of the new. (John iii. 3-31.)

That, it is true, of which we have here only an uncertain intimation, therefusing, and on this ground, to go in, was fearfully fulfilled and on the largest scale, when the Jews in the apostolic times refused to take

* Augustine, on these words, says: Et quia pericula et propitiatio in eum memorabilia hirta literarum causa, ut sedem dragonis, et visceris singulorum: M. Willy capellas stillic dice augurat, de nihil cum augurat certius traut.
part in the great festival of reconciliation, with which the Gentile world's
incoming into the kingdom was being celebrated. How may we read
all through the Acts, as especially xiii. 46; xvi. 19; xxi. 5, 19; xvi.
12, a commentary on this statement,—He would not go in, because his
brother was received as freely with music and with dancing. If he had
been submitted first to a painful apprehension of the law, if he too had
been sent to work in the field, it might have been another thing. (Acts
xx. 1.) But that he should be thus made free of the kingdom of God,
be brought into the festival at once—this was more than they could bear.
Numbers said openly and solely without. Others, as the Ephesians,
only pretended to go in, or went in under a mistaken supposition that
it should be as in their narrow hearts they desired, and discovering
their error, promptly withdraw themselves again.* At the same time
we must not forget that the whole matter will be removed at
the end of the present dispensation, and that we shall be in danger of
playing the part of the older brother, and shall do so, if we judge at
the largeness of the grace bestowed upon the Jew, who is now the
prosperful feeding upon banks far away from his father's house.

* Augustinus (Serm. 47):—Instar impecluis major... Sistente! quasi Judae
novem gentium de pacto cunctis, ubi ipse peccavit octobem legit, non idoneus
instructus servirem, in peccata servorum beatiorem conscriberem.
† Capitans view of the elder brother and his anger is very interesting, and I am
not aware that any interpreter, except John Owen, and he but slightly, has
brought it forward. He speaks first of the joy and consolation which the present
service often finds at his first service was fair—these are not far by the music
and dancing—for him all the glory of the Gospel bears the freshness of novelty,
and, for a while, an overpowering goodness, which they must have for him who
has ever continued in the ways of the Lord. The joy of the latter has indeed been
inherently greater than this one burst of gladness, but he has been spared over a far
larger space of time—so that seeing the other's execution, he may be tempted
for a moment to ask, with a transient feeling of discontent, why to him she is not
given this burst of excitement? Why, for he in the same call has never been so?
—But the answer is, because he has been ever with his father, because his father's
predestination is, and has been always, his. His joy therefore is sincere and more
sustained;—and the suddenly swelling mountain entered, but the deep, through
mountains and valleys, ever and what is given to the other, it given to him; just because he
is a beggar. And Capitans concludes his very interesting explanation of the whole
parable with these words: Abstincta his, praeda loco, Denon quandam servitum
penitentiae absque negotio consolativa interdum gregis, donec transmoverit in RA e. De.
‡ Miret non rite majori perfectissime, sicut dilectores saeque liberalius
viscibus Petri, qui perfectissimi multi sequentur. This view was a very
acceptable one with the Mystics, who observed how in the festivals: the first and eighth day,
that in their beginnings and their glorious consummation, were commonly the
days of richest gladness, and they compared these joys to spiritual duties, with
which those who are as in it were children in spiritual things, are first offered into Carne's school. Volmer (De Spirit. Perpet.) uses the like image: Her ingenio deva-
THE PRODIGAL SON.

d机电学基础 infinitas inde solut, et ad bona sparsa per cem indicatrix, quoadsub-
dita mentes ad nobis in principio se habant gravem sequevra propebr, et ad re-
cnum ad forte indicem.—Before leaving this parable, I would just take notice
of a very interesting allegory, called indeed itself, but incorrectly, a parable, found-
ed upon this present one, which appears among the works of St. Bernard; but is
by the Benedictine editors (v. 1, p. 124) attributed to some other author.
XIV.

THE UNJUST STEWARD.


This parable, wherein no one, who has seriously considered it, can under-estimate the difficulties,—difficulties which multiply rather than disappear the closer the parable is searched into,—which Chrysostom found so great that he gave up the matter in despair, affording a solution impossible,—has been the subject of manifold, and those the most opposite, interpretations. I cannot doubt, however, that many interpreters have, so to speak, "evergreen their gains," and that we have here a parallel of Christian prudence, Christ exhorting us, if I may so say, to use the world and the world's goods in a manner against itself, and for God. I shall not attempt to give a complete account of all the interpretations to which it has been submitted; since that would be an endless task;* but as I go through the parable shall note what parts of it those interpreters, who have the best right to be heard, have considered its keywords, and the meanings which they have made the whole parable to render up, noting at the same time what seem the weak and unsatisfactory points in those explanations which I shall reject.

The Lord, having finished the parable of the Prodigal Son, did not break off the conversation, but,—it is probable, after a short pause, which he allowed that his words might sink down into the hearts of his hearers,—summarized, addressing his words, however, not any more to the scribes and pharisees—not to the Pharisees, but to those who heard him gladly and willingly,—to "his disciples," as we are (ver. 1) expressly told. By "his disciples" we must understand not exclusively the twelve (see Luke vi. 13) nor yet on the other hand the multitude, in a certain

* Schleiermacher, in a work entirely devoted to this parable (Eisprache, Parole de Amerika [New York, Deseret], 1840), gives an appealing list of explanations offered, and a brief analysis and judgment of them all, but I have not been able to derive much assistance from the book.
degree well affected to the doctrine and person of Christ, yet at the
same time hanging lovingly upon him—fellowing him from place to place,
but with niests not as yet made up to join themselves without reserve
to him as to their master and lord,—rather the whole body of those who
had attached themselves to be taught of him, whose word had found
out in the deep of their spirits, and who having left the world's service,
had deliberately passed over into the ranks of his people. To them, to the
"disciples" so understood, the parable was addressed, and for them
meant, since it is severely probable, as some would have it, that the
Lord was speaking to them, but at the Pharisees. These last, it is true,
were also hearers of the Lord's words (ver. 16), but the very mention
of them as such excludes them from being the persons to whom it was
primarily addressed. The Lord may have intended, it would seem
most likely did intend,—some of his aids to glance off upon them, while,
yet it was not at them that they were originally aimed. We shall pre-

cently see that in relation to, at least, one of the expositions which are
offered, it will be important to have fixed in our minds for whom above
all the parable was meant.

There was a certain rich man, which had a steward; not a hand-

* There was a certain rich man, which had a steward; not a hand-

† And therefore not illiterate, which the Vulgate has, nor yet dispensator, which

in a custodier. The inaccuracy of the first expression is noted and corrected by
Jerome (Ep. 117, cap. 6), who at the same time gives a good account of what were
the steward's duties: "Vul- lien praeceptor villa gubernator est, salus sumus accepti,
Crimeous servus mensa servorum sustinet, et omnium quae decernit postulat,
dispensator. See also Ad Exod. Ep. 25, c. 39, for the duties of the economus,
In the Egyptian manuscripts; and for much information on the subject, Mr. Gres-

"And the same was accused before him that he had wasted his goods."† That
the Lord's meaning that

† There does not seem any reason why we should have shared the error of the
Vulgate, quoted above, when it is plain from the present (in annotation) of the
original, that it is no part, but an actual and present, which belongs to his trust
with which he is charged.
THE UNJUST STEWARD.

the ill conduct of his steward should come to his ears through a third party, belongs to the earthly setting forth of the truth: yet it finds its parallel, Deut. xxxi, 30, 31. There is not the slightest ground for supposing, as some have done, that the steward was falsely and callis-

iously accused. It lies not in the word, for the same is used Deut. iii, 5, where it is said that certain Chaldeans came near and accused the Jews, yet it was not falsely that they accused them of having refused to wor-

ship the golden image; nor had Daniel been callisously accused of having knelt and prayed, and given thanks before his God—solemnly it might be, and in each case was, and so much lies in the word, but not falsely. * No support than is to be found in this word for their view, who would in a greater or less measure clear the character of the stew-

ard. Indeed, his own words (ver. 3) seem an implicit acknowledg-

ment of his guilt: he proposes not to make any defence, and his utter-

conduit, his scheme for helping himself out of his difficulties, will allow no conclusion, but that the accusation, though it might have been brought against him by some enemy and from malicious motives, yet

was one with most entire foundation in the truth. The accusation was,

* In both places the same word (Αδελφός) is used in the Syriac, by which

Luke here expresses the accusation against the steward. Of 2 Macc. ii, 11.

He was as the Vulgate has it, stillanum, but not in our English use of the word, defend.

† As for instance Schleiermacher, who says: "The right view of this parable is to be sure very much protected, if the steward who, after all, has not committed any breach of trust (1) on his own account, nor was charged with it, is involunt-

arily being to term/sure. A. Babylon, and we will not make up our minds to have

statedly without an epitaph, and to refer this epitaph to expression (against this

construction see West's demonstrarum, p. 100.) and if the master who trusts his

servant is in so arbitrary a way, and discards him, without inquiry, upon a

secret information, and who hesitates to give any higher reasons by which he

judges of human actions thus: If this character is all along considered a

blasphemer man;" But it is very difficult to see what Schleiermacher would gain

for his scheme by the altered construction. "The Lord praised the steward for

his impiety," says pretty nearly to the same thing as, "The Lord praised the se-

cret steward," and with such unquenchable phrases as: præsul re dāhar, præsul eph

ēphās (Lev. xvi. 3, 4), ēphāśa bānāʾīm (Isa. l. 21, 22), he will surely presume that the ordi-

nary and natural reflections of the words is to be abandon'd, even to help out his unmeaning interpretation of the parable, amounting to which the rich

householder in the Hebrew, the steward the philanthrop, and the destitute the

Jewish people; the lesson it contains being, If the philosophers show themselves still and hapless towards their natives, the Romans will in their hearts spite them, and they who have now but all favour with their countrypeople, will by them be favourably received. But in what sense, it may be asked, could a coming into favour with the

Jewish people be turned a reception into everlasting benedictions? this last is

somewhat too strong a phrase for any thing which they could do for those who

showed themselves favourably disposed towards them.
that he wasted or scattered his master’s goods—that he administered them without due fidelity, turning them to private ends, laying them out for himself, and not for his lord. This last, when the charges against his steward were brought to his ears, “called him and said unto him, How is it that I hear this of thee? This is not examination, but rather the expectation of indignant surprise—of thee,” whom I had trusted so far—to whom I had committed so much—Gave an account of thy stewardship, for thou wast no longer steward.”

They who, like Ananias, see in the parable the rise and growth and fruits of repentance, lay much stress upon these words, “How is it that I hear this of thee?” This remonstrance is for them the voice of God speaking to the sinner, and convicting him of sin, bringing home to his conscience that he has had a stewardship and has been abusing it; and the threat, thou wast no longer steward,” is in like manner a bringing home to him, by sickness or by some other means, that he will soon be removed from his earthly stewardship and has to render an account. His fear that he cannot answer God one thing in a steward, and that when once he is thus removed, there will be no help for him: he cannot dig for the night will have come in which no man can work; and he will be ashamed to beg for that mercy which he knows will then be refused. Consistently with this view, they see in the lowering of the hills, not a further and crowning act of unrighteousness on his part, but the first act of his righteousness, the dealing of one who now seeks, while he has time, to do good with that which is committed to him, to lay out the things in his power not with merely selfish aims, but in acts of charity and kindness, to scatter for God rather than for himself, to keep up in heaven and not on earth. The dishonesty of the act they get over, either by giving this lowering of the hills altogether a mystical meaning, and so refusing to contemplate it in the letter at all, or in a way of which we shall presently have to take notice. He is still called they say, the “unjust steward” (ver. 8), not because he remains such, but because of his former unrighteousness; he bears that name for the encouragement of penitents. It is as much as to say, though he had been this unjustly ungratefully man before, yet he obtained now praise and commendation from his lord. He retained the title, as did Matthew that of “this publican” (Matt. x. 5), even after he had become an apostle of the Lord Jesus Christ, in perpetual remembrance of the

* Wiclif’s: Misericordia, de non quos preces consummasti.
* So the author of a sermon in the Round, athen. of St. Bernard (v. 2. p. 784).
* He gives this as the sum of the parable: Nulla habeat ed ignis, qui solvit errores paululmo remissos; nulli Den solvendo ne quis ad gestas: and Ananias (Rom. 12), who, however, sees in the steward only an unfaithful ruler in the
grace of God which had found him in that mean employment, and out of that had raised him to so great a dignity; as in like manner we have Hezekiah the breaker (2 Ki. xvii. 9); Zelah the harlot (Heb. xii. 16); Woman the hag (Matt. xxv. 5); not that such they were now, but that such they once had been. But there is nothing in the man's counsels with himself that marks the least change of mind, the slightest repentance—no recognition of guilt, no acknowledgment of a trust abused, no desire expressed beforehand to be found faithful, but only an utterance of selfish anxiety concerning his future lot, of fear lest poverty and distress may come upon him; and the explanation, however ingenious, of his being still characterized (ver. 9) as the "ungod" steward, is quite unsatisfactory.

But now follow his counsels with himself, and first his expression of utter inability any where to find help: his past softness of life has induced him for labor: his pride forbids his begging. Yet this helplessness endures not long. He knows what he will do; and has rapidly conceived a plan whereby to make provision against that time of need and destitution which is now as near at hand. If his determination is not honest, it is at any rate promptly taken; and this is part, no doubt, of the skill for which he gets credit—that he was not brought to a tem- plan, but quickly found a way of escape from his distresses. *I am resolved what to do, that when I am put out of the stewardship* they may recite me into their houses,* as one from whom they have received kindness, and who, therefore, may trust to find hospitable entertainment among them,—a miserable prospect, as the son of Standec declares (xxix. 22-28), yet better than utter destitution and want. Hence follows the collusion between him and his lord's debtors. They crowd, it seems, to the householder, at least the two whose cases are instanced, and who are evidently brought forward as representatives of many more,—just as but three servants are named out of the ten (Luke xvi. 10), to whom pounds had been intrusted,—the one a hundred measures of oil, and the other a hundred measures of wheat. It is not likely that they were tenants of his, who paid their rents in kind, which rents were now by the steward lowered, and the houses tampered with; the name *dodo,* or *seem* not to point that way. Again, the enormous amount of the

Church, not every man to whom a dispensation has been committed, which he has been abusing—i.e., Leuidah & Dendhih terrify: et non ego hardcess coae: non eum in aliquo, princeps evertens eum, et eum lenienti, ut habeat maxime in suo quaeadmodum illud donum: docebitque se non esse maludum ei in quo eum illud donum dedit, ut ipsis amarem: quae etiam summo lesse, et eis velut eum esse.
oil and wheat, both of them costly articles (see Prov. xxi. 17), which is due, makes it equally unlikely that those "debtors" were poorer neighbors or dependents, when the rich household had supplied with means of living in the shape of food,—not however as a gift, but as a loan, taking from them an acknowledgment, and meaning to be repaid, when they had ability. Either we might assume the foregoing transactions, by which these men came into the relation of debtors to the rich man, to have been of this kind,—that he, having large possessions, and therefore large incomes from the fruits of the earth, had sold, through his steward, a portion of such upon credit to these debtors,—merchants, or other factors, and they had not as yet made their payments. They had given, however, their bills, or notes of hand, acknowledging the amount which they had received, in which amount they owed themselves to stand indebted to him. These, which had remained in the steward's keeping, he now returns to them,—"Take back thy bill!"—holding them to alter them, or substitute others in their room, in which they confide themselves to have received much smaller amounts of oil and wheat than was actually the case; and consequently to be so much less in the rich man's debt than they truly were. To one debtor he remits half to another fifth of his debt, by those different proportions touching us, many, that charity is not to be a blind professions, exhibited without respect of the needs, greater or smaller, of those who are its objects, but ever to be exercised with consideration and discretion,—that the hand is to be opened to some more widely than to others. In the lowering of the bills, Vitringa finds the key of the parable, and proposes the following interpretation, which deserves to be recorded, if for nothing else, yet for its exceeding ingenuity. The rich man is God, the steward the Pharaoh, or rather all the ecclesiastical leaders of the people, to whom was committed the administration of the Kingdom of God, who were stewards of its mysteries. But they were armed by quantity, fails to intimate this. Better Tractat and Crassus, who give it, "shoes of oil" (the Libation, pikes), and "quantities of wheat." It is exactly this quantity, one hundred corns of wheat, which is one of the apocryphal peoples, where every thing is on a gigantic scale, as with those whose only notion of greatness is also, we are told that the child Jesus received in return for a single grain of wheat which he had planted in the ground. (Talmud, Gen. apoth. p. 166.)

* Exeget. Inst., p. 923, seq. This seems to have been the standing interpretation of the Carbonari school, for see Devinez's Oec. Soc., v. 5, p. 335.

1. Eccl. A. Prophet., p. 923, seq. This seems to have been the standing interpretation of the Carbonari school, for see Devinez's Oec. Soc., v. 5, p. 335.
the prophets (see for instance Ezek. xxiv. 2; Mal. i. 8), and lastly by Christ himself, that they neglected their stewardship, meddled with the power committed to them, not for the glory of God, but for purposes of self-love—that they squandered his goods. They feel the justice of this accusation, and that they are not in the grace of their Lord, and only outwardly belong to his kingdom. Therefore they now seek to make themselves friends of others, of the deities of their Lord, of sinful men—and this they do, acting as though they still possessed authority in the things of his kingdom. And the way by which they seek to make these friends is, by lowering the standard of righteousness and obedience, inventing convenient glosses for the evading of the strictures of God's law, allowing men to say, "It is a gift" (Matt. xvi. 19), offering them to pay away their wives on any slight cause (Luke xvi. 18), and by various devices making stark the law of God (Matt. xxiii. 15)—thus obtaining for themselves favor and an interest with men, and so enabling themselves, although God's grace was withdrawn from them, still to keep their hold on men, and to retain their advantage, their honor, and their peculiar privileges. This interpretation has one attraction, that it gives a distinct meaning to the lowering of the hill,—"Wife, gyf!" "Wife, fenamore!"—which very few others do. The moral will then be no other than is commonly and rightly drawn from the parable; Be prudent as they, as those children of the present world, but provide for yourselves not temporary friends, but everlasting habitations: they see heavenly things for earthly objects; but do you reverse the case, and show how earthly things may be used for heavenly."

* With the interpretation of those words as being a lowering the standard of obedience very easily agrees the use of the parable which is made in the Letter A. Ignatius, Epirus, a religious book of theAlleman, established in Ecumen Code, Apocrypha, p. 884, sqq. It is with the very question which the parable here puts to the deities, "Wife, gyf; does thy lord know thee?" and with this bidding: "Wife, gyf!" "Wife, fenamore!" that Isaac is introduced as tempting and seducing the infidel angel (blaspheming angel Institut: Paris). The very instance of the Apostles to the parable by Gambold, bishop of Beverley, a contemporaries of St. Augustine, is in the same line. He says, Villaneus hospitalis Diathanis iure pagano comfortur, et aliquis demum qui vix itinere... His disingenuit faciundis Dei gas, quibus homo tria gigantes, qui poetae Deo nescerit. His caput non posse suum valde delectare Demetri, k. e., permuta juxta non situm opus permissi permissi, et sub silenti Alto cultu iam ius, sique fortasse, qui causae eum in densum est filiis delegabili sede iudicii, non sibi in obitu in exitu in... Hier of obispos permissa occasio eumque in futuro promissi, quae vol. in sedem suam in eam specie beneficium, ut semi et perpetua...
THE UNJUT STEWARD.

Connected with this view is that of the writer of an elaborate article in a modern German Review.* He conceives the parable was meant for the serfs and Planters—only that he makes it to contain clemency for them—the unjust steward is set forth for them to copy; while Vi- tinger made it to contain a condemnation of them. They were the stewards and administrators in a dispensation which was now coming to a close; and when in its own the kingdom of Christ was set up, then their work abused stewardship would be taken away from them. The writer finds in the parable an exhortation to them, that in the little while that should intervene between the announcement and actual execution of this purpose of God, they should cultivate that spirit which alone would give them an entrance “into everlasting habitations” into the kingdom, not to be moved—the spirit, that is, which they so much lacked, of mildness and love and meekness toward all men, their fellow servants. This spirit and the works which it would prompt, he affirms, are justly set forth under the image of the remission of debts—and those debts due to another, since it is against God that primarily every sin is committed. Such a spirit as this, of love and gentleness toward all men, flows out of the recognition of our own guilt, which recognition the writer finds in the absence on the steward’s part of all attempts to justify or excuse himself. The same temper which would prompt them to those works of love and grace, would fit them also for an entrance into the everlasting habitations, the coming kingdom, which, unlike that dispensation now ready to vanish away, should endure for ever. But how shall this interpretation be reconciled with the words, “He said also unto his disciples,” with which the Evangelist introduced the parable?**

* Zeyh, in the Theol. Stud., v. Krift, for 1853, p. 726. He had been, however, though he seems not to have it, long ago anticipated by Miltzner ( Hermione, or Evangel. Pur., p. 271): Qviae emis servos et Planters cum laps us sancdificis in yonguerae, ut dixemus, ut demum, eis sanctos cum possit lassitudine presitum, ut in utraque peregrince unit, qui nunc in Evangelium predicant.
** Wals. ( Evang. G kr., v. 3, p. 101, seq.) brings forward as though it were a great discovery of his own, and all that was needed for the easy explanation of the parable, this view, that the meaning of the whole is this, the master who, not out of love and love with the temporal, but with the spiritual act of the forgiveness of sins, is represented. He even, however, that he cannot bring this into agreement with Matt. 6, “Make to yourselves friends of the multitude of unrighteousness, and the words in Luke, for therefore includes in brackets, being “confirmed that Jesus never spoke them.”

Not very unlike this is the explanation given by Terriliius (De Fidei in Prose, c. 13), only that he makes the exhortation to be addressed to the entire Jewish people, and not to the spiritual chief of the nations alone: “Paroli sedem non praedos non de sanctis, quia adesse intelligantem sibi burdens praisam docent, ad popularum Judaeorum dicta, qui comminans illi ministros Domini sese male
it will then plainly be addressed not to them, but to the arches and
Flaxmen.

