402 ST. LUKE. XVI.   
   
 clothed in purple and fine linen, and fared sumptuously   
 every day: and there was a certain beggar named   
 Lazarus, which was laid at his gate, full of sores, %! and   
 desiring to be fed with "the crumbs which fell from the   
 rich man’s table: moreover the dogs came and licked his   
 sores. 22 And it came to pass, that the beggar died, and   
 was carried by the angels into Abraham’s bosom: the rich   
 4 ead, that which.   
   
   
   
 . below. 19.] Now connects this points of contrast to the rich man: his   
 directly with what goes before; being an only food, the crambs, with which he   
 answer, not immediately to any thing longed to fill his but could not :—   
 said by the Pharisees, but to their his only clothing, nakedness and sores,   
 at Him ;—asif He had said, ‘hear a and instead of the boon companions of   
 parable.’ a certain rich man.] the rich man, none to pity him bnt the   
 Tertullian that Herod was meant, dogs, who licked—certainly in pity,   
 and by Lazarus John; and this view has increasing his pain, as Bengel thinks,—   
 been taken by others but surely with his sores, as they do their own. Such   
 no probability. Our Lord might hint with was the state of the two in this world.   
 stern rebuke at the nt notorious 22.) The durial of Lazarus is   
 crime of Herod, but Parlly be thought mentioned, ‘on account of the negiect   
 to have spoken thus of him. That the attending the burial of beggars,” as Eu-   
 circumstances till some measure apply thymius. was carried by the   
 to these two, owing, as above in ch. angels] In the whole of this description,   
 to the parable taking the general case, the following canon of interpretation   
 of which theirs was a particular be safely laid :—Though it is w-   
 Others have thought that the rich man natural to suppose that our Lord would   
 sets forth Jews and the poor man the in such a parable formally any sew   
 Gentiles. In my view, the very name of truth respecting the state of the   
 the poor man (see below) is a sufficient et, in conforming himself the ordivary   
 answer to this. Observe, that this ge current on these subjects, is   
 rich man is not acoused of any nt impossible to suppose that He, whose 6-   
 crimes :—he lives, the world would say, sence is Truth, could have as éx-   
 as became his means and station he does isting any thing which does not It   
 not oppress nor spoil other men: he is would destroy the trath of our say-   
 simply a son of this generation, in the ings, if we could conceive Him to have   
 highest form. purple and fine used r language which did sot   
 linen, the Tyrian costly purple—and the point at truth. And accordingly,   
 fine linen under clothing) from such language was current, we find   
 The significant Lazarus not adopting, but protesting against   
 and Eleazarus, the same as Eleazar,—and see Matt. xv. 5. The bearing of   
 meaning, God is my help, should have spirits of the just into bliss the holy   
 prevented the expositore from imagining angels is only analogous to their other   
 this to be a true history. Perhaps employments: see Matt. xiii. Heb, i.   
 by this name our Lord may have intended 14, Abraham’s bosom] The sbove   
 to in the character of the poor man, remark does not apply here—for this,   
 which indeed must otherwise be under- a form of speech among the Jews, wis   
 stood to be that of one who feared God. not even by themselves understood in   
 He was, or had been—cast down, its etrict literal and though the   
 i.e, was placed there on purpose to get purposes of the parable require this,   
 what he could of alms, his gate, 23, no one would think of it into   
 see on Matt. xxvi. 69: it was the portal, a trath, bot all would see in it the   
 which led out of the vestibule into the graphio filling up of a state which in   
 court. 21.] It would secm that he itself strictly actual. The expression   
 did obtain this wish, and that the word Abraham's bosom signified happy sd¢   
 desiring, a8 would fain in ch. xv. 16, of Hadés, where all the Fathers were   
 must mean that he looked for it, will- conceived as resting bliss. No pre-   
 ingly took it. The moreover eminence is signified in John xiii.   
 seems also to imply, that he got the —all the blessed are spoken of as in