XV. 1, 2. ST. LUKE. 391   
   
 82 or else, while the other is yet a great way off, he sendeth   
   
 an ambassage, and desireth conditions of peace. 88 So   
 likewise, whosoever he be of you that i/oreaketh not all   
 that he hath, he cannot be my disciple. \* PJ Salt is good : >Mstty. 3,   
 but if ¥ the salt have lost his savour, wherewith shall it be   
 seasoned? 5 It is neither fit for the land, nor yet for the   
 dunghill ; but men cast it out. He that hath ears to hear,   
   
 let him hear.   
 XV. 11 Then \* drew near unto him all the publicans and s wate tz.10.   
   
 sinners for to hear him. ® And the Pharisees and scribes   
 murmured, saying, This man receiveth sinners, and \* eateth > acti   
   
 i render, biddeth not farewell to.   
 J some ancient authorities Salt therefore is good.   
 X read, even the. | render, Now there were drawing near.   
   
 two are to en; in war; and the wherewith, &c.? Such a disciple is be   
 Prenton ter cash man to cit and ask cast out. Salt was not used for land, Ps.   
 himself is, ‘Can I, with (the word may vii. 34, nor for with manure ; it   
 probably mean olad in,—swrrounded by, is of no use for either of purposes,   
 all that I all my instrument of war) but niust be utterly out.   
 my ten thousand, stand the of Him Cuar. XV. PaRaBizs, SETTING FORTH   
 who cometh against me with (the preposi- Gop’s MEROY TO SINWERS. 1-7.)   
 tion is and may t only as Tux Lost sHEEP. It does where   
 many az He pleases to with Him for or when this gathering of publicans and   
 the purpose, see xviii. A.V.) twenty sinners to hear Him happened,—but cer-   
 thousand ?’—see Job xv. 24—26. tainly in the of this same journey,   
 Here the inadequacy of man’s resources and, we may well believe, on   
 plainly set not left, in the the discourses in the last chapter.   
 parable, to be inferred. Then, finding first parable been spoken by our Lord   
 that he has no hope of prevailing,—while Matt. xviii. but, as Trench   
 the other is yet a great way off, while has remarked, with a different : there,   
 there is yet time,—he sends an embassy, to bring out the preciousness each indi-   
 and sues for peace, abandoning the con- vidual little one in the of the good   
 flict: throwing himeclf upon the mere Bhepherd ; here, to that no sheep can   
 mercy and grace of God ;—bidding fare- have strayed 20 widely, but He seek it   
 well to all that he hath in toth cases. and rejoice over it when found. The   
 The ordinary misinterpretation second is peculiar Luke. 1.) there   
 this parable is in taking the king wii wore drawing near—were busied in draw-   
 twenty thousand to be the ruler of thi: near—were continually about Him,   
 i, e. Satan—which destroys all ti strack perbal with itence,—found, by   
 sense :—for with him the satwral mas is His ‘ing them :—having come from the   
 at peace, bat the disciple Christ at husks of a life sin, to the of life   
 am 84, 85.) For the third Jere —so the three parables seem to imply.   
 Jord repeats the saying concerning salt: all the publicans, general term,   
 see Matt. v. 18: Ik ix. 50, and notes. admitting of course of exceptions, ch.   
 The therefore and even, here restored to important note. 2.) receiveth into   
 neers are Peshiralenbes bonasiasaet the mouth of adherente—eateth with them,   
 importing the recurrence a saying known his willingness at meat them. Him ;—on   
 fore, the latter giving force to the the journey, or at entertainments, as in   
 sapposition.. The salt, Scripture sym- Matt. ix. 10. Stier remarks (iii. 214,   
 bolism, is the whole life-retaining edn. 2) that thie receiveth sinners is   
 septic influence the Spirit God :—this,   
 working in the being My disciple, good :   
 but if even this corrupted—if the mere   
 appearance of this, and not the veritable   
 salt (which is the savour), be in yoo—