But to return,—with those new acts of sin certainly this child of
the present world filled up the short interval between his threatened
and his actual termination of his office. It is not said that he attempted
to conceal the fraudulent arrangement which he was making, or that
he called his lord's deliverer together secretly—whether it was that he
trusted that they would keep counsel, being held together by a common
interest and by the bonds of a common iniquity,—or whether he thus satisfied
the accounts, fearing neither God nor man, careless whether the trans-
action were blown abroad or not, or being now a desperate man, who had
no character to lose, and who was determined to leave the matter, confi-
dent that there would be no redress for his lord, when the written docu-
ments testified against him. This latter seems to me the most probable
supposition—that the thing was done openly and in the face of day,*
and that the arrangement was such, as from some cause or other, being
once completed, could not be broken, but must be permitted to stand. Were
it meant to have been a secret transaction, the lord's discovery of the
fraud would hardly have been passed over, and the steward would
scarcely have obtained for a continuance which proved so clumsy that it
was presently seen through and detected, even the limited praise which
he does obtain as a skilful operator of his means to his ends. Least of
all, would he have obtained such praise, if it had depended merely on
the forbearance of his master, in the case of discovery being made, which
the event proved must have been regarded as probable from the begin-
ning, whether the arrangement should be allowed to stand good or not.
Such forbearance could not have been counted on, even though the
word of the lord should load us, in the present instance, to assume that

* Sirtius, de marce oradus, quod ipsius, omnes ehi
petiti proposito quae nostro, et profecto non dixit, sed savit, quod
dixit, et in diebus et omnino confessus, et omnia opinabat se habe
dedaram gratia, ad iterum eumque iniquitatis reciprocitatem in tabernae
articulata arma.

* His works and deeds. "Sit done quickly and with care" appears to me
characteristic of a man who wished to handle over the matter as fast as possible,
the fear of discovery, as Hippol. explains them.—Tyrwhit, regina, etc., and
Malone: good, quick, with all the same meaning, and as such applied to
several words, superstitiously. But there is another explanation, that they are
the words of a man who feels that what is to be done, must be done at once—that to delay
he has means to help himself while tomorrow he will have passed from his hands. The
transaction was entirely not with the deliverer, one by one, apart from and unknown to each
other, so is slightly but sufficiently indicated, by the en en (And done), with
which the steward begins his address to the second.

† Jesus, however, who has a very interesting essay on this passage (Thom.
he did not allow the steward to reap the full benefits which he hoped from his dishonest scheming.

But whether the arrangement was a clandestine one or not, that it was a fraudulent one seems beyond a doubt: such, on the face of it, it is, and any attempt to mitigate, or explain away the dishonesty of the act, is hopeless. It may be said, indeed, and has sometimes been so, that this dishonesty of the transaction is not of the essence of the parable, but an inconvenience arising from the inadequacy of earthly relationship to set forth divine. They must fall somewhere, and this is the weak side of the earthly relation between a steward and his lord, which renders it not altogether a perfect type of the relation existing between man and God,—that in the latter case, to use Hammond's words, "the man hath liberty to use the wealth put into his hands, so as may be next (not only for his master's but also) for his own advantage, namely, to his endless reward in heaven, which, though it were an injustice and falsehood in a servant here on earth, who is altogether to consider his master's profit, not his own, yet it is due, and that which by the will and command of God we are obliged to do, in the execution of that steward's office which the rich man holds under God—and is the only thing commended to us in this parable; which is so far from denouncing him that makes this advantage of the treasure committed to him an unjust or unrighteous steward, in the application, that it denounces him faithful (overseer) in that latter part of the parable, and him only (Matthew 25:23) that doth it.

Stud. v. XV. 1920, p. 409, carries a spiritual significance and is the household's following in the arrangement—he says: "That which is related of the master,—how he regards the dealing of the steward,—does not harm it, nor need to his rights,—seems to me to be the setting forth the grace of God, though which, instead of entering into judgment with sinful men, he rather rewards the good in them, which, according to strict right, could not even obtain to secure them from punishment. For he leaves the steward to enjoy the fruit of his desires—and men, after what has been said above, cannot be conveniently supposed that he had no right to demand a strict reckoning in the matter. It only remains to consider this conduct as a voluntary forbearance on his part."

* One might say abroad, but that it has been done with so much ability by Schubin in an instructive little treatise (A. M. Paschal see Farwell, Boston, 1851), as to reduce it from such a charge. This account above, he says, was one with far greater liberty of action, more unrestrained freedom in the administration of the things committed to him, than any to whom we should in modern times apply the title of steward.—the sum of his statement seems this (though the comparison is not fair): that the conduct of this first moment of the stewardship, however meanly it might be, yet was no mere dishonest, that it would be dishonest as the part of a minister of a kingdom, who had hitherto been opposing the people under him, and administering the office of the kingdom for his own interests and pleasures, yet now, when about to be removed from his place of authority, to seek to win the people's love and a place in their hearts, by rewarding or loving the heavy dam and taxes with which he had heretofore treated them.
not. In worldly things there is not, and there never can be, such wide
identity of interests between a master and a servant, that a servant
dealing wholly with reference to his own interests, would at the same
time forward in the best manner his lord's. But our interests as servants
of a heavenly Lord, that is, our true interests, absolutely coincide in all
things with his; so that when we administer the things committed to us
for him, then we lay them out also for ourselves, and when for ourselves,
for our lasting and eternal gain, then also for him.

"And the lord commended the unjust steward, because he had done
wisely." Every one who is able to judge of the construction of the or-
iginal, will at once acknowledge that it is the lord of the steward, he who
has twice before in the parable been called by this name (ver. 5, 7), that
is here meant, and not our Lord, who does not begin to speak directly in
his own person till ver. 9—the interpreters were being the point of
transition from the narration to the direct exhortation.1 The attempt to
substitute "wisely" for the "wisely" of our translation, and so, by
limiting and bowing the commendation given, to evade the moral diffi-
culty of the passage, cannot altogether be borne out by an appeal to the
original.2 "Wisely" may not be the happiest word that could have been
selected, and certainly not, since wisdom is never in Scripture discon-
ected from moral goodness. But if more commendation is implied in
"wisely" than the original warrants, in "wisely" there would be loss;
"prudently" is clearly the word that should have been chosen, and so
in Wyclif's translation it was, though the word has disappeared from all
our subsequent versions. But concerning the praise itself which can-
not be explained away as though it were admittance of the man's can-
ning, it is true that none but a more malignant, such as the apostate
Judas, would make here a charge against the morality of the scripture,
or pretend, as he does, to believe that Jesus meant to command an
unrighteous action, and propose it, as its unrighteousness, as a model for
imitation.

1 In Plato's words, Μηδε ἀναγκαίως καὶ τόν μόνον γενήσθαι, μή τι διασάργα, εἰς τοῦτο οἰκεῖον τινδρώσθαι, τέλη τοῦτον ἀνάζων. Rather speaking in a middle tone, not bringing out
prominently the moral consideration, either good or evil, of the action in which it
is implied, but recognizing in it a slight adaptation of the means to the end—
offering nothing in the way of moral approbation or disapprobation either of
means or end, but leaving their worth to be determined by other considerations.
If the question were the ending, we should find it opposed to the means, the
table, but we do find it actually opposed to the speech. (Matt. xx. 21, 22; xvi. 3.)
The qeauron stands in the same relation to the elwres (understanding) as the
qoqex does to the rwoi (question).
Yet at the same time few will deny that the praise has something perplexing in it—though rather from the liability of the passage to abuse, unguarded as at first sight it appears, though it is not really so (for see ver. 1), which should never be discontested from the parallel, than from its not being capable of a fair explanation. The explanation is clearly this: the man’s deed has two sides on which it may be contemplated,—one, the side of its dishonesty, upon which it is most blameworthy,—the other, the side of its prudence, its foresight, upon which, if it be not particularly praiseworthy, yet it supplies a sufficient analogy to Christian virtue,—one which should be abundantly, but is only too weakly found in most followers of Christ,—to make it the ground of an exhortation and rebuke to us,—just as any of the deeds of bold bad men have a side, that is the side of their boldness and decision, upon which they rebuke the dastardly and obstinate good. There are martyrs of the Devil who put to shame the saints of God, and running as they do with more clarity to death than those to life,* may be proposed to them for their imitation. We may disentangle a bad man’s energy from his ambition, so far at least as to contrast it them apart from one another, and may then praise the one and condemn the other. Even so our Lord in the present case disentangles the steward’s dishonesty from his prudence: the one of course can only have his earnest rebuke,—the other may be usefully extolled for the purpose of providing his people with an analogy to a like prudence, which yet should be at once a holy prudence, and a prudence employed about things of far higher and more lasting importance.†

The next verses fully bear out and confirm this view of the Lord’s meaning: *For the children of this world are in their generation wiser than the children of light.* Of course there is the same objection to the "wiser" here that there was to the "witty" of the verse preceding. As we saw that ought to have been "prudent," so this ought to have been "more prudent." *The children of this world* are evidently *Bernard: Martyres Dei...* scholars current ad nationem quae nos ad vitam. There is a striking story of one of the Egyptian cedrites which illustrates the matter in hand. Coming to see a dancing girl, he was moved to tears. Being asked the reason, he replied, That she should be at such pains to please men in her small vocations; and we, in our holy calling, to much less—that is to please God. Compare an incident in the Life of Palaetus in Loménios Ants Monachos, v. 6, p. 238.

† Christ: Lordlig Testament, donzet Settim. Augustine’s explanation (Quaest. Enarr. l. 2, c. 68) is less satisfactory: F. ordinem discere latemultitudinem et intelligere aliquid petitur. I. d. deus est. Sedebat, quanta suspiat domino Deus, qui non habet quin prece praebat illi opera faceret. Of Zechariah At. 2, in Ps. 122, c. 6.

‡ It would seem that exactly three of the old Latin versions had adulation. (Ambrosius, Enarr. in Ps. 102, 2.)
the earthly-minded, the men of the earth, those whose portion is here, and who look not beyond— who have adopted the world's maxims, being born of the spirit of the world, and not of God. The phrase occurs but once else in Scripture, and then in our Evangelist (Mark xxvii, 4), though the term "children of light" is common also to St John (xxi, 35), and St Paul (I Thess. v. 5; Ephes. v. 8). There is good reason why the faithful should be here called that rather than by any other name, for so their doing, which are deeds of light, done in truth and in sincerity, even as they are themselves sons of the day and of the light, are contrasted with the deeds of darkness, the hidden things of dishonesty, which are wrought by the children of this world, and of which this child of the present world, who plays the chief part in the parable before us, has just given a notable specimen.

The declaration itself has been differently understood, according as the words that are wanting to complete the sentence have been differently supplied. Some complete it thus:—"The children of this world are wise in their generation;" namely, in worldly things, "wise children of light" in some, that is, in earthly matters; the children of light being thus explained that they are not at half the pains to win heaven which the men of this world are to win earth; that they are less provident in heavenly things than those are in earthly —that the earth is better served by its servants than God is by his. This is the meaning, as it is rightly, though somewhat too vaguely, given by many; for it is only perfectly said when we see in the words: "in their generation," or as they ought to be translated:—"wise," or "towards their generation," an allusion, which has been strangely often missed.

* In Coptic: *EIDHE nafillh hēi eis deis phulakheis, am amathos, od eis skelos theou, eis keimena theou eis daimos ekameris daimos.

† Kīr tre prosē the kairio, which Theophylact explains "of the review;" but
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To the debtor is the parable. They, the ready accomplices in the new
and dull, showed themselves to be men of the same generation as he
was—they were all of one men, children of the ungodly world; and the
Lord's declaration is, that the men of this world make their intercourses
with one another more profitably—obtain more from it—it manages it bet-
tter for their interests, such as these are, than do the children of light their
intercourse with one another. For what opportunities, he would imply,
are missed by these last, by those among them to whom a share of the
earthly mammon is intrusted,—what opportunities of laying up treasure
in heaven—of making them friends for the time to come by showing love
to the poor at this day—of generally doing offices of kindness to the house-
hold of faith—to the men of the same generation as themselves, whom
yet they make not, as they might, receivers of benefit, from which they
themselves should hereafter reap a hundredfold.

In the following verse the Lord exhorts his disciples not to miss these
opportunities, but by the example of him who bound himself by bene-
does for the men of his generation, so should they in like manner by benefic-
kind those who were like themselves children of light, and make friends
of them. * * * And I say unto you, Make yourselves friends of the mem-

Then he has first changed as he spake before to the noble and as if it were so; it is translated into the Vulgate, in generations ext. Ms. Grosewell has well shown (Comm. of the Par., v. 4, p. 52) how acceptable such a translation of the words is, which, indeed, could never have been as much entertained, except on the principle which, in the interpreting of Scripture, has been so often adopted—that propo-
sition have so meaning in particular, but may be made to mean any thing which it seems convenient for the moment that they should mean. It was convenient to turn it into so, because it seemed to give some meaning to the words, though not a very satisfactory one. But even the convenience disappears, when we once re-
gard the debtor of the parable as the man of the same name as the steward, and that he here is alluded to them, for all these are and shall, and this while there is
no term applied to the words, and they are allowed their plain rights. Stere (Syst. etc., v. 4, p. 117) gives rightly the meaning of this verse: Debits sum to
bibliothek (a. 1448 eaw. a), u. omnes manus industries (a. 1526 b. 1. 1) prodesitis erga manus
familias (a. 1522 b. 1. 1 a. d.), hie set, erga ilia manum, gen. perfecto quod est
ad e. alio e. u. man, erga thumus u. aest. teriis stilfere biblion (a. 1554 b. 1. 1)
universa notant urbis; u. benevoli amicorum (a. 1598 b. 1. 1) depit, u. simo ioh
(a. 1564 b. 1. 1) studer familtas urbis (a. 1572 u. d.) loco est, locis hui e. 
(a. 1564 b. 1. 1) est quale biblion (erga thumus a. d.) et e. u. alio u. amicorum
propertiae (a. 1572 b. 1. 1) simpliciter u. c. amicorum cum pecunia (a. 1598 b. 1. 1)
propertiae cum ioh U. u. c. u. alio e. amicorum pecunia (a. 1598 b. 1. 1)
universa u. c. ad e. u. alio e. u. loco est, locis hui e. u. alio e. u. loco est, locis
hui e. u. alio e. u. loco est, locis hui e. u. alio e. u. loco est, locis hui e.
universa notant urbis; u. benevoli amicorum (a. 1598 b. 1. 1) depit, u. simo ioh
(a. 1564 b. 1. 1) studer familtas urbis (a. 1572 u. d.) loco est, locis hui e. 
(a. 1564 b. 1. 1) est quale biblion (erga thumus a. d.) et e. u. alio e. u. amicorum
propertiae (a. 1572 b. 1. 1) simpliciter u. c. amicorum cum pecunia (a. 1598 b. 1. 1)
propertiae cum ioh U. u. c. u. alio e. u. loco est, locis hui e. u. alio e. u. loco est, locis
hui e. u. alio e. u. loco est, locis hui e. u. alio e. u. loco est, locis hui e.

* Yet at the same time, who could be entirely satisfied with such a meaning

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men of unrighteousness, that when ye fail, they may receive you into everlasting habitations." This "common of unrighteousness," some explain as wealth unjustly gotten," by fraud and by violence, "treasures of wickedness" (Psa. x. 2); but plainly the first recommendation to the possessors of such would be to restore it to its rightful owners, as Zacheus, on his conversion, expressed his determination to do (Luke xix. 8), for "he that savoriseth of a thing wrongfully gotten, his offering is ridiculous" (Simeon xxiv. 18; and see xxxv. 14); and out of such there could never be offered accepted alms to that God who has said, "I hate robbery for burnt-offering." Only when this restoration is impossible, which of course must continually be the case, could it be lawfully bestowed upon the poor. Others again say that it is not exactly wealth which the present possessor has unjustly acquired, but that wealth which from the very nature of the world and the world's business can scarcely ever have been gotten together without sin somewhere,—without something of the deflation of the world from which it was gathered clinging to it. If not sin in the present possessor, yet in some of those, nearer or

up of the parable as that given by Calvin's: bonum hejus servile ex, i.e., "honest and lawful service of the King, is not to be sold for anything." But the matter in the matter of wealth here is with the same point which the early Church writers make, that the parable is an earnest exhortation to liberal almsgiving. So Jerome (Cas. Hist. 1, 4; c. 30); Augustine (De Civ. Dei, 13, c. 27); Althusser, Theologian: so also Erasmus. Luther, who says, "It is a sermon on good works and especially against avarice, that men should not value, but therewith help poor and needy people,"—and many more.

* The words so interpreted would be only open to abuse, as though a man might accumulate with his conscience and with God, and by giving some small portion of that out of unjustly acquired wealth, make the rest class unto him. But God speaks thus of money: "喊 he speaks of wealth; and Augustine affirms (Sermon 155, c. 2) that such abuse of the wealth was actually made: "Hoc quodam malo intelligentem rei publicae, et edulidem hanc puerpens legem est, et praepe quod non perspicuum est. Dicit enim, super rei aetatis, sancta regio est hipiae: guagua ultra aliquid, muneribus opulentus sanctus, hoc est deores enim de nullius hipiae: dicit enim, ideoque is dicitur Sacrosanctum est, non de libellis contra vento stories delita est;"

Thus the Jesuits Provençal, Pianœus, Caucherus, et politianorum constituent essent difficilis.

1. In this sense Jerome quotes the proverb: Dives est hincas est iniqui bonus, as illustrative of the parable: and Cipriani says, it is called "common of unrighteousness." It is good now, yet doth not exist, in order to procure the benefit, times not interestet precarious, vel labore cures, vel ministrat fratres, vel patres omnes. We might quote in this way, Simeon, xxvi. 2: "As a null stick fast between the jointers of the stones, so doth his stick close between laying and setting." Augustin (Quod. Farm. 1, 2, c. 34). Qtus est vestrum divini templi hospites, qui in cista constituent eam sitas captam hostiliter esse. Cf. Sermon.
more remote, from or through whom he received it: and as inheriting
the wealth, he has inherited the obligation to make good the wrongs com-
mittied in the getting it together. But the comparison with ver. 13,
where "worse than unrighteousness; a phrase of course equivalent to "worse
than unrighteousness;" is not against "true riches"—these true being
evidently heaviu-y enduring goods, such as neither finds nor fail,—makes
it far more probable that the "worse than unrighteousness;" is the uncer-
tain, unstable means, that which is one man's to-day, and another's
tomorrow; which if a man trust in, he is sure to be trusting in a vain
and deceitful thing, that will vanish or later prove false and betray his
confidence, so that he will find that trusting in it he will have trusted in
a lie."
And "worse than unrighteousness; it may in a deeper sense be

30 c. 4. Trebutius's explanation (Act. Mem. 1. 4. c. 30) is a little different;
money is so called because the love of it is the root of all evil; Job 31:11,
same, of domination in time would summarily judge enemies: Rebellion—
because of the manifest abuses that are almost inseparably connected with it;
false maxims, on account of the injustice of riches in the Greek mythologv—for
they are the latter in the words. "To possess mere gold and treasures," would come out very strongly. —To possess were the true
God and an idol or false god at once. But there is no satisfactory proof of the
assumption. It is repeated by Schleiermacher, who makes an actual reference
which he has evidently never verified,—one to Trebutius (a Syrian religious
celebrant, note Trebutius) who says nothing of the kind. Act. Mem. 1. 4. c. 31, which must be the
passage meant; and another, which being followed up, proves only that an
earby generation of the eleventh century made so. Neither Augustine (De
Heaven, Ess. in Mem. 1. 3), nor Jerome (A.D. 347, q. 6), who both explain the
word, gives a hint of the kind. All that Augustine says there, or Jerome, 31. 3. 2, is this: (Quod Paulus diversissima, Latins hanc vocant: good Helenist diversit
seculorum, Latins diversit veterum; —hanc vocant) diversi veterum; —hanc vocant;—
and Jerome says: The common nation belongs to the middle ages. Thus Pict. Lombard (1. 2. dist. 6): Norwice damonis
divitias vocant, scribities sanctissimae. Eucharistico Maximo reuet studet, quo
nomine vocant diversit ascendentibus Bryn Sygbygia—thus is a good note by Dinnan
in the Cont. Soc. (loc. cit.)
The use of Elohim for "false" runs through the whole Septuagint. Thus,
Deut. xlv. 16. Horae Elohim, a false witness: and ver. 19, daqaperusa Elohim, he hath
adulterated Elohim. —See Prov. vi. 19, xli. 17, and c. v. 20, "The prophet proclaims falsely." (Elohim), and many more examples might be adduced. To hear the "un-
righteousness;"inusiasm is the false assurance, that which will betray the reliance
which is placed in it, which we must love, or which will leave us. (Deut. xlii. 5.)
Thus Jireb Elohim (Deut. xlii. 5), "physician of no value." So our Lord spoke of the
trees not ready— and Paul (1 Tim. vi. 17) bids Timothy to warn the rich
that they trust not the promise displayed.
yet called, since it is certain that in all wealth a principle of evil is implied; for in a perfect state of society—in a realized kingdom of
God upon earth—there would be no such thing as property belonging to one
man more than another. In the moment of the Church's first love, when
that kingdom was for an instant realized, "all that believed were together,
and had all things common," and this existence of property has ever
been so strongly felt as a witness for the selfishness of man, that in all
ideas of a perfect commonwealth,—which, if perfect, must of course be
a Church as well as a State—from Plato's dawn to the Socialist, this
of the communion of goods has made a necessary condition. So that
though the possession of the wealth, or those who transmitted it to him, may have
fairly acquired it, yet it is not less this "unrigorous" monas, witness-
ing in its very existence as one man's and not every man's, for the cor-
ruption and fall and selfishness of man,—for the absence of that highest
love, which would have made each man feel that whatever was his, was
also every one's beside, and removed it impossible that a moan and thirst
should ever have existed. With all this, we must not of course forget,
that the attempt prematurely to realize this or any other little fragment
or ounce of the kingdom of God, apart from this—"the corruption
and evil of man's heart remaining unremoved, and being either over-
looked or denied—has ever been one of the most fruitful sources of the
worst mischief in the world.

The words, "that when ye fast," are of course an emphatic way

* Augustine: In vituis omnibus et ore massa conficitur varietas opus, quatenus
nono ducunt ut plurimi propterea: et (ibid. in Ps. lix.) be explicat "massa
fine a nullo rigore?" Fortasse en ipsa sed fit est quia in hactenus et alter non habet,
it abundat et alter ego, ut in nobis et in inimico. Non aedificat possidemus, sed
superest possidemus. Thus Aquinas: Dominus infatigabilis, i.e.,
transcendentia; of which one has so much, and another so little.

