XVI. 1. ST. LUKE. 397   
   
   
 might make merry with my friends : 5° but as soon as this   
 thy son was come, which hath devoured thy living with   
 harlots, thou hast killed for him the fatted calf. 81 And   
 he said unto him, Son, thou art ever with me, and all that   
   
 I have is thine. 82 It was meet that we should make   
 merry, and be glad: \*for this thy brother was dead, and & ver.   
 is alive [° again] ; and was lost, and is found.   
 XVI. ! And he said also unto his disciples, There was a   
 certain rich man, which had a steward ; and the same was   
   
 © omit.   
 these ? this son also has friends, the spirit and words the elder son. He   
 who are not his friends : see was breaking his Father’s commandment   
 xxii. 16, “they sent out unto him their even when he made the aseertion,—and   
 disciples with the Herodians.” the making it is part of his hypocrisy.   
 30. this thy son] The last degree scorn The result of the entreaty   
 and contempt,—just such as was shewn by is left purposely uncertain (see Trench,   
 the Pharisees towards the publicans and Parables): is it possible this should   
 sinners (see ch. xviii. 11). ‘I will not have been the case, had the Jewish   
 count such an impure person my brother.’ been meant the elder brother? But   
 thy living] A covert bh bis now, as he typifies set individuals who   
 father for having given to him. might themselves be (and many of them   
 with harlots) A charitable on the were) won by repentance,—it is thus   
 part of the elder brother, as those broken off, be closed by each individual   
 represented by him always take care to for himself. For we are all in turn   
 make under similar circumstances. Even examples of the cases of both these   
 supposing it a n inference from brothers, containing the seeds of both   
 the kind of life he had leading, evil courses in hearts: but, thanks be   
 it was one which nothing but the bitterest to God, under that grace, which is suffi-   
 jealousy would have uttered at such a cient and willing seek and save us from   
 time. thou hast killed for him the both.   
 fatted calf] Parallel with “he receiveth Cuap. XVI. 1—8.] Panasie oF THE   
 sinners and eateth with them,” ver. 2. petable ia th Gospels has bees the   
 ‘Thou bast not only made him equal to parable tl the   
 me, ground, received him his tone and of so much controversy as this: at   
 words: but this is thou art ever with the same time, the stream of inter-   
 away as reason why no extraordinary joy pretation is defined, in the main,   
 should because the portion other reasons satisfactory. It would be quite beyond   
 rnight be was his. and 32. indeed in the the limits of this note to any thing   
 The Father still the restored son- like a e of the views ing it:   
 ship of his returned prodigal—this thy the principal which differ that   
 brother. We may remark that the diffi- which I have adopted, will be noticed   
 culties have been found in the latter the course of my remarks. 1] he   
 part of the parable, from the sncontra- said also—a continuation, I of the   
 dicted assertion ver. 29, the Pharisees ing :—certainly closely in   
 are meant,—and the great pride and un- subject with it, is the second parable   
 charitableness if really righteous this chapter also: see below. unto   
 persons are meant,—are considerably his disciples, to the Twelve only, to   
 lightened by the consideration, that the the multitude of the disciples; more   
 contradiction that assertion would have immediately perhaps to the Publicans,   
 been beside the purpose of the parable ; whose reception by Him had been the   
 that it was the very thing on which the occasion of this discourse. I this be-   
 Pharisees prided that, besides, cause I believe them to hold a place,   
 it ée sufficiently in fact, by thongh not a principal or exclusive one,   
 in the application of the parable which   
 follows. There was a rich   
 man... .] The history of this parable   
 is, in itself, worldly. The master   
 is a son of this world, as well as his