whom we serve.

**10.]** This shews the  
sense of the parable, as applying to our  
own thoughts of ourselves, and the impossibility  
of any *claim* for our services to God.

In Rom. vi. 23 (see also the  
foregoing verses) we have the true ground  
on which we look for eternal life set  
before us:—vix. as the *gift* of God *whose  
servants we are,*—not the *wages*, as in the  
case of sin, *whose we are not*. In the case  
of *men* this is different; a good servant is  
“*profitable*” (Philem. 11), not *useless*.  
See Acts xvii. 25.

The case supposed  
introduces an argument à fortiori, i.e.  
from the stronger to the weaker: ‘*how  
much more, when ye have failed in so  
many respects.*’ ‘Wretched is he, whom  
the Lord calls an unprofitable servant:  
happy, he who calls himself so.’ Bengel.

Thus closes the series of discourses  
which began with ch. xv. 1.

**11**–**19.]** HEALING OF TEN LEPERS. It  
does not appear to what part of the last  
journey this is to be referred. There is no  
reason for supposing it to have been subsequent  
to what has just been related:—  
this is not implied. It may have been at  
the very beginning of the journey. From  
the circumstance that these lepers were a  
mixed company of Jews and Samaritans,  
the words rendered **through the midst of  
Samaria and Galilee,** probably mean ‘*between*  
Samaria and Galilee,’ on the frontiers  
of both.

This seems to be parallel  
with Matt. xix. 1. The journey mentioned  
there would lead Him *between Samaria  
and Galilee.*

**12.]** **afar off**: see Levit.  
xiii. 46: Num. v. 2.

Their misery had  
broken down the national distinction, and  
united them in one company.

On the  
nature of leprosy and its significance, see  
on Matt. viii. 2.

**14.]** One of our  
Lord’s first miracles had been the healing  
of a leper; then He touched him and said,  
‘Be thou clean:’ now He *sinks as it were  
the healing*, and keeps it in the background;—and why so? There may have  
been reasons unknown to us; but one we  
can plainly see, and that is, to bring out  
for the Church the lesson which the history  
yields. In their going away, in the  
absence of Jesus, they are healed: what  
need to go back and give him thanks?  
Here was a trial of their *love*: *faith* they  
had, enough to go, and enough to be  
cleansed: but *love* (with the one exception)—gratitude, they had not.

**shew yourselves]** See note on Matt. viii. 4.

**as they went]** The meaning evidently  
is, that they had not gone far, and  
that the whole took place within a short  
time. They had not been to the priests,  
As some suppose.

**15.]** The words here  
set before us something immediate, and,