† It may perhaps be a question whether the other reading, being "that each
feast," i.e., the "monas," be not to be preferred. It is distinctly so by Schottel
(Al. S. Par. in. Wronch. p. 81), though he allows that as regards number of BSS,
it is supported by inferior authority. Many however of the oldest versions bear
witness for that reading which I have shewn has also admitted into his text, yet not
the Vulgate, which has, alas! defective, nor yet the other Latin (Evanqse, Con
Hyper. 1, 16, 40), quidem fugit not. We certainly have more than one word
of the same family, to show how fifty such words might be used in the same
which would thus be given to: that primae katoxone (Levis iii. 22); katoxone katoxone
(Wind, vii. 18), katoxone katoxone (Wind, ixxii, 9), Not on the other hand may
be said that katoxone is so frequently used for the foliage of men through death
from the earth, of which any instance of the Septuagint will supply many ex-
amples. Should doubly be performed, the verbs of Thomas (De Doctr. I, 6, 17) will
afford a striking parallel: Exemplum voluit exhibere M. Antonius cyprius Antipas
Episcopus, eius ferrum massa transmutans ad idem et utroquie nomen ; . . .
manifestum. Ex huc habet, quidem eorum; Deut. 1: 5. O quantum habere potest, et ubi
sic sit! Hoc esse dictum corte, in quaeunque sortis biceps hortatus, non habet.
of saying, "that when ye die." Many, however, have been unwilling to refer the words that follow, "they may receive you," to the friends which were to be made by help of the unrighteous mammon; such an application seeming to them to attribute too much to men and to their intercession, to imply a right on their parts who had received the benefit, to introduce their benefactors into everlasting habitations—and so to be bruising on the persevering which is God's alone. Thus it has been sometimes said "they" are the angels, as we find angels (ver. 22) carrying Launces into Abraham's bosom; or others understand that it is God and Christ who it is meant will receive; others again say, that the phrase is impersonal, even so it is certain that St. Luke more than once uses the plural impersonally (ch. 11, 97; xxiii. 31), so that "they may receive you," would be equivalent to, "You may be received." But if we look at this verse, not as containing an isolated doctrine, but as standing in close and living connection with the passage which has just preceded it, and of which it gives the moral, we shall at once perceive how this phrase comes here to be used, and its justification. There is plainly allusion here to the debtors; they, being made friends, were to receive the deceased steward into temporary habitations; and the present phrase is an echo of what had just gone before in regard to him and them, by using which in his practical application of the passage, our Lord throws back light upon that, and at once fixes the attention of his hearers upon, and explains, its most important part. It is idle to press the words further, and against all analogy of faith and sense, on the strength of this single phrase, that with any except God, that even with his glorified saints, there will reside power of their own to admit into the kingdom of heaven; but little too, on the other hand to affirm, that "they may receive you," in the second clause of the sentence, can refer to any other but the friends mentioned in the first—which no one, unless alarmed by the consequences which others might draw from the words, could possibly for an instant vail in question. The true parallel to, and at once the explanation and the guard of, this passage, is evidently Matt. xxv. 34–40. 

namerum: quae quibus faciam, hoc minister habiliter testificat. Quod ne-

quum tenui pecunia? Procedent et ... Quae omnes in libros doceri debere nos docere. Quonia ergo robustius et certior est certior et instigatorem possessorum pars: insuperedit esse seu ulterius, ad innumerum.
The heavenly habitations being termed "ceaseless" are thus tacitly associated with the temporary shelter which was all that the steward, the child of the present world, procured for himself with all his plotting and planning, his cunning and his dishonesty—also, it may be, with the temporary stewardship which every man exercises on earth, from which it is not long before he falls and is removed—how important it is therefore, the word will imply, that he should make sure his entrance into a kingdom that shall not be removed. Let the verses which follow (10-12), and which stand in vital connection with the parable, it is very observable that not precedent, but faithfulness, in the dispensation of the things earthly is expressly commended; so to put far away any possible thought of the parable, as though the uncleanness of the steward there could have found any thing but the strongest reprobation from Christ; just as in another place (Matt. xvi. 19), when he said, "Be wise as serpents," lest this wisdom should degenerate into cunning, he immediately guarded the precepts, adding, "and harmless as doves." The things earthly whereof men have a dispensation, and wherein they may show their faithfulness and their Zeal to be intrusted with a higher stewardship, are slightly called, "that which is here," as compared with those spiritual gifts and graces which are "much," they are termed "righteousness" or "holiness," "manliness," as set against the heavenly riches of faith and love, which are "true" and durable "rules." They are called "that which is another man's," compared with the heavenly goods, which when possessed...
are our own, not something merely without us, but which become a part
of our very selves, assimilating to our truest life. Thus the Lord at
once makes a note on the things worldly and temporal, while yet at
the same time he recognizes the importance of a right administration of
them; since in the dispensing of these—which he declares to be the
least—to be false and without any intrinsic worth—to be alien from
man's essential being, he yet also declares that a man may prove his fi-
delity, will inevitably show what is in him, and whether he be fit to be
trusted with that which has a true and enduring value, with a ministra-
tion in the kingdom of God. And in ver. 13 he further states what
the fidelity is, which in this stewardship is required:—it is a showing
of God instead of mammon for our Lord. For in this world we are in
the condition of servants from whom two masters are claiming allegi-
ance—one is God, man's rightful lord, the other is this unrighteous
mammon, which was given to be our servant, to be wielded by us in
God's interest, and in itself to be considered by us as something slight,
transient, and another—but which has, in a sinful world, seated itself
into a lord, and now demands obedience from us, which if we yield,
we can be no longer faithful servants and stewards of God's. We
shall no longer lay out according to his will that which he indeed
gave us to be merely a thing lent to us, but which we have allowed to
have a will and a voice of its own, and to speak to us in account of
command. We cannot any longer be faithful servants of God, for that
upstart lord has a will so different from his will, gives commands so
opposite to his, that occasions must specially arise when one or other will
have to be slighted, despised, and disobeyed, if the other be regarded,
bounted, and served. For, God, for instance, will command a scattering,
when mammon will urge to a further hoarding and gathering; God will
require spending upon others, when mammon, or the world, a spending
upon our own lusts. Therefore, these two lords having characters so
different, and giving commands so opposite, it will be impossible to re-
compose their service (Jen. iv. 4).—one must be despised, if the other is

* The Jews have various sayings and parables concerning the manner in
which God proves men in little things, to try whether they are worthy to be
trusted with great. They say of David, that God tried him with "doves for sheep to the wilderness;" which became so faithful and boldly kept
(1 Sam. xvii, 34-46), therefore God "took life from the slaughter, to feed Jacob
his people, and Israel his inheritance." (Ps. cxlvii, 78, 17). See Scholler's
Rev., v. 1, p. 399.
  1 Stella has a truly curious illustration of this: Si dominus benedictus
aliquo vis invitatus esse sequatur, ostia Sichla judicis potest sine harena
Dominum cerni. Come si alii alii alii diversi, titulus apparet diversus
cum Dominio suo. Conserva oculis, ad sectorum accedit, etque Dominum
corne nascat ostendit.
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bald to; the only faithfulness to the one is to break with the other;

Ye cannot serve God and mammon. Such appears to me to be the
connection between ver. 13 and the preceding verse, and between
the whole of those verses and the parable of which they merely are intended
to give the moral."

* * *

During the many strange explanations to which this parable has given birth,
perhaps one of the most interesting is recorded by Jerome (ad Aug., Ep. 123, or 10),
who quotes it from the Commentaries of Theophilus, Bishop of Antioch.
According to this, the unjust steward is the apostle Paul, who was fondly
trusted by God of his kindness and being on, made himself a receptacle in many
hearts, through the declaring the Gospel of the grace of God—of the revelation of
the, and for this bad reason, that he had well done, "being changed from the
sabbath of the law to the dominion of the Gospel." But I see that elsewhere (Ad Thr.
Ephra, 1. 13) Jerome hints the gentileness of the Commentaries exist in his time
under the name of Theophilus. This is only ousting by a modern writer namin-
ged by Unger (De Prec. Ad. No. 2, p. 82), who affirms the Lord to have rested him-
self for the unjust steward: it is about lovers inverted to mention it immedi-
ately juxtaposition with this, that pelos Plehe and Zebos Loebet have been propo-
sed to the person by his importance. But the name and most gazing of all
epitomises is given by Hartmann (Cens. or Eleis. Angles, Lyd. 560) of which
it will suffice to say that the author explains ver. 9 to mean this. Make to
yourself friends of those that are rich in this world (this is his interpretation of
"Xe +

* * *

lac.) that when through any misfit you get low in this world, you may be
one of a need for this remainder of your days. In Wyclif's Cause, and Knox's
Anatom, other interpretations may be found, which it would be little
worth while to repeat.
XXVI.

THE RICH MAN AND LAZARUS.


It must be acknowledged that the connection of verses 16-18 with one another, and of all with this parable, is not easy to trace, while yet to say, as Hammond and others do, that St. Luke has here thrown together various sayings of our Lord's, uttered on very different occasions, is a most unsatisfactory explanation,—for what should they do here? or how have they come to be here introduced? But however loosely strung together, at first sight, verses 15-18 may appear, there is a thread of connection running through them all, and afterwards joining them with the parable,—there is one leading thought throughout, namely, that in all is contained rebuke and threatening for the Pharisees. They had heard the Lord's exhortation to a large and liberal bounty, his warning to his disciples that they should not attempt to serve at once God and the world—and they testified by look and gesture, and it may be also openly in words, their dislike of the doctrine, and scorn of the teacher:—

"The Pharisees also, who were covetous, heard all these things, and they derided him."* Whereupon he turned and addressed to them the discourse, which had hitherto been to the disciples, and rebuked, first their hypocrisy,—while they were sitting at table, while their hearts were secretly given to the world, they yet would be accounted to love God above all things,—they sought a reputation for holiness and righteousness before men; but he proceeds, highly sentenced as they were among men, they and their pretences were abomination before God, who knows the hearts. It is then announced to them (ver. 10) how that dispensation, of which they were the stewards and administrators,

* οἱ δὲ Φαρισαῖοι.  
† The ἀδικήσεις here attributed to the Pharisees is to be taken in that widest and deepest sense, in which it is the ἀδικία ἀνεκάθεν καὶ οὐκ εἰς τὸν κόσμον ἀκολουθεῖ (1 Tim. vi. 20), the indulgence upon and trust in the world rather than in God.
was passing away; "The law and the prophets were unto John," their stewardship is coming to an end, and a larger dispensation, in which they shall no more have the "key of knowledge" to admit or to exclude, is begun. "The kingdom of God is preached, and every man preacheth it." Yet not that the law itself was to be abolished; for that would be esteemed as the God that gave it (ver. 17), being the expression of his perfections and holy will: which when it was so, how could there be a guilt, who, while they pretended to be zealous for its honor, the guardians of its purity, were continually transgressing with it in some of its most sacred enactments, as in those concerning marriage (ver. 18), and relaxing its obligations; and thence comes the parable follows. But that being explicitly addressed to the Pharisees, a difficulty at once presents itself. They were, indeed, "covetous" (ver. 14), lovers of money, but prodigal excesse in living, like that of the rich man, is nowhere, either in history or in Scriptures, imputed to them. On the contrary, we learn from contemporary historical sources, that they were remarkably sparing and abstemious in their manner of life, many of them rigid ascetics; and among all the severe reprobate which our Lord addressed to them, the sin of luxury and prodigal excess is nowhere laid to their charge. Their sins were in the main spiritual, and what other sins they had such as were compatible with a high reputation for spirituality, which covetousness is, but a profound self-indulgence and an excessively luxurious living is not. Much more feels the difficulty so strongly that he supposes the parable to have been directed against the Sadducees, of whose selfish indulgence of themselves, and hard-hearted contempt for the needs of others (for they had wrought into their very religious scheme that poverty was a crime, or at least an evidence of the displeasure of God), he says we shall then have an exact description. But the parable cannot be for them, there is nothing to make it probable that Sadducees were possess, neither can there be any change between ver. 18 and 19 if the person addressed; this will appear, yet more evident in the original than in our version, which has omitted the particle which marks the certainty and unbroken tenor of the discourse, and so gives the form of which, the parable ought to begin not simply, "There was," but, "Now there was a certain rich man." The explanation, however, seems to be the following. While it is quite true that covetousness was the sin of the Pharisees, and not prodigality.
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great excess in living, while it was rather an undue gathering, than an undue spending, yet hoarding and squandering so entirely grew out of the same evil root, are so equally the consequences of unbelief in God and in God's word—of trust in the creature rather than in the Creator, are so equally a serving of mammon (though the form of the service may be different), that when the Lord would strike their sin, which was the love of the world and trust in the world rather than in the living God, there was nothing to hinder his taking his example from a sin opposite in appearance to theirs—which yet was one springing out of exactly the same evil condition of heart,—by which to condemn them. For it ought never to be left out of sight or forgotten, that it is not the primary purpose of the parable to teach the fearful consequences which will follow on the abuse of wealth and on the hard-hearted contempt of the poor,—this only subordinate,—but the fearful consequences of unbelief, of having the heart set on this world, and refusing to give credence to the invisible world which is here known only to faith, until by a miserable and too late experience, the existence of such an unseen world has been discovered. The sin of Dives in its root is unbelief: hard-hearted contempt of the poor, luxurious squandering on self, are only the forms which it takes; the seat of the disease is within. There are not the running sores which witness for the inward plague. He who believes not in an invisible world of righteousness and truth and spiritual joy, must of necessity place his hope in the things which he sees, which he can touch, and taste, and smell,—will come to trust in them, and to look to them for his blissfulness, for he knows of no other: it is not of the essence of the matter, whether he hoards or squanders, in either case he sets his hope on the world. He who believes not in a God delighting in mercy and loving-kindness, and that will be an abundant rewarder of them that have showed mercy, and severe punisher of all that have refused to show it, will soon come to shrink up his bowels of compassion from his brethren, whether that so he may gain more money in his chest, or have more to spend upon his own lusts. This was the sin of Dives and the origin of all his other sins, that he believed not in this higher world, which is apprehended by faith,—a world not merely beyond the grave,—but a kingdom of God, a kingdom of truth and love existing even in the midst of this cruel and wicked world; and this too was the sin of the worldly-minded Pharaoh: and his punishment was, that he made the discovery of the existence of that truer state of things only to his own unspeakable and irreparable loss. His unbelief shows itself again in his supposing that his brethren would give heed to a ghost, while they refused to give heed to the sure word of God—to Moses and the prophets. For it is of the very essence of unbelief, that it gives that credence to portents and prodigies which it refuses to the truth of God.
Colopis, who marked at the existence of the gods, would hide himself under a bed when it thundered, and representation and incredibility are evermore twin brothers. It is most important to keep in mind that this, the rebuke of unbelief, is the aim and central thought of the parable; for if we conceive of its primary purpose as to warn against the abuse of riches, it will neither satisfactorily enter with the discourse in which it is found, nor will the parable itself possess that unity of purpose, that tending of all its parts to a single center, which so remarkably distinguishes the other parables of our Lord: it will seem to divide itself into two parts, which are only slightly linked together—as have not a single but a double point. But when we pierce deeper into the heart of the matter, and contemplate unbelief as the essence of the rich man's sin, and his hard-heartedness towards others with his prodigality towards himself only as the forms in which it showed itself, we shall then at once admire the perfect unity of all its parts, and the vital connection of the conversation with Abraham in the latter part, with the somnolent forebears, the "purple and fine linen," of the earlier.

But before proceeding to examine the parable in its details, it is necessary to note that, besides the literal and obvious, there has also been an allegorical interpretation of it, which, though at no time the dominant one in the Church, has frequently made itself heard, and which has been suggested by Augustin, by Gregory the Great, by Theophylact, and by more modern commentators than one. According to this the parable, like so many others exclusively given by St. Luke, sets forth the past and future relations of the Jew and Gentile. Here is the Jew, or the Jewish nation, clothed in the purple of the king and the fine linen of the priest, the "kingdom of priests." He bears contemptuously—that is, the Jews are richly provided with all spiritual privileges, not hating and thirsting after the righteousness of God, but full of their own righteousness; and who, instead of seeking to imitate their own blessings to the Gentiles—to the miserable Lazarus that lay covered with sores at their gate—rather glorified themselves by comparison in their exclusive possession of the knowledge and favor of God. To whom is announced—that is, to the Pharisees, who might be considered as the representatives of the nation, for in them all that was evil in the Jewish spirit was concentrated—that an end is approaching, and has come upon them already. Lazarus and Dives are both to die—

* See supra, Colopis, c. 39.
† One of the latest interpreters of the acceptor of the Evangelical text, as we possess them (Winer,Pref. Gk., v. 2, p. 168), has brought forward this view objection only showing thereby how entirely he has himself failed to enter into the spirit of the parable.
the former state of things is to be utterly abolished. Lazarus is to be carried by angels into Abraham’s bosom—in other words, the following parables are to be brought by the messengers of the new covenant into the peace and consolations of the Gospel. But Dives is to be cast into hell,—the Jews are to forfeit all the privileges which they abused, and will find themselves in the most miserable condition, cut off from the presence of God, and with his wrath abiding upon them to the uttermost, so that they shall seek in vain for some, even the slightest, alleviation of their woful estate.

If the present had been expressly named a parable, it would tend somewhat to confirm this or some similar interpretation, \(^*\) for according to that commonly received, it is certainly no parable, the very essence of that order of composition being, that one set of persons and things is named, another is signified—they are set over against one another; but here the rich man would mean a rich man, and the poor man a poor man—the purple and fine linen would mean purple and fine linen, and so on. Thus, in fact, the question concerning which there has been such a variety of opinion from the first, namely, whether this be a parable, or a history (real or fictitious), it matters not; does in fact wholly depend on the matter in which it is interpreted: if the ordinary interpretation be the right one, it is certainly not, in the strictest sense of the word, a

\(^*\) To this, an excellent essay (Conn. in Loc. xv.), has wrought out an explanation in part similar to this, but also with important differences. In this too, Dives is the Jewish people, but Lazarus is signified Christ, rejected and despised by the proud sinner, and full of woe, that is, bearing the sins of his people, wounded and bruised for their iniquities. (Isa. iii. 8.) Writings give the same explanation (B Ulti. der Pred., p. 95.), but it is not modern, for it is mentioned by Augustine (Quast. Enarr., i. 2. q. 43), Lazarus Dominus signatum saeculum scripturae, \ldots\) (Cf. also the same explanation in the Judenthlu. Erläuterungen zum Neuen Testament, 2. Theil, v. 50.)—Ulpia pontificis et Orientalis et Institutorum caritas, qua pro nulla multiplex dignitas at \ldots\) Bacon, in his essay on ancient law, quotes Plutarch, qua post passionem resurrectionem esset Dives. It is in fact found also in Andrews (Epist. in Loc. i. 3. 2. 15): Cæcilius, in his long work on the Jews, says: "Cæcilius, with the same consideration, in a letter to his son, speaks of the Jews, and of their condition and destitution, thus: "It is to be observed, that in ancient times the Jews were not regarded as a separate people, but as a part of the Gentile world."

The letter of the Epistle to the Romans is quoted by Epictetus (Enarr., i. 2. 25), and of the same letter (Rom. vi. 44), by Cæcilius, in his essay on ancient law. The reference to the Epistle to the Romans, and of the same letter (Rom. vi. 44), by Cæcilius, in his essay on ancient law. The reference to the Epistle to the Romans, and of the same letter (Rom. vi. 44), by Cæcilius, in his essay on ancient law. The reference to the Epistle to the Romans, and of the same letter (Rom. vi. 44), by Cæcilius, in his essay on ancient law. The reference to the Epistle to the Romans, and of the same letter (Rom. vi. 44), by Cæcilius, in his essay on ancient law.
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parable: if that above proposed, or one similar, it is.* Nor will it, say
those who support the allegorical explanation, even if that be admitted,
less any of its obvious practical value: it will still, as before, be a warn-
ing against trust in the creature, a declaration of the fearful conse-
quences of unbelief, only that the lower waldiness of the flesh will be
used as a symbol to set forth the more spiritual waldinesses. It will not,
indeed, any longer be the ultimate aim of the parable to teach the mis-
erable doom which must follow on the selfish abuse of worldly goods,
the living merely for the present world: but yet more strikingly, that
miserable doom is assumed as no certain and evident, that it may be
used as the substance on which to superinfluence another moral, through
which to afford another warning. Whatever might, according to the
more usual interpretation, have been drawn from it, of current warning
for all the children of the present world, who have faith in nothing be-
Yon—it—for all who are unmindful, in their own abandonment, of the in-
finitude want and woe around them, of the distresses of their fellowmen,
the same may be drawn from it still. Only, in addition to this warning
to the world, it will yield another deeper warning to the Church, that it
do not glory and wall itself in the multitude of its own blessings and
privileges, but that it have a deep and feeling sense of the spiritual
wants and miseries of all who know not God, and that it seek earnestly
to remove them. Of this interpretation I will say something more
presently; it is plainly not incompatible with the commonly received
interpretation, to which it is now time to return.

