

must just take the same course which we ought to follow in the interpretation of any other passage of Scripture. This course we shall now point out.

We have as safe-guides, first, the general tenor of Scripture. This must never be lost sight of at any time, but particularly in the interpretation of the parables do we need it. I do not say it is the general tenor of Scripture which gives to each parable its peculiar form or particular phase of truth; but this, that it is only in the light of Scripture teaching in general that we can see the features of the truth taught in the parable coming out in distinct outline. We have, secondly, the context, and it affords us two very important and distinct elements:—the first is Peter's question and the answer to it, and the second is this statement, "So the last shall be first and the first last, for many be called, but few chosen."

Peter says "Behold we have forsaken all, and followed thee; what shall we have therefore?" Jesus replies to all the apostles, "Verily I say unto you, That ye which have followed me, in the regeneration, when the Son of man shall sit in the throne of His glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel. And every one that hath forsaken houses, or brethren, or sisters, or father or mother, or wife, or children, or lands, for my name's sake, shall receive an hundred fold, and shall inherit everlasting life."

On the first part of this answer, Barnes says, "Among them" (the redeemed) "Jesus says, His apostles shall be honoured in the Day of Judgment, as earthly kings place in posts of honour the counsellors and judges of those who have signally served them." Whatever may be the exact meaning of the passage, there can be no doubt of this, that it is some great honour which is to be bestowed on the apostles, over and above what is given to others. The remaining part of the passage shows that reward is proportioned to self-denial, for whatever is given up shall be restored, though not in kind, yet in value, one hundred fold.

This seems to be in accordance both with reason and Scripture. It is reasonable; for if we take that view of heaven to which, in our present state, we seem to be shut up, viz., this, that while it does not yet appear what we shall be, we know that whatever our capacities may be, they will be satisfied to the fullest extent, it will appear that there will be different degrees of reward, for we believe, and are sure, that all capacities will not be equal; therefore happiness or rewards cannot be equal to all.