376 ST. LUKE. xXIT.   
   
 yMattsxv.1, girded about, and Yyour lights burning; “and ye your-   
 selves like unto men that wait for their lord, when he   
 will return from the wedding; that when he cometh   
 and knocketh, they may open unto him immediately.   
   
 37 \* Blessed are those servants, whom \* ¢ke lord when he   
 x Matt.   
 ry cometh shall find watching: verily I say unto you, that he   
 shall gird himself, and make them to sit down to meat,   
 and will come forth and serve them. 88 And if he shall   
 come in the second watch, or come in the third watch, and   
 niv. find them so, blessed are \* those servants. %?\*And this   
   
 Ev. know, that if the t goodman of the house had known what   
 \_ hour the thief would come, he would have watched, and   
 ‘iss, have suffered his house to be broken through. 40> Be.   
 ies ye [tt therefore] ready also: for the Son of man cometh at an   
 dee   
 better render, lord. © some of the most ancient read, they.   
 on i.e, master. tt omit,   
   
 similarity, this part of discourse, to self-abasing 88.] Olshausen ob-   
 Matt. xxiv. 42 ff., no more: and the serves that the watch is not named,   
 cloge connexion quite us to imagine because the marriage itself on it: but   
 that the sayings have collected his view that because the fourth is not   
 by the Evangelist. 35.) There is a named, our Lord follows ancient custom   
 slight reference or rather another pre- of the Jews and divides the night into   
 sentation of the truth set forth in, the three watches, is incorrect: it is   
 ble of the virgins, Matt. xxv. 1 ff. more likely (Meyer) that the is not   
 at the image here is of servants named, because the return was not likely   
 for their to return from the wedding ; to be so long ;— for the of   
 —left at ,home, bound to be in i the ible. $8. I am surprised that   
 ness to him. There is only a hint it should been imagined that this   
 at the cause his absence—He is gone to verse has been inserted so to break the   
 a wedding: the word used may mean connexion, and by a later Nothing   
 almost any feast or entertainment—and can be more exact and rigid than con-   
 the main thought here only is that He is nexion as it Our Lord trans-   
 away at a feast, will return. But in fers, to the unexpected nature of his   
 the background lies the wedding in ite coming, and the necessity of   
 truth—not brought out here, but else- the relation between Himself and the ser-   
 where, Matt. xxii 1 ff. xxv. ff. vants, to that between the thief and the   
 Tet your loins be girded] See John xiii. master of the house. For the purposes of   
 4 your lights] See note on Matt. this verse, represent the master the   
 xxv. 1. 86.] ye yourselves, i.e. house—collectively, as in ch with   
 whole conduct and dememour.’ 37.) the Lord’s house and household (thus the   
 See Rev. iii. 21, where the ‘same verse is intimately with ver.   
 tade is presented, the promise carried —and in the further application,   
 on yet further,—to the sharing of his dually—each as the householder of his   
 Hesint Th ond anneal in that great, own trust, he kept with watchfulness   
 day of hig glory,—the marriage-say inst that :—He is represented   
 the Lamb,—will invert the order of the thief\_-Rev. svi:-16; iti, kd   
 requirements (see ch. xvii. and in the Olshausen’s view, that the master of the   
 fulness of grace and love will serve house’ it the “prince of this world,” is   
 brethren :—the Redeemer, his redeemed,— surely quite out of with the main   
 the Shepherd, his flock. come forth) features of the parable. That he should   
 more probably is allusion His coming be put im the place of the watching ser-   
 in turn to each. Compare the washing of vants' seems impossible :"besides the   
 the disciples’ in John xiii. 1 which faithful steward below this'‘very   
 was a foreshewing of this great act of of the house,” being-such the absence of