* There was a certain rich man, which was clothed in purple and fine
linen, and fared sumptuously every day.*—habitually clothed, for so
much the word implies: it was not on some high day that he thus
arrayed himself; but this "purple and fine linen" was his ordinary ap-

* For a list of the interpreters, who have held one view or the other, see
SPENCER'S Theo. c. vi. Adden.
* Furthermore, it is not satisfied with this, "fared sumptuously," which it thinks as
lamentably rendering of the original (calyptras sumptuosa). There is something,
says, wanting in our version, that should show the connotation and metonymy of
beauti in which the rich man lived. He proposes, "he lived in jumbled splendor;" and
Mr. Greenwell, "enjoying himself sumptuously." Teutsch (Comm. in Luc. xvi,
p. 226, sqq.) makes the same objection to the Vulgate, "splendidly clothed;" and
enters into the matter at length. The old Latin was nearer to our view, for it
seems to have had [transcriber: Comm. in Luc. i. 27; c. 41] jubeat sibi sumptuosa vivit. Re-
Luther, who translates, "Und biß er sich geschad und war arm." But the immediate
reason which follows, of the crumbs falling from the table, makes it most
probable that some conjectural readings, some Kiihz's note, etc., are
here intended; and both Lazarus and sophilconoc, if either used in the other
sense, are frequently enough in this. Heyne's interprets "splendidly clothed in
mephitikon, and we read of lazarus diaphora (Sime. xxii. 26).
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parrot: so too his monstrous ears, it was his every day's entertainment.
The extreme coyness of the purple dye of antiquity is well known,*
the honor too in which this color was held; it was accounted the
royal color; the purple garment was then, as now in the East, a royal
gift (Esth. xviii. 18; Dan. iv. 2; 1 Mace. x. 20; xi. 66; xiv. 43.)
With it too ideas were often clothed. (Jer. x. 9.) There was as much
then of pride as of luxury in its use. And the byssus, which we have
rightly translated "fine linen," was hardly less rare or luxury; so
that he plainly sought out for himself all that was exstitial and rare.
Yet while this was so, it has often been observed, and cannot be ob-
erved too often, that he is not aware of any breach of the law—not,
like those rich men in St. James (v. 6-9), of any flagrant crimes.
Jesus said not, a rich man,—he said not, an oppressor of the poor,
—he said not, a robber of other men's goods, nor a receiver of such,
not a false accuser,—he said not, a spoiler of orphans, a persecutor
of widows: nothing of these. But what did he say?—"There was a cer-
nova rich man." And what was his crime?—a base lying at his gate,
and lying unrelieved.* Nor is he even accused of lying, as he is some-
times called, for instance in the handling of the chapter in our Bible—
a "glutton." To call him such, "a Sin Euphrasian Mammon," serves only
to turn the edge of the parable. For, on the contrary, there is nothing

* That is, the true sea-purple. There were many cheaper substitutes for it:
this one, in Lucian's Narcissus, c. 22, who is about to buy or for the himself: a life
like that of Dives, and his imaginings hanging on himself every thing of the
world, says, I buy and sell, happens, "Potatoes are of purple." This is too much the work of
the sea, and I know not what to make of the story. He is not a lover of the
unending supply of the endless, but he does a few drops of the liquid which serves for the dyeing,
found in each fish. (Proc. H. N. i. 39, c. 68.) All modern explorers have failed to discover what fish
it exactly was which yielded the precious dye. (Wren's Real Dictionary, c. v. Purper.)
† Flavius, H. N. i. 39, c. 6 tells of a kind of byssus which was celebrated for its
weight in gold. It served, he says, as an ornament of the table, and it is doubtless
debut of the sea, it signifies 'the line into which a purple box. Though the
byssus from sometimes receives this color, yet its glory was rather in its dyeing
white: thus fl. H. N. i. 39, c. 2, speaking of the fine linen of Upper Egypt, quotes the
fine linen for a number of profane women; note note profane. The byssus from was the inner
use, the purple the outer skin. The two come together, fl. H. N. i. 39, c. 12, as part
of the merchandise of Babylon. The blue and white formed a highly prized com-
bination of colors. (Esth. viii. 15. (See the Pref. of G. and R. Antq., c. v. byssus,
p. 287.) Wren's Real Dictionary, c. v. Parramore; and Rous's Symboliki d. M.,
Col., c. v, pp. 189, 192, c. 2, p. 72.)
‡ Augustine (Deve, lxxvi, c. 5) Maximus has one of his most deeply impressive
sentences upon this puzzle, in which he delights especially to bring out the
point,
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To make us think him other than a reputable man,—one of whom some could say worse than that he loved to dwell at ease, that he desired to remove far off from himself all things painful to the flesh, to surround himself with all things pleasant. His name Christ has not told us, but the poor man's only.* "Sons he not to you," saith Augustinus;† to have been reading from that book where he found the name of the poor man written, but found not the name of the rich; for that book is the book of life! "Jesus," says Capitan, "of a purpose named the beggar, lest the rich man be designated merely as 'a certain man,' so as to tell us that the spiritual order of things is contrary to the worldly. In the world, the names of the rich are known, and when they are talked of, they are designated by their names; but the names of the poor are either not known, or if known are counted unworthy to be particularly noted."

At the gate of the rich man, whose name though well known on earth, was thus unknown in heaven, the beggar Lazarus was lying—hastily it may be thither, by the last who took any care or charge of him upon earth; and who now released themselves gladly of their charge, esteeming they had done enough when they had cast him under the eyes, and so upon the pity, of one so easily able to help them. The circumstance that Lazarus was laid at the gate, in the vestibule it might be, or open porch, of the rich man's palace, which was probably beneath his only house, this circumstance contains an ample reply to one who in his eagerness to fasting some verse on Scripture, asserts

* Δάφνις, abridged from Ἀδάφνις, and once called by Tertullian Hesper. There are two derivations given of the name, the one most generally received would make it, Who has God only for his help; but Oldbason adheres to the other, which would make Ἀδάφνις = ἀδάφνοι. (See Strzyg's Theo, κ. v. Δάφνις.)

† It is a striking evidence of the deep impression which this passage has made on the mind of Christians, that the term, once, should have passed into so many languages as it has, being altogether its significations in a proper sense. Ecclesiastics mentions that once called the rich man, Nimrod; and they used to show perhaps still prettily to show, the ruins of this house at Jerusalem: from an old traveller, Lute et quadratae pares procul dies nos ads (at voluit) dextra ille opusculi est quadrata et otium constructe relinquunt, magnificis et elegantibus operibus, illis maris luentibus, environabantur. (From all.)

§ In Bezae: Lazare textus omnes nos in caso: dixit non consuetudinis vestris.

† In Strzyg's (Liber Jur., c. 1, p. 671), but he has had a forenoon here, for among the many writings on this passage, there is one (inspired in Henry's Theo. Phil.) by A. L. Köingens, which is entitled, De Deiis Deorum & Cereris et civitatibus, qui non accurat. 1748. But Gréville rightly remarks that Lazarus was not, in the strict acceptation of (Greek) sense with (Latin) power; and see Xerxes's (Liber Jur., p. 286, note), He has a poor notion of the Christian law of love, who undertakes the defence of Zézé.
that there is no reason sufficient given why the rich man should have been punished so he was—that "his only crime seems to have been his wealth." The beggar was cast as his very porch, so that ignorance of his distresses and miseries might in no wise be pleaded. And even if the rich man did not know, that ignorance itself would have been his crime, for it was his task to have made himself acquainted with the misery that was round him; since for what else was the leisure of wealth given him?

As the rich man's splendid manner of living was painted in a few stanzas, so is a few expressive is set forth to us the utter misery and destitution of Lazarus. Like Job, he was "full of sores"—hungry, and no man gave to him—for since it is evidently our Lord's purpose to describe the extreme of earthly destitution, it seems most probably meant that he desired, but in vain, to be fed with the crumbs which fell from the rich man's table (Luke 16:21)—even those were not thrown to him, at least not in such a measure that he could be satisfied with them. First out from human fellowship and human pity, he found sympathy only from the dumb animals: "the dogs come and licked his sores,"—probably the animals without a master that wandered through the streets of an Eastern city (Ps. cxw, 15, 16). Chrysostom indeed, and others after him, have seen in this circumstance an evidence of the extreme weakness and helplessness to which disease and want had reduced him; he lay like one dead, and without strength even to fray away the dogs which approached to lick his sores, and thus to aggravate his misery by exacerbating their pain. Yet this is hardly what is meant; for medieaval virtue was in ancient times popularly attributed to the tongue of the dog; being moist and smooth, it would certainly not cooperate, but rather assuage the pain of a wound. The circumstance seems rather mentioned to enhance the cruelty and neglect of the rich man, and to set them in the strongest light,—man neglected his fellow-man, beheld his sufferings with a callous eye and an unawed heart, yet was it a misery which even the beasts had pity on, so that what little they could they did to alleviate his sufferings. We have here in fact the two descriptions strike for stroke. Divine is covered with purple and fine linen; Lazarus is covered only with sores. The one faces inhumanity, the other desires to be fed with crumbs. The one, although this is left to our imagination to fill up, has numerous attendants to wait on his least caprice, the other only dogs to tend his sores.

* The words however which are fixed in the Vulgate, Et cessit diaboli, do not belong here, and are entirely transferred from ch. xvi. 16.
† H. de St. Victor Lingua canis dixit imaginem, coram, (see also Worms, De Wettinach, a. 13. Specialem.) When Hilary says (Pros. in Ps. cxw.) with him in augebit faci, this also is a needless exaggeration of his own.
There is nothing expressly said concerning the moral condition of Lazarus—his faith, his patience, his resignation to the will of God. Yet these from the sequel must all be inferred, since his poverty of itself would never have brought him to Abraham's bosom. We may certainly assume that he suffered after a godly sort, that he did not "call the proud happy," nor say that he had cleansed his heart in vain, but patiently abided, putting his trust in the Lord. But for this, his sufferings themselves, however great, would have profited him nothing, would have brought him not a whit nearer the kingdom of God. In all humility of the parable, this should never be left out of sight. Thus Augustine has more than one admirable discourse, in which, having brought home to the rich and great, to the prosperous children of the world, the awful warning which is here for them, he turns a round to the poor, and exhorts them that they be not deceived, as though mere outward poverty were of itself sufficient to bring them into a conformity with Lazarus, and into the possession of the good things which he inquired. He tells them that poverty of spirit must go along with that external poverty, which last is to be looked at, not as itself constituting humility, but only as a great help to—so even as wealth is to be regarded not as of necessity causing humility, but only as a great hindrance to it, a great temptation, lest they have that it be high-minded, and come to trust in those uncertain riches, rather than in the living God: and he often bids them note, how the very Abraham into whose bosom Lazarus was carried, was one who had been on earth rich in foods, and in larders, and in all possessions. *

end: they are the passing show of things, not the abiding realities. * It come to pass that the beggar died?—he died, and how mighty the change! he whose last moment before he was served, whom none but the dogs cared for, is tended of angels, is carried by them into the blestness prepared for him." "Into Abraham's bosom." This last phrase has been sometimes explained as though he was brought into the choicest place of honor and felicity, such as the ass of Zebah and Zalmunna offered for themselves (Matt. xx. 35), that he was admitted not merely to sit down with Abraham in the kingdom of heaven, at the heavenly feasts, whereunto all the faithful should be admitted, but to lean on his bosom, an honor of which one only could partake, as John the beloved disciple leaned upon Jesus' bosom at the paschal supper. But this explanation starts altogether upon a wrong assumption, since the image underlying "Abra-
ham's bosom" is not that of a feast at all. Hades is not the place of the great festival of the kingdom, which is reserved for the actual setting up of that kingdom, and in which there is allusion Matt. xvii. 11; Luke xxi. 30, 39. This is not a parallel passage with these, but rather is to find its explanation from John i. 18, where the only-begotten Son is declared to be in the bosom of the Father: it is a figurative phrase to express the deep quietness of an inmost communion. * Besides, the Jew, from whom the phrase is borrowed, spoke of off true belief as going to Abraham, as being received into his bosom. To be in Abra-
ham's bosom was equivalent with them to the being "in the garden of Eden," or "under the boughs of glory," the being gathered into the gen-
eral receptacle of happy and waiting souls. [See War. iii. 1-3.] The expression already existing among them received here the sanction and

* Luther: En qui dixit vobis, non cum domino se habet angelus, sed domino angelus habet se. The belief was current among the Jews that the souls of the righteous were carried by angels into paradise; there are frequent allusions to this in the apocalyptic books. (See Vincent's Commentaries, v. 2, pp. 26, 88, 177.) In the Hebrews' exegesis the text was assigned to Moses. [See the commentaries of Bähr and others.]

7 Leck, Complutens. (Sanctigraphia, p. 295): Petrus clausus Abraham esse videtur hic dicens a nostro unctus, sanctus, qui pater est in easque gratias dat, in eos quos exercuit. [See Vincent's Commentaries, v. 2, pp. 88, 177.]

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The soul of Christ, and has come thus to be accepted by the Church, which has understood by it in like manner the state of painless expectation, of blissful repose, which should intervene between the death of the faithful in Christ Jesus, and their perfect consummation and bliss at his coming in his glorious kingdom. It is the "Paradise" of Luke xiii: 43, the place of the souls under the altar (Rev. vi: 9); it is, as some distinguish it, blessedness, but not glory. Either, to this haven of rest and consolation, Lazarus, after all his travail, was safely borne. But "the rich man also died and went hence."—It would appear subsequently to Lazarus, so that, as has been noted, the mercy of God was manifest in the order of their deaths: Lazarus was more early exempted from the miseries of his earthly lot; Dives was allowed a longer time and scope for repentance. But at last his day of grace came to an end; it is possible that the putting of Lazarus under his eye had been his final trial, his nearest to the last step that made the cup of God's long-suffering to run over. Entertaining him, he might have unawares entertained angels. He had let slip, however, this latest opportunity, and on the death of Lazarus follows hard, as would seem, his own. He "also died and went hence." There is a sublime irony, a stain upon all earthly glory, in this mention of his burial, connected as it is with what is immediately to follow. No doubt we are meant to infer that he had a splendid funeral, all things according to the most approved pomp of the world; this splendid carrying to the grave is for him what the carrying into Abraham's bosom was for Lazarus—it is his equivalent, which, however, profits him but little where now he is.

* For ample quotations from the Greek Fathers, see Stier's Theo., a. v. notes. Augustinus (Ep. 107) is worth quoting to, and Terraeus (De Anima, c. 60). Aquinas (Sum. Theol. part iv, q. 52, art. 2) gives the view of the middle ages (Cajetan, of the modern Roman Church, which, for good reasons of its own, has always despised as much as possible the felicity of that middle state: "in Buthis patriam non esset...", tom acutissimo vicino pape robus). From this, and the general consensus of the fathers and of all the doctors of the Church, it is well to have in mind the most approved sense of such passages as the following: "torn to pieces, he compare the intermediate state of the good to a sweet and fitful dream, while the wicked are so men afflicted with horrible and frightful dreams, each being to waken on the reality of the things of which he has been dreaming, in this agreeing with Terraeus, who calls that state a prevenient sententia. Augustinus. But not gloriam.

† Beati Felix, but not Gloria. Augustinus (Dun. 41). Sancti Christi, sequens sunt. His poteus (bis pater in abesse Athanas). Terraeus (De Anima, c. 60). Beati Felix Augustinus.

‡ See the noble passage on the rich man's burial: Augustinus (Deine, in Ps. xvi: 20). Spiritus turpiter aperit lucem, quid illi propter quid corrosus. Quod et deprimus deprimis, ultros deprimi deprimis, suprahumanae terrae pietatis gratia.
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For his death is for him an awakening from his flattering dream of ease and pleasure and delight upon the stern and terrible realities of the life to come. He has sought to save his life, and has lost it. The play in which he acted the rich man is ended, and as he went off the stage, he was stripped bare of all the trappings with which he had been furnished, that he might sustain his part: all that remains is the fact that he has played it badly, and as will have no praise, but rather extreme blame, from him who allotted him the character to sustain."

militate in ecellam, et ut enses parietes ipse. Hic in natilla eget, et frons deflectit, viae ad suam ecellam inventi solit imposit caput, et ut sic. Felix est, non omnia ea data sine laboris. The whole exposition of the Psalms is full of interesting matter in regard of this passage. CE. Bower, in Ps. xlvii. 20—According to Jewish notions, it was this very beast which knocked him over to his tombs. For in the book Ezech. xliii. 15: ‘Azirah que non est isto in hac mundo permanet, donec cæpiere caput eum, quo facto eum deducturus erit in gladium.’

* Both these images, that of awakening from a dream of delight, and belonging to an end, are great part of a play, are used by Chrysostom to set forth the altered condition of the rich man after his death. Ad Thuc. Legis, i. 1, c. 6.: ‘For as they who play in the mines, or scruples were other plenty more terrible even than this, when purchased they fell to sleep under their many labors and their most bitter existence, and in dreams behold themselves happy in life and in all rich abundance, yet after they are awakened, now as wretched to their dreams; so also that rich man as in a dream being wealthy for this present life, after his allegiance was punished with that utter punishment.’ And again (De Lec. Chronic. 13.): ‘For as in the stage were every, assuming the mask of kings and captains, philosophers and orators, philosophers and soldiers, being in truth vigilant of the kind, so also is the present life, wealth and poverty are only masks. And thus, when they sat in the theatre, and behold one playing before, who emulates the part of a king, then do not esteem him happy, nor esteem him such as he; nor claiming to be such as he, but knowing him to be one of the common people, a neophyte to the art, or such a one as this, then do not esteem him happy for his name and his ruler's sake; nor judge of his condition from these, but holiest him the mask for the appearance of his true condition; so also, here sitting in the world as in a theater, and beholding men playing as on a stage, when they meet many rich, esteem them not to be truly rich, but to be wearing the masks of rich. For he who on the stage plays the king or captain, is often a slave, or one who sells signs and gifts in the market, so also this rich man is often in reality poor of all. For if they only hire of his mask, and install his condition, and everything he invested parts, then with these a great panoply of virtue, then will find him as he indeed the most object of men. And as in the theatre, when evening is come and the spectators are departed, and the players are gone forth thence, having laid aside their masks and their dreams, then they who before showed so kings and captains to all, appear now as they truly are; so now, when death approaches and the audience is dismissed, all laying aside the masks of wealth and of poverty depart from hence, and being judged only by their works, appear some indeed truly rich, but some poor; and some glorious, but others without honor.’ CE. Augustin, deo. lib. i. 15. De Vor. Gricch. 1. i. c. 25) has a fine comparison to set forth the same truth. Of such as the rich man in our parable, he says: Quam
From this verse the sense of the parable passes beyond the range of our experience into the unknown world of spirits, but not beyond the range of his eye to whom both worlds, that and this, are alike open and manifest. He appears as much at home there as here; he moves in that world as with a perfect familiarity, speaking without astonishment, of things which he knows. He still indeed continues to use the language of man, as the only language by which he could make himself intelligible to men. Yet is it not easy now to separate between what is merely figure, vehicle for truth, and what is to be held fast as itself essential truth.* We may safely say that the form in which the expression of pain, and of desire after deliverance, embodies itself, is figurative, even as the dialogue between Abraham and Dives belongs in the same way to the paradoxical clothing of the truth. It is indeed the hope and longing after deliverance which ultimately rises, and is again crushed by the voice of the condemning law speaking in and through the conscience—as by the seeing of Lazarus in Abraham’s bosom, is conveyed to us the truth, that the misery of the wicked will be aggravated by the comparison which they will continually be making of their lost estate with the blessedness of the faithful.

But to return; he that had that glorious funeral, is now “in hell,” or “in Hades” rather; for an “Abraham’s bosom” is not heaven, though it will seem in heaven, so neither is Hades “hell,” though to issue in it, when death and Hades shall be cast into the lake of fire, which is the proper hell. (Rev. xx. 14.) It is the place of painful restraint, where the souls of the wicked are reserved to the judgment of the great day.

The place is void, and of none habitation, it is the uttermost part of the earth, where the light shineth not: and as for the manner of the violence that is there, it is as the morning darkness; as the speech of the heart, so is their course; and the prudent man isuisine, and.saith, wherefore come not against me from the presence of my existence. (Job. xxix. 23.)

* If there is sin, there is pain.
For he shall depart hence with his goods, Then return to his father’s house, And shall embrace him.

** There was none in Assyria’s time that stood all this to the bitter end as he has more doubt and mingling (Isa. xix. 1-6): So did the Indian Indians sit in the pain of hunger, like men without eyes, like children without knowledge, like beasts, and as one of the dunghill.

† flama (Isa. viii. 12) = lighteth (Lev. viii. 33).
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it is "the deep" whether the devil prayed that they might not be sent to be tormented before their time (Luke viii. 55)—as so that other blessed place has a foreshot of heaven, so has this place a foreshot of hell; Elise being there is "in torment," stripped of all wherein his soul delighted and found its satisfaction; his purple robe has become a garment of fire; as he himself describes it, he is "tormented in this flame."

For a while we may believe that he found it impossible to realize his present position, to connect his present self with his past; all for a while may have seemed to him only as some fearful dream. But when at length he had surveyed himself that it was not indeed this dream, but an awaking, and would take the measure of his actual condition, then, and that he might so do, "he lifted up his eyes, and saw Abraham afar off, and Lazarus in his bosom." (Isai. xiv. 14.) "And he cried and said, Father Abraham," still clinging to the hope that his descent from Abraham, his earthly privileges, will profit him something; he would plead that he has Abraham to his father, though it was indeed this which made his sin so great, his fall so deep. This, which was once his glory, is now the very stench of his guilt. That he, a son of Abraham, the son of that liberal heart and princely heart, the man in whom, as the head of their great family, every Jew was reminded of his kinship with every other, of one blood in their veins, of the one hope in God which conjoined them all from the least to the greatest,—should have so sinned against the mighty privileges of his condition, should have so denied through his life, all which the name "son of Abraham" was meant to teach him, it was this which had brought him to that place of torment. Nor does Abraham deny the relationship, for he addresses him not as a stranger but a son, yet, in the very allowance of the relationship, coupled with the refusal of the request, rings the knell of his lost hope. Poor and infinitely slight was the best alleviation which he had looked for,—a drop of water on his fiery tongue! His shrunken are his desires, as low is the highest hope which even he himself ventures to entertain! Nothing could have marked so strongly how far he has fallen, how consciously he has himself become of the depth of his fall.

In this prayer of the rich man we have the only intimation of the state in Scripture, and certainly not a very encouraging one. He can speak of "father Abraham" and his "father's house," but there is another Father, of whom he will know nothing,—the Father whom the Prodigal

* Augustine (deor. xii. 6): Saccus est puppus et hypocoxia: et inanit abest, quia erat superius non patient.
† Augustine: Superstes tempora, nunclausa inferi.
had faced. For he is so far as heaven is from hell, from the faith of the prophet: "Delusive thou art our Father, though Abraham be ignorant of us, and Israel acknowledge us not." And the pity which he refused to show, he fails to obtain. We have here the reverse of the benediction. "Blessed are the merciful, for they shall obtain mercy." With what measure he meted, it is measured to him again. The crumbs which he denied, issue in the draught of water which is denied to him. Here is one who has not obeyed the admonition of the preceding parable, who has not made friends of the unmanner of righteousness, and now that he has failed, has none to receive him into everlasting habitations. That Abraham's reply contains a refusal of his petition is clear; yet it is not so certain what exact meaning we shall attribute to his words: "Then in thy lifetime receivedst thou good things." There are two explanations; the first and the commonest one would make "thy good things" to signify, temporal felicities: those, which were goods to then, which then esteemed the best and highest goods, and which we now know no other, than receiveth, and Abraham's reply would then be this: "See, then, hadst thou choice, the things eternal or the things temporal, this life or that; thou didst choose that: but now, when that is run through, it is idle to think of altering thy choice, and having even the slightest portion in this life also." But the other explanation that would make "thy good things" to be good actions or good qualities, which in some small measure Divine permission, and for which he received in this life his reward, I cannot give better than in the words of Bishop Sanderson: "The answer of Abraham was so as though he had said, "If thou hadst any thing good in thee, remember thou hast had thy reward in earth already, and now there remaineth for thee nothing but the full punishment of thine iniquities here in hell; but as for Lazarus he hath had the consolation of his infirmity (his evil things) on earth already, and now remaineth for him nothing, but the full reward of his godliness here in heaven." It is so clear before he has said, "For as God rewardeth those few good things that are in evil men with those temporal benefits, for whom yet in his justice he reserved eternal damnation, as the dew vases, by that justice, of their grossness iniquity, so he puniseth those remnant of sin that are in godly men with these temporal afflictions, for whom yet in his mercy he reserved eternal salvation, as the dew vases, by that mercy only, of their faith and patience and holy obedience." This was Chrysostom's view of the par-

* Augustine: De doctrina gentium, lib. xii. eh. xii.; a thought which makes Gregory the Great exclaim: (Lib. de moribus, c. 40 in Evang.; Oh quaestor et rabbinus judaeorum Dei! And Benjamin of Tudela observes, Hereditas sancti peccati.*

† In a sermon on Abraham's repentance (J. Kror. xx. 29).
sage,* and Gregory the Great, who in general follows Augustine, has here an independent exposition, and strongly maintains this meaning of the words, which has certainly something to command it.

