892 ST. LUKE. XV.   
   
 with them. 8 And he spake this parable unto them, saying,   
 eMart. 4° What man of you, having an hundred sheep, if he lose   
 one of them, doth not leave the ninety and nine in the   
 wilderness, and go after that which is lost until he find it?   
 5 And when he hath found it, he layeth it on his shoulders,   
   
 rejoicing. 6 And when he cometh home, he calleth toge-   
   
 ther his friends and neighbours, saying unto them, Re-   
 1781.18 joice “with me; for I have found my sheep which was   
 lost. TI say unto you, that ™likewise joy shall be in   
 heaven over one sinner that repenteth, °more than over   
 ech. 3.   
 ninety and nine just persons, which need no repentance.   
   
 ™ render, in like manner.   
   
 Journey ;—or rather, one to another—re- course of seeking and finding which the   
 the hundred sh the Son of gous Shepherd, either by Himself or His   
 God, the hetic end. sia that Sains rsues in individual   
 very connecion,—of seeking the Ezek. sent til He bese the lost sheep home   
 xxxiv. 6,11 ff. This it is gives s0 into honvon to Hinelf net in reality,   
 iar an interest David asa of that it should not place till death   
 rist—that he was a shepherd; ibid. of the penitent—but anticipation,—   
 ver. 28. Our Lord plainly declares till the same is written in heaven ;—till   
 by this parable—and that I take to the the sinner is penitent. is clear   
 reason why it is first (see the interpretation ver. 7. The friends   
 that the matter in which they had found represent the (and   
 fault with Him was the very pursuit most just men made perfect ?).   
 in accordance with his divine Office of my which was ee breathes   
 herd. 4.] It isthe Owner Him- a totally different t! from “the   
 who goes to seek, see ver. 11— piece (drachma) which I ”” There is   
 God in Christ. pity and love it, from the natare   
 are the hee of Teraeh Leeder ae! of the case, the other does not admit of.   
 but in the application, 1. Teay unto you] In these words   
 (not, ‘believers Christ ;’ see ver. 7.) the Lord often introduces His revelations   
 The argument is to self-interest of the unseen world of glory: Matt.   
 bat the act on the part the good Shep- xviii. On these just persons,   
 herd is, from the of the case, of pars Sool eight 12, 13. hey are the   
 love ; or, Stier remarks, also love jectii teous, an ea)   
 for his own; for in Him, Love, and His respects their own view te Bond   
 glory, are one the same brill ether tried ede)   
 ninety and nine] These pass terally explained, that these   
 nto the Lackaros and a> lost sicht nie dilate err,—then I see no other   
 The character of the good Shepherd is a Lei hedeen terrestres meaning   
 sufficient warrant for their being well of the parable, to be the worlds have   
 Ce a etre eer not fallen ;—and the one that has strayed,   
 place, one aboundin; pastures our human nature, in this our world.)   
 (John vi. 10, compared with Matt. xiv. But we have yet to enquire, what sort of   
 16). 6,] Mot mere self-interest, sinner parable represents for each of   
 but love comes forward here; see Isa. xl. the three sets before a different type   
 ll. No blows are given for straying — of the sinner sunk in his Bengel, in   
 no hard words: mercy to the lost one,— distinguishing three, says, The s   
 and joy within aes the Shep- the drachma, the prodi;   
 herd’s feeling; the sheep is weary with respectively, the stupid the   
 long wanderings,— He gives rest. Matt. Sinner wholly unconscious of the fest and   
 ix. 36; xi. 6.) In this retarn of himself, —(3) sinner conscious of   
 His house, must be the whole pu ia one the stupid and be-   
 sinner, erring and away   
 in jgnorance and self-will from his Shep-