

in the matter; for having asked for and accepted f., he has implicitly pledged himself to show it."

23. The K. here means procedure of K. in ruling his K.

24. "Servants." Evidently some great person. Prob. ruler of a province, or farmer of revenue, who had to pay revenues into-treasury, for debt enormous, some ten to twenty million dollars. (Two kinds of talents, Attic and Jewish, former about half of latter. Uncertain wh. here meant). In construction of Tabernacle only twenty-nine talents of gold were used.

25. "Sold." This rested on theory and practice of the Roman law, and allowed by Mosaic, Lev. xxv. 39, 2 K. iv. 1.

26. In the terror of moment he promises impossible things. "*Fell down.*" Oriental custom.

27. "*Forgave him*" "Severity of God only endures till sinner is brought to acknowledge his guilt; it is indeed like Joseph's harshness to his brethren, nothing else than love in disguise.

28. Only about \$15.

31. "*Sorry.*" "Sin in others calls forth sorrow in heart of those who know their own liability to fall; in God the pure hatred of sin finds place."

"*Told,*" &c. Not seeking revenge, but even as "righteous complain unto God."

32. The man's guilt was having received infinite mercy he refused to show any.

N.B. The debt was really owed. The man was within his rights, but we are taught that it is not always right to press our rights.

34. "*Tormentors.*" Scene in court of some great heathen K. not among Jews.

"*Till.*" i.e. for ever, for impossible for him to pay such a debt, especially in prison.

Enlarge on (1) the great disproportion of our debt to God and anything a fellow-man can owe us; (2) the duty of *complete* f., f. one another *as* Christ has f. us." Call attention to Lord's Prayer, f. us, as we, &c. Ex.: cf. our Lord (Luke xxiii. 34) and S. Stephen (Acts vii. 60).

8.—Laborers in the Vineyard.

S. Matt. xx. 1-16.

Main Lesson: God gives reward for faithful service in His K., not as wages, but as a free gift, and enjoyment thereof will be in proportion as we look to God Himself as our "*exceeding great reward.*" It is the P. of *free grace.*

Must be taken in connection w. hist. of rich man and last vs. of previous ch. Key to explanation is question "*What shall we have therefore?*" (v. 27).

P. directed against wrong temper and spirit of mind in working for God—spirit of hireling—notably manifested in Jews, who murmured against admission of Gentiles to equal privileges; but one against wh. all men in possession of spiritual privileges have need to be and are warned, viz., tendency to bring obedience to a calculation of so much work, so much reward, and to exalt self in cf. w. others. "Not of works lest any man should boast"; this was a truth wh. they were in danger of losing sight of, and wh. He wd. now by P. enforce, and "if nothing of works but all of grace for all, then no glorying of one over another, no grudging of one against another, no claim as of right upon the part of any."