sinner he may have been, the more does  
he come under the description of those  
(sheep) whom the good Shepherd came to  
**seek and save** (Matt. xv. 24).

**11—27.**] PARABLE OF THE MINE, or  
POUNDS. Peculiar to Luke. By the introductory words, the parable must have  
been spoken *in the house of Zacchæus,* i.e.  
perhaps in the open room looking into the  
court, where probably many of the multitude were assembled. A parable very  
similar in some points to this was spoken  
by our Lord in His last great prophetic  
discourse, Matt. xxv. 14—30.

Many modern Commentators maintain that the  
two parables represent one and the same:  
if so, we must at once give up, not only  
the pretensions to *historical* accuracy on  
the part of our Gospels (see ver. 11), but  
all idea that they furnish us with the  
words of our Lord any where: *for the  
whole structure and incidents of the two  
are essentially different.* If oral tradition  
thus varied before the Gospels were written, in *the report of our Lord’s spoken words,* how can we know that He spoke  
*any thing which they relate?* If the Evangelists themselves *altered, arranged, and accommodated* those discourses, not only  
is the above the case, but their honesty is  
likewise impugned.

Besides, we shall here find the parable, in its very root and  
point of comparison, *individual and dis-  
tinct.* Compare throughout the notes on  
Matthew.

**11.**] The distance of Jericho  
from Jerusalem was 150 stadia = 16 English miles and 6 furlongs.

**that the kingdom of God should immediately  
appear**] They imagined that the present  
journey to Jerusalem, undertaken as it had  
been with such publicity, and accompanied  
with such wonderful miracles, was for the  
purpose of revealing and establishing the  
Messiah’s kingdom.

12.] The groundwork of this part of the parable seems to  
have been derived from the history of  
Archelaus, son of Herod the Great. The  
kings of the Herodian family made journeys to Rome, to receive their *“Kingdom.”*  
On Archelaus’s doing so, the Jews sent  
after him a protest, which however was  
not listened to by Augustus. The situation was appropriate; for at Jericho was the royal palace which Archelaus had built  
with great magnificence.

**13. ten**] See on Matt. xxv.1. The giving the ***mina***  
*to each,* is a totally different thing from  
giving to one *five,* to another *two,* and to a  
third *one* talent. The sums given are here  
all the *same,* and all *very small.* The (Attic)  
mina is , of a talent, and equal to about  
£3 of our money, In Matthew the man  
gives his whole *property* to his servants;  
here he makes trial of them with these  
small sums (*“a very little,”* see ver. 17).

**14.**] The nobleman, son of a king,  
literally, **one high born,** is the Lord Jesus ;  
the kingdom is that over his own citizens,  
the Jews. They sent a message after  
Him ; their cry went up to Heaven, in the  
persecutions of his servants, &c.; **we will  
not have this man to reign over us.** The  
parable has a double import: suited both  
to the disciples *(his own servants),* and the  
multitude *(his citizens).*

**15.**] **what business they had carried on:** not, *‘ what  
had gained’*

**16—28.**] See on Matthew.  
It is observable here, however, how exactly