But whether there be in the words such a meaning or not, this is in them, as in so many other passages of Scripture, namely, that the remaining of this world's good without any portion of its evil, the course of an unbroken prosperity, is over a sign and token of ultimate reprobation. (Ps. xvi. 4; Luke vi. 24, 25.) Now is the reason of this hard to perceive; for there being in every man a large admixture of that dress which has need to be purged out, and which can only be purged out by the fire of pain and affliction, he who is not cast into this fire is left with all his dress in him, with his evil unrepentant, and therefore can be no partaker of that holiness without which no man shall see God. Thus doing, in his unisonless, but in this life received good things without any share of evil. [But now all is changed: Lucretus, who received in this mortal life evil things, is comforted, but Dives is tormentcd, for he had sown only to the flesh, and therefore, when the order of things has commenced in which the flesh has no part, he can only reap in misery and crucifying, in the hungry longing and unsatiated desires of the soul.

Moreover, besides that law of retaliation, which requires that the unmerciful should not receive mercy, the fact is brought home to the

* De Leo, Conc. 5. He says a stress on the inunda, amplectit, not completes; nor too Thoepheyd (in loc.) Certainly the other few passages of St. Luke, in which happiness occurs (Ch. 44, twice; Ch. 19; with 38, with 41), quite bear him out in his remark.

† Augustine's explanation was his.

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conscious of him who was once so rich man, that with death the separation of the elements of good and evil, elements which in this world are mingled and in confusion, begins. Like is gathered to like, evil by natural affinity to evil, and evil to evil—and this separation is permanent.

"Remem me and thou; there is a great gulf fixed!" not a mere handful of dust, but the Jews felled, but "a great gulf?" and not merely there, but "fixed" therein—an eternal separation, a yawning chasm, too deep to be filled up, too wide to be bridged over, so that there is no passing from one side to the other; "They that would pass from hence to you cannot, neither can they pass to us that would come from thence." Now, the latter affirmation is easily intelligible, for we can quite understand the last desiring to pass out of their state of pain to the place of rest and blessedness, but it is not so easy to understand the reverse — "they who would pass from hence to you cannot." The desire of passing thither cannot, of course, be for the purpose of changing their condition; but they cannot pass, he would say, even for a season, they have no power to yield even a moment's glance to say that are in that place, however they may desire it. Yet here the difficulty suggests itself. Can they, being full of love, otherwise than greatly desire it? Nay, is it not such a longing implied in the very words of Abraham? And if they do thus greatly desire it, and yet it may not be, must not this trouble and cost a whole even upon a heavenly infinity? A question which must wait for the solution; for all the answers which commonly are given do not reach it.

But though repelled for himself, he has yet a request to urge for others. If Abraham cannot send Lazarus to that world of woe, at least he can move him to return to the earth which he has so lately quitted; there is no such gulf intervening there.—"I pray that, therefore, father, that thou wouldest send him to my father's house, for I have five brethren, that he may call these unto them, but they also came unto this place of torment." He said they, Badduous at heart, though it might be Pharaoh's in name, perhaps offensiveness had mocked together, at that unseen world which now he was feeling so fearful a reality; and that it was such, he would now desire by Lazarus to warn them. Lazarus will be able to "testify," to speak, that is of things which has been seen. In this anxiety

* Augustine (De Nat., X. 164): Instru... not alius est, velin eis eorum semita est.
† Augustine (Iowa, 11): Non dubito quis cum ipsi dominus sibi lexem de Paphnutio omnium bona, problematis suae, hereditatibus fratria, et fidei pressa promiscuitate, testificat longo aeneo, divisa exo satis erat. Quae vis post mortem? qua memoria patris eis qui amavae eis? . . . quis habeas copias eorum?
‡ In the legend of St. Paphnutius (Plato's Rep., 1.16, c. 13), he is so
for his brethren's good, which he, who himself had been merely selfish, 
expresses, none have found the evidence of a better-minded beginning, and 
the proof that suffering was already doing its work in him, was awak-
ning in him the thundering germ of good. With this view, were it the 
right one, would of necessity be connected his own ultimate restoration, 
and the whole doctrine of future suffering not being vindictive and un-
usual, but corrective and temporary: a doctrine which will always find 
favor with all those who have no deep insight into the evil of sin, no 
curious view of the task and responsibilities of life; especially when, as 
too often, they are bribed to hold it by a personal interest, by a lurking 
consciousness that they themselves are not unusually striving to enter at 
the strait gate, that their own standing in Christ is insecure or none. 
But the rich man's request grows out of another root. There lies in it 
a secret justifying of himself, and accusing of God. What a bitter re-
proofs against God and against the old economy is here involved: "If 
only I had been sufficiently warned, if only God had given me sufficient-
ly clear evidence of these things, if the need of repentance, of this place 
as the goal of a seminal worldly life, I had never come hither. But 
though I was not duly warned, let at least my brethren be so." 

Abraham's answer is brief and almost stern; rebuking, as was fit, 
this evil thought of his heart: "They are warned; they have enough to 
keep them from your place of torment, if only they will use it. They 
have Moses and the prophets, let them hear them." Our Lord then clearly 
did not see an entire keeping back of the doctrine of life eternal and 
an after retribution in the Pentateuch, but to hear Moses was to hear of 
these things; as elsewhere more at length he showed. (Matt xxiii. 31, 
32.) But the suppliant will not so easily be put to silence. "Nay, sa-

the Abraham, but if one were wise, they from the dead they will repent." 
As it is true of the faithful that their works do follow them, and that their 
temples here in this temple in heaven, so not less does this man's tem-
plum of God's word, which he showed on earth, following him beyond 
the grave? that Word cannot suffer to grow men? they must have 
something else to lead them to repentance. We have here re-appearing 
in hell that "Show us a sign that we may believe," which was so often 

notes from the place where such are judged, 'sipas staphaneis qerias tis deis, 
of the greatness of the rewards of the just, the dreadfulness of the doom of sin-
ners. 

* Appellant (Rom. Third, St; cap. 19th sect, qv, 98, qv, 4) has a discussion to 

which this verse gives occasion: Utrem damnati in inferno velit alius esse 
damnati, qui non sunt damnati! His determinat, despite this passage, that they 
would. 

† Siegel: Vitarum ejusque Scripturae, order lice, occurs intellis in se-
on the lips of the Pharisees on such. They believe, or at least think they would believe, signs and portents, but will not believe God's Word. (Gen. viii. 29, 30.) A vain expectation! for in the words of Abraham, "If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead." These words demand to be accurately considered. Divine had said, "They will repent!" Abraham replies, they will not even "be persuaded." Divine had said, "of one went unto them from the dead!" Abraham, with a prophetic glance at the world's unbelief in far greater matters, makes answer, "No, not if one rose from the dead!" He in fact is saying to him, "A far greater act taxes your demand would be infallible for producing a far stronger effect: you suppose that wicked men would repent on the return of a spirit! I tell you they would not even be persuaded by the rising of one from the dead!"

This reply of Abraham's is most weighty, for the insight it gives us into the nature of faith, that it is a moral act, an act of the will and the affections no less than of the understanding, something therefore which cannot be forced by signs and miracles: for where there is a determined alienation of the will and affections from the truth, no impression with these miracles will make, even if they be allowed to be genuine, will be more than transient. Nor will there be left always to be a hospitable somewhere or other, by which unbelief can escape; and this is well, or we should have in the Church the faults of devils, who believe and tremble. When the historical Lazarus was raised from the dead, the Pharisees were not by this miracle persuaded of the divine mission and authority of Christ, and yet they did not deny the reality of the miracle itself (John xi. 46; xii. 10). A greater too than Lazarus has returned from the world of spirits; he has arisen from the dead; and yet what multitudes who acknowledge the fact, and acknowledge it as setting a seal to all his claims to be heard and obeyed, yet are not brought by this acknowledgment at all nearer to repentance and the obedience of faith. And it is very observable, how exactly in the spirit of Abraham's refusal to send Lazarus, the Lord himself acted after his resurrection. He showed himself, not to the Pharisees, not to his enemies, "not to all the people, but unto witnesses chosen before of God" (Acts iv. 11), to his

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8 It is a pity that we have not given the Acts iv. 11, "unto," as we have rightly done in the verse preceding. Observe the change of words:ISAIAH in the request of Divine: ISAIAH in the reply of Abraham; ISAIAH in the request of Divine; ISAIAH in the reply of Abraham; ISAIAH in the reply of Divine.

9 When the instance of Sylusian declared himself ready to recur to his system and to become a Christian, if only he were convinced of the truth of the rising of the historical Lazarus, he knew very well that in his sense of the word, contrary, act with the kind of evidence that he would have required, it was impossible to satisfy his demand. (See Butler's Aitan, Art. Sylusian, note a.)
own disciple alone. It was a judgment on the others, that no sign should be given them but the sign of the prophet Jonah; yet it was a mercy also, for they would not have been persuaded, even by one that had risen from the dead. At the same time it is not to be denied that in Christ’s ressurection there was a satisfaction of the longing of man’s heart, that one should return from the world beyond the grave, and give assurance of the reality of that world,—a longing which Abraham could not satisfy, but which Christ did, when he died and rose again, and appeared unto men, having the keys of death and of Hades.*

It remains only to give a slight sketch of their interpretation, who maintain that, besides its literal meaning, the parable has also an allegorical,—though of these some find this only by the way, and as something merely subordinarte, an interpretation which they throw out and leave to every one to allow in what value he chooses; while others make it the chief meaning of the parable, and affirm that it was the primary purpose of the Lord to set forth the relations between Jew and Gentile. Hence then, as already has been said, represents the Jewish nation clad in the purple of the king, and the fine linen of the priest,—the kingdom of priests or royal priesthood.† They feared sumptuously every day, they were simply furnished with all spiritual blessings: ‡ enriching," as Theophylact describes it, "with all knowledge and wisdom, and with the precious cradles of God." They were the vineyard which the Lord had

* Augustin (De civ. in Pet. c. xiv. 14): O Domine, grant us miserereunte tuo; voluntati mortis in aliquipe ab infinito sapient, et summa alpina non quantumque, sed Veritas servasti ab infinito. In Plato’s legend of the repast, allotted to already (p. 280, note), there is a remarkable witness for this craving in the minds of men, that he who gives assurance of the reality of the things after death should have himself removed from the world of spirits,—a longing that for us has found its satisfaction in the resurrection of Christ. The same vapourers is that, which however is plainly but as an imitation of Plato’s narrative, the story of Thoymes in Plutarch’s Life, De mort. anim. non mort. spir.

† Augustin (Quod. Rom., 1, 1, q. 27): In Dei intelligibili imperit et In dulci, ignorantiae felicissime, et summa voluntate constituit . . . Exstasia opulentia, Jesu nullis nisi in qualibetae tanta ad prophetam relationem abstrana et, semper ad necessitatem, multa sita . . . Compare Gregory the Great (Mon. 49 in Rom.: no Mot. xvi, l. 15, c. 11) and H. de S. Vito (Ascend. in Leo): Domine des Ignatium populum designant, qui est divina divinitate, ut aequae leges delibet semet eum ad alium, non ad utilitatem. Theophylact, rehearsal, of the same, the century, or the same, the same, and the spirit of this one. It is in this sense also that Eusebius understands the parable.

‡ Basil. In Apost. (ad. xiv. 1), compare 1 Pot. ii. 4.
planted, and of which he could say, "What could have been done more to my vineyard, that I have not done in it?" (Isa. x. 6.) They were the people whom he had made to ride on the high places of the earth, and to whom pertained the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises." But all these things were given them, not that they might make their boast of them, and rest there, comparing themselves for self-exaluation with the heathen round them, who were perishing without the knowledge of God, but that they might spread around them the true faith and knowledge of God. Yet they did not so; "Behold," said St. Paul, "there art called a Jew, and restest in the law, and makest thy boast of God, and knowest his will, and approvest the things that are more excellent, being instrested out of the law, and art confident that thou thyself art a guide of the blind, a light of them that are in darkness." But meanwhile, though they thus boasted, they did nothing effectually to scatter the darkness of the heathen; for they had forsaken their true position, misunderstood their own glory; and this talent of talents, the knowledge of the true God, these privileges, and this election, they had turned into a selfish thing. For they counted that God had blessed them alone of all people, instead of, as was the truth, of all people; they stopped the blessing, of which they should have been the channel, and through them the name of God was blasphemed among the Gentiles—he was presented to the Gentiles under a false character and in an unworthy light.*

Lazarus the beggar, by & at their gate covered with sores: at the gate, and without it, for the Gentiles were "aliens from the commonwealth of Israel, and strangers from the covenants of promise."—full of sores, for their sins and their miseries were infinite. These sores of the Gentile world are enumerated by St. Paul, Rom. xi. 26-29; though the term will include, besides the sins, the penal miseries which were consequent on those sins. But three large, those wounds and bruises and putrid sores (Isa. i. 6), were neither closed, nor bound, nor mollified with ointment, so that the dogs came and licked them. Here, as most so often happen, there is a question whether this last circumstance has any distinct signification, or is added only to complete the picture. Are there indicated here the slight and miserable nuisances of its wants and woes,—the galls and green wood for its hurts, which the heathen world derived from its poets and philosophers and legislators, as Leuretus proposes? or is it meant that even in this depth

* H. de Sto. Vict. Nunc ad veritatem & ad ceterum doctrinam legis habent. And Gregory (Hom. 40) explains the refusals of the crumb: Gentiles ad regenerationem legis, excepti; sibi non adhuc habent.

† Through: Sibyllae, sulis pueris, saevis cupidas.
Lazarus rising from the dead and bidding it to repent. It has enough to remind it of its duty,—it has its deposit of truth,—its talent wherewith it was burdened to trade till its Lord's return. So that the latter part of the parable, thus contemplated, speaks to us Gentiles in the very spirit of those awful words which St. Paul addressed to the Gentile converts at Rome: "Behold, therefore, the goodness and severity of God: on them which fell severity, but towards thee goodness, if thou continue in his goodness; otherwise thou also shalt be cut off." (Rom. xi. 32.)
or Deut. xxviii. 12-69, or call to mind the Lord's words which speak of the weeping and gnashing of teeth, which shall be their portion, when they see the despised Gentiles coming from the east and the west, from the north and from the south, and sitting down in the kingdom of God, while they themselves are thrust out.* (Luke xvi. 30.) But as Divine looked for some consolation from Lazarus, whom he despised, as the Jew is looking for the arrangement of his miseries through some bettering of his outward estate,—some relaxation of the severities imposed upon him,—some improvement of his civil condition,—things which he looks for from the kingdoms of the world, and which if they gave him, would be but as a drop of water on the tongue. He knows not that the wrath of God does in truth constitute his misery: and so long as this is unremedied, he is incapable of true comfort. The alleviation which he craves is not given, it were in vain to give it,—the one true alleviation would be that he should be himself received into the kingdom of God, that he should bewail his guilt, and look on him whom he pierced, and mourn because of him; then consolation would abound to him; but without this, every thing else is but as the drop of water on the fiery tongue. That there is no alleviation in the parable to any future time, when the great gulf of unbelief which now separates the Jew from his blessings shall be filled up, makes nothing against this interpretation; since exactly the same argument might be applied, and we know incorrectly, to call in question the ordinary explanation of the parable of the Wicked Husbandmen; nothing is there said of the vineyard being restored to its first cultivation, which yet we know will one day be the case.

By the five brethren of Dives will be set forth to us according to this abstraction all who hereafter, in a like condition and with like advantages, are tempted to the same abuses of their spiritual privileges. The Gentile Church is in one sense Lazarus brought into Abraham's bosom; but when it is said the Jewish Church did before it, glorying in its gifts, but not using them for the calling out of the spiritual life of men, contented to see in its very bosom a population that are content, save in names, from its privileges and blessings, and to see beyond its limits millions of hearths to whom it has little or no care to impart the knowledge of Christ and of his salvation,—then in so far as it then sits, it is only too like the five brethren of Dives, who are in danger of coming with him, and for sins similar to his, to this place of torment. Nor are we to imagine that, before judgment is exercised upon a Church thus forgetful of its high calling, it will be roused from its dream of security by any startling summons,—any novel signs and wonders,—any new revelation,—any
Lazarus rising from the dead and bidding it to repeat. It has enough to remind it of its duty,—it has its deposit of truth,—its talent whereby it was hidden to trust till its Lord's return. So that the latter part of the parable, thus contemplated, speaks to us Gentiles in the very spirit of those awful words which St. Paul addressed to the Gentile converts at Rome: "Behold, therefore, the goodness and severity of God: on them which fell severity, but towards thee goodness, if thou continue in his goodness; otherwise thou also shall be cut off." (Rom. xi. 22)
XXVII.

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Some interpreters find a connection between this parable and the discourse which precedes it, while others affirm that no such can be traced,—that the parable must be explained without any reference to the saying concerning faith which goes immediately before. Theophylact supposes this to be the link between the parable and the preceding verse: the Lord had there declared the great things which a living faith would enable his disciples to perform—how they should remove mountains; but then, lest these great things which were in the power of their faith should cause them to fall into a snare of pride, the parable was spoken for the purpose of keeping them humble. Augustine confesses the difficulty of tracing the connection, and has a very singular explanation of the whole parable, which I must content to refer to.§ as it would take up considerable space to do it justice. Oehlermen gives this explanation:

The apostles by that account which went before of the kindliness they would meet in their work (ver. 1, 2), of the hard duties, hard as they then seemed to them, which were required of them (ver. 3, 4), had a longing awakened in them after a special reward. The Lord therefore would set before them their true relation to him; that their work, difficult or not, welcome or otherwise, must be done—that they were not their own, but his, and to labor for him. If they found their labor a delight, well; but if not, still it was to be done. Neither were they to look for their reward and release from toil at once, but rather to take example of the

* See Oehlermen, Petrus Apolostel, 1843; 2. 50. Schulten, quod omnes aliquot eorum tracta sint in institutis, ut pietatis, et alia, in quibus, quae praebere potest esse, etiam in quibus non est, se excubant.

§ Quod, Euseb. i. 2, c. 20. Bohlenius, who deals with this in some passages, offers Augustine's very brief and unsatisfactory explanation.
servant, who though he had been unceasingly laboring all the day in the field, "pleasing or feeding cattle," yet not as the less when he returned home had to receive his laborers in the house also. Such is his explanation, and no doubt he here asserts an important truth, and one found in the parable; but to the connection, as he traces it, there is this objection, that the request, "Lord, increase our faith," does not seem to convey any such meaning as he finds in it; there is no appearance as if those who made it were desirous of receiving a dispensation commended to them, or expecting prematurely at a reward. Other expositors have neglected to seek any immediate connection between the parable and the context in which it is found, affirming that it teaches generally how God is debtor to no man, that all we can do is of duty, nothing of merit, and that in all our work we must await the acknowledgment of this, and carefully guard against all vainglory and elation of heart; how rather we must be deeply humbled before God out of the thought that, did we do all, we should only do that we were bound to; and how then must it be, when we fall so infinitely short of that all?

But altogether different from any of these interpretations is that first formally proposed, if I mistake not, by Grocian, and which Venema* has taken up and strengthened with additional arguments and illustrations. The parable, they say, is not meant to represent at all the standing of the faithful under the new covenant, "the perfect law of liberty," but the merely servile standing of the Jew under the old, and it goes in this manner out of the discourse preceding. The disciples had asked for increase of faith. The Lord in answer would teach them the necessity and transcendent value of that faith for which they were asking, would magnify its value, showing them how all outward works done without this living principle of love and joyful obedience, such as for the most part the men of their own nation were content with, were merely servile, and were justly recompensed with a merely servile reward—that in those God could take no pleasure, and for them counted that he owed no thanks; the servants who did them were after all unprofitable and of no account in his sight.

