28—37. ST, LUKE. 361   
   
 compassion [Son him], Sand went to him, and bound   
 up his wounds, pouring in oil and wine, and set him on   
 his own beast, and brought him to an inn, and took care   
 of him. 8 And on the morrow [\*when he departed],   
 he took out two ipence, and gave them to the host, and   
 said [Munto him], Take care of him; and whatsoever   
 thou spendest more, when I come again, I will repay thee.   
 86 Which [}now] of these three, thinkest thou, was   
 neighbour unto him that fell among the thieves? 87 And   
 he’said, He that shewed mercy on him. Then said Jesus :   
 unto him, Go, and do thou likewise.   
   
   
   
   
 © not in the original. h omitted by many of the oldest authorities.   
 1 vender, denarii.   
 had compassion] This was the stranger Samaritan became neighbour, to   
 great difference between the Samaritan the wounded traveller. It is not place,   
 and x alee j—the ed which follow but love, which makes neighbonrhood.”   
 are but the expansion of this compassion. Wordsworth. 37.] The lawyer does   
 oil and wine] These were usual answer—‘The Samaritan :’ he avoids   
 remedies for wounds in the East; Galen, but he cannot avoid it in conviction   
 cited by Wetetein, prescribes thus for a matter of fact. do thou likewise, i.   
 wound in the head. “ Rub down the ten- ‘count all men thy neighbours, and love   
 derest leaves of the olive,—pour in oil them as thyself.’ The student ac-   
 and red wine, and make a plaster :”—see customed to look at all below the surface   
 also Isa. i. 6. on his own beast, of Scripture, will not miss the meaning   
 thereby denying himeelf the use of it. which lies this parable, and which   
 This is the only place where an —while disclaiming all allegorizing   
 tum, as we understand the word, a house of the text—I do not hesitate say that   
 Sor reception of travellers by a host, our Lord Himself bad in view when He   
 as distinguished from an empty caravan- uttered it. All acts charity and mercy   
 serai, is The Rabbinical writers done here below, are but fragments and   
 frequently speak of but under a name derivatives of that great act of mercy   
 adopted fom this Greek word. Bleck re- which the Saviour came on earth to per-   
 marks that this serves shew, that there form. And as He took on Him the nature   
 were such inns in, that neighbourhood, of us all, ‘not ashamed to call   
 though certainly they were not frequent. brethren,’ counting us all His kindred,—   
 two denarii] Some see in two so it is but natural that holding up a   
 days’ wages. See note on Matt. xx. 2. mirror (for such is parable) of the truth   
 36.) It will be observed that in this matter of duty, we should see in   
 Lord not only elicits answer from the it not only the present and ‘inent,   
 questioner himeelf, that it comes in group, but also Himself and His act of   
 taverted form. The lawyer had asked, mercy behind. And thus we shall not (in   
 to whom he was to understand himself spite of the scoffs are sure to beset   
 obliged to fulfil duties of neighbour- such an interpretation, from the super-   
 ship? but the answer has for its subject ficial school critics) up the inter-   
 one who fulfilled them to another. e pretation of the Fathers and other di-   
 reason of this is to be found,—partly vines, who see in this poor traveller,   
 in the relation of neighbourship being going from the ‘heavenly to the accursed   
 mutual, so that if this man is my neigh- city (Joab. vi. 1 Kings xvi. 84),—the   
 bour, I am his also;—but chiefly in the race of man, the Adam who fell ;—in the   
 intention of our Lord to bring out a robbers and murderers, him who was a   
 strong contrast, by putting hated and murderer the beginning (John viii.   
 despised Samaritan in the active place, 44);—in the treatment of the traveller,   
 and thus to reflect the likewise more the deep wounds and despoilment which   
 pointedly. “Observe, that the was neigh- we have inherited from the fall;—in the   
 jour, is became neighbour. The priest and the Levite passing by, the in-   
 neighbour Jews became strangers, the efficacy of the law and sacrifice to heal