394 ST. LUKE. Xv.   
   
 father, Father, give me the portion of goods that falleth to   
   
 {Mark xli.44. And he divided unto them ‘his living. 18 And not   
 many days after the younger son gathered all together,   
 and took his journey into a far country, and there wasted   
 his substance with 4 riotous living. 14 And when he had   
   
 spent all, there arose a mighty famine in that land; and   
 he began to be in want. 15 And he went and joined   
 himeelf to a citizen of that country; and he sent him into   
 his fields to feed swine. 1% And he would fain have filled   
   
 his belly with the \* husks that the swine did eat: and no   
 man gave unto him. 17 8 And when he came to himself, he   
 4 better, profligate : sce note,   
 T see note, 5 render, But.   
 was not yet made known in any such of money. But in this the search isto   
 manner as that they should be repre- be carried on within him—we are now on   
 sented as of one family with the ;— higher ground than in those two   
 not to mention that thia interpretation far-off represents fo   
 fails in very root of the parable; for ness of God.” Augustine. Prot te]   
 in strictness the Gentile should be the The old English word retchless expresses   
 elder, the not being constituted his “unsparing,’ but mening ble, past is Ler)   
 superiority till years after Crea- reclaim. 14—18.] His misery fof   
 The upholders of this forth in these verses. He spends all   
 tttion forget that when we speak of the —there is a fine as Stier remarks,   
 Jew as elder, the Gentile you , it the word spent, as compared with wasted   
 is in respect of birth, but of thes before—he spent his money for that which   
 return to and reception into Fa‘ was no bread. 14. a mighty famine]   
 house, which is not to be considered This famine is the shepherd secking his   
 The objections of these interpreters stray sheep—the woman sweeping to find   
 do not touch the reasons here given. the lost. The famine, in the interpreta-   
 The relations elder and younger have a tion, is to subjectively ; he   
 iar fitness the characters to filled to be in want,—to fes the emptiness of   
 yy them, and are I believe on that soul which precedes either utter   
 account ; as says, “He names ment or true penitence. 15.] He sinks   
 the sinner the you: being childish lower and lower—becomes the despised   
 in mind and easily 1” 12, 18.) servant of an alien (is here any hint   
 The part ey rable ieelf Chen at the situation the publicans, were   
 ivides itself three but the servants wealthy Romans?) who   
 el. his sin: 2. his : 3. his employs him in an office vile and   
 oy In these verses his is de- odious to the of a Jew. 16. husks]   
 scribed. It consists a desire to depart ‘These are not the husks or pods of some   
 from his Father’s house and control, other fruit, as of or beans, but   
 to set up for himeelf,—to live a life of selves a frit, that of the carob [or   
 what the carnal man calls caruba, found not only in the Rast, i   
 12.] Such a request this is by Ori- South Europe, e.g. in abundance on the   
 entalists have been known in the East, Riviera between ‘fice and Genoa. H. A.J   
 though not among the Jews. like » bean-pod, though larger and, more   
 firstborn two-thirds of the propatee a |, more   
 seo Deut. xxi. 17. The father, as implied curved, thence ealled or little horn   
 in the Lira reserves hae oe . they have a hard dark outside and   
 a ‘is over a dull sweet taste... . the shell pod   
 the co ver. a, Toe alone is Trench. His appetite   
 sets before us very strikin y the permis. drove him to these for ;—for (this is   
 sion of free will to man. ] The the real sense in and) no maa gave   
 images of both the preceding parables (aught) to him. We see him now in   
 united here :—in his hte journey, the depth of his misery,—the sinner   
 have the stra sheep; in his state ing the consequences of his sin in utter   
 he got into the far country, lost piece