comparing it with other sums mentioned in Scripture. In the construction of the tabernacle, twenty-nine talents of gold were used (Exod. xxxviii. 24): David prepared for the temple 3000 talents of gold, and the princes 5000 (1 Chron. xxix. 4 — 7 : the Queen of Sheba presented to Solomon 120 talents (1 Kings x. 10): the King of Assyria laid on Hezekiah thirty talents of gold (2 Kings xviii. 14): and in the extreme impoverishment to which the land was brought at last, one talent of gold was laid on it, after the death of Josiah, by the King of Egypt (2 Chron. xxxvi. 3).

**25.]** See Exod. xxii. 3 : Levit. xxv. 39, 47: 2 Kings iv. 1. The similitude is however rather from Oriental despotism : for the selling was under the Mosaic law softened by the liberation at the year of jubilee. The imprisonment also, and the tormentors, vv. 30, 34, favour this view, forming no part of the Jewish law.

**26.]** Luther explains this as the voice of mistaken self-righteousness, which when bitten by sense of sin and terrified with the idea of punishment, runs hither and thither, seeking help, and imagines it can build up a righteousness before God without having yet any idea that God Himself will help the sinner. Trench remarks, “It seems simpler to see in the words nothing more than exclamations characteristic of the extreme fear and anguish of the moment, which made him ready to promise impossible things, even mountains of gold,” p. 127.

**28.]** Perhaps we must not lay stress on **went out,** as indicating any wrong frame of mind already begun, as some do :— the sequel shews how completely he had ‘gone out’ from the presence of his Lord. At all events the word corresponds to the time when the trial of our principle takes place: when we ‘go out’ from the presence of God in prayer and spiritual exercises, into the world. We may observe, that *forgiveness of sin* does not imply *a change of heart or principle in the sinner.*

The fellow-servant is probably not in the same station as himself, but none the less a fellow-servant. The insignificance of the sum is to shew us how trifling any offence against one another is in comparison to the vastness of our sin against God. Chrysostom finely remarks: “He paid no regard even to the words by which he owed his own deliverance,—the petition which won for him the forgiveness of those ten thousand talents: he recognized not the harbour where he escaped his impending shipwreck: the posture of the suppliant did not remind him of his lord’s kindness : but rejecting all such considerations in his avarice and his cruelty and his unforgiveness, he was more cruel than wild beast seizing and throttling his fellow-servant. What doest thou, O man? Seest thou not that thou art exacting from *thyself?* drawing the sword against *thyself,* retorting upon thyself the denial, and refusing for thyself the free forgiveness ?”

**that thou owest** must be understood as a haughty expression of one ashamed to meet the mention of the paltry sum really owing, and by this very expression generalizing his unforgiving treatment to all