two are to **engage in war;** and the  
question for each man to cit down and ask  
himself is, ‘Can I, with (the word may  
probably mean *clad* in,—surrounded by,  
all that I have, all my instrument of war)  
my ten thousand, stand the charge of Him  
who cometh against me with (the preposition is different, and may represent *only as many as He pleases to bring with Him* for  
the purpose, see Ps. xviii. 17, A.V.) twenty  
thousand ?’—see Job xv. 24—26.

{32} Here the inadequacy of man’s resources is  
*plainly set forth,* not left, as in the former  
parable, to be inferred. Then, finding  
that he has no hope of prevailing,**—while  
the other is yet a great way off,** while  
there is yet time,—he sends an embassy,  
and sues for peace, abandoning the conflict: throwing himself upon the mere  
mercy and grace of God;—{33} **bidding fare-  
well to all that he hath** in both cases. The ordinary misinterpretation of this parable is in taking the king with  
twenty thousand to be the *ruler of this world,* i.e. *Satan*—which *destroys all the sense:*—for with him the *natural man is  
at peace,* but the *disciple of Christ at  
war.*

**34, 35.**] For the third time, our Lord repeats the saying concerning salt:  
see Matt. v. 18: Mark ix. 50, and notes.  
{34} The **therefore** and **even,** here restored to the text  
are both valuable; the former as importing the recurrence of a saying known  
before, the latter as giving force to the  
supposition.. The *salt,* in Scripture symbolism, is the whole life-retaining antiseptic influence of the Spirit of God :—this,  
working in the *being My disciple,* is good :  
but if even this be corrupted—if the mere  
appearance of this, and not the veritable  
salt (which is the *savour*), be in you—  
wherewith, &c.? Such a disciple is to be  
**cast out.** Salt was not used for *land,* Ps.  
vii. 34, nor for *mingling with manure;* {35} it  
is of no use for either of those purposes,  
but must be utterly cast out.

CHAP. XV.] PARABLES, SETTING FORTH  
GOD’S MERCY TO SINNERS.

**1–7.**] THE LOST SHEEP. It does not appear where  
or when this gathering of publicans and  
sinners to hear Him happened,—but certainly in the progress of this same journey, and, we may well believe, consecutively on  
the discourses in the last chapter.  
first parable had been spoken by our Lord before  
Matt. xviii. 12—14: but, as Trench  
has remarked, with a different view : there,  
to bring out *the preciousness of each individual little one in the eyes of the good Shepherd ; here, to shew that no sheep can  
have strayed so widely, but He will seek it  
and rejoice over it when found.* The second is peculiar to Luke.

**1.**] **there were drawing near—were busied in drawing near—were continually about Him,** struck perhaps with penitence,—found, by  
His seeking them :—having come from the  
husks of a life of sin, to the bread of life ;  
—so the three parables seem to imply.

**all the publicans,** a general term,  
admitting of course of exceptions, see ch.  
xiii, 33 and note.

**2.**] **receiveth** into His circle of adherente—**eateth with them,**  
allows them to sit at meat with Him ;—on  
the journey, or at entertainments, as in  
Matt. ix. 10. **Stier remarks** (iii. 214, edu. 2) that this **receiveth sinners** is an important and affecting testimony, from  
the mouth of the enemies of our to  
his willingness to receive them. The  
peculiar word rendered **murmured** implies  
either that they did **so throughout the**