

of it was called, *The bloody way*. There, at an after period a fort was built, and a company of Roman soldiers stationed for the protection of travellers. So late as the year 1820 an English traveller was there attacked shot and robbed.

V. 31, 32.—*By chance*,—by coincidence, it so happened; for there is no chance. *A certain priest—and Levite*. Jericho was a city of priests and Levites, and many of them would travel by that road to attend the temple service in Jerusalem. The hard-heartedness of these men is rendered more striking by the fact, that neither of them went away without first perceiving the miserable state of the wounded man. The one *saw him*: the other *came and looked on him*; but both passed by. Probably they were returning home from the performance of their duties in the temple. If so, they had failed to learn what that meaneth, *I will have mercy and not sacrifice*. They were ministers of that religion which enjoins the opposite treatment of the very beast belonging to even an enemy. Deut. xxii. 4. No doubt their excuses—"It is not safe to be lingering here; what has happened to him may happen to us; besides he is past recovery; and, then, may not suspicion rest upon ourselves? Let us pass on."

Verses 33, 34.—*Samaritan*. On the origin of Samaritans, and relation between them and the Jews, consult 2 Kings xvii. and John iv. 9. The Samaritan might have made the same excuses as did the others. Instead of that he at once rushes to his aid. He gave him the compassion of his heart first, then the help of his hand, next, the assistance of his beast, and last, kind provision for the future. *Oil and wine*, the remedies commonly used in such cases—the wine to cleanse the wound, and the oil to relieve the pain.

35.—*Two pence*—equal to two days' wages of a labourer, Matt. xx. 2. If the Roman penny is meant, the sum advanced would be 1s. 3d., sufficient for several days' support.

36.—The lawyer is now asked to answer his own question. The question is not, Upon which is the wounded man to look as his neighbour? but, Which acted the neighbour's part?

37. The question shuts up the lawyer. He can give only one answer—an answer that impliedly condemns his own question, and the narrow bigotry of his nation; and at the same time commends one of a hated nation. Hence he does it with no good grace. He might and ought to have said, the Samaritan. Pride will not suffer him, and he says, He that showed mercy on him. Having thus humbled and silenced the lawyer, Jesus adds the practical application of

the story, Ask no more, Who is my neighbour? but go and imitate the Samaritan.

LESSONS.

1. We may have much knowledge in the head, and little christian love in the heart.
2. True christian love does not ask, Who is my neighbour? but sees in every man a brother, and feels most compassion for the unfortunate.
3. That religion which does not teach us thus to act is not the religion of Jesus.
4. Learn indirectly from the wounded man, our condition as sinners, fallen among thieves, robbed, wounded, dying. From the conduct of the Priest and Levite, the utter inadequacy of the Law to help us as sinners. From the Samaritan, a beautiful illustration of the love of Christ, who is the true Samaritan, encountering the same misery—feeling the same compassion—furnishing the same assistance—and requiring in his people the same disposition.

DOCTRINE TO BE PROVED.

We owe a debt of love to all men. Ex. xxii. 21, 22. Matt. vii. 12. 2 Cor. xiii. 4, 5. James i. 27.

SECOND SABBATH.

SUBJECT: *Healing the sick of the palsy*. Mark ii. 1. (Parallel passages) Mat. ix. 1-8; Luke v. 17-26.

Verse 1.—*Capernaum*—a small town on the lake of Galilee, where Christ, for a time made his home, and where many of his miracles were performed. See Mat. iv. 13, and xi. 23.

V. 2. *Many were gathered together*. The extraordinary character of his preaching, the casting out of the unclean spirit, and the healing of Simon's mother-in-law, produced a deep impression in the town, during his last visit. See Mark i. 22, 27, 28, 37. Hence the great crowd on the present occasion. There were among them Pharisees and doctors of the law, from all the neighbouring towns, and even from Judea and Jerusalem. Luke v. 17. *He preached the word*. Jesus could not miss such an opportunity: and his words must have been solemn and powerful; for, Luke says, the power of the Lord was present to heal them. It was a blessed opportunity, if they had known it.

V. 3.—*Bringing one sick of the palsy*.—The disease was paralysis, and so extreme was it, that he had to be carried on his bed, by four men. His bed would be merely a light mattress, with, perhaps, a blanket.

V. 4.—*Press—the crowd gathered in and about the house, barring every ordinary approach. Uncovered the roof*. The roof of