The arguments of Grocian and Venema are mainly these. They object to the common interpretation, that it sets forth in a wrong aspect the relations which exist between Christ and his people. They ask, Is it likely that the gracious Lord who is another place said, "Henceforth I call you not servants, ... but I have called you friends," would here wish to bring forward in so strong a light the service done to him as was merely servile, and for which he would render them no thanks? Would he, who ever sought to lead his disciples into the recognition of their

* Deo. Soc. p. 390, seq.
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filial relation to God, that they had received not the spirit of bondage but of adoption, hence throw them back to stringently on their servile relation. It was not, they say, in this spirit that he spake these words,

* "Blessed are those servants, whom the Lord when he cometh shall find watching: verily, I say unto you, that he shall gird himself, and make them sit down to meat, and will come forth and serve them." (Luke xii. 41.) On the other hand the parable does, they affirm, exactly set forth the relation of the Jews, at least of the greater part of them, to God. They were hired to do a certain work, which if they did, they were, like servants, free from stripes: they had too their stipends—they ate and drank—they received their earthly reward. But going no further than this bare fulfilling of the things expressly enjoined* them, and fulfilling them without love, without zeal, without the filial spirit of faith, contented to stop short when they had just done so much as would enable them, as they hoped, to escape punishment, going through their work in this temper, they were *unprofitable servants,* in whom the Lord could take no pleasure, and who could look for no further marks of favor at his hands! *

* Exactly the same stress which they would here lay on &c. the sees, is laid by Origen (St. Cene., 1. 5), although his purpose, as will be seen, is different: De, in qui hominem quod detestavit i. e. on quia gravior est servus, in filio servus esse. (Loc. cit. v. 18.) All nations adopt the parallel, from no one just servus servus, and disimul ut a: uno servus servus est filius. (Matt. xii. 5.) St. Bernard too (in Cotel., itn, 13. d. 5), without indeed making Origen's danger- ous use of the passage, and lowering the standard of piety for the slave-nation, in the hope of enabling it for the one, has implicitly the same explanation of the passage as that mentioned in the text. Exposing Cant. ii. 2, he has occasion to speak of a ceasing, rendered indeed, but without joy and alacrity and delight, and ends thus: De quoque Evangelio qui hic malit, quod dedit deus, factit servus filiis, et filio servus, sed non servus filialem bene sentit. And as before mentioned the passage quoted at the close of the last (de st. Sofia.) is quoted by the Chroniclers, and is quoted by Origen himself. (Comm. in Io. viii.) And again, (Comm. in Jo. xii.) the passage as a whole (with an exception to the third verse,) is quoted by Eusebius (Hist. Rom., ii. 13.) and the same applies to the parallel passage (with the same exception) in the fourth chapter of the Apocalypse.
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It is not to be denied that there is something attractive in this expression, or that it is worthy of respectful consideration; but yet it might be fairly replied in this way to the arguments of those that uphold it. The present parable need not be opposed to, but rather should be balanced with, that other saying of the Lord's (Luke xii. 37) quoted above,—should be considered as supplying the counterweight of all such declarations. This is the way God might deal; for we may observe, it is not said that this is the way he will deal, since rather that other is in the manner in which he will actually bear himself towards his faithful servants,—the one relation is that which according to the strictness of justice he might assume, the other is that which according to the riches of his grace he will assume. We, to keep us humble, are evermore to acknowledge that upon that footing he might put our relation to him, having, at the same time this assurance, that so long as we put it upon that footing, he will not; for so long, we are capable of receiving his favour without being corrupted by them. It is only to the humble, to the self-abased before God, that he can give grace, for where this humility is not, it is certain that, as the unclean vessel will altogether taint the wine poured into it, so the gifts of God will be corrupted by spiritual wickedness, more dangerous and more deadly than the natural corruptions of man's heart. And although, doubtless, the relation of the Christian to his Lord is set forth here under somewhat a severer aspect than is usual under the New Covenant, yet the experience of every heart will bear witness how needful it is that this side of the truth, as the multitude different from what one would expect, and not hearing upon our parable, but yet the purport be in itself remarkable. Seneca (De Brev.), I. 8. a. 15-25) treats on interesting question which bears on the present object: An bene- ficiary dare desine servus non ut it which he answers in the affirmative: Quamvis prescuter queri a servili ositi obd (et habet) minimus est, uti plus quam quod servus necessis est, beneficium ut in effectoris scriptum, debeat servum ministrorum. . . . Quod opus quod servius offici firmatus est, quod non ex imperio set et voluntate prescuter, beneficium est. He has much more on the same subject.

* It is in Watius's also: Sunt minus servi qui servit Lucilius, hoc est, sed ita (et) sunt iuris: non servit Lucilius, et illi qui, non competes in- dam, su gesserunt et fidelis luanda, spectat et ille pecunia, non illi et Demosthenes placuit eludere. Hic Christiano posse pollebit et vis pondera sive in disciplina el aliorum gradiam perambulare.

* At the same time, our translation makes it wear even a severer aspect than it need, while it has rendered, Exq yor u a. s. a.; "Deth he shad that servent?" thus seeming to cast my negation at all of the servent's work. It would be better, "Deth he count himself especially beholden to that servent?" as Watius gives it, Watius or Bas. Exs. 99r. 99. "Servent yor u a. which should be translated, "Let us here the thankfulness." See Tyrannus's Dionysus, a. v. Agrippa.
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well as the other, should be set out,—that in hours when we are tempted to draw back, to shun and to evade our tasks, we should then feel that a necessity is laid upon us,—that indeed while we do them willingly, we do them also the most eagerly; yet whether willingly or not, they must be done,—that we are servants who are not at question our Master’s will, but to do it. Good for us it is that we should have the check of considerations like these upon us in such moments, and should be kept in the way of duty, till the time of a more joyful and childlike obedience again comes round. This fear does not exclude love, but is its true guardian: they mutually uphold and support one another * for our hearts, while yet they are not made perfect in love, are not such that they can be preserved with motives drawn only from gratitude and love. These indeed, must ever be the chief and prominent motive to obedience (Rom. xii. 1), and so long as they prove sufficient, the others will not appear; but it is well for us that behind these, there should be other reasons and severer summons to duty, ready to come forward and make themselves felt, when our evil and our corruption cause them to be needed. Well for us, too, is it, that while the Lord is pleased graciously to accept our work and to reward it, we should ever be reminded that it is in an act of his free grace, of his unmerited mercy, by which our relation to him has been put upon this footing. For there is also another footing (that of the parable) upon which it might have been put, —yes, upon which, though he does not, yet we must everywhere put it, so far at least as is needful for the subduing every motion of pride and vainglory,—every temptation to bring in God as our debtor because of our work,—which, inconceivable as it must appear when we thinly contemplate the matter, is yet what men are overweening on the point of doing†.

A more real difficulty in the parable, as it appears to me, is this, that of the first part of it (ver. 7, 8) the purpose seems to command patience in the Lord’s work,—that we do not desire to be dismissed before the time from our labors, or snatch too early at the reward; but rather take example from the kind, who only lack to rest and refresh himself, when his master has no further need of his services: that, in the words

* Gerardus (Bolland. Ope. v. 2. p. 399, ed. Beaud.) : Nopes unam inimique quaesumur amorem, suum felicem, et cum tu solus, non desiderio, sed laetitiae, non luxuriae, sed honestitate, non luxuriae, sed honestitate, exspectat, quamando, etiam, quum amor, etiam, quum amor.

† Andronicus (Ep. in Zac, 1. 8. c. 22): Averno esse in servitutis ob- quaemodieti sunt. Non ut praedone, scietis filius Domini: abhorreant gratia, et non ignoranda sint. Nuper in justitia et bene servavit, quod non dederit. Obtestetur ad, obtestetur bene, servavit angeli, etc. Et non igitur vicious ludit et praestitit in cessatione justi- citis et non teperit, non judicii in corona.
of the son of Sichem (xii. 20) we learn to wax old in our work, and as long as we are here, see in one task but a stepings-stones to another. Such appears the lesson of the first part of the parable,—that we do not, after we have made some creation, smaller or greater, account that we have a claim to be excepted henceforth from strenuous toil; but on the contrary, ever, as we have murmured one hill of labor, perceive a new one rising above it, and gird ourselves for the surmounting of that also.

But in the second part (ver. 9, 10) it is no longer this patient continuance in well-doing, but humility, that is enjoined; the conclusion that we are not doing God a favor in serving him, but that all we can do is of merest duty,—that our services at best in poor and of little value. I suppose, however, the solution of that perplexity under deferred reward, with the desire to be released from labor, springs from over-estimation of our work; while he who finds that all which he has yet done is little, that it is all poor and mean, as he will not count that it gives him a claim henceforth to be excepted from labor, but will rather desire some new field of labor where he may approve himself a better servant than he has yet done, so neither will he count that it gives him a right to consider God as his debtor. The two wrong states of mind, springing from the same evil root, are to be met by the same remedy, by the learning to know what our actual relation to God is,—that it is one of servants to a master, and being such, it precludes us alike from all right of claiming release when we please, and so also from all right to extol or exalt ourselves for the doing of that, which by the very laws of our condition we are bound to,—which not to do were great guilt, but which to do is no merit.

With regard to the actual words of the parable, there is not much to remark. All are aware that the waiting at table with the drowsy servant was a mark of servitude, which to keep in mind makes more wonderful the condemnation of the son of God in his saying, Luke xlii. 37, and in his doing, John xiii. 4. With regard to the confusion which he puts into the mouths of his disciples? * When ye shall have done all these things which are commanded you, say, We are unprofitable servants;* we may truly observe, as many have observed before, if this they are to say when they have done all, how much more, and with how far deeper self-abasement and shame, when their carnivorous hear them with

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* Veritas quotee ab Phile (De Philo Coenopic) a ymora yomers yon the Egyptian Therapeutins, which gives remarkable evidence of this. "Artemis et adoration ady pateriaca est, eversa est, sed proflua intermperitam." Notesul eis ymora pateriaca ymora yon the Egyptian Therapeutins.

* Augustin. Contro poenam verum gloriae, diligentiam et substana.

* Bengel. "Miser est qui servitutum servati subita appet bit (

Mat. xix. 80), laenens qul in imo.
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ness, as his conscience must bear witness to every man, that so far from having done all that was commanded, they have in innumerable things grievously failed: and some effect of their duty, of what they might and ought to have done.*

* Cyprian: Quod igitur sibi, Quem dexter erat, non ideo distinxerit, quod factum esse est erat: sed quod si eum faciat erat, sed quod quidem faciunt habeantur Factionem omnia principia, recognoscant se nesci etiam disciplinis, et a perverti se recognoscant nihil quidem facit esse, hoc est debitos et monitores, quem debeat non debent donec.—Our Church in her 34th Article has used this parallel against the Semitic doctrine of works of supererogation. Cf. Griesbach’s Loc.

Thol., loc. 10, p. 8, § 10
XXVIII.

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Luke xii. 1-5.

Two parables are addressed to the disciples, and stand, as Theophylact and others have noted, in close relation with what has gone immediately before, with the description of the sufferings and distress of the last times, when even the disciples "shall desire to see one of the days of the Son of man, and shall not see it." (ver. 21.) Then will be, according to the deeply significant image in use among the Jews, and sanctioned by our Lord, the birth-pangs of the new creation,* and the distance of that time are the motives here set forth for prayer,—distress which shall always he felt, but then at the last felt more intensely than ever.

* He spake a parable unto them, that men ought always to pray, that they may not enter into temptation. It is not so much the duty or subsisting, as the absolute necessity, of constant persevering prayer that is here declared. Nor is it all that the parable reveals.


† Compare two remarkable sermons by Chrysostom (De Preceptis), which turn a good deal on this parable, and contain many remarkable things on the extreme usefulness of prayer; he calls it the medicine expelling spiritual sickness—the foundation of the spiritual building—that to the soul which the nerves are to the body. He knows the man without prayer to the 6th set of water and gaging for life—an city without walls, and exposed to all assault, but from him that is armed with prayer the tempter turns back, as midnight robbers steal back when they see a soldier asleep over a soldier's bed.—Some have questioned whether these sermons are Chrysostom's, and the Semiotic critics (v. 3, p. 778) speak doubtfully, the main argument against them being, that Semiotics is twice spoken of in them as king of the Ptolemae, an error it is thought which Chrysostom could scarcely have committed. But if it is to be considered an error, it is quite or nearly as difficult to laugh at any one else, who could write these
In this press, to pray always [with which we may compare Ephes. vi. 18; 1 Thess. v. 17], there is nothing of exaggeration, nothing
contrived which may not be fulfilled, when we understand of prayer
as the continual desire of the soul after God; having indeed its times
of intensity, seasons of an intense concentration of the spiritual life,
but not being confined to these times; since the whole life of the faithful
should be, as Origen’s beautiful words, one great connected prayer:—
or, as St. Basil expresses it, prayer should be the salt which is to
salt every thing beside. “That soul,” says Dionysius, “that is ascended to
direct herself to God upon every occasion, that as a flower at sunrise,
conveys a sense of God in every beam of his light and spreads distils
itself towards him, in a thankfulness, in every small blessing that he
sheds upon her... that soul who, whatsoever string of heartic in her,
bare or toil, her high or her low estate, is ever turned towards God,
that soul prays sometimes when it does not know that it prays.”
Mary most worthy is often called Augustine’s sayings on this matter,
drawn as they are from the depths of his own Christian life. Thus, in
one place, “It was not for nothing that the apostle said, ‘Pray without
ceasing.’ Can we, indeed, without ceasing bend the knee, bow the body,
or lift up the hands, that he should say, ‘Pray without ceasing’? There
is another interior prayer without intermission, and that is the burning
of the heart. Whatever else thou mayest be doing, if thou hast after
that subjection of God, thou dost not intermit to pray. If thou wert
not to intermit to pray, see that thou dost not intermit to desire—thy
continual desire is thy continual vow. Thus will be silent, if thou leave
off all love, for they were slain of whom it is written, ‘Because iniquity
shall abound, the love of many shall wax cold.’ The coldness of love is
the silence of the heart—the fervency of love is the cry of the heart.”

service falling into it. But it should be called a mistake; the sense of the three
great Eastern monarchies were of all continuity confounded, and this where it is
impossible that ignorance could have been the cause. Thus Duris is called (Ezra
vi. 28) king of Ahasuerus and Amanarua (Neh. xii. 4) king of Babylonia; the ex-
planation being, that the three first empires, as we call them, were considered not
at all different, but as one and the same empire, continued under different dynasties.

D’Herbelot (Hist. Orient., s. v. Noch) mentions something of the sort as being
the view of the modern Pers. Et Salmon v. 11, que les orientaux empruntent
dans les dynasties des anciens Rois de Perse, les Achaéménides, les Chosémites, et les
Mendes.

* Titre note forth well this “always.” Non obstante tessis, noni, tentationes.
† No. 10, in the purification.
‡ Exoni. in Ps. xxxvi. 10: Ipsum destitutum teneo, oratio tua est, et sicut

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But he who knew how easily we are got off from prayer, and under what continual temptations to grow slack in it, especially if we find not at once the answer we expect, was so against this very thing, bidding us to pray always, and "not to faint," not to grow weary, since in due season we shall reap if we faint not; and in proof of this he brings forward the parable of the Unjust Judge, with whom the feeble importunities of the helpless widow did yet so mightily prevail, that she at length exacted from him the boon which at first he was determined to deny.

None but the Son of God himself might have ventured to use this comparison. It had been overbold on the lips of any other. For as in the parable of the Friend at Midnight we were startled with finding God compared to a cheerful neighbor, so here with finding him likened to an unprofitable judge. Yet we must not seek therefore to excuse—even some have been at great pains to do, and by many forced constructions—his unrighteousness; but on the contrary, the greater we conceive that to have been, the more does the counsel and encouraging truth which the Lord would enforce come out, the more strong the argument for persevering prayer becomes. If a bad man will yield to the more force of the importunity which he hates, how much more certainly will a righteous God be prevailed on by the faithful prayer which he loves? The fact that the judge is an unprofitable one, is not an accident standing in the earthy form under which the heavenly truth is set forth, and which would have been got rid of if it conveniently could, but is rather a circumstances deliberately and voluntarily chosen for the beginner seeking faith of that truth. In two stanzas is described the weakness of

* Exemint—word of not unprofitable use with St. Paul, but elsewhere in the New Testament only here. Augustine (Reser. in Ps. liv. 30), warns against the danger of this "fainting." Male iambus in odió tó, with three accusatives, three gerunds, three participles, three prepositions, three verbs, rare few facts. Viginti testis: doctus in e. . . . Ego non desideras in oratione: He quid sensu est, est diffusum, non esse. * For a more accurate specimen of the explanation, of which the site is to get rid of the idea of the judge, see Thought and in its loc.—it is not, however, opposed by itself. It is also added by Prædica-Christiana (De Præd. script. sp. 10), and mentioned in Serm. Thuc. n. o. aprile. It stands parallel with the extraordinary explanation of Nathan's parable of the two lambs (2 Sam. xi. 1), given by Ambrose (Apolog. Proph. Daniel, c. 9).
the earthly judge: he "fear not God, neither regard man." "He fear not God?" All God's law had said concerning the judge's charge and the unrighteous judge's guilt, he counted light of (Rukd. xxii. 6-8; Lev. xix. 18; Deut. i. 16, 17; 2 Chron. xix. 6, 7); nor surely was there wanting in him that higher motive, the fear of God; but his poor and miserable subordinates, the respect for the opinion of the world, was equally imposing; he had reached that point of reckless wickedness, that he was alike indifferent to either. And what was worse than all, he dared to avert this contempt to himself. The more, therefore, of any suppliants was the more hopeless, especially of one weak and poor—weak, so that she could not compel him to do her justice—and poor, so that she could not supply him with any motive, why for her sake he should bower, it might be, the resentment of formidable adversaries. Such, no doubt, is the widow of the parable, one "that is a widow indeed and desolate." Many writers have noticed the exceeding delicacy of the state of widowedness in the East, and the obsequity of the widow, as one having sense to help her, to all manner of oppressions and wrongs; of this, the numerous warnings against such oppression which Scripture contains, are sufficient evidence. (Rukd. xxxi. 22; Deut. xix. 17; xxvii. 19; Mat. iii. 5, and many more.)

How fifty times does this widow represent the Church! under persecution, not necessarily under any particular persecution, but under which is always going forward, the oppression from the adverse element in which she draws her breath. Nor need it be only the Church at large which we are represented in her, but also any single soul in conflict with the powers of darkness and the world. The adversary then ("your adversary, the Devil," 1 Pet. v. 8), is the prince of the darkness of this world, the head of all the powers which are arrayed against the manifestation of the kingdom of God either in a single soul, or in the whole world, keeping down and, so far as it is allowed him, oppressing it; the spiritual Herod that is ever seeking to destroy the heavenly child. But the elect, they who having the first fruits of the Spirit,

* For instance, Ward in his Illustrations of Scripture from the Manners and Customs of the Hindoos. Then too, Ternus:

† Augustine (Epist. in Ps. xxvi. 15): Deinde utrisque sancte intelligi nostrum rex stultius est sicut Dei, stultus est; quoniam in se mecum, ut sancti intellectus nostrum, non est sanctus intellectus sancti et sancti; in sancto intellectu sanctus intellectus nostrum, qui desultus est sibi desinat Dei, qui tametsi in sancto intellectu sancti, sanctus intellectus ipsum, sancti intellectus est. Cf. Tert. ut supra. 25-26.
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given within themselves, acting their perfect redemption, are here represented as in conflict with three adverse powers, as suffering oppression from them, till under the sense of that oppression, and of their helplessness to effect their own deliverance, a cry is wrung out from them, a cry generally for aid, but chiefly for that aid which will be final and complete, the manifestation of the Son of man in glory,—even the cry of the Prophet, "O! that thou wouldst send the heavens, that thou wouldst come down" (Isa. liv. 1), when the wished shall fall and not rise again, when the Church shall be at rest, being for ever set free from all the enemies that are round about her. It would be a very imperfect and sight view of those cries for deliverance, which occur so often in the Psalms and in the Prophets, to infer them to any particular and transient outward afflictions or persecutions which the Church or any of its members are enduring. The world in always, whether consciously or unconsciously, whether by fact or by hostile violence, opposing the Church; and Satan evermore seeking to hinder the manifestation of the life of God in every one of her members: and prayer is the cry deprecation which the493
silent utter, the crying in of a neighbor to aid, when they feel the danger to be urgent but the enemy should prevail against them. And the words in which their need finds utterance, "Average me of mine adversary," wonderfully express the relation in which we stand to the evil which we are sometimes so mightily working within us—that it is not our own self but an alien power, holding us in bondage,—not the very "I," as St. Paul (Rom. vi. 16) is so careful to assure, for their redemption would be impossible, but in which, having introverted itself, is now seeking to keep us in bondage. It is one great work of the Spirit of God to make us feel this distinction between us and the evil which is in us. The new creation is in this like the old, that it is a separating of the light from the darkness in the soul of men,—not indeed, as yet, an entire expelling of that darkness, but a disengaging of the light from it, so that the light being brought into direct relation with him who is the fountain of all light, may act as an opposing power to that darkness. This good and the evil in him are no longer in a state of blind contradiction, but of distinct self-conscious opposition. The renewed man knows that he has an adversary, but for his comfort, he knows also that this adversary is not his very self, but another, so that if he resist him, he will flee from him; he knows that the power which that other exercises over him is an usurpation; and that it will be a righteous thing for God to put out him who obtained that power by fraud and by violence; and knowing this, he is able to cry, with the widow in the parable, "Average me of mine adversary," or rather, since men go not to a judge for vengeance, but for justice,—"Do
me right on, deliver me from the oppression of mine adversary." As And this is the same petition that we make daily, when we say "Deliver us from evil," or rather, "from the Evil One," from him who is the source and cause of all evil!

For a time the judge was deaf to the widow's petition: "He would not for a while." When it was said above that the strength of the parable lay in the unlikelihood between the righteous Judge of the world, and this ungodly earthly judge, it was not meant to be denied,—only, this too is part of the teaching here,—that God often seems to move to be acting as this unjust judge, to be turning a deaf ear to the prayer of his people. For even the saint are impatient under suffering and affliction; they expect a speedier deliverance than God is always willing to vouchsafe them; they think they have a claim to be heard and delivered more promptly than God thinks good. They cry, and when they receive no speedy answer, but are left, as it appears to them, long in the hands of their enemies, or in the furnace of affliction, they are tempted to hard thoughts of God, as though he took part with, or at least was contented to endure, the proud oppressors, while the cry of his afflicted people was as nothing in his ears; they are tempted to say with the storm-tossed disciples, "Hast thou not that we perish?" Now the possible is in fact intended, as we shall presently see, to meet this very difficulty and temptation, in which the faithful, suffering long under sore earthly trials, are exposed.—We have in ver. 4, 5, recorded, not of course what the judge spoke aloud, scarcely what he spoke in his own hearing, but the voice of his heart, so that heart speaks in the hearing of God.  "He would not within himself. Though I fear not God, nor regard man, yet because this widow troubleth me, I will avenge her, lest by her continual coming she weary me." He was not impelled in the matter by any...

