18—22. ST. LUKE.   
   
   
 said, How many hired servants of my father’s have bread   
 enough and to spare, and I \*\* yerish with hunger! 18 I will   
 arise and go to my father, and will say unto him, Father,   
 I have sinned against heaven, and before thee, 19 and   
 am no more worthy to be called thy son: make me as one   
   
 of thy hired servants. 20 And he arose, and came to his   
 father. But \* when he was yet a great way off, his father \* Acts   
 saw him, and had compassion, and ran, and fell on his yw   
 21 And the son said unto him,   
 neck, and Vkissed him.   
 Father, I have sinned against heaven, and tin thy sight,   
 huand am no more worthy to be called thy son. 22 But ures   
 the father said to his servants, W Bring forth the = best   
 robe, and put it on him; and put a ring on his hand, and   
 58 read and render, am perishing here.   
 t these two are the same expression in the   
 4 yead, I am, placing o colon before it.”   
 V literally, kissed: see on Matt. xxvi. 49: Mark xiv. 45: ch. vii.   
   
 45: Acts xx. 87. . .   
 W many ancient authorities read, forth quickly.   
 X literally,   
 shame and extremity of need. 17—20.]   
 sinner now a sure ground of confidence,   
 His penitence. And here we a weighty that returning to God he shall not be re-   
 difference the permitted rational pelled, nor cast out? The adoption of   
 free will man, and the stupid sonship which he received in Jesus   
 on of sheep, the inanimate coin at his Teptiom, and his that the gifts   
 till is picked up,—both these being and calling God are without repentance   
 ever true in the of man, did not God or recall.” Trench. 20.] What he   
 seek and save the ‘the grace of God has resolved, does: a figure not of   
 by Christ preventing that we may have wswal, but of the proper course of such   
 & good will, working with us when we @ state of mind, when he was yet   
 have that will? Article X. of the & great way off] Who can say whether   
 Church of England. 17. when he came ing ? itself On what follows, whether his   
 to himself] See 1 Kings vill. Before courage would James held out to the 29;   
 this, he was beside himself. The most 2 Sam. xiv. confession is The uttered   
 dreadful torment of the lost, fact that there is no abatement of his penitence,   
 which constitutes state of torment, = all his Father’s touching and reas-   
 will be this to themselves, when too poring kindness,— but his filial   
 late for repentance. He now recalls tly awakened to prevent the re-   
 the peace and plenty Ais Father's queet that he might be as hired servant.   
 hired servants] For he now was a 22.] All these belong to re-   
 ireling, but in how di ta case ! eeption, not as servant, but as eon: tha   
 18.) I will see ver. was dead, and Sorat robe, him who came in rags,—Ise.   
 is alive again; it truly a resurrection lai. Rev. iii. 18:—but firet must   
 from thedead. This resolution a further be understood as meaning the robe which   
 step than his last reflection. In it be he used to wear—his robe—this   
 nowhere gives up his sonship: this, and would not be consistent with the former   
 the word Father, lie at the root of his part of the parable, in which he was not   
 penitence :—it is the thought of having turned out with any disgrace, but left as   
 sinned against (in parable ééself, @ son and of his own accord: but best, as   
 ven and) Thee, which works now in him. in the A.V.:—a robe, (yea) the first   
 And accordingly he does not resolve ask goodliest, The ring,—a token of a   
 to he made one of the hired servants,   
 as one of them :—still a son, but ae an   
 hireling. “And what is it that gives