338 ST. LUKE. VII.   
   
 ing said unto him, Simon, I have somewhat to say unto   
 41 There was a   
 thee. And he saith, Master, say on.   
 certain creditor which had two debtors: the one owed five   
 hundred ‘pence, and the other fifty. # And when they   
 8 had nothing to pay, he frankly forgave them both. [4 Zel/   
 me] therefore, which of them will love him most? Simon   
   
 £ render, denarii. & render, could not.   
 2 not in many ancient authorities, If omitted, render, Which of them   
 therefore, &c.   
 tenance; for that must have been the is forgiven, in such a connexion must   
 d on which the narrative relates be the sw ei ectiee one, taactitade   
 85. We must not however forget that exist, not objective one, magnitade   
 in similar cases “Jesus knowing their of which we never can know, but God :   
 thoughts” is inserted (Matt. ix. 4), and eee on ver. 47 below. five hundred   
 doubtless might also been here. +... fifty—a very different ratio from   
 There is an inner appeal in the the ten thousand talents and the hundred   
 Pharisees. pence (denarii) in Matt. xviii. 21—365,   
 by name—the especial I somewhat to there it is intended to shew us   
 say unto thee refer the inner thoughts how insignificant sins towards one   
 of the heart, at once bring the answer another are in comparison the offence   
 iy BBY On, so different from “ This of us all before 42. when they   
 if he were a prophet.” 41.) We could not pay, he frankly forgave them   
 must remember that our Lord is here both] What depth of meaning there is in   
 forth the matter primarily with these words, if we reflect said them,   
 reference to Simon’s subjective view of and by what means this forgiveness to   
 ever not and be pressed, strictly besa be wrought! Observe that the could not   
 gards a0: and, am comparative thin! pay is t with more than at first   
 of these two before God. truth in which appears :— is this incapacity   
 to the creditor in the parable? how, bat   
 by themselves? Here then is the sense   
 penis ieee eto not a bare objective   
 more below. two debtors] The wed by a decree of forgiveness:   
 debtors are the ‘inent the but the incapacity is an avowed’ one,   
 ble—the | itor is canrel indeed forgiveness a personal both.   
 fam will love him most 1]   
 The diffculty usually in this ques-   
 Som oF rable depends. The Lord tion and its answer is not wholly   
 pea ria of the debtors, and ap- the subjective nature of the   
 Suen it is to noticed, that He makes ‘or the sense of sin, if and   
 an assumption for the purpose the para- rational, must bear a as indeed   
 L-mireaec tls te to the in this case it did, the actual com-   
 of sin, just as de bt is to the amount mitted: and then we seem to come to the   
 of the debt. sation of our falee conclusion, more sin, the more   
 moral nature, at deadly sedative effect love: let us then sin, that we may love   
 sin in lulling came ele eee the more.’ And I believe this is   
 the test sinner the ly to be removed by more accurately con-   
 tence, dose not here come into Vprikera. what the love te which is here   
 tion ; the being two persons, both pas It is an unquestionable fact,   
 aware of their debt. jis assumption it- it the deepest are, in one kind   
 self is Sor the para- of love for Him who has forgiven them,   
 ble: for if forgiveness awaken love in the most devoted ;—in that, namely,   
 proportion to the of that which consists in sacrifice, proofs of   
 earnest attachment to the blessed Saviour   
 end Eis conse on loans But it is no   
 an unquestionable fact, that love is   
 not the highest form of the spiritual   
 that such persons are, by very course   
 of sin, incapacitated from entering into   
 the length, breadth, height, and being