18—81. ST. MATTHEW. 181   
   
 forasmuch as he had not to pay, his lord commanded him   
 ‘to be sold, and his wife, and children, and all that he had, \*3xioe jv.1-   
 and payment to be made. % The servant therefore fell   
 down, and worshipped him, saying, [> Lord,] have patience   
 with me, and I will pay thee all. % Then the lord of that   
 servant was moved with compassion, and loosed him, and   
 forgave him the debt. % But the same servant went out,   
 and found one of his fellowservants, which owed him an   
 hundred pence: and he laid hands on him, and took him   
 by the throat, saying, Pay [\*me] that thou owest. % And   
 his fellowservant fell down [at his feet], and besought   
 him, saying, Have patience with. me, and I will pay thee   
   
   
   
 [call]. 8° And he would not: but went and cast him into   
 prison, till he should pay the debt. 81 So when his fellow-   
   
 D omitted in some of the oldest   
 © omitted by the oldest   
   
 comparing it with other sums mentioned begun, as some do :—the sequel how   
 in Scripture. In the construction of the completely he had ‘gone out’ from the   
 tabernacle, . talents of gold presence of his Lord. At all events the   
 were used (Exod. xxxviii. David pre- word corresponds to the time when the   
 pared for the 3000 talents of gold, trial of our principle takes place: when   
 and the princes 5000 Chron. xxix. 47: we ‘go out’ from the presence of God in   
 the Queen of Sheba presented to Solomon prayer and spiritual exercises, into the   
 120 talents (1 ings x. 10): the King world. We may observe, that forgive-   
 of Assyria laid Hezekiah talents ness of sin does not imply a change of   
 of gold (2 Kings xviii. 14): and in the heart or principle in sinner. The   
 extreme impoverishment to which the fellow-servant probably not in same   
 land was brought at last, one talent of station as bh if, but none the less a   
 geld was laid on it, after the death of fellow-servant. The insignificance the   
 osiab, by the King of sum is to shew us trifling offence   
 xxxvi. 8). 25.] See against one another is in comparison to   
 Levit. xxv. 89, 47: 2 Kings iv. 1. the vastness of our sin against God.   
 similitade is rather from Oriental Chrysostom finely remarks: “He paid no   
 despotism : for the selling under the regard even to the words by which he   
 Mosaic law softened by the liberation owed his own deliverance,—the petition   
 the year of jubilee. The imprisonment which won for him the forgiveness those   
 also, and the tormentors, 80, 84, favour ten thousand talents: he recognized not   
 this view, no part of the Jewish the harbour where he escaped his impend-   
 law. 26.) Luther explains thisas ing shipwreck: the posture of the sup-   
 voice of sclf-righteousnese, liant did not remind him of his lord’s   
 when bitten by sense of sin terrified indness : rejecting all considera-   
 with the idea of punishment, runs hither tions in his and his cruelty and his   
 and thither, seeking and imagines it Ca eee he was more cruel than   
 can build up a righteousness before God wild beast seizing and throttling   
 without having yet any idea that God fel low-servant. What doest thou, man?   
 Himself will help the sinner. Trench Seest thou not that thou exacting from   
 remarks, “It wrong simpler to see in the thyself? drawing the sword against thy-   
 words nothing more than exclamations self, upon thyself thera and   
 characteristic the extreme fear and an- refusing for the free forgiveness   
 guish of the moment, which made him that thon owest must be understood   
 ready to promise impossible things, even as a haughty expression one ashamed to   
 monntains of gold,” p. 28.) Per- meet the mention of the paltry really   
 haps we must not lay on went out, os owing, a by. this expression gene-   
 ralizing his unforgiving treatment to all   
 2