3—16. ST. LUKE. 415   
   
 and to save that which was lost. }1 And as they heard these   
 things, he added and spake a parable, because he was nigh   
 to Jerusalem, and because ‘ they thought that the kingdom facts.   
 of God should immediately appear. 12 He said therefore,   
 A certain nobleman went into a far country to receive for   
   
   
 himself a kingdom, and to return. 18 And he called Ais   
 ten servants, and delivered them ten Y pounds, and said   
 unto them, Occupy till I come. 146 But his citizens hated ¢ Jonni.n.   
   
 him, and sent a message after him, saying, We will not   
 have this man to reign over us. 16 And it came to pass,   
 that when he was returned, having received the kingdom,   
 then he commanded these servants to be called unto him,   
 to whom he had given the money, that he might know   
 5 how much every man had gained by trading. 16 Then came   
   
 = render, his own. Y literally,   
 5 read and render, what business they had carried on.   
   
 sinner he may.have been, the more does journey to Jerusalem, undertaken as had   
 he come under the description of those been with such publicity, accompanied   
 (sheep) whom the good Shepherd came to with such wonderful miracles, for the   
 seek and save (Matt. 24). parpose of revealing and establishing the   
 11—87.] ParasLe OF THE MINX, or essiah’s 12.] The ground-   
 pounps. Peculiar to Luke. By the in- work of this part of the parable to   
 troductory words, the parable must have have been derived from the history of   
 been spoken tn the house Zaccheus, i.e. Archelaus, son of Herod the Great. The   
 perhaps in the open room looking into kings of the Herodian family made jour-   
 court, where probably many of the mul- neys to Rome, to their “ Kingdom.”   
 titude were aseembled. A parable very On Archelaus’s doing so, the Jews sent   
 similar in some points to was spoken after him a protest, which however was   
 by our Lord in His last great prophetic listened to Augustus. The situa-   
 discourse, Matt. xxv. 14—30. any tion was appropriate; for at Jericho   
 modern Commentators maintain that the the royal which Archelaus had built   
 two parables represent one and the same: with great magnificence. 18. ten]   
 if so, must at once give up, not only See on Matt. xxv.1. The siving the mina   
 the pretensions to historical on to each, is totally different thing   
 the part of our Gospels (see ver. but giving to one to another two, toa   
 all idea that they furnish us with the third one talent. The sums given are   
 words of our Lord any where: for the all the and all very The (Attic)   
 whole structure and incidents of the two mina is g, a talent, equal to about   
 are essentially If oral tradition £3 of our money, In Matthew the man   
 thus varied before the Gospels were writ- ives his whole property to his   
 ten, in the report of our Lord’s spoken ere he makes trial of them with these   
 words, how can we know that He spoke small sums (‘a very little,” ver. 17).   
 thing which they relate? If Evan- 14.] The nobleman, son\_of a king,   
 gelists themselves altered, and literally, high born, is the Jesus ;   
 accommodated thoee discourses, only the kingdom is that over own citizens,   
 is the above the case, their honesty is the Jews. They sent a message after   
 likewise impugned. Besides, we shall Him ; their went up to Heaven, in the   
 here find the parable, its very root persecutions of servants, &c.; we will   
 point of comparison, individual and dis- not have this man to reign over us. The   
 tinct. Compare throughout the notes on parable has a double import: suited both   
 Matthew. 11.] The distance of Jericho to the disciples own servants), the   
 from Jerusalem was 150 stadia = 16 Eng- multitude (his citizens). 15.) busi-   
 lish miles and 6 farlongs. that ness they had carried on: not, what   
 the kingdom of God should immediately had gained’ \_16—28.] Seeon Matthew.   
 appear) They imagined that the present It is observable however, how exactly