- Schleiermacher, a. v. dubia: Asser me nundrando ab iuqlabel adversarii mis.
- Tyndale: V辅助 me do adversarii meo.
- The question of other passages, Matt. xii. 19, 20; Eph. vi. 16; 2 Thess. iii. 5, would lead us to translate in the Lord's prayer, except not as a matter; but marvellous; and all the questions in Bruc's Thes. a. v. show that it was so interpreted in the Greek Church.
- Augustine, in Ps. xxxvi. 17.
- Rennell: Adhibit Deus in causa eptaginationis, quod non in usu, sed eptaginatis.
- He uses a very strong expression here, "inquit," from because, the part of the fox under the eye. "Inquit," sub specie, et exspectet inveniri et exspectet ire vanum. "Inquit," sub specie, "inveniri et exspectet ire vanum." He uses the same word (1 Cor. ix. 25) to describe the hard discipline to which he submitted his body. Both there and here there is another reading, "inveniri et exspectet ire vanum," which is not without some affection in its force. It is not, however, to be here, in the present instance, that reading alone, the translator thinking this too strong an expression for any thing which the widow could effect, for how could she punish him till his eye became
other motive than a selfish regard for his own ease and quiet; but lest these should be continually disturbed and broken in upon, he doth her right, that so he may be rid of her,—that she may not plague nor vex him any more, as it was the same motive, though of course in a much milder form, which moved the disciples to ask for the woman of Canaan, that her prayer might be granted: "Send her away, for she crieth after us." (Matt. xx. 52.) Indeed this parable and that miracle form altogether an interesting parallel. (Compare James xxx. 17.)

Between the parable and its application,—that is, between verses 5 and 6,—it is likely that the Lord paused for a while, and then again resumed his discourse: "After what the unjust judge used, and shall not God avenge his own elect?" In the first clause of the sentence the emphasis should be laid on the word "unjust," in the other, the epithet of goodness which should complete the antithesis omitted, as being necessarily included in the name, God,—if the unjust judge acts thus, shall not the just God avenge his own elect? And the antithesis is to be carried through all the numbers of the sentence: the righteous God is not only opposed to the unrighteous judge, but the elect, the precious before God, to the widow, the despised among men; their prayer to her clearer; and the days and nights during which these prayers are made.

black and White! But the use of one strong term is very characteristic of the man described. Heblé: REPORTED JUDICIAL INJURY AND MORTAL PENALTY RECEIVED—It is exactly this exaggeration of language, which sometimes uses in the things which threaten his own ease and advantage, and we have numerous examples of a like usage of words, that Esau's, to see or eat, means properly to be fed, and the Spanish above; was much in the same sense, means rightly, to put to death by hanging; and our English to place, is properly, to lead; and these examples might easily be multiplied. Boers' translation, although, is happy,—that word being used exactly in this sense; thus Trench, No we obtainest here de superi. The assertion made by Chrysostom (De Zac., Gene. 9, v. 5), that it was a word which at length moved the judge, is totally without foundation, and opposed to the spirit of the passage.

* The endeavor to obtain help or redress by long-continued crying, and by more forms of importunity,—to exert by these means a force or a right which is expected from no other motives, is quite in the spirit of the East. That it is mentioned in Canaan's Trench in the present (I have not the book at hand to give the exact reference), that the peasants of the district, when their crops have failed, and they therefore desire a remission of the contributions imposed on their villages, or when they would appeal against some tyrannical governor, will certainly before the game of the schäf's laws, and three questions heeling and throwing, but in the main (Job ii. 12. Acts xxix. 25), and not be silenced or driven away, till he has met out and demanded the cause; and thus gives them at least an opportunity of stating their grievance; or sometimes they would beat him in the same manner, as he passed through the streets of the city, and thus seek to gain, and often succeed in getting, their point, not from his love of justice, but from his desire to be freed from annoyance. See Bousset's Gesch. Rel., v. 3, p. 882.
to the comparatively short time during which she with her companions
bent the judge. The certainty that the seat will be heard rests not,
however, on their mighty and assistant* crying as its ultimate ground,
but on their election of God, which is, therefore, here brought especially
into notice, and they called by this name of God's elect, rather than by
any other of the many titles that might at first sight have seemed equally
appropriate:—just as in Daniel (cf. 1) the deliverance of God's ser-
vants is traced up to the same name: "At that time,* that is, at the
time of extreme distress, "thy people shall be delivered, every one that
shall be found written in the book." Shall not be avenged, asks the
Lord, "though he bear long with them?" or since that phrase is mostly
used in Scripture, to set forth the relation of God to the sins of man,—
his patience in giving them time and space for repentance,—it would
avoid perplexity if here another phrase were used, as for instance,
though he bear them long in hand? or though he delay with them
long?‡ that is, long, as men count length. He may be slack in aveng-

* "Nay, and words barely in reference of sect. I. Our English "cry" is but a weak
translation of the original. Tremellius translates it better by magis; it is a
mighty crying (Gen. iv. 19); John iii. 8, L.X.E.; Num. x. 4) which is here attributed
to the seat.

† Beza's (see Matt. xxii. 21): "Et ego altero fiduciae omnium confiteor via
testimonium, et eum toleratio.

‡ The words et passim in al pelo are much disputed. Some refer algae to the opprobrium, on which vengeance is taken, and passim in here used in its commoner sense: "Shall not God avenge his elect, though he
bear long with their oppressors?" yet against this W. p. says truly, Implorans, de
quisque uti in omnino, non mensit opus. But passim in need not be necessarily
differens seholos, but merely divers, patientia expectans; see Heb. vi. 16;
Num. x. 7, 8; Job xii. 10, and especially Luke xxiv. 18 (in the Greek, xxvii. 18).

Greatly adorns the point from which the two meanings spring; he says:
Est in his voce eflatio verissimus significatio, qua non uti proficiebat, sed introit ce qui
tem patinat. Heuer, who has given rightly the meaning of the Lord's words
(quasi recte lege videndi minimo praecipue), has (in v. passim) a good
and useful commentary on all the latter part of the parallel. The passage may
be brought into comparison: Hab. ii. 13, to men, to men. Since the above was
writ, I have seen an essay by Hauck ("Prae. Zehir."
1852, Heft 2, pp. 117-123), wherein he finds fault with this explanation, which he
contends to be in the words, and makes et passim de avocato a description of God's patience with
his oppressors as contrasted with the fearful irritation of the judge under the
insinuations of her that loved him; and he passes in his view, might thus be
translated. "Shall not God avenge his own elect, when also he be patient toward
them?" shall he not aveng them, and so much the more while their repeated
prayers do not rest or burden his soul, that widow's prayers weigh and wound the
judge—such as he knoweth not only pity in his heart. Our Lord is then giving
an additional motive why they should not have it in prayer. There may be a question,
whether it is not the intention of the Vulgate to give this meaning, when it translates,
ing his people as "man countenanceth", as compared with their impatience, and with their desire to be at once delivered from affliction; but, indeed, "in toil and patience especially," not leaving them a moment longer in the fire of affliction than is needful, delivering them from it in the instant that patience has had its perfect work; so that there is, and there is meant to be, an apparent contradiction, while yet there is no real one, between ver. 7 and that which follows. The relief which to man's impatience seems to turn long, indeed arrives speedily; it could not, according to the far-seeing and loving counsels of God, have arrived a moment earlier. We may find a practical illustration of these words in the whole of our Lord's conduct with the family of Bethany (John xvii) in the depths into which he suffered them to be brought, before he arrived to sit in glory, nay, to take a milder example, it was not till the fourth watch, in other words, until the last, that he came to all his disciples laboring in vain against an adverse and perilous sea. (Matt. xiv. 24, 25.)

The words with which the application of the parable concludes,

"Nevertheless when the Son of man cometh, shall he find faith on the earth?" are perplexing, for they appear at first sight to call in question the success of his whole mediatorial work. But though we have other grounds for believing that the Church will, at that last moment, be reduced to a very little band; yet here the point is not that there will be then few faithful or none, but that the faith even of the faithful will be almost failing,—the distress will be so great, the darkness so thick, at the moment when at last the Son of man shall come forth for salvation and deliverance, that even the hearts of his elect people will have begun to fail them for fear. The tone of this help Zechariah (xii. 11.)

At patristic ihebaphis in Wb. iv. and of Luther: "Und selbst derdracher selbst" but otherwise ambiguous. At all events the interpretation here has claim to be a new light thrown upon the passage, as the writer supposes. Hebr. zeveh, (Maimon. p. 136) has long ago pointed it out; and Wolf (De orig. lec. ii.) is inclined to hold it with it, who sums up the meaning thus: "Patrizius ille Dei intimus et ensen- ducus prorsum sectorem, quot epi stoliquum judicium ipsum exspectat. probabile indit, qui non patere auscultat vitam operatur."

* Ezra (De pur. Jus. Nat., p. 136): "Oppositor efil penebatil utere ac seque, falsi forent ad hominem epileptorem (et sc., "et volo sacerdote videre");", has ad samuis fel sanctamire referebat. Augustine: "(De ver. in Ps. xxvii)." has some admirable remarks on the impatience of men, contrasted with the suffering meekness of God.

+ We learn from Augustine that they were used by the Daughters, in reply to the Church, when she pleaded against them her meekness and her universality (Onenas extra benevoli in paello et in parte exist. Ewem. in Ps. xxxii. 2). The Daughters answered (applying to their own day this prophecy concerning the last time), that the Lord himself had declared this firmness of the faithful; how he should hardly find faith on the earth.
1-5) describes, under the images of the old theocracy.—Jerusalems shall be already taken, the enemy shall be within its walls, spoiling and desolute, when the Lord shall come forth, his feet standing on the Mount of Olives, to fight against its enemies. All help will seem utterly to have failed, so that the Son of man at his coming will hardly find faith, or rather show faith, the faith which does not fail in prayer, with allusion to ver. 1—the faith which hopes against hope, and believes that light will break forth even when the darkness is thickest, and believing this continues to pray.—he will hardly find that faith upon earth. The verse stands parallel to, and may be explained by, those other words of our Lord's: "For the day will soon come, and your faith also shall fail, and no flesh should be saved, "these days shall be shortened." (Matt. xxiv. 22.)

* Thayer's observation here on faith, as the one condition of prayer; πίστις ὑπομενήν ἐν ἐνέργῃ ἄνωτερᾳ καὶ κατωτέρᾳ. And Augustine: Si hinc dicit, credas posti: quis enim est quod non credat?

† Tertullian's explanation of the passage (De Praecl. c. Fide, p. 660, seq.) is curious. I should think it his own, and likely to remain so. The unjust judge represents the Roman emperors, the important savor the early Church, which sought someone to plead its cause before them, and by their intercession to be delivered from its oppression. The emperors, after a long while, undertook its defense, coming themselves in personae, and not suffering others to receive personae. Yet stranger than this is the view of Jerome (Com. Hier. c. 1. n. 26), and of Eusebius, who attribute to the author of the treatise De Antichristo, c. 97. The widow is the earthly Jerusalem, Israel after the flesh, which, forgetful of God, turns to the unjust judge, that is, to Antichrist, for he is the double picture of God and man (ver. 5), for aid against him whom she falsely believes her adversary, namely, Christ. They see an allusion to the last days and to the mighty part which, at that time, the surviving Jews will have in the setting up of Antichrist's kingdom. (John v. 48; Dan. vol. 12.)
THE PHARISEE AND THE PUBLICAN.


The last parable was to teach us that prayer must be earnest and persevering; this that it must also be humble.* Some have supposed, as for example, Vitringa, that here too we have set forth before us the rejection of the Jew and the acceptance of the Gentile; the Pharisee being the representative of that whole nation, which would have taken him as its most favorable specimen—the publican, of the Gentiles, with whom those despised collections of nations were commonly classed; the one glorying in his merit, proudly extolling himself above the sinner of the Gentiles, but through this very pride and self-righteousness falling to become partners of the righteousness of God; while the other, modestly acknowledging his vileness, and repenting of his sins, is justified freely by his grace. But the words with which the parable is introduced (ver. 1), and which must give the key to its interpretation, are opposed to this view. It was spoken to note certain which trusted in themselves that they were righteous, and despised others; the aim of it was to

* Augustine finds a yet closer connection: Qua filio non est superベースum nil ha奥斯um, quaeque eum qui parce plurimum de haussate sua supereret, t. Euseb. de Pers., p. 994. Augustine too (Dever. in Ph. lib. 9) thinks this applies may be made, though it is not with him the primary: The haussae super- plionem, inquisitio dicas populum, haussae et Gentiles: haussae populus Phariseum illi, Gentiles populus Philistias. Illi Domino haussae populus Jacobit et merita sua, Gentiles confessus populo sua. See E. de Sue. Vict. (Comm. in Evan.): Pharisaeus, haussae populus signatus, qui in justitias suae huasse un- tilis merita sua, et superstes amovatur. Haussae publicum, Gentiles signa- tur: quae long a Deo postulat, populus confessus, et inveniatur scripturam Deo, et sistatur. Schleiermacher also observes, that it contradicts the idea of a parable, that the Pharisee should have been a Pharisee; or the Pharisee gen- erally; but this objection yields to the fact, that the term parable is of very wide sigificance throughout the New Testament.
cure a fault which the Lord had noted in some of those that surrounded him. He had seen in some of his disciples, displays of spiritual pride,—of self-exaltation, accompanied, as they always will be, with the contempt of others. There is no hint given in the context to lead us to suppose that the relations of Jew and Gentile are now before him: he is dealing rather with a spiritual anathema, which he has observed showing itself in some of his own followers; I say, in some of his own followers, because I cannot for an instant conceive that by the example of a Pharisee he is warning and rebuking the Pharisees. It would have been too too profitable to have held up to these the spectacle of a Pharisee praying, as this one prays in the parable. They would have held it only most natural and proper, that he should have prayed in this fashion.* There would have been for them no conviction of sin, but only for a disciple, for one who had advanced much further in spiritual insight, though in danger of falling back into pharisaical sins. Such a one would only need his sin to be plainly shown to him, and he would start back at his deformity. He would see the Pharisee in himself, and tremble and repent.

* Two men went up into the temple to pray; we are to suppose at one of the fixed hours of devotion (Acts iii. 1), "the one a Pharisee and the other a Publican," a Brahman and a Parish, as one might say, if preaching from this Gospel in India—the Pharisee, a specimen of that class of men, who, satisfying themselves with a certain external freedom from gross offences, have remained ignorant of the plagues of their own hearts, and have never learned to say, Deliver me from mine adversary, who do not even know that they have an adversary; the other, the representative of all who, though they have much and grievously transgressed, are now feeling the burden of their sins and hourly mourning them, who also are yearning after one who shall deliver them from these sins, and from the curse of God's broken law. The parable would make us feel how much nearer is such a one to the kingdom of God than the self-complacent Pharisee, or than any who share in the spirit and temper of the Pharisees—that he indeed may be within it, while the other is without.

† Gregory the Great (Moral. i. 39, c. 21) wisely likens this Pharisee, and all
It is a mistake growing out of forgetfulness of Jewish and early Christian customs, when some commentators see in the fact that the Pharaoh prayed standing, an evidence already manifesting itself of the pride.* Even the possible itself contradicts this notion, for the publican, whose prayer was a humble one, stood also. But to pray standing was the manner of the Jews (1 Kin. viii. 22; 2 Chron. vi. 12; Matt. vi. 5; Mark xi. 23); though in moments of a more than ordinary humiliation or emotion of heart, they changed this attitude for one of knelling or prostration. (Deut. vi. 10; 3 Chron. vi. 13; Acts ix. 40; xx. 36; xxi. 5.) The term station (status) passed into the usage of the Christian Church; it was so called, as Ambrose explains it, because standing the Christian soldier repelled the attacks of his spiritual enemy; and on the Lord's day the faithful stood in prayer, to commemorate their Saviour's resurrection on that day; through which they, who by sin had fallen, were again lifted up and set upon their feet.† Some have combined the words somewhat differently, and rendered the passage in this way: "Then the Pharaoh stood up and bowed;" and prayed.‡ There would be certainly something morally striking in this construction of the passage, indicating as it would that the Pharaoh,—the separatist in spirit as in name,—and now also in outward act,—desired to put a distance between himself and all uncircumcised worshippers (see Ex. xiv. 0); but the other construction, it is generally agreed, should be adhered to.

His prayer at first seems to promise well; *God, I know now," yet its early promise quickly disappears; under the pressure of thankfulness to God, he does but thinly veil his exaltation of self; and he cannot thank God for what he has done for him, without insulting and marring those who was to have been his heart. He thanks him indeed, but not for the who, because of their victory over certain temptations, are exulted with pride, and so perish; through their very successes, to Eleazar, who killed the elephant, but was himself crushed by its falling body (1 Man. vi. 45). In pre-Arabic elephantine stele, not unlike Israelite stele, occur.

* Tyrann. Pharaoh asks respecting of sacred animal, quod Deus ad jubilatum personae: si non Theophytus. It is possible however, the word may be emphatic,—He stood up, bowing and contrite, and the whole attitude of the problem; on which see Crypta, De Orat. Univ., ad loc.; and Ambrose, De Off. Morali., i. 3, c. 36 § 79.
† See Benson's Antiq., i. 18, c. 8, § 3.
‡ See Canzani and J. Cappelleti in the Crit. doc., who make echis horreus = mel lauris.
§ Horrobi. speculat. bosporo, preconzerro, preposito...St. Bernard observes how he belittles himself in his prayer: Gratias agit non gratia bona, sed gratia sola, venire de terris quae labet, quae de terris quae est vis.
||| Augustine says here (Sermon 113, c. 8), with an eye to the Pheagon, the Negri: gratias: Quod est ergo qui impone oppugnat gratias, ut reprehenderit qui in se corpora nubet Gratias agit gratia
Pharisee and the Publican.

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Pharisees, as Grocius well observes, did not exclude the divine help; but they who allow it and use this language, are frequently ungrateful to it, allotting, as they do, to themselves the first share in virtuous actions, to God the second; or so recognizing common benefits, as to avoid finding as suppliants to that peculiar mercy, which their own sins require. Thus it was with him: but the right recognition of God's grace will always be accompanied with deep self-abasement; while we confess how little true we have been to that grace,—how infinitely short we are of what we ought to, and might, have been, having had such help at command; and moreover we shall thank him as much for our needs, for the sense of need which he has awakened within us, as for the supplies of grace which he has given us. But this Pharisee thanks God that he is "not as other men," as the rest of men, dividing the whole mankind into two classes, putting himself in a class above, and thrusting down all beside himself into the other class; his arrogance reaches even to such a pitch as this; he is one class, all the world beside is in the other. And as he can think nothing too good for himself, so nothing too bad of them; they do not merely come a little short of his excellence, but they are "wretches, accursed, wretched." And thus, his eyes alighting on the publican, of whom he may have known nothing, but that he was a publican, he d�ges him into his prayer, making him to supply the dark background on which the bright colors of his own virtues shall more gloriously appear—and in the blindness of his heart finding, it may be, in the deep heart-senselessness with which the penitent was treating his breast, in the blindness of his downward eye, proofs in confirmation of the judgment which he passed upon him. He, thank God, has so need to bend his breast in that fashion, nor to cast his eyes in that shame upon the ground; he has done nothing to call for this.

So perfect is he in regard to the commands of the second table. He now returns to the first; in that also he is without blame. I fast twice in the week. He is evidently boasting of his works of supererogation. According to the law of Moses, but one fast-day in the year was ap-

* There is an interesting anecdote told of the writer of these words, which concerns itself with this passage. At Bethel, where he was overtaken by a morbid illness on his way to Sweden, he was attended on his death-bed by a Lutheran physician, named Quirij. When this last reminded him, with the fidelity due to a dying man, on the one side, of all his sins known and unknown, and on the other, not of his tortures and extremities which gladded the world, but only of the grace of God in Christ Jesus, as of the one way of salvation, and of the physician who had known how to lay hold of that way, Grocius replied, "I see that plainly," and so expired. Quirij has himself given the account in a letter to Calvinius, the able antagonist of Grocius.

1 Augustine (Dever. IV in Ps. Lxx. 2): Nec Jesum non est exaltare, sed humiliare.
pointed, the great day of atonement* (Lev. xvi. 22; Num. xxix. 7), but the more religious Jews, both those who were so and those who would seem so, and especially the Pharisees, kept two fasts weekly on the second and fifth days in the week. Thus does he:—nor is this all: "I give tithes of all that I possess,"[1] the law commanded only to tithe the fruit of the field and produce of the orchard (Num. xvi. 21; Deut. xii. 22; Lev. xxvii. 30), but he tithed mint and cummin (Matt. xxiii. 22), all that came into his possession, down to the tribes on which there was question, even in the Jewish schools, whether it was needful to tithe them or not. (Hos. xi. 8.) He would therefore in both respects lay claim to doing more than might strictly be demanded of him; he would bring in God as his debtor; turning these very provisions concerning fasting and paying of tithes, which were given to man for self-examination, and using them to minister to his arrogances and his pride. Acknowledgment of want or confession of sin, there is none in his prayer, if prayer it can be called, which is without these.[2] "Had he then no sense to confound? Yes, he too had sense, but perverse and knowing not whither he had come, he was like a patient on the table of a surgeon, who should show his sound limbs and cover his hurts. But let God cover thy hurts, and not thee: for if, ashamed, thou seekest to cover them, the physician will not cure them. Let him cover and cure them; for under the covering of the physician the wound is healed, under the covering of the sufferer it is only concealed; and concealed from whom? from him to whom all things are known."

* Called therefore εκκόλυτον, Acts xxvii. 9, and by Philo, κατάρας λογάριον.

[1] The Latin Fathers are led away by the vel sabbathum here (in the Vulgate, is sabbath), and understood the Pharisees to say that he fasted twice upon the Sabbath,—though it is difficult to guess what they could have understood by the twice fasting upon one day. (See Augustine's Op. xxv. c. 6.) But the word was omitted, as edasses, or sometimes as here, εκκόλυτον, destitute of its title from its simplest day, as on the other hand the Sabbath was called εκκόλυτον.

[2] "Are eremites, which should be rather, All that I acquire, or, All that I earn (quam creditiis). Is it the perfect sierrias which means, I possess; in other words, I have earned. All the English translations, with the Vulgate (quam parcelis), show in a common error.

5. Augustine (Sermon 246, c. 6): Respite reversion, an to labenda fuit etiam in hac hereditate; nihil tunc egere paulo potius. Quoniam si invenire velis, id. Sermon. 115, c. 6: Pateram ut, non Deus regum, et nos hanc, inquidam, imperium ex regum hamana.

6. Augustine (Epist. 20, in Ps. xxii. 2), who has in the same place much more that is excellent on this passage. See, also, Sermon 232, c. 1: Non enim lex Hælic-
It aggravates our sense of the moral outrage which is involved in the Pharisaeist's contemptuous allusion to his fellow-worshipper, if we keep in mind that in this last we see to see one who at this very moment was passing into the kingdom of God, who had come in the likeness of a publican, to make, as I think evidently is meant, the first deep confession of his sins part which had ever found utterance from his lips, in whom under sure promise the new man was being born. How horrible a thing does the Pharisaeist's antipathy seem appear, when we think of it, mingling as a baskell discord with the song, the Te Deum of angels, which at this very moment hailed the lord which was found, the sinner that repented. "For the publican standing afar off," though, as Augustine observes, not afar off from God, for the Lord is nigh unto them that are of a contrite heart, "would not lift up his eyes unto heaven," in the dwelling of the Holy One, for he felt as the prodigal, that he had sinned against heaven (Luke xv. 18), so Ezra when he explained, "O my God! I am ashamed, and blush to lift up my face to thee, my God! for our iniquities are increased over our heads, and our trespass is grown up unto heaven." (Ezra ix. 6.) He stood "after off;" not that he was a penitent or a heathen, or had not full sight to approach, for undoubtedly he also was a Jew; but in reverent awe, not presuming to press nearer to the holy place, for he knew something of the holiness of God, and (which always exactly keeps pace with that knowledge) of his own sinfulness and desolation: he felt that his sins had set him at a distance from God, and until he had received the atonement, the propitiation which he owed for, he could not presume to draw near. Moreover, he "smote upon his breast," an outward sign of inward grief or self-acquittal (Luke xxiv. 43), as one judging himself, that he might not be judged of the Lord, and who would acknowledge how much heavier strokes might justly come upon him,—at the

seem tam est sinistri, quibus nimirum alnserum conceptio omnibus gaudet. Utilitas actionis illa est, quibus alnserum geminat, et de quibus se reprehendit methodos noverat, quibus distribuuntur, vel velut sine sola, et de circumstantia adhibita obligeant. Non ergo intueri, quibus publicus memineris absque, quibus non pabulit urbes quod distat. CC. Convitae, De Pensi, passus, c. 4, 6.

"Not so much as his eyes!"—for lest that his hands and his conscience, which yet would be useful lifted up in prayer (1 Tim. ii. 8; 1 Kgs. vili. 34; 1st cr. xii.; Ps. xcvii. 1), which we doubt the Pharisaeist had lifted up in his. The feeling, that in the eye and heart to the ground is the natural expression of shame and humiliation, is permanently embodied in the word ephnor, from avro et deo. Of Teilenz (Rad., ch. 72), student consciens upvagitate, recte facta in terris scripsit.

Augustini (Bers., c. 11): Unde poeta, quid est, nisi argum. quod laet in poeto, et evident prael ocurrem caput poveorem; ac obscurum he

esse: Quid est homin potestia, nisi homo est itaque? Bengel: Usi dixi, si

mace.
same sins "saying, God be merciful to me a sinner;[1] or "to me, the sinfull one;" for as the other had singled himself out as the most eminent of saints, or indeed as the one holy one in the world, so the publican singles himself out as the chief of sinners, the man in whom all sins have met—a characteristic trait! for who at that moment when he is first truly convinced of his sins, thinks any other man's sins can be equal to his own?

And he found the mercy which he asked; his prayer like incense ascended unto heaven, a sacrifice of sweet smell, while the prayer of the other was blown back like smoke into his own eyes; for "God resisteth the proud, but giveth grace unto the humble."[2] Tell me this man went down to his house justified rather than the other.[3] Not merely was he justified in the secret, unsearchable counsels of God, but he "went down to his house justified," with a sweet sense of a received forgiveness shed abroad upon his heart; for God's justification of the sinner is indeed a transition act, and passes from him to his object. The other meanwhile went down from the temple, his prayer being finished, with the same cold, dead heart, with which he had gone up. Christ does not mean that one by comparison with the other was justified; for there are no degrees in justification, but that one absolutely was justified, was contemplated of God as a righteous man, and the other was not;[4] so

1-2. Sublime. The selection of this word is very observable: see Psaume, who without any reference to Scripture, shows how Augustine implies not reconciliation only, but reconciliation effected through some gift, or sacrifice, or offering; so that Cicero (Adversus, in loc.) has right when he says: Eam voces [Augusti] vires, ut unciam meretricum propinquitatis, tempus creationis Christi pantheret et aeternitatem comprehendat et indicet.

1 Augustini (In Evang. Ad. Proef. 12): Qui condictor permetit se et honestam peracta se, jam cum Deo factum. Accipit Deus permitter man: et in se accipit, quoniam hominem Deus factum: quod extra humin, Deus factum: Deo quod intellectum, et Deo sivefactum. Oportet ut arbitre in te opsum terr, et semper in te opera Dei. C[68]. il. 11; et Evang. in Psaem. 5. Of this position he says (Evang. in Psaem. xxxvii.): Sunt non poenitentiae, nec permitter, nec exsurgere at ilia ignorant, nec suspendere ut ilia libenter.

The reading Johannes = § Jacob, which is the better excepts of our Greek Textareytes, i.e., I believe, no MS. authority for it whatever. It was an uncorrected conclusion in the Lection edition, which has since been printed in the text. The question lies between the readings § the Jacob, which has for the greater part of scribes authority to its favor, but is hardly intelligible, and § Jacobus, which, with less external support, has yet been received, as it seems to me rightly, into the text of the later critical editions. It is probable that Jacob having by mistake been written Jacobus, the insertion of § and the change of Jacobus into Jacobus followed, as natural to make the words render up any sense at all.

§ 2. It is characteristic that this should be desired by nearly all the chief commentators of the Roman Church, though in fact this is the very truth which the
that here the words found their fulfilment, "He hath filled the hungry with good things, and the rich he hath sent empty away." "Though the Lord be high, yet hath he respect unto the lowly, but the proud he knoweth alike." (Ps. cxix. 17; Isa. xlii. 15; 1 Pet. v. 6, 6.) And the wholeparable fidelly concludes with that weighty saying, which had already formed part of another of the Lord's discourses (11. 11), and which, indeed, from the all-important truth which it contains, might well have been often uttered: "For every one that exalteth himself shall be abased, and he that humbleth himself shall be exalted." 2 words which here form a beautiful transition to the bringing of the children to Jesus, the incident next recorded by our Evangelist.

parable is to teach. Thos. Molitorius: Non significavit aut præsentavit verum justitiam scribe, sed verum substantiam Parabolae, quasquam suae Euthymii intellecti. Hoc might have added many more who so understood it: Tertullian, for instance (Adv. Marc. 1. 4, p. 35), affirms: Hiebus repugnata, illius præsentati-um discendentium; et Augustini: Non superavit in Parabolam de templo donatio descendit, et humiliatus in parabolam secui Dei eocecum exultavit ascendit.

Augustinus says of these two in the parable (De rerum, in Ps. xlii. 12): Illi superavit secundum homini Jesu, ille humiliatus secundum hominem Dei. "Flavii Ide majus humiliatus in malis factis, quatenus superavit in bonis. Illi sunt iste non ad utrumque, sed unum, a humiliato factum, aliud enim humiliter in malis factis, sine in eum stylo there is a root of deadly pride out of which it grows, a faking of the creature to lift itself up against the Creator; and again, there is no possibility of a superation in both, since they seem to be good in which title pride springs.

Augustinus: Vidius, 4. 4. misericordia matris, sine 2. Deo: recte te, et augit te; humiliatus in, et descendit in te; et de Hesbae (Ezech. 3. 4. 1): Miserabilis humilissime humiliatus est humilissimae ponde se Dei.
XXX.

THE POUNDS.


The chiefest part of what might else have been said upon this parable, has been anticipated in that of the Talents. The reason for affording this to be not the same, but another parable, have been already given. Not to speak of the many and important variations between the two—variations so important that the two accounts can scarcely be reconciled in the same discourse—the parable bears the most decisive marks, each one, of its adaptation to the peculiar circumstances under which it is recorded as having been spoken; while in each case, the other would not fit the time or place at all so well. But on this matter it will be needless to repeat, save exceedingly briefly, what has been already said. We are first informed what the nature of the parable was. He added: "And spoke a parable, because he was nigh to Jericho, and because they thought that the kingdom of God should immediately appear." It was uttered then to repress iniquity, to teach the need of a patient waiting for Christ, and not merely that, but also of an active working for him during the time of his absence—each was its aim as regarded those who had joined themselves entirely to him, and had placed themselves to him in the relation of servants to their Lord and Master. But he had also other reasons on this his last journey to Jerusalem, such as had not in- deed thus attached themselves to him, but a multitude drawn together by wonder, by curiosity, and by other mingled motives. Those, though now having a certain good will toward Christ and his doctrine, and though being, so long as they were in his presence, to a considerable degree under his influence, yet not the less exposed to all the evil influences of their age, and liable to be drawn presently into the mighty

* Chrysostom (In. Matt. ix. 29) distinctly affirms them to be different, and had not Augustine believed them so, we may confidently assume that in his work, De Cassone Jesu, he would have sought to bring them into harmony.
stream of hostility which was now running so freely and so fast against him: and this especially, when in his own person he was no more among them, when his death had seemed to be the most fitting protection. For them is meant that part of the parable (ver. 14-27) concerning the citizens who had to have their countryman set over them as their king, and as soon as he had withdrawn from them for a while went after his messenger, dismissing him for their lord, but who at his return paid the fearful penalties of their hatred and defection.

In the great Roman empire, wherein the senate of Rome, and afterwards its emperors, though not kings themselves, yet made and unmade kings, such a circumstance as that which serves for the groundwork of this parable can have been of no uncommon occurrence. Thus Herod the Great was at first no more than a subordinate officer in Judea," and flying to Rome before Antigonus, was there declared by the senate, through the influence of Antony, king of the Jews. In like manner his son Archelaus had previously to wait upon Augustus in Rome, before he inherited his father's dominions, which he then did, not indeed as king, but only as ethnarch. History furnishes many other examples, for it was felt over the world, in the words of the historian of the Maccabees, "whom they (the Romans) would help to a kingdom, those reign, and whom again they would, they dispense." (I Macc. viii. 15.) That he who should take and obtain a kingdom was one well-born, a "nobleman," is only what we should naturally expect, as it would be little likely that any other would lift his hopes so high, or would have such probability of being able to maintain himself on his throne, as would render it likely that the higher authority would install him there. Nor is this circumstance without its deeper significance, for who was of such noble birth as he, who, even according to the flesh, came of earth's first blood—the Son of Abraham, the Son of David; who was besides the eternal and only-begotten Son of God!

The kingdom which this nobleman goes to receive, can scarcely be, as some understand it, an earthly kingdom, at a distance from the land of his birth, but rather he goes to receive the investiture of that kingdom, whereas before he was only one of the more illustrious citizens, and which after a while he returns to reign over as its king. Either supposition, it is true, would suit his case, whom this nobleman represents,—he went to be enthroned in his heavenly state, and in heaven to rule over all as the Son of man (Heb. ii. 5, 7) as the Theophylact explains it. But it might with equal truth be said that he went to receive solemn investiture of that earthly kingdom, which he had purchased with his blood, and which hereafter he shall return and claim as his own, sitting...
on the throne of his father David—and the circumstances of the narra-
tives evidently point to the last as the correct view of the matter. It
was not over strangers, but over his fellow-citizens, that the nobleman
departed to select a dominion—he would there be no meaning in their
message, " We will not have this man to reign over us?" whether those
words imply, as generally taken, that they, having of his purpose to go
and solicit the kingdom, give him notice beforehand that they will yield
him to obedience, that however he may receive at other hands the do-
minion over him, they will not acknowledge his rule, nor own allegi-
gance to him,—or whether, as is more probable, it is a message, or an
embassage rather, which they send to the court whether he has gone, to
anticipate and counterwork him there, to declare how unworthy his
exaltation would be?—"We do not desire that this man should be made
our king." It was exactly show that a faction of the Jews, in the
court of Ahasuerus, sent ambassadors to the court of Augustus to access
him there, and if possible to hinder his elevation over them. So again
we find him on his return exercising thinly functions among his fellow-
citizens—setting his servants over five cities, and over ten—having
power of life and death, and exercising extreme judgment on those that
had refused to admit his authority. There can hardly then be a ques-
tion but that the kingdom which he goes to receive, is not any other,
but that very same of which he was himself originally a citizen.

Before however he went, "he called his ten servants," or rather, ten
servants of his] "and delivered them ten pounds, and said unto them,
Crissay till I come." The men here delivered to the servants is very
much smaller than that which, in St. Matthew, the man who was travel-
ning into a far country committed to his servants' keeping ἵστος. This is
at once explained, if we keep in mind how that parable was spoken to the
apostles, who of course had received infinitely the largest gifts of any

* The speaking of him in the third person, "this man" (velarum), shows a strong
confirmation of this view, and probably is an embassage rather than a message.

(See Luke iii. 31.)

1 Besides that the original requires this, it would be absurd to suppose that,
with the immense households of antiquity, which, as Cicero says were nations
rather than families (see Horace's Odysseus, v. 3, p. 198), the nobleman, of con-
sequence enough to be raised to a royal dignity, had but ten servants belonging
to him.

2 ἵστος is employed in translating: " Go they" in here a Lectionary. Then,
expressing permission, because money in Lectionary, put not to interest, does not
like, is in fact concealed or complexion. So in Horace's Odysseus, p. 503: Theodos
refusing Alexander's gift, says, "If I should take this sum of money and receive it,
it is as much as I lend it not."

A talent was — 420 S. 2d., a pound (minas) = 21 Is. M. (See the Ditt. of
Ge. and Rev. Ass., s. v. Beulina, p. 393.)
from Christ, while this is spoken to the disciples generally, whose families were comparatively few. How remarkable is this still ministry, these occupations of peace in which the servants of the future king should be engaged, and that too while a rebellion was going on. A civil war remarkably enough ends, "Why did he not distribute weapons to his servants? Such would have been under present circumstances the most natural thing to have done." Denials the most natural, as Peter felt when he cut off the ear of the servant of the high priest, as all have felt, who have sought to fight the world with his own weapons, and by the wrath of man to work the righteousness of God. Such identifying of the Church with a worldly kingdom has been the idea of the Popery, each of the Anabaptists. Men in either case feeling strongly that there must be a kingdom of God, have supposed that it was immediately to appear (ver. 11), and that they, and not Christ himself were to bring it into this outward form and substance—instead of seeing that their part was, with the still and silent occupation of their talents, to lay the foundations of that kingdom, and so to prepare the world for its outworking,—which outworking should yet actually come to pass, till the King returned in his glory.

The Jews were especially Christ's fellow-citizens; for, according to the flesh, he was of the seed of Abraham, a Jew and a member of the Jewish polity—and they hated him not merely in his life, and until his departure out of this world, but every preservation of his servants—the anointing of Stephen—the beheading of James—the persecutions of Paul, and all the wrongs which they did to his people for his name's sake, and because they were his, were each and all messages of defiance sent after him, implicit declarations upon their part, "We will not have this man to reign over us." And Theophylact well observes, how twice this very declaration found formal utterance from their lips,—once when they cried to Pilate, "We have no king but Caesar," and again, when they said, "Write not, The King of the Jews." When we give this parable a wider range, and find the full accomplishment of all which it contains, not in the destruction of Jerusalem, but at the day of judgment—and it is equally capable of the narrower and the wider interpretation,—then these rebellious citizens will no longer be merely the Jews, but all such evil men, as by word or deed openly deny their relation and subjection to Jesus, as their Lord and King (in this different from the unfaithful servant, for he allows the relation, and does not openly throw off the subjection, but yet evades the obligation by the false glosses of his own heart), and their message will have its full and final fulfillment in the great apostasy of the last days, which shall be even as this is, not an availing merely of the subjection due unto Christ, but a speaking of
great things against him (Rev. xiii. 5, 6; Dan. vii. 25), not merely disobedience, but defiance, even such as shall not be content with resisting his decrees, but shall anticipate and challenge him to the combat. The kings of the earth set themselves, and the rulers take counsel together, against the Lord and against his Anointed, saying, Let us break their bands asunder, and cast away their cords from us.

On the following verses (15-20) there is little to say which has not been said in another place. At his return, the noblest diadems of praise and reward to them that have been faithful to him while he was away—praise being more or less severe, to those who have abused the opportunity, and taken advantage of his absence. The rewards which he imparted to his faithful servants, are royal, and this consistently with the royal dignity, with which he is now invested; he sets them over cities; while the rewards imparted were quite different in the other parable (Matt. xxv. 14-30)—for there the master being but a private man would have no such power of setting his servants in high places of authority. This is worthy of notice, as an example of the manner in which each parable is in perfect keeping and harmony with itself through all its minor details, which is another reason for believing them originally distinct from one another. The rewards too, as they are illustrious, so are they also proportioned to the fidelity of the servants: he whose word had made five pounds was set over five cities—be where

* This, of course, is borrowed from the LXX, and what often must have happened. We may compare the conduct of Alexander, rewarding and punishing after his return from his long Indian expedition, from which so many in Western Asia had believed that he never would come back. (See the Bishop of St. Davids Hist. of Greece, v. 7, p. 52, sq.)

† Such a method of showing grace to servants was not uncommon in the East. Berosus (quoted by Herodotus, Cosm. 4, 5. 133, p. 97) tells of a king, who, giving proof of his prudence and dexterity in business, his master, the Syrian Zangi, exclaimed, 'It is fit to give such a man as this, command over a city,' and at once he made him governor of the Ketrich, and sent him thither. I cannot find the force in these words, "Have thou authority over the cities, do," which NE. Version does, when they supply him with a confirming argument in favor of the millennial view (Eph. of the Par. x. 4, p. 90), for why should this image of ruling over cities be interpreted thereby I say, being found in a parable, must it not be accepted as an image only, which we are not to think that is the letter, but, as the context must seek to exchange for the truth which precedes it. That truth certainly is, that he who is faithful in a little here (and all here is little compared to what is coming), he that much will be invested in a future age. But more than this, or what that much will be, is no wise defined, though this, which Bongi furres as "se dans la," or "presumenda," is definitely true: Morgenroth simplifies also varieties in noses Dn, presuma nonum nullam cupit. We only know, in Calvis's words: Nonum: tempora alia late negatur. Librator: attendere: tempora quae et multiplex homines cupit et ad numen expectant, qui exspectat essa.
pound had made ten was set over ten. We hear nothing of the other seven servants, but need not therefore conclude that they had wholly lost or wasted the money intrusted to them, * rather that the three who came forward are adduced as specimens of classes, and the rest, while all that we are to learn is learned from the three, for brevity's sake are omitted.— Those who stand by, and who are hidden to take his pound from the slothful servant; and give it to him that had shown himself the faithfullest, or, at least, the ablest of all, are clearly the angels, who never fail to appear and take an active part in all events descriptive of the final judgment.

When the king has thus distributed praise and blame, rewards and penalties, to those who stand in the more immediate relations of servants to him, to three of his own household,—for the Church is the household of God,—he proceeds to execute vengeance on his enemies,—on all who had openly cast off allegiance to him, and denied that they belonged to his house at all. (Prov. xx. 8.) At his command they are brought before him, and slain before his face; as their guilt was proven, so their punishment is more terrible than that of the slothful servant.

In the Marriage of the King's Son (Matt. xxii. 1) the vengeance on the enemies goes before that on the hypocritical friend or servant;—

* Thus, Rotherham (Ex. xx. 3, R. V. 9. 6.) Do all thine, and say, proconsul: children, good servants, and faithful servants, obedient, vigilant, steadfast, enduring.

It is characteristic of the rule, the rule (anhak) which, not exerting itself, this life servant does not need for his proper use ("in the sense of thy thee shall not eat bread," Gen. xli. 19), he uses for the stripping up of his pounds. That he had it disengaged, and so free to be turned to this purpose, was itself a witness against him.

1 Deut., xxii. 6. Haverstock, where Von Hammer speaks of as the great religious poet of the modern East, has an interesting little poem revolving on the same idea as that of the present passage,—usual, that of life with all its powers and faculties, as a sum of money to be laid out for God. As it is brief I will enrol it a translation, whole, indeed, through the German. (See Buxtorf's Didascalon, s. s. 46.)

If thee that art arrived in thy lord's house,
That demandeth from thee what is due to me,
Frais of the Hebrew's picture to the city, where
On the offering house, at his entrance.
Thus the Lord gave, thy lord's ministers give,
The rent of land, a servant is bound.
Here three hundred did sustain pounds.
Renewed with the master's wealth does their smallness find a fullness, (strenuus,"
Haste to finish, multiply thy wealth.
May punishment, rectitude be for me each.
Then at the heart of thy enemy will see
Von Haverstock en, with open book in hand
When more than him monstrously, well long
The royal counsel, and rectitude yet demands.
And a king's honouring, or a captive from him.
Von Haverstock's or itself will then commence.
here it follows after. This saying of the king's enemies to his presence
is not to be in the interpretation mitigated or explained away, as though
it belonged merely to the outer shell of the parable, and was only added
because such things were done in Eastern courts (1 Sam. xvi. 27; xii.
12; Jer. iii. 10), and to add an air of truthfulness to the narrative.
Rather it belongs also to the innermost kernel of the parable. The
words set forth, fearfully indeed, but not in any way in which we need
shrink from applying them to the Lord Jesus, his unsullied wrath
against his enemies,—but only his enemies exactly as they are enemies
of all righteousness,—which shall be revealed in that day when Jews
shall have come to an end, and judgments without mercy will have be-
gun." (Rev. xvi. 10). All this found its sexual fulfillment in the
overthrow of Jerusalem, and in the terrible calamities which went be-
fore and followed it; that was, without doubt, a coming of Christ to
judgment; but it will find its full accomplishment when the wickedness
of an apostate world, having come to a single head, shall in that single
head receive its fatal doom,—in the final destruction of Antichrist and
his armies.

* Augustine often uses this and the parallel passage, Matt. xxv. 10 (as Con.
  Adv. Ep. of Popp., 1. 1, c. 30; Con. Pler., 1. 23, c. 14, 15), in argument with the
  Montanists, who, attributing the severity of the God of the Old Testament
  with the deity of the God of the New, would have proved that they were not, and
  could not be, one and the same. But, he replies, there is an such contrast. As
  there is love in the Old Testament, so there is fear, and that which should separate
  fear in the New; and he alleges the severity of this doom to proof. The
  Montanists could not bring themselves to their ordinary creed, that the pas-
  sage was an interpolation or a corruption, as they accepted the parable (see Antoni-
  us, Con. Pler., 1. 20, c. 7) for part of the uncorrupted doctrine of Christ.—We
  may compare Heb. 1. 14. "Or I make these enemies thy portion," and we learn
  from Josh. x. 16, what the image is, that lies